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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 47

LITTLE ROCK, ARKANSAS, OCTOBER 28, 1948

NUMBER 4



—H. Armstrong Roberts

**A Vote For Initiated Act No. 2  
Is A Vote Against Your Child**



## Visual Program for Home Missions

During the three years since the Home Mission Board inaugurated a visual program, four 16 mm sound films of home mission work have been produced in color. The titles of these films are: "The Seminole Indians;" "On the River Front in New Orleans;" "California Baptists at Work;" and "Harvest of Hearts."

In addition to the above, two 16 mm silent color films have been produced: "The New Day," presenting Mexican missions in Texas; and "The Gospel for Navajos."

The visual program also includes sets of 2x2 color slides, covering a number of mission fields.

These materials are available through the Home Mission Board offices in Atlanta or from the Baptist Book Store, Baptist Building, Dallas, Texas, for western states.

We have a responsibility for the American Indians which we have just begun to recognize and assume. One learns this from hearing Dr. J. B. Rounds, Home Mission Board director of Indian work. He becomes all the more impressed by it when he has visited a reservation and seen the Indian work.

Down in east central Mississippi is a tribe of Choctaws. They have been crowded into a hilly, sandy area of two counties, with Philadelphia and Carthage as their principal towns. Most of the area is very poor farm lands, hence there has been little inducement for these Indians to become good tillers of the soil. They and their brothers elsewhere have been sinned against as few conquered people in all time were mistreated by a civilized conqueror.

### New Day Opens

But a new day is opening for them, and they are developing native leadership, as well as beginning to increase in numbers. Due to work carried on during recent years by the Home Mission Board, and to effective aid rendered by the Mississippi Board as well as First Baptist Church of Philadelphia, the shackles which the white man's greed for gold fastened about many of them through strong drink are being removed, new hopes and aspirations are being given them, and their young people are getting a chance to be developed into tribal leaders who know too much to be helpless in the hands of politicians.

Since 1930 the Mississippi tribe has increased nearly 20 per cent in number, some 400 in all. Today in this reservation there are about two thousand Choctaws and they are, with few exceptions, full blood. Their young people have learned that the awful segregation which custom and prejudices born of the days of drunken Indians on the town streets does not exist elsewhere, and three of them are in Clarke College, Clinton, Mississippi, with nine others in the high school there. One lovely girl is in Blue Mountain College, one in the Indian school in Oklahoma.

Some of the young people of this tribe develop remarkably when given the privilege of education. Some have musical talent. One lad has a remarkably clear, rich tenor voice. But they have so little with which to answer the desire of their hearts for advancement, so little with which to go to advanced school.

### Home Board Helps

The Indian is the ward of the nation. He is especially the ward of the South, since the majority of them are in our area. He is, therefore, a challenge to all our people, and

their Home Mission Board offers them a chance to respond in a fine way and furnish the Indians, from whom the discoverers took the land, a chance for the abundant life.

W. W. Simpson occupies the missionary's home in Philadelphia and gives himself with unstinted zeal to the work among them. He is handicapped by lack of funds with which to offer incentives for extra effort by the churches. One pastor, who lost a son in overseas service, is using the insurance he received to construct a meeting house which will replace a brush arbor, the only meeting house the church of his section has ever had.

Bethany Church, serving the area about the Government school, has a lovely meeting house which was made possible by the First Church of Philadelphia. It is intended to be a model for the other nine churches and any new churches to follow, but it is unfurnished, unfinished! The rear floor, all above ground, is intended to provide them with a community center and to make possible many of the camp meetings which they enjoy.

Of the two thousand Indians in the reservation, 540 are members of the ten Baptist churches which have fellowship through the New Choctaw Association. Their Sunday schools average about 300 in attendance. Pastors now serving the churches are: B. D. Isaac, S. D. Tubby, E. W. Willis, Bennett Sockey, J. C. Allen, and Clay Gibson. During their annual Bible institute, held last July with Bethany Church, several young people renewed their pledge to do full time Christian service, some to prepare for the ministry.

The tragic way the Indians have been treated by our country cannot be known unless one visits them on their reservations and gets a chance to talk with them after they have learned to be unafraid of what any word of criticism of the Government may bring to them. Catholics are holding the western Indians in virtual slavery to their dictatorial system. The Indian is by nature and generations of breeding a democratic soul. Baptists have, therefore, a tremendous stake in giving them the Gospel. More than anyone else, we should consider them our wards and thank God for the trust.

## Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "The Unhidden Christ," by B. H. Duncan.

All broadcasts are by transcription and may be heard every Sunday over the following stations:

- KLCN—Blytheville, 8:00 a. m.
- KHOZ—Harrison, 8:30 a. m.
- KCLA—Pine Bluff, 8:30 a. m.
- KTFS—Texarkana, 8:45 a. m.
- KFFA—Helena, 1:30 p. m.
- KWFC—Hot Springs, 1:45 p. m.
- KELD—El Dorado, 3:30 p. m.
- KVRC—Arkadelphia, 4:00 p. m.
- KARK—Little Rock, 10:15 p. m.
- KUOA—Silam Springs, 4:15 p. m.
- KWHN—Ft. Smith, 4:45 p. m.

## The Humanity of Jesus

### A Devotion by the Editor

"Which he hath consecrated for us, through the veil, that is to say, his flesh."

Humanity had sinned and humanity must suffer. The penalty for sin could not be taken out of the realm of humanity else it would not be a human sacrifice and therefore could not meet the demands of the law for humanity.

The tempter came to Eve in an unequal moment and by his cunning deception led into his snare. She being deceived disobeyed God and led Adam into sin with her. Until this God came to them with a message of truth, the world was a fold import. He pronounced upon them the curse and expelled them from the Garden of Eden. But with that curse He left them not without a promise of redemption: The "seed" of the woman should "bruise" the serpent's head. This is the first promise of the Christ, God-man.

We see in this God-Man a real human sacrifice for sin. In Him humanity bows beneath the burden of sin, carrying the weight of the guilt of the entire race. We see the great drops of real human blood as they stand like beads on the person of our Lord in the Garden of Gethsemane as He felt the weight of sin and saw the coming tragedy of the cross. In Him humanity takes up the cross with all the shame and disgrace that the cross entails, and ascends the slope of Calvary. Humanity is suspended between the heaven and the earth as a propitiation for sin; it pays the supreme sacrifice and succumbs to death.

If that were the end, our plight would be sad indeed. But that is not the end; there is a brighter side to the story. That same humanity came forth from the grave in the grace, dignity, and glory of a risen conqueror who has won the decisive battle and vanquished the enemy of all mankind. The conquering humanity ascends to heaven where it is admitted again to the presence of God. And through all eternity that conquering humanity, glorified and resplendent, seated at the right hand of God bearing marks of death, which marks shall forever bear witness to the redemption of those who put their trust in Him.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

"By a new and living way, which he has consecrated for us, through the veil, that is to say, the flesh" (Hebrews 10:19, 20).

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God is limited by the time and money which we deny Him. God is empowered by the time and money which we give him.

## ARKANSAS BAPTIST

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## From The Editor's Desk

# A Vote For Initiated Act No. 2 Is A Vote Against Your Child

The voters of Arkansas will, on November 2, determine whether the liquor interests of the State shall get the upper hand in their efforts to throttle the forces which are striving to protect the rights of the people to express themselves in local option elections. We urge you to be sure to read the advertisement of the Anti-Saloon League on Page 5 of this issue. The issues involved are explained in this ad.

### Sponsored By Liquor Interests

The act which you are asked to vote on is sponsored by the liquor interests. If it carries in this State it will mean that no local option elections can be held except every two years, and at the regular election date in November. The liquor interests are trying to cover up their real motives by claiming that it would save time and expense to hold local option elections only as provided for under Initiated Act No. 2, which they are asking the voters to support. Their real purpose, however, is to avoid an election in which local option is the only issue or at least the leading issue. They want to cover up the local option issue in the general election by other leading issues so that the local option issue will not receive the attention which will attract the voters to itself as a major issue.

The Christian people of the State of Arkansas and all others who take seriously their citizenship obligation should examine their consciences before Almighty God when they cast their vote on this issue. We believe that it is safe to say that any conscientious person who would examine his conscience before God would vote against Initiated Act No. 2, promoted by the liquor interests of the State. We believe also that if the voters of the State would consider the interests of the children and youth they would vote against this act. To vote for this act and therefore tie the hands of those who are opposed to liquor would be to turn the liquor interests loose to poison the mind and body of all the children and youth whom they could trap with their nefarious business.

### Consider Boys and Girls

The growing generation has a right to expect something better of its elders than to vote this Initiated Act No. 2. Shall we measure up to what the boys and girls of our communities have a right to expect of us? Will we be able to look these boys and girls in the face with a clear conscience if we vote for this act? Because the only possible chance for the liquor interests to stay in business is to make drinkers of the boys and girls of today, and a high proportion of drinkers become drunkards. It is with the purpose of expanding the business of the liquor interests that

this act is on the ballot for the November 2 election. That expansion can be brought about only by enlisting more drinkers. More drinkers must be enlisted from the homes of Arkansas people. What about your boy or girl, or your neighbor's boy or girl? Will you vote to protect them by voting against this bill? Or will you vote to tie your own hands and the hands of all others who are striving to protect your children by voting for this bill?

Again we suggest that every voter should examine his conscience before God as he votes on this Initiated Act No. 2.

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## The Lord's Supper

Baptism and the Lord's Supper are the two church ordinances instituted by Jesus and authorized by Him to be observed by His churches.

While baptism is the prophetic picture of the death, burial, and resurrection of Jesus, for the atonement and justification of penitent sinners, the Lord's Supper is the memorial of His death and the picture of Him as the sustaining power of life.

### A Memorial

The Lord's Supper is a memorial and not a communion, nor is it a sacrament, a means of grace. "This do in remembrance of me," said Jesus. Also, "Ye do show the Lord's death till he come."

The Lord's Supper is provided that Christian people may not allow themselves to forget the "Lord's death." We must continually and forever remind ourselves that Jesus died for us. To lose sight of His death, to forget His sacrifice, to allow our thoughts to stray from the Christ of Calvary's Cross, is to lose the anchor of our faith and to make of Jesus something less than a Savior. All the washed out and faded Christian faith is the result of forgetting His death as the atonement for our sins.

### Not a Communion

When we make of the Lord's Supper a communion of the saints, we cheapen it to the level of human fellowship for which it was never intended. Anything which is substituted for the original objective, which is to call to mind the death of Jesus, destroys the significance of the Lord's Supper as a church ordinance. Paul found that the Corinthian church was changing the Lord's Supper into a "communion of the saints." He rebuked the church severely and declared that they could not eat the Lord's Supper in that manner. That is, when the Lord's Supper is ob-

served in such a manner, it ceases to be the "Lord's Supper."

As a memorial, the Lord's Supper follows baptism. It would be illogical for a person to memorialize the Lord's death before he had declared his faith in the crucified, buried, and risen Christ. Baptism is that declaration. Those who partake of the Lord's Supper, without having first been baptized, do so at the risk of changing the divine order and therefore losing the significance of the ordinances as instituted and enjoined by Jesus.

### Symbol of Life

Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." The further significance of the Lord's Supper, therefore, is to remind ourselves that only by receiving Jesus into our hearts and keeping Him in our consciousness is our soul hunger satisfied and our spiritual lives sustained.

Again, to make the Lord's Supper a communion of saints would destroy the significance of the ordinances as the symbol of our partaking of the life of Jesus. We live by virtue of our connection with Jesus, as the branch lives by virtue of its connection with the vine. And to change the meaning of this memorial to make it signify our relation one to another, rather than our sustenance in Christ, is to eat and drink "unworthily." The Lord's Supper points to Jesus and not to our fellow Christians.

### Gospel Epitomized

The whole Gospel is epitomized and pictured in the two ordinances of baptism and the Lord's Supper. To preserve the ordinances as Jesus delivered them is to preserve the essential essence of the Gospel. To change the ordinances to suit human convenience or human concepts is to change the Gospel of Christ.

Does it make any difference what we believe about the ordinances, or how we alter them or change them in form and significance? Are we at liberty to make them mean more than Jesus intended, or less than He intended? May we again quote from the closing verses of the book of Revelation:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:19).

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## Newport News Meeting

The editor had the privilege of being with Dr. Bruce H. Price and the First Baptist Church, Newport News, Virginia, in an eight days' revival October 10-17. There were two additions to the church on profession of faith and baptism and ten by letter. It should be said in this connection that since the first of the year when Dr. Price became pastor of the Newport News Church, there have been 48 additions to the church on profession of faith and 48 by letter, including those received during the meeting.

Dr. Price is a native of Arkansas and went to the pastorate of the Newport News church from the Beech Street Church, Texarkana, last January 1.



# Kingdom Progress

Associational Missionary Herman Highfill reports that Buckner Association sponsored a Men's Fellowship meeting Monday night, October 18, at the Poteau Baptist Church. Sixteen churches were represented, with over 100 men in attendance. Vernon Yarbrough, pastor of Waldron church, spoke on the subject of paying our "honor" debts. Karl McClendon, pastor of Mansfield Church, brought a challenging message, "A Man Wanted."

The Caddo Gap Baptist Church recently experienced a great revival under the leadership of Missionary M. S. Jaggars and Evangelist R. A. Hill. There were 13 conversions, nine additions by letter and statement, 28 rededications. Three young women surrendered to become foreign missionaries.

C. W. Caldwell, superintendent of missions, conducted a week's revival in the Central Baptist Church, Carthage, Texas, where Dr. V. L. McKee is pastor. There were ten professions of faith and seven additions to the church by letter.

Mark Fite, student at the University of Arkansas, has resigned the pastorate of the Huntington Baptist Church to accept the pastorate of a mission of the First Church, Fayetteville. During his pastorate at Huntington the church has made much material progress. Attendance has doubled; offerings to the local church and to missions have been substantially increased; and many improvements have been made to the church building.

## Three Churches Join Central Association



Messengers from Mill Creek Church — Back Row — Left to right: J. J. Johnson, Mrs. J. J. Johnson, Mrs. Walter Caldwell, Mrs. Burgess, W. B. Howard.

Messengers from Gum Springs Church — Front Row — Left to center: L. W. Gantz, Mrs. Jewell Hefley, Missionary S. A. Wiles.

Messengers from Memorial Church — Front Row — Center to right: John D. Bledsoe, Mrs. Money, Mrs. J. C. Melton, Rev. J. C. Melton.

Three new churches joined Central Association at its recent meeting at Bauxite, October 7 and 8. The messengers from these churches are shown in the accompanying picture.

The Mill Creek church was organized July 22, 1948, with 24 charter members. This church is located 11 miles east of Hot Springs. Missionary S. A. Wiles is supplying for this church temporarily. A church building is now under construction.

The Gum Springs church was organized in November 1947 from a mission sponsored by the First Church, Benton. The church

was organized with nine charter members. The membership has grown to 23. The church is situated three miles east of Benton. Johnny Byrd, Ouachita student, is the full time pastor of this new church. Their building is almost completed.

The Memorial church, five miles west of Hot Springs, was organized October 19, 1947 with 21 charter members. The membership has grown to 60. J. C. Melton is the full time pastor of this church. Their building is under construction, the basement having been completed and which is now in use.

Sunday afternoon, October 17, at 2:30 p. m. a deacon ordination service was held at the Beech Street Church, Gurdon. White, Prescott pastor, brought the ordination sermon, and Associational Missionary G. Dove led the ordination prayer. Pastor Alfred Grigsby conducted the examination. Those ordained were Leon Jones, H. B. Stockton, and N. L. Lee Jr.

Willis Crosby, Pine Bluff, has been elected president of the Baptist Student Union of Central College. Other officers recently elected are vice presidents Sylvia Scott, North Little Rock; Jane Buchanan, Blytheville; Mary Katherine Dennis, Danville; and publicity director, Bette Bacchus, Russellville. Mrs. I. M. Prince will serve as advisor and Miss Marcella Johnson as counselor.

The Huntington Baptist Church held an ordination service of deacons Sunday afternoon, October 17. Those ordained were Kennedy, Fred Floyd, and Clarence Elmer. Pastor Mark Fite acted as moderator and presented the candidates to the court. Herman Highfill, associational missionary, conducted the examination of the candidates. Vernon Yarbrough, pastor at Waldron, preached the ordination sermon, and Thomas, pastor at Hartford, brought the charge.

Pastor Loyal Prior reports a recent revival meeting at the First Church, Norphlet, which W. T. Holland, First Church, Haystack, did the preaching. P. A. Stockton, North Little Rock, directed the music and worked with the young people. There were 16 professions of faith, eight additions by baptism, and many re-dedications.

## Who Will Be Next?

We have just received splendid church budget subscriptions from Mt. Moriah Church, Little River Association, and West Hartford Church. Congratulations and thank you. Who will be next?

The following churches have added to their budget subscription lists: Central, Pine Bluff; First, Greenwood; First, Paragould; First, Stuttgart; Biddle, Little Rock; Second, Little Rock; First, Harrison; Pulaski Heights, Little Rock; First, DeWitt; First, Lewisville; First, Waldron; First, Des Arc; Antioch, Peabody; First, Bentonville; First, Little Rock; Little Rock; First, Decatur; Hopewell, Corning; Smackover; First, Springdale; Baring, Central; North Little Rock; Immanuel, Fort Smith; Second, El Dorado; Brady, Little Rock; Augustia; Rye Hill, Ft. Smith; First, Brinkley; Second, Little Rock; First, Blytheville; Corning; Perry; Grannis; Dyess; Lepanto; Ola; Mulberry; and Ozark.

Sunday, October 10, was the date of the first service held in the new auditorium at the First Church, Siloam Springs. The Kingdom program was begun in March, 1946, under the leadership of Pastor B. N. Simmons. His work has gone steadily forward. The educational wing was occupied in 1947, and services were held there until the completion of the new auditorium. This new auditorium seats 750 people. Cornerstone laying ceremonies were held on Sunday afternoon 2 p. m.



# ACT 2 IS FOR LIQUOR

## It Would Destroy Local Option In Arkansas



**Save Local Option and Destroy the Octopus**

**Go to the Polls Tues. Nov. 2**

**And Mark Your Ballot As Follows;**

➔ **FOR INITIATED ACT NO. 2** ←

**AGAINST INITIATED ACT NO. 2**

If you are dry, please get in this fight. Phone dry voters. Use your car to take dry voters to the polls. Let's pray earnestly and work hard for victory against the liquor octopus. Study the cartoon.

This campaign has cost much money. We need funds now! Please rush contributions. Can you send \$50.00? \$200.00? \$10.00? \$5.00? \$100.00 Please help now.

1. Section 1 of Act No. 2 **pretends** to permit local option elections on general election days.
2. Section 2 of that Act provides that after a petition is **filed**, all proceedings from there on shall be under Amendment No. 7 to Arkansas **Constitution**. That Amendment **specifically** provides that **no county** nor **town** shall initiate any measure contrary to any general law of the state. **Now, hold that** in mind and see **this**:
3. Act No. 108, which was passed by the Legislature in 1935, is a general law of the state, and **specifically prohibits** the holding of **any** local option election **on** any regular election day or within thirty days **before** or **after** any regular election day.
4. Now, Act No. 1, which was initiated in 1942, **changed** that law, so **that** local option elections can be held at **any time**. All provisions of Act No. 1 (our present law) have been upheld by the Supreme Court. Act No. 2 would **destroy** local option in Arkansas.

### WETS' DECEITFUL CLAIM

The liquor people **pretend** to be distressed over the **cost** of local option elections. They are **deceivers**. Here's **proof**. They **themselves** petitioned for and **got** local option elections in **four different dry counties** (Independence and Baxter and Benton and Crawford), and smaller areas, trying to vote them back wet.

And the **total majority** vote in those four counties to **stay dry** was more than **five times** as large as the total majority when they voted to go dry. After **four failures** in succession, it dawned on the "booze barons" that they would have to try **some other trick**. And behold, they **discovered** that local option elections "cost too much!"

### FURTHER PROOF OF DECEIT

Even if every county in Arkansas were to have a local option election **every year**, (which, of course, they would never do), and if such elections should cost a total of \$100,000.00 each year, it would take **five hundred and twenty years** to spend as much **that way** as was spent for beer, wine and whiskey in Arkansas in 1947—**one year!** The **liquor bill** in this state **last year** was \$52,400,000 plus. **That's** what the **liquor people** are eager to hold on to—the **enormous profits** they are making in their **home-wrecking, soul-destroying** traffic! **Honest voters**, both wets and dries, should vote **against** Initiated Act. No. 2 on November 2nd.

## THE ANTI-SALOON LEAGUE OF ARKANSAS

Waldon Building, Little Rock

CLYDE C. COULTER, Superintendent

Read Romans 12:11 and Matthew 7:19

Save this ad . . . it shows you how to mark your ballot. This same ad appears in newspapers throughout the state.



# ★ ★ ★ Christian Horizons ★ ★ ★

*"We have committed the Golden Rule to memory; let us now commit it to life."*

**Judd Urges Church Enlarge Area of Politics:** Dr. Walter H. Judd, Minnesota representative in Congress, declared that the churches must aid in politics in solving world problems which politics alone haven't been able to solve.

"Politics is the art of the possible and there are certain problems beyond the ability of politics to solve," Judd said. "Thus the area of the possible must be enlarged, and that's the business of the churches."

He stated that only the churches, through their teachings and by changing people's lives, give hope of enlarging the "area of the possible."

**Three New Religious Films:** Three new religious films—two Biblical and one modern story produced by Cathedral Films of Hollywood—had their New York premiere.

More than 500 metropolitan New York clergymen and lay leaders attended the first showing of "Simon Peter, Fisherman," "Stephen, the First Christian Martyr," and "Salt of the Earth," the latter a story about a coal miner produced by Cathedral Films for the United Lutheran Church of America.

**Church People Asked to Protest Undesirable Films:** A resolution asking church people "to let movie theaters know of films they do not approve," was adopted at final sessions of the General Council of the United Church of Canada meeting in Vancouver.

At the same time, the Council commended the Canadian government for the documentary film produced and exhibited under its sponsorship.

Other resolutions condemned sweepstakes and "the gambling mania," and commended Winnipeg and Toronto authorities for initiating low-cost housing projects.

The council also praised the adoption of penal reforms. Judge F. A. Hamilton, Winnipeg, declared "60 items in the penal reform program have already been put in force."

—Religious News Service.

**Foreign Students Receive Theological Scholarships:** Forty-three European theological students will study in the United States and Canada during the coming year on scholarships sponsored by the department of reconstruction and inter-church aid of the World Council of Churches and affiliated groups. Thirty-five will study in the U. S., while Canada will be host to eight students.

This is the first year that scholarships have been awarded for study in Canada, according to Dr. C. E. Josephson, secretary of the Council's scholarship committee. He said they were given by the Presbyterian Church in Canada and the United Church in Canada through the Canadian Council of Churches.

**Church-School Children Barred From Feeding Program:** Immediate exclusion of thousands of students attending local denominational schools from the general school feeding program has been ordered here by Commissioner Wildangel, Communist member of the Berlin City Educational Commission.

The order means that children enrolled in Protestant and Roman Catholic schools will no longer be provided with the hot meal

given every day to each school child. The feeding program is under the sponsorship of the Berlin Magistrate.

Observers believe the commissioner's action is an attempt to force parents to withdraw their children from denominational schools.

The matter has been brought to the attention of Berlin's four Allied educational experts.

**Episcopal Church to Extend New Radio Program:** Extension of the radio program "Great Scenes from Great Plays" for an additional 13 weeks beyond the expiration of the present contract was approved by the National Council of the Protestant Episcopal Church. The Council held its quarterly meeting in Greenwich, Conn.

The broadcast, aired on Friday evenings and aimed at unchurched Americans, began several weeks ago and has already attracted more than 8,000 requests for a free booklet, called "Finding Your Way." An additional several thousand letters of commendation, inquiry and criticism have been received.

Nearly 600 stations across the nation broadcast "Great Scenes," which contains neither hymns, sermons, nor prayers.

**Warns Nationalism May Close Doors to Gospel**  
By Religious News Service

PHILADELPHIA—A warning that "doors may be closed to the Gospel" because of "the spirit of extreme nationalism" prevalent in many countries today, was sounded by the Board of Foreign Missions of the United Lutheran Church in America meeting in Philadelphia. The Board asserted that "strong nationalism grows apace" in Southeast Asia, in the Middle East, and on the continent of Africa.

"It may develop such fanatical zeal in religious alignments," the report said, "as to make it impossible for Christians to propagate their faith, or even to exercise it, in large sections of territory rendered unreasonably hostile to the Gospel of Christ our Savior."

The Board noted that the nationalist trend has been particularly evident "in those very countries in which missionary activity has been enthusiastically sponsored and successfully carried out." "As a result," it added, "the subject of religious belief has rapidly been swept into the stream of propaganda."

**Increased use of liquor and drugs among Indians:** Concerned over the widespread use among Navajo Indians, of liquor and peyote—a drug made from cactus pulp—Presbyterians of Northern Arizona have urged in a resolution vigilance on the part of the Navajo Tribal council in curbing use of the drug and recommended that the F. B. I. reopen the question of whether peyote is habit forming. Expressing "distress" over the increased use of liquor among the Indians, the presbytery demanded "enforcement of existing laws governing the sale of liquor to Indians, transportation of liquor onto the reservation, and bootlegging to Indians in towns surrounding the reservation." The Navajo reservation extends into New Mexico, and there are 80,000 members of the nation.

## A Smile or Two

A middle-aged woman lost her balance hurrying home from a shopping expedition and fell into a garbage can.

A Chinaman passing by saw her unmarked, "Americans velly wasteful; woman good for ten years yet."

When the editor of a Nevada newspaper was hard up one week for matter with which to fill his columns, he had his compositor copy up the Ten Commandments and ran them without editorial comment.

After the paper was published, he received a letter: "Cancel my subscription. You're getting too personal."

Landlady (jocularly): "I don't suppose you know what it means to be hungry, Smith."

Boarder: "No, but I'm learning."

The editor of a country newspaper, tired with a fortune. When asked the secret of his success he replied:

"I attribute my ability to retire with \$100,000 savings, after 30 years in newspaper work, to diligent application to work, to a policy of strict honesty, to always practicing religious rules of economy, and to the death of my uncle, five years ago, which left me \$110,000."

If everybody practiced what they preached, there wouldn't be any preaching to practice.

Johnny: "Did Moses have dyspepsia like you've got, Daddy?"

Dad: "How on earth do I know? Do you ask such a foolish question?"

Johnny: "Well, our Sunday School teacher says the Lord gave Moses two tablets."

Bill: "You seem to be so adept at juggling, I bet this one of you can: I met a girl who was revolving a door, and now we go around together."

Betty: "O. K. I once became engaged to a man with a wooden leg, and I broke off. Furthermore, my uncle is an Irish rubber man, but I guess that is stretching things too far."

Three ladies were having tea at the dorf. The first said: "My husband bought me some diamond bracelets. Then my husband broke out, and the doctor said I was allergic to diamonds. So we had to return them."

The second said that her husband bought her a fur coat, which had to be returned because the doctor said she was allergic to furs.

The third fainted, was revived, and explained: "I'm allergic to hot air."

"I understand," said a young woman to another, "that at your church you are having very small congregations. Is that so?"

"Yes," answered the other girl, "so that every time our preacher says 'Dear Beloved' you feel as if you had received a proposal."

—000—

*Keep your face to the sunshine and  
cannot see the shadows.*

—HELEN KELLER



# Every Baptist

# A Tither

By DR. ROBERT G. LEE, *President*

*Southern Baptist Convention*

Every Baptist a Tither! Many times during this year those words—spoken, written, printed, placarded in many places—will point Southern Baptists to paying the Tithe—known and practiced by Abraham, perpetuated by Jacob, incorporated in the Law, commanded by Malachi, commended by Jesus, taught, I believe, by Paul, paid now by many Christians.

If, as to the TENTH, all Baptists would be doers of God's Word and not hearers only, practice and not just placard or print the words, "Every Baptist a Tither," marvels of achievements we hope for and pray for would pass from the desire to the deed, from the idea to the reality. Where Baptists have been as mere creeks, they would be as flood-tide rivers for God. Where Baptists have carried pounds, they would carry tons—would march in aggressive conquest miles where they have gone but rods—would gain lasting victories where we have gained fugitive triumphs, would move on chariot wheels where we have jostled along on wagon wheels.

Every Baptist a Tither! If we spoke of every Baptist being a baptized believer, a diligent reader of the Bible, a praying person, a loving Baptist, a Baptist possessing wisdom, a Baptist yielding not to temptation, a Baptist attending church worship services, we would think it not unusual talk. We expect such of God-sought, blood-bought men and women. Then why think it a matter akin to the strange and unusual when we write, publish, preach, teach that all the millions of Baptists should be tithers—so that millions who are in unregenerate bondage may come into regenerate freedom? It should be known of Baptists on earth and recorded of Baptists in "the book-keeping" of heaven that we love God with our pocketbooks and money-making abilities as well as with our hearts.

Strange would be rivers without water, houses without roofs, fires without heat, trees without leaves, grape-vines without grapes, orchards without fruit, steam engines without steam, human bodies without blood. But not more strange these things imagined but not more true than the tragic truth that many Baptists give not obedient heed to the truth that the tenth is the Lord's—and is holy unto Him.

Strange truth it is—and sad—that many Baptists who believe what God says about good and evil, salvation and justification, life and death, love and hate, service and selfishness, blood and cleansing, sin and the forgiveness of sins, heaven and hell believe not

God when he says, "The tenth is the Lord's" obey not God when He commands us to place the whole tithe into His treasury.

What must we do? I think of the word PROMISE. Get people to pledge, the tenth and pay it. Thus would we do unto God while we live what God has done for His people through all centuries. In Eden God pledged a Savior. In Bethlehem and on Calvary God paid that pledge. Thousands of times God pledged to bless His people. In thousands of ways he paid the pledges. God pledges to bless His people when they pay the tithe—and make that tithe the least they put in God's treasury for the use of God's causes by God's people. Are not blessings promised to tithers more than to other persons in other relations?? "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

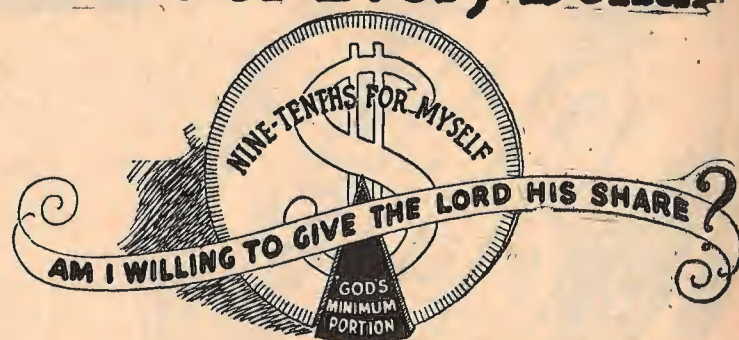
I think of the word PLENTY. If every Baptist were a tither, we would have plenty of money for the causes of Christ for all expenses of the churches—sufficiency of money to supply the needs of all educational institutions and mission causes. PLENTY would be our victorious cry rather than PAUCITY our wail. The abundance of the holy TENTH would be added to abundantly by offerings—because tithers go far beyond the tithe. They fill not only the sock but the shoe. They stop not with the coat but yield the cloak also. One-mile tithers are usually the two-mile offering makers.

I think of the word PRAYER. I ask some questions. If a Baptist knows that the TENTH is the Lord's and is holy unto God—can he expect God to answer prayer when he keeps in his pocket or has hoarded in the bank money which should be in God's treasury and expended for God's glory?

If a Baptist says, "I love God," and then tightens rather than loosens his purse strings when the nail-pierced hands are stretched out to receive the TENTH—can that Baptist expect his testimony that he loves God to be believed?

If a Baptist gives less under grace than the Jew gave under law—less this side of the cross and the empty tomb—than the Jew gave beyond the cross and empty tomb—has he yet learned that grace should promote tithing rather than diminish tithing? And has such a Baptist shown gratitude for the unlimited and unmerited favors of God to the utterly undeserving, which is grace? And has he, making acknowledgement of the divine ownership of all things, acknowledged his stewardship to God?

# God has a Just Claim to Part of Every Dollar



I think of the word PERSISTENT. Let at all times—when we preach and when we teach and when we bring money to God's treasury—be insistent and not apologetic, persistent and prayerful, earnest and zealous in exhortation, planting in the hearts a message placing on the minds of our people the truth that the TENTH is the Lord's—and that every Baptist should be a payer of this tenth. And let us be resistent by word and deed, all excuses people make against the paying of the tithe—against the paying to God that which is his and holy unto him.

*Every Baptist a Tither*

—000—

## Why I Pledge to the Church

BECAUSE everything I have comes from God, and by giving a part of my income to Him I thus acknowledge His ownership and my stewardship.

BECAUSE the church is the best institution I know of through which my money can most profitably be used to extend Christ's Kingdom.

BECAUSE when I joined the church I promised to support it, and I want to make that promise good.

BECAUSE making a pledge and paying regularly reminds me constantly that I have a definite share in extending Christ's Kingdom.

BECAUSE the missionary, benevolent, educational agencies of my church have a source of support other than the pledged church members, and they depend upon my pledge.

BECAUSE I want to do my share in paying for my pastor's salary and the heat, light, music and other things that go to make the church a beautiful and comfortable place of worship.

BECAUSE I am not willing to accept the benefits of the church without contributing my share to its work.

BECAUSE by giving my money to Christ and His church I am laying up treasure in Heaven.

BECAUSE pledging to the church helps keep me from growing selfish and indifferent.

—Exchange—

—000—

*Fifty-Fifty by 1950*



# ARE YOU A BAPTIST

We don't really think you are—we don't think you would want to be classified that way—but when you get right down to it, there's no escaping the FACTS: in our special Thanksgiving Offering for our dependent children last year, the Baptists of Arkansas gave us an average of TEN CENTS EACH! No wonder then that we had to turn away almost as many children as we have served this year—children who desperately NEED the shelter, care, and Christian influence we should be able to give!

# THANKSGIVING

BOTTOMS BAPTIST ORPHAN ASYLUM





# TEN CENT" BAPTIST?

We know that if you could see for yourself the excellent work being done at your Orphanage . . . you would soon realize that 10c per year per Baptist is not enough. Of course, we are doing our best with what we have—but that best is not enough when we must turn aside nearly as many children as we now serve. No, friends, we need a GREAT Thanksgiving Offering this year to improve the quality and scope of our service. We need ONE DAY'S PAY FROM EVERY BAPTIST IN ARKANSAS.

# ING OFFERING

\* MONTICELLO, ARKANSAS





## WOMAN'S MISSIONARY UNION

## Royal Ambassador Fellowship Supper and Recognition Service

The Royal Ambassador Fellowship Supper will be held this year on Monday, November 15, at 6:00 p. m., at the First Church, Little Rock. The Recognition Service will be held in connection with the Brotherhood Night program that evening at 7:00 p. m., Immanuel Church, Little Rock.

More than 300 boys and their counselors attended the Fellowship Supper last year representing churches from all over the central part of the State. Tickets for the supper this year are \$1. We will sell them from the office by mail until November 13. Any tickets left will be sold at the door. If your check or money order does not reach us by November 13, tickets will have to be purchased at the door. Only 200 tickets can be sold, so write for yours today! Boys who are to participate in the Recognition Service will please come early to the Fellowship Supper so that you may receive instructions about your part in that part of the evening's program.

Featuring Royal Ambassadors on the Brotherhood Program is a special attraction in honor of the fortieth Anniversary of Royal Ambassadors.

"Missionary Education" was the theme for the mission study institute of Concord Association promoted by Mrs. Clyde Finley, associational mission study chairman, at the First Church, Ft. Smith. Mimeographed, hand-painted programs in Chinese Red emphasized the new series of books presented on China. There were 114 present from twelve of the fifteen missionary societies in the association with members from Dardanelle-Russellville Association as guests. A group of women from this association presented an interesting mission study demonstration.

The room was arranged with maps and posters carrying out thought of each book presented during the class periods. A long table of attractive exhibits and teaching helps were displayed by Mrs. H. M. Keck.

Other features of the program were: the devotional by Rev. W. A. Crow, South Ft. Smith; a solo by Mr. Norman Ferguson, and a chalk talk on stewardship by Mrs. Hugh Johnson, First Church. Mrs. J. A. Abernathy, missionary to China, was the inspirational speaker, using the book, "For Christ in China," as a background for her message.

Mrs. Pen Lile Pittard, state mission study chairman, presented plans for teaching "Light for the Whole World" and "The Way of Missionary Education," distributing mimeographed suggestions for teaching both books. Members of the Immanuel Church, Ft. Smith, presented a playlet which featured the need for missionary knowledge. Others assisting with the institute were Mrs. G. H. McNutt, superintendent, and Mrs. F. C. Kirkpatrick, president of W. M. U. of the First Church.

Each year this association promotes a mission study institute. They make extensive preparation for this meeting, and we commend Mrs. Finley and her associates for their untiring efforts to make these institutes so successful. We know of many other associations now making plans to use the new series of books on China in institutes in the next few weeks. Free teaching helps and suggestions are now available from your State W. M. U. office upon request. It is not too late to promote a mission study institute in your association.

### Missionary Round Tables At West Batesville

Mrs. Glenn Edwards of the West Batesville church reports they have two Missionary Round Tables in progress. They plan to finish one in three weeks and the other one in about six weeks. Since their initiation, Mrs. Edwards has enthusiastically promoted Missionary round tables.

### Coming Home This Month

Jo Scaggs, missionary to Africa, writes that if a boat is available she plans to come home this month. She says, "My name is down on the list but I have no idea just when I will get home. Even after I get on the way, there is a chance I will be on a boat that will go by an indirect course taking six weeks to get to America. Several of our missionaries have been that long on the way. Look for me when you see me coming. At any rate it won't be much longer, and how anxious I am to see all of you."

# Song of the Month

November

## For The Beauty of the Earth

FOLLIOT SANDFORD PIERPONT

CONRAD KOEHLER

DIX

*For the beauty of the earth,  
For the glory of the skies,  
For the love which from our birth  
Over and around us lies: Refrain  
Christ our God, to thee we raise  
This our hymn of grateful praise.*

*For the wonder of each hour  
Of the day and of the night,  
Hill and vale, and tree and flower,  
Sun and moon, and stars of light: Refrain*

*For the joy of human love,  
Brother, sister, parent, child,  
Friends on earth, and friends above,  
For all gentle thoughts, and mild:  
For all gentle thoughts, and mild: Refrain*

*For thy church, that evermore  
Lifteth holy hands above,  
Offering up on every shore  
Her pure sacrifice of love: Refrain*

As Autumn approaches in all its resplendent glory, ushering in the harvest season which is climaxed in THANKSGIVING, it is especially fitting that grateful people everywhere join in singing, "For the Beauty of the Earth." Not only do the words express thanks for God's beginning with the wonders of nature and including family ties, friendship, religious liberty, and the priceless gift of the Savior, but the tune, known as Dix serves as a perfect example of earnest worship.

Each important phrase is set to a corresponding musical pulsation lending itself admirably to antiphonal singing. Two choirs or groups of singers could do this hymn effectively by alternating the phrases and both pointing in the refrain. It is noteworthy that this favorite tune, which was used originally to the hymn, "As With Gladness of Old," is played daily at high noon in the metropolis of London on Big Ben Chimes.

Although the finest stanza of all does not appear in The Broad Hymnal, it is printed here in the hope that all congregations will use it and include it in the weekly singing of the hymn during November and subsequently thereafter:

*For thyself, best Gift Divine,  
To our race so freely given,  
For that great, great love of thine,  
Peace on earth, and joy in heaven:  
Christ our God, to thee we raise  
This our hymn of grateful praise.*

An interesting and beautiful devotional service built on the stanzas of this hymn, interspersed with suitable Scripture, is on file in the office of the State Music Director and may be obtained by request. It will make a singular contribution to an opening exercise for Sunday School or Training Union or for a devotional in Woman's Missionary Society. Those wishing to secure a copy of this service may write to Mrs. M. Nininger, 212 Baptist Building, Little Rock.

—By Ruth Nininger

### Attention, All Pastors

A Training Union rally will be held somewhere in your association one night during the week of December 6-10. A team of two men with the assistance of others will furnish the program. In the November 4th issue of the Arkansas Baptist there will be a sched-

ule of the meeting places for the forty rallies for forty associations. Be sure to read the issue and see when and where the rally will be held and who will present the program. Make plans NOW to bring a large number of your people to the Training Union meeting that will be held in your association.



# Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON  
Sunday School Superintendent  
RALPH W. DAVIS  
Training Union Director  
Baptist Building, Little Rock

T. D. McCULLOCH  
Student Union Secretary  
MRS. B. W. NININGER  
Church Music Director



## Figures To Inspire

October 17, 1948

Church	S.S.	T.U.
Little Rock, Immanuel	978	423
Including Missions	1231	609
Little Rock, First	682	355
Hot Springs, Second	657	203
Ft. Smith, First	1103	402
El Dorado, First	614	238
Pine Bluff, First	591	234
Fayetteville, First	550	217
Including Mission	603	247
N. L. Rock, Baring Cross	530	282
Including Mission	570	285
Arkadelphia, First	490	255
Benton, First	477	237
Paris, First	443	173
Russellville, First	433	189
Including Mission	483	193
Little Rock, Tabernacle	420	139
El Dorado, Second	414	201
Ft. Smith, Calvary	403	85
Hope, First	401	113
Little Rock, Pulaski Hts.	364	102
Magnolia, Central	359	163
Including Mission	408	
Malvern, First	353	85
Including Mission	380	
Springdale, First	352	212
Including Missions	514	
Little Rock, Gaines St.	357	313
Including Mission	411	
Paragould, First	355	201
Including Mission	460	262
Hot Springs, Central	359	105
Including Mission	408	
El Dorado, Immanuel	355	186
Hot Springs, Park Place	351	159
Ft. Smith, Grand Ave.	345	106
Siloam Springs, First	339	192
Camden, First	336	139
Including Missions	469	260
Pine Bluff, First	326	69
Regers, First	318	124
Conway, First	316	63
Fordyce, First	304	186
Hamburg, First	295	136
McGehee, First	289	136
Including Mission	333	
Little Rock, S. Highland	247	149
Smackover, First	246	146
Harrison, First	239	107
Including Mission	333	147
Greenwood, First	234	113
Cullendale	223	135
Stuttgart, First	222	125
Including Mission	244	
Ft. Smith, Bailey Hill	213	91
Pine Bluff, Second	212	101
Ft. Smith, Oak Grove	201	84
Norphlet, First	197	158
Monticello, First	195	128
El Dorado, West Side	178	91
Dumas, First	171	75
Including Mission	199	
Stamps, First	164	106
Mt. Ida, First	145	114
N. Little Rock, Pike Ave.	126	88
Jacksonville, First	125	95
Including Mission	170	
Little Rock, Hebron	120	75
Melbourne, First	107	87
Hot Springs,		
Lake Hamilton	93	42
Warren, Immanuel	88	64
Monticello, Second	87	97
N. Little Rock, Grace	87	33
Pine Bluff,		
Matthews Memorial	83	95
El Dorado, Parkview	75	46
Little Rock, Plainview	74	64
Douglassville, First	71	38
Little Rock, Bellview	60	
Arch St. Pike, East End	48	49
Little Rock, West Side	46	44
Douglassville, Second	39	32
Little Rock,		
Pilgrim's Rest	27	36

## Major Music Events 1948-1949

In the hope that the Music Department of every church may function more effectively in the interest of all church work, an outline of the major music activities for the coming year is given here:

- November 21 — Simultaneous Isaac Watts Hymn Festival.
- December 8-9 — Southwide Conference of State Directors.
- April 15—Youth Choir Festival, Ouachita College.
- April 16—Junior Choir Festival, Ouachita.
- June 13-17 — Leadership School, Central College.
- July — Hymn-Playing Tournament, Assembly.
- August 18-28—Church Music Conference, Ridgecrest.
- Quarterly Associational Hymn-Sing.

Your enthusiastic support of this year's calendar of music events is prayerfully requested. It is hoped that you will discuss the entire program with your musicians, order the music for the required selections, and commence preparation for their participation in ample time. You will be proud to have representatives in each event. We are listing here the required selections for each event:

### Hymn-Playing

Safely Through Another Week	Sabbath
Love Divine	Zundel
It came Upon the Midnight Clear	Carol
Jesus Shall Reign	Duke St.
Guide Me, O Thou Great Jehovah	Zion

### Youth Choir Festival

Thy Wisdom Lord	arr. Denison
Beautiful Savior	Christiansen
God Omnipotent Reigneth	Wood
Now God Be Praised	Vulpius
The Resurrection Morn	Mueller
Gloria In Excelsis	Mozart

### Junior Choir Festival

Ah! Dearest Jesus (38)	Bach
From "Christmas Oratorio"	
Lift Thine Eyes (23)	Mendelsöhn
From "Elijah"	Bartholdy
There's a Wideness In God's Mercy (66)	arr. by Kettering
Thee, Holy Father, We Adore (14)	arr. by W. Lawrence Cuny
From Geistliche Kirchengesang	
Lord, Dismiss Us With Thy Blessing (70)	Sicilian Mariners
Taken from "Anthems for Junior Choirs," Westminster Press	
All numbers listed here are available through your Baptist Book Store.	

Music history is still being made in Arkansas, and to Caddo River Association belongs the distinction of sponsoring and promoting the first Progressive Music School to be held in any Baptist Association by the Department of Religious Education. Mrs. B. W. Nininger, state director, and Miss Odessa Holt, associational music director, carried on the class work, driving from 18 to 110 miles every night to teach in Norman, Mena, Amity, Glenwood, and Oden. More than 400 people were reached with the instruction.

"I feel that our Progressive School of Music has been fine in every way; in fellowship, in singing, and in learning the fundamentals of directing congregational singing. Miss Holt and Mrs. Nininger have done a superb job in directing the school; we have benefited immensely."

D. B. Bledsoe,  
First Baptist Church,  
Mt. Ida.

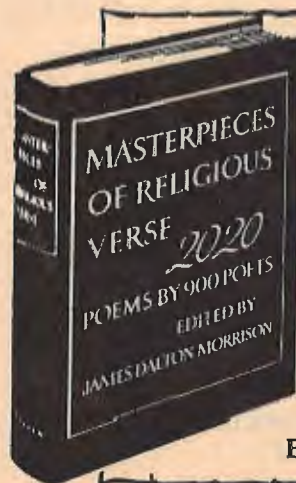
"I shall enter my pulpit Sunday much in the same spirit as I would following a week's revival meeting. I have never known of so much information to be given in such a short period of time.

Charles Hampton,  
Glenwood.

"I want to thank the leaders of our Baptist people for their splendid foresight in selecting Mrs. Nininger to promote a music program among our great Baptist constituency. Truly the Progressive School of Music in Caddo River Association has been a real piece of mission work, the value

of which cannot be estimated. One of the greatest values I see in this type of school is that it awakens our people in the smaller churches to real spiritual music, and sells them the great Co-operative Program."

W. B. Easman,  
Amity.



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## A New Book

# Principles of the Kingdom

By  
DR. L. T. WALLACE  
Professor of Greek, Philosophy and Ethics  
Ouachita College

What others have said about it:

"Dr. Wallace is a careful, faithful student of God's Word, and an effective teacher in the realm of Christianity. He has written a noble volume. . . . He makes out his case by a 'Thus saith the Lord.' The book is accurately scriptural. . . . It is good for study, for teaching, and is delightfully readable. The reader will be blessed by following every line of it."

—Dr. L. R. Scarborough. (Written before his death, but owing to the World War, the book could not be published a that time.)

"The work as a whole will be acceptable to the great body of our people, and will be recognized as a standard of value. It should, and will, have a wide circulation. The author deals with the Word of God as final authority, and then gives his interpretation in a positive and pleasing way. . . . So far as I know, no one has produced a book so well suited to the needs of young ministers and Christian workers. It has a unique place in religious literature. . . . There is an interesting blending of the doctrinal and practical."

—Dr. A. U. Boone.

"I could not attempt to enumerate the worthwhile things I have got out of a study of 'Principles of the Kingdom.' Of the many, however, I mention only a few. It has given me a clearer conception of 'The Kingdom' and a conception of its underlying principles that I never had before. . . . I have been led to see the deeper things, to get below the surface."

—Robert Scales, pastor, First Baptist Church, Durant, Oklahoma.

"The things that have impressed me most in 'Principles of the Kingdom' are the author's originality and his frank, and yet fair, method of dealing with controversial points. . . . The book is valuable for building sermons, for a deeper study of the Bible, and in answering heresy."

—R. Y. Bradford, Former Chaplain.

"'Principles of the Kingdom' is the most practical and sane deliverance on the Kingdom that I have ever read or heard."

—Dr. J. W. Jent, formerly Dean of Oklahoma Baptist University.

Price \$2.00

Order from your Baptist Book Store  
303-5 West Capitol  
Little Rock, Arkansas

## Brotherhood Night Is Nov. 15

Brotherhood Night is November 15, the eve of the meeting of the Arkansas Baptist State Convention.

The Brotherhood Night service will be held at Immanuel Church, Tenth and Bishop Streets, Little Rock. Immanuel is the host church for the Convention.

The Immanuel Brotherhood will be host to the Baptist men of Arkansas on Brotherhood Night.

The Brotherhood Night program will be published later. However, we are able to announce now that among the speakers of the evening will be Dr. E. H. Westmoreland, pastor of South Main Baptist Church, Houston, Texas. Dr. Westmoreland is a native of Arkansas, and a leader among preachers of Texas and the Southland. On the program also is Perry Hayden, Tecumseh, Michigan, thought by many to be the world's greatest authority on tithing. Mr. Hayden is the author of the book, "God Is My Landlord."

Another feature of Brotherhood Night will be a chorus choir of 100 men. The choir will be made up of singing men from the churches of Little Rock, North Little Rock, and Pulaski County. The choir will be led by John A. Gilbreath, superintendent of the Baptist State Hospital. There will be other features and other surprises.

It will be worth your while to be among those present on Brotherhood Night. Why not bring one, or two, or several car-loads of men to the Brotherhood Night service? Your church will be blessed if you will.

### Get to work at this task now! Brotherhood Revival At Van Buren

Led by the pastor, Brother T. H. Jordan, First Church, Van Buren, held a Brotherhood Revival during the week of October 10-17. Nelson Tull, State Brotherhood secretary was the speaker. R. C. Meadows, Van Buren, led the singing. The people of the church responded in a fine way to a program of real work. There were 27 additions to the church, 25 coming by baptism.

Brother Jordan is one of the great spirits among Arkansas Baptists. He is a great preacher,

a consecrated soul winner, a persistent visitor, and a man's

### A Great Brotherhood Gets Underway

The following is an extract from a letter received recently from W. O. Vaught Jr., pastor, Immanuel Church, Little Rock.

"I am glad to tell you that Brotherhood is moving along a very fine way. The men planning their big quarterly quiet on Monday night, November 8. At that time we will attempt to get every man at the banquet to sign his pledge card for 1949 budget. The Brotherhood has assumed the responsibility of completing the every member drive after we have taken place in the deacon group and also the Sunday School classes.

"Our men in the Brotherhood are very happy over the progress that is being made and I think that you can count on our Brotherhood in the future to do some great things for the Lord."

The Immanuel Brotherhood organized only last month, and is off to an excellent beginning. The enlistment of men in the various phases of the life and work of their church.

### An Invitation from Southeast Arkansas

We are in receipt of an attractive, mimeographed postcard which conveys the following invitation to the men of the Brotherhood of First Church, Ashdown. "HERE IS THE PROPOSITION"

The Baptist Brotherhood will serve you a good, free meal, Tuesday night, and give you wonderful fellowship. We will eat out at the Elmore Mission, then work while. Wear your overalls: bring a hammer. Time? From 6:30 supper will be served.

A transportation committee will be at the church every 15 minutes until 7:30 if you need transportation.

Let's shake on it out at the mission."

(Signed) Millard Wood, President  
Lawson Hatfield, Pastor

Fellowship in service is fellowship which helps to build a greater church program. Hats off to the Ashdown Brotherhood.

## SOUTHERN BAPTIST COLLEGE

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H. E. WILLIAMS, President



# Foreign Mission Board's Statement of Policy

The Foreign Mission Board, in its semiannual full meeting in Richmond, October 19-20, devoted an entire afternoon session to a careful consideration of the administrative policies of the Board. The relationship of the Board to other organizations and its administration of relief funds were given special attention.

By unanimous vote the following statement taken from the report of the executive secretary was adopted as a statement of the Foreign Mission Board:

"The administrative staff of the Foreign Mission Board unanimously accepts the unequivocal responsibility for administering all of the affairs of this Board in keeping with the beliefs and policies of Southern Baptists as represented by the Southern Baptist Convention. We accept this responsibility not only because we believe that as an agency of the Convention we are obligated by honor to do this, but much more because our personal convictions are in accord with the basic beliefs and positions as expressed by our Convention. Being Baptists as we are, our Convention has never undertaken to define for every individual church or church member the specific details of our basic beliefs. Differing positions are held concerning some of these details. But there can be little question as to what the basic beliefs and positions are.

"Our Convention has made itself quite explicit in its conviction that the Convention should not have membership in or affiliation with the World Council of Churches or the Federal Council of Churches. I speak for the entire administrative staff when I say that it is our purpose to administer the affairs of the Foreign Mission Board in accordance with this position of our Convention.

"I call your attention to one of the six objectives which I proposed in the first report that I brought to the Foreign Mission Board as its Executive Secretary at the April meeting in 1945. We must steadfastly pursue the objective of promoting New Testament churches which are directly responsible to God and which can admit no authority between themselves and Him. We believe that God moves in and through such local groups of believers to work out his will among them. They are his agencies of salvation among the people of their own lands. It follows then, that such churches can not be extensions of our Southern Baptist Convention. They must be rooted in the soil and life of the nations in which they live; they must be Brazilian Baptist, Nigerian Baptist, Chinese Baptist churches. We must promote their independence by helping to train their leaders who will be directly responsible to their own churches

and agencies. They must increase and we must decrease.

"It follows, also, that we can not lend ourselves to any movement that would absorb these churches in an organic Church or ecclesiastical world council. We believe that they can no more be responsible to an organic World Church or National Church than they could be responsible to an organic Baptist Church. Individually and locally they must be directly responsible to God."

"The policies of the Foreign Mission Board have been administered at home and abroad in keeping with the entire statement that I have just made. No proposal has ever come before this Board or its administrative staff for any kind of affiliation with either the World Council or the Federal Council of Churches. I am confident that should such a proposal be made, it would be unanimously rejected."

(Signed by Board members attending):  
Searcy Garrison, Georgia; W. A. Bell, Mississippi; J. W. Storer, Oklahoma; John L. Slaughter, Alabama; R. Knolan Benfield, North Carolina; Chas. S. McKinney, Texas; M. P. German, District of Columbia; D. M. Nelson, Jr., Missouri; M. Ray McKay, Arkansas; Vernon B. Richardson, Maryland; R. P. Downey, Virginia; O. E. Turner, Tennessee; J. E. Rawlinson, South Carolina; R. Kelly White, Florida; R. C. Gresham, Georgia; H. Leo Eddleman, Kentucky; Russell Bradley Jones, Tennessee; Ralph A. Herring, North Carolina; A. Hope Owen, Texas; C. E. Herford, Texas.

J. G. Loving, Mrs. Simeon Atkinson, Theodore F. Adams, Clyde V. Hickerson, Mrs. P. Earl Wood, John C. Williams, Solon B. Cousins, T. Rupert Coleman, J. Levering Evans, W. Rush Loving, R. C. McDanel, Reuben Alley, Mrs. Paul LaRoque, Hill Montague, L. Howard Jenkins, and Oscar L. Hite.

## Tracts Now Available

Sword drill tracts, Speakers' Tournament tracts, and Junior Memory Drill sheets are now ready for distribution. Write to your State Training Union Director, 212 Baptist Building, Little Rock, for the materials you need.

1. Each church should have an elimination tournament for Sword Drill, Speakers' Tournament, and Memory Drill not later than the last part of January or early part of February. Only on Sword Drill and Speakers' Tournament winner can be sent to the Associational Tournament.

2. Each association should have an associational elimination tournament during the latter part of February or the first part of March.

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## Department of

# MISSIONS

C. W. Caldwell, Superintendent

## Pastor Commends Missionary

I am giving you the report of T. D. Douglass' work here in Dardanelle - Russellville Association. May I say at the outset that we are fortunate in having a man of Brother Douglass' zeal, character, and ability. He is a tireless worker, a lover of lost souls and a defender of the faith.

One year ago there were four pastors in Dardanelle-Russellville Association. Today there are 14. At Mount George, near Danville, Brother Douglass went for a service and was told it was impossible to have any kind of religious service. However, through his relentless efforts a home was secured and service was conducted in a man's kitchen with 34 in attendance. Shiloh community was a dead situation but Brother Douglass was persistent in his effort and started services there where there had been none for sometime. At Saint Joe, near Atkins, a Sunday School was organized in the midst of all kind of opposition. Mt. Vernon a dead church has been resurrected due to a revival meeting conducted there and a program has been started.

-Virgil Logan, Dover.

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Salvation does not depend upon man's intermittent loyalties, but upon the constancy of Christ.

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Kelly Heights Mission is sponsored by the First Church, Russellville. J. D. Sawyer is the mission pastor. This very active mission is ministering to the people in the surrounding community in a marvelous way. The First Church has received 23 additions since last October, thirteen of whom were for baptism, through this mission.

The Sunday School has average 52 in attendance; the Training Union, 30; and the weekly offerings have average \$35. A bus runs into the coal mining section and outskirts of the city each Sunday morning and evening to transport members and visitors to the services. In addition to the regular offerings they take special offerings to take care of the bus expense of \$28 per month and for the revival meetings.

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Some people's religion serves only as a sort of watch-dog over their conscience to keep it from becoming restive and asserting itself as a corrective over their lives.

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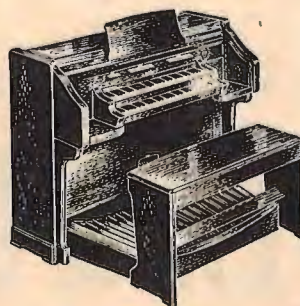
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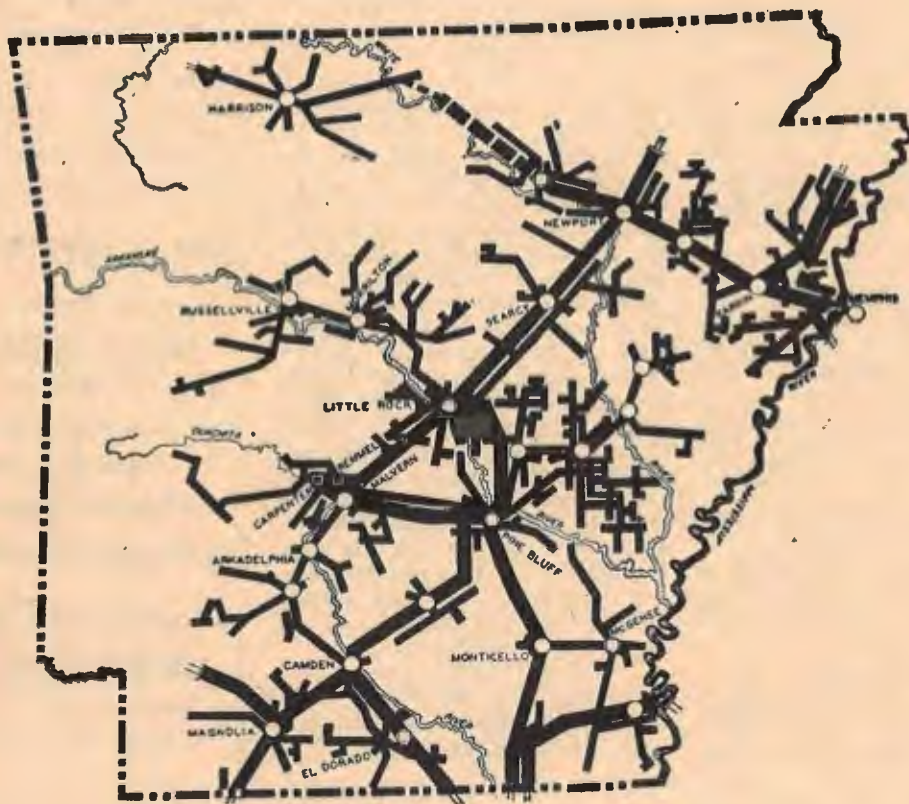
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## That Reminds Me

By C. H. MONTGOMERY

The other day I walked up street intersection in a big h I noticed a group of people h ing hesitatingly at the edge of curb, and looking up at the ti light, I saw why. It was red, the pedestrians were wonderi they should cross against the light. Perhaps one of them stopped to consider the advis lty of going on, and his indec had influenced the others.

Any way, being in a hur was in no mood to debate issue. So, looking one way then the other, and seeing no fic approaching, I stepped c dently into the street and sta across. About half way acro began to wonder if I had wrong. Was there a law aga jay walking? Almost guilti looked around, and there just hind me were the others. I had taken their cue from me, were following me across street against the traffic li. Any tendency toward a feelin importance was quickly chee by the thought that I might leading them wrong but, righ wrong, I was leading them.

That made me think about need for leadership in the w today. Millions of people are ha ing around the intersections life, waiting for some one sufficient confidence, knowle and courage to go ahead, to them on. Many of them wil like the folks on the street— low the wrong leader, follow s body who doesn't know whe he is right or wrong, some who may not care whether h right or wrong, so long as he get a following. There are ti sands of people who classify th selves as leaders who never anywhere till they see which the people are going, and t they run around in front, so can lead the crowd, or, at l claim to do so. That is not l ership. The true leader has courage to go ahead when knows he is right.

And that is another thing should think about. Are we ri It is no credit to us to get a lowing unless we can take the ple somewhere. There are many rabble-rousers in the w and there are too many pe ready to follow them. It is of type that murder mobs are m Let's humble ourselves before to know His will, apply our h to learn wisdom, dig in to acc all knowledge that is worthw and be ready for any positio which God may see fit to cal

—Youth Lead

WHEN MOVING TO DALL  
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Homer B. Reynolds, Pasto  
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# Wisdom Literature in the Bible

By Mrs. ROLAND LEATH

The definition of wisdom in Webster's Dictionary is as follows: sagacity, prudence, good judgment; great learning. According to the Bible "The fear of the Lord is the beginning of wisdom" (Proverbs 1:7a). From the epistle of James we read that there are two kinds of wisdom: "earthly, sensual, devilish wisdom" (James 3:15), and "wisdom that is from above" (James 3:17). Studying all the foregoing statements we conclude that a truly wise man will heed God and seek to find a deeper insight into the mind of God and train himself in holy living instead of sensual, wicked living. He will begin with God; by that we mean a man will accept salvation, honor and reverence his Lord, and follow the leadings and teachings of God's Holy Word.

In order to help man attain this holy goal we have the Bible; a section of the Scriptures is called the "Wisdom Literature." Proverbs and Ecclesiastes are primarily the books which comprise this section. Job; Psalms 19, 37, 104, 147, 148; the Sermon on the Mount; many of Jesus' parables; and the book of James are also included by some scholars in this section.

The lesson this week centers around Proverbs, Ecclesiastes, and James. The greater portion of Proverbs was written or collected by Solomon. Ecclesiastes is a dramatic biography of his life. In this book Solomon "not only records, but reacts his search for happiness." Proverbs were used as a way of teaching; a proverb is a short pithy saying or an adage. In the book of Proverbs we find a wide range of subjects covered, all of them leading toward "inward righteousness in practical, everyday living."

## The Wisdom of Righteousness

Space forbids our commenting upon all of the Proverbs listed in our larger lesson. It will be well for the student to read carefully the first chapter, locating the object of the book in verses 2 and 3, the value of the book in verses 5 and 6, and the theme of the book in verse 7.

In the tenth chapter positive truths are taught as they are contrasted with opposite evils. This is called antithetic parallelism. The second statement in each verse is in sharp and utter contrast to the first statement. In spite of many beliefs to the contrary, righteousness pays, honesty pays, virtue pays, hard work pays, and on and on we could go. Sometimes when the hard working, prudent man has an uphill fight and the lawless gambler gets rich, the prudent one questions his convictions. But, if mere man could look into the heart, delve into the conscience, listen to the soul's cry, he would not doubt. God rewards in peace, a mind at

## Sunday School Lesson

For October 31, 1948

Proverbs 10:1-9; Ecclesiastes 1:1-3; James 3:13-18

ease, a free conscience, and a serenity of soul.

"A wise son maketh a glad father" reveals the love, light, and happiness which a godly, upright son brings to those who love him. The one who leaves God entirely out of his life brings sorrow to loved ones. In the Word of God "foolish" and "fool" are used as words to describe that one who ignores God. Jesus spoke of the rich farmer as "thou fool." Throughout the nine verses of Chapter 10 the theme of righteous living as wise living is expressed. The assurance of the blessings of God upon those who live thus and keep His commandments is expressed.

In another chapter we read "A good name is rather to be chosen than great riches . . ." (22:1), and here we are reminded that a man of good name and good life is blessed and long remembered, while upright people quickly seek to forget the wicked.

In business, home, recreation, church, and community the righteous are respected and walk in the circle of God's love. It pays to follow Jesus every step of the way.

## The Foolishness of Unrighteousness

The book of Ecclesiastes portrays the experiences of a man of the world with great opportunities and capacities who seeks to find happiness and satisfaction from the pursuit of worldly things—power, pleasure, laughter, wine. What a lesson for our day and age. Men today are busy trying to build a life of success, wealth, power, and happiness on their businesses, their sensual satisfactions, their sports, their recreations, their parties, and their excesses. It cannot work. No true happiness is reached, no contentment gained, or no satisfaction secured in those things.

Have you ever catalogued the excuses men give today for not going to the Lord's House on His Day? One has to work; another must paint; a third simply must go fishing; another goes out of the city; this one is ill; one says this is his only day to rest and he must sleep late.

Solomon tried it all and came to the conclusion that "all is vanity," nothing is worthwhile. He attempted to find happiness in laughter, a good time, relaxation in the midst of gay, unrestrained enjoyment. It was empty—as empty as the feeling one has after an endless whirl of social activities.

People in our day spend money on shows, horse races, clothes,

cigarettes, wine, beer, whiskey, card parties, intemperate eating and dissipation only to come to the conclusion that they are dull and sick at heart. Many a person will awake next Sunday with a hangover, physically ill and spiritually blue, because of a Saturday night spent in sin and foolish unrighteousness. As one pastor put it—"We don't have Sunday any more; we have a week-end."

One of the worst evils in our midst is the seeking of relief by drinking. This terrible practice, open to our youth on all sides, is damning souls, ruining lives, breaking bodies, tearing down home life, and leading to wholesale suicide on the part of our nation.

May we seek God and the wisdom of righteousness!

## The Source of True Wisdom

The answer to the seeking, searching man is salvation from God and a close walk with Him. James cites the source of wisdom that is worth our attaining. It is

from above, from the Father Himself.

Those pictured in our last few paragraphs think often times that they are wise or smart. Their wisdom, James says, "descendeth not from above, but is earthly, sensual, devilish." The brilliant mind of an ungodly man is a perfect tool in the devil's hand. The wisdom of natural man thinks only in terms of earthly, material things and has given us sensual pleasure, vices, and entertainments that cause a Christian to blush with shame.

But there is a worthwhile wisdom from God. It is "first pure then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." A person with a character built upon God's wisdom will be viewed with confidence and esteem and will be a blessing to all with whom he comes in contact. May God help us to live a life of righteousness that will be pleasing unto Him and attain His standard for us.

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**Will You . . .  
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Dear Preacher Friend, your Baptist Brethren are under a heavy load. If we carry through on the Program and budget that is suggested for next year, the load will be heavy for all of us to bear.

Will you step under the load with your brethren, or will you stand back at ease and see them labor and surge, strain and pray, pull and push? Are you going to lean on the Co-operative Program through 1949, or will you help lift the Co-operative Program in 1949? Will you be a leaner or a lifter?

We know that there are tasks at home, but we do not apologize at all for saying that too many of us are afflicted with "localitis" in our church and denominational life. Haven't we been willing to see the Co-operative Program item squeezed down to a small figure while we are caring for the items at home? Do you not agree that most of us have been selfish in this matter? We build fine church buildings at home, put fine furniture and expensive musical instruments in them, and increase the working force in our churches, yet neglect the Co-operative Program. Does your church budget care for the work around your door, and then provide a thin dime out of the budget dollar for the Co-operative Program?

We can show our love for Christ and a lost world, and we can show our fellowship and regard for our Baptist brethren if we get under the load. Every pastor, missionary, deacon, and church worker should take the cause of world missions seriously as we make up our budgets for 1949. Help lift the Co-operative Program. Don't be a "leaner," but a "lifter."

—000—

**Lifting or Leaning**

ELLA WHEELER WILCOX

*There are two kinds of people on earth today,  
Just two kinds of people, no more, I say.  
Not the sinner and saint, for 'tis well understood  
The good are half bad, and the bad are half good.*

*Not the rich and the poor, for to count a man's  
wealth*

*You must first know the state of his conscience  
and health.*

*Not the humble and proud, for in life's little span,  
Who puts on vain airs is not counted a man.*

*Not the happy and sad, for the swift flying years  
Bring each man his laughter and each man his tears.  
No; the two kinds of people on earth I mean,  
Are the people who lift, and the people who lean.*

*Wherever you go, you will find the world's masses  
Are always divided into just two classes.  
And, oddly enough, you will find, too, I ween  
There is only one lifter to twenty who lean.*

*In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?*

**What They Are Saying**

Dear Dr. Bridges:

You will recall that last fall you wrote us a letter asking that our church give \$2,000 through the Co-operative Program this year. In our reply we told you that we were giving 20 per cent gross through the Co-operative Program which we figured would amount to \$3,000. Actually according to our records we gave \$3,000 for the year just ended. In addition to this our people gave special offerings to World Relief, the Orphanage, and other causes. These coupled with our associational mission program, and our local mission program made our gift to missions last year amount to \$5,400.

As you know we are in a building program which involves an expenditure that at first was staggering to our people, but when they put God first in the matter of missions they also raised \$2,200 extra on the building. Interest in the Lord's work has been renewed and a better spirit prevails than we have had in some time. We are a living testimony that when a church loves the Lord and wants to put missions first God will bless in the local program in a great way.

You will be happy to know that we have already increased our Co-operative Program receipts another five per cent. This 25 per cent will be of our gross income, nothing deducted. The first fruits go to the Co-operative Program. If we raise our budget, which we expect to do, it will mean approximately \$5,200 for the Co-operative Program this year.

I thank God for your inspiring leadership and pray for Arkansas' greatest year as we follow you in our Master's service.

Yours truly,  
*Elmer Morgan, pastor  
Cullendale.*

Dear Dr. Bridges:

We have had by far the best year in the long and eventful history of our church. We baptized 115 and received 115 by letter and statement, making a total of 230 for the year. Not bad is it?

Our financial receipts were six times what they were seven years ago. We averaged 397 in Sunday School and 146 in Training Union for the entire year. We have raised our pledge to the Co-operative Program 25 per cent over last year. We will complete our pledge of \$7,500 to the Ouachita Campaign this year. We have already paid \$6,600 of it.

We, like many of our churches, have a building program on, and we expect to build a complete new plant four blocks from our present location. I have never seen a finer spirit manifest than we have in our church.

Love and power to you,  
*Minor E. Cole, pastor  
First Church, Forrest City.*

Dear Dr. Bridges:

I received your letter the other day requesting that we give \$3,243 through the Co-operative Program next year. Already we had tentatively gone up on our budget

to \$3,120. After receiving your request raised it to \$3,250.

You will notice that this is more double our gifts to the Co-operative Program for last year, and we have also double gifts to associational missions.

Sincerely yours,  
*D. C. McAtee, pastor  
Second Church, Pine Bluff*

**Central Church, Hot Springs**

The Central Church, Hot Springs, has increased its Co-operative Program allocation \$4,800. Pastor Clyde Hart is a great preacher, a courageous leader, and missionary minded.

**Wilson and Muncy**

Under the leadership of Pastor A. F. M. the First Church, Wilson, will give \$3,000 to the Co-operative Program in 1949. Under nearly a 50 per cent increase. Under the leadership of Muncy this church has to be a real missionary church.

**Blytheville and Brown**

The First Church, Blytheville, will give \$10,000 next year through the Co-operative Program. Pastor Brown, who is president of our State Convention, has an eye single to the Co-operative Program. He believes and he believes it to be the real undergirding support for our world missions. His church always goes forward in every respect, not to leave behind the Co-operative Program.

**Hamburg and Stanley Jordan**

As we went to press last week we received a telegram from Pastor Stanley Jordan, Hamburg. We printed it in the paper last week. We had spoken in the Bartholomew Association meeting, where Brother Jordan was moderator. At the close of our meeting Brother Jordan called the audience to prayer and offered one of the most fervent prayers we have ever heard. Within two days we received the telegram from Brother Jordan saying that the First Church, Hamburg, which he is pastor will give \$6,000 to the Co-operative Program next year. This is perhaps one of the most noteworthy support given the Co-operative Program. If you know the spirit, temper, and victorious leadership of Stanley Jordan, you have the explanation.

**Rector and Polk**

What an inspiring leader Pastor E. Polk is making for the saints at Rector. He asked him if he thought they could give for the Co-operative Program in 1949. He told him that we hoped they could. Brother Polk replies that "the church will contribute \$15 per week for the Co-operative Program, which is twice as much as they contributed into the budget last year." Brother Polk it may be that some missionary-minded member will make up the balance of the budget. Polk is a great preacher, and is doing a great work in Rector.