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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 45

LITTLE ROCK, ARKANSAS, DECEMBER 12, 1946

NUMBER 49



—H. Armstrong Roberts.

Christmas carols will be sung throughout the Christian world the next two weeks to praise God for the sending of His Son, "that whosoever believeth in Him should not perish, but have everlasting life."

Let none of us forget the CHRIST in CHRISTMAS. Let us make our observance of the Christmas season so spiritual that it will serve as testimony to all the world of the significance of Christ's birth.

CONVENTION OFFICERS



New officers of the Arkansas Baptist State Convention are, left to right, Dr. B. L. Bridges of Little Rock, treasurer; Pastor E. C. Brown of Blytheville, vice president; Pastor W. J. Hinsley, Hot Springs, president; Missionary Taylor Stanfill, Little Rock, secretary, and Pastor Bruce H. Price of Texarkana, vice president.

WHAT TO DO WITH JESUS

A Devotion by B. H. Duncan

"What shall I do then with Jesus?"

We marvel that the question should be asked at all. Why should there be any confusion as to what one should do with Jesus? His purposes among men are redemptive; His appeals to men are gracious; He promises to give eternal life. Surely there must be some things gravely wrong with a person when, in the face of such and confusion, he asks, "What shall I do with Jesus?"

Yet we discover varied and contradictory reactions among men toward His presence. Some follow His teachings, His purposes, His claims, His promises. Some are entirely indifferent toward Him; others follow the crowds, either for or against Him; still others are repelled by His presence and become hostile and rebellious; and some there be who are drawn toward Him as the iron filings are drawn to the magnet.

This question, "What shall I do with Jesus?" comes to each one of us with all its original force augmented by the centuries of Christian history which have intervened since it was first asked by Pilate.

The answer to this question involves the character and one's eternal destiny. One cannot build character without Him; one cannot escape eternal death without Him. His influence in time and eternity depends upon the answer to this question.

He is pressed upon us by every circumstance of life, by every condition of the natural universe, by every need of our spiritual nature and by the eternity which we must soon later meet.

"Pilate said unto them, What shall I do with Jesus which is called Christ? They say unto him, Let Him be crucified" Luke 23:22.

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First Church, Little Rock, received 40 members, 19 for baptism, in a one-week revival conducted by Dr. Monroe F. Swilley, Jr., pastor of Second Ponce de Leon Church, Atlanta, Ga. It is reported that the meeting, sponsored by the Board of Deacons, attracted the largest crowds in the history of the church.

The Southern Seminary Woman's Missionary Society this year numbers more than 100 members.

ARKANSAS BAPTIST

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C. E. BRYANT, EDITOR
IONE GRAY, EDITORIAL ASSISTANT

Publication Committee: B. H. Duncan, Hot Springs, Chairman; Charles F. Wilkins, Newport; O. E. Pence, Little Rock; O. L. Gibson, Fayetteville; H. Price, Texarkana; Reece Howard, Brinkley; Emory, Story.

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Song of the Month

By RUTH NININGER

The first Noel, the angels did say,
Was to certain poor shepherds, in fields as they lay,
In fields where they lay keeping their sheep,
On a cold winter's night that was so deep.

REFRAIN

Noel, Noel, Noel, Noel,
Born is the king of Israel.

They looked up and saw a star
Shining in the east beyond them far,
And to the earth it gave great light,
And so it continued both day and night.

And by the light of that same star,
Three Wise Men came from a country afar,
To seek for a king was their intent,
And to follow the star wherever it went.

This star drew nigh to the northwest,
O'er Bethlehem then it took its rest,
And there it did both stop and stay,
Right over the place where Jesus lay.

Then entered in those Wise Men three
Full reverently upon their knee,
And offered there in his presence
Their gold and myrrh and frankincense.

Was there ever a lovelier carol in all the world than "The First Noel?" It means "The First Christmas" and is one of the very oldest songs ever written about the coming of the King of Israel.

This carol is so old that no record can be found as to who wrote it or where it came from. There are some who believe it to be French, for it is said that the carol was first printed in France and often we find it with the French name, "The First Noel." Others tell us that it came from England, and was given the name, "The First Nowell."

Perhaps it was sung by the shepherds themselves as they tended their sheep on the great open plains, stopping to gaze in wonder at the Christmas star that suddenly shone over their heads in the silent night. The carol tells the story of the coming of the angels to the shepherds, proclaiming the birth of the Christ Child.

It is said that in olden times, the shepherds sang the verses, and from the heavens, the angels answered with the refrain:

"Noel, Noel, Noel, Noel,
Born is the King of Israel."



Across the Editor's Desk

Executive Board Names State Mission Secretary

The Rev. J. F. McLelland, for several years director of missions for Louisiana Baptists, was elected superintendent of rural missions for Arkansas in the annual meeting of the State Convention's Executive Board in Little Rock December 2 and 3.

Mr. McLelland has been recognized throughout the South as one of the most able men anywhere for the direction of rural mission work. His program in Louisiana has served as a model for similar work in many other states. We hope he will accept this election and come to us for work in this extremely needy field.

Emphasis was given to the Convention's vote to increase membership in the Baptist Honor Club to 25,000 for the new year. The Executive Board was named by the Convention to push this drive for membership and each associational member of the Board is to serve as an associational organizer. Quotas for associations and individual churches will be worked up at the earliest possible moment so that full membership may be secured. Twenty-five thousand Baptists contributing one dollar monthly in 1947 would retire this moral obligation by the year's end.

The Board adopted a resolution urging that all phases of the denominational work, from the headquarters offices to every individual having any point of leadership in the many churches, give concentrated emphasis to the Ouachita College Million Dollar Campaign for the next 90 days. It is hoped that during this period it will be possible to so boost the Campaign that success may be assured even this early in the three-year drive.

Other matters handled by the Executive Board were more or less routine, setting into motion the program for 1947 adopted by the Convention in Texarkana.

Christmas Questions

By J. E. DILLARD

Have a round-table discussion of the following:

1. What does the word "Christmas" mean?
2. Whose birthday do we celebrate at Christmas? Why?
3. How do we celebrate His birth day?
4. Do we think more about Christ or Santa Claus at Christmastime?
5. How did the "giving" custom get into Christmas?
6. Do we think more of "giving" or "getting" at Christmas?
7. How would you feel if on your birthday

everybody except you received a gift?

8. How can we make a pleasing gift to Christ this Christmas? (Read Matt. 25:31-40).
9. Why do we think of Lottie Moon at Christmastime?
10. What shall we do about it?

Will Pastors Strike?

More than 25 years ago the late President Calvin Coolidge, who was then Governor of Massachusetts, awoke one morning to find the strike of Boston's policemen on his hands. Promptly he called out the state militia to protect the city against roaming hoodlums and potential criminals. And then he made a remark that has become historic. "There can be no strike against the public safety anywhere, by anybody, at any time."

There has never been a strike of ministers against the Christian church. If such a strike ever should occur, a similar remark would be justifiable. "There can be no strike against the church by anybody, anywhere, at any time." While that is universally recognized, it does not release the church from doing its duty toward its ministry in times of economic crises.

For nearly two years the American people have been suffering from industrial confusion, loss of production, and shortage of goods because labor unions have ordered their members to strike for higher wages in order to meet the perpendicular rise in the cost of living. Ministers do not belong to labor unions. They do not strike for higher wages. Nevertheless they also must meet the same higher costs of living that laboring men meet by recourse to the strike.

It is not known how many Baptist churches have increased the salaries of their pastors during this period of inflation. More than likely the number is of such modest proportions that to publicize it would precipitate denominational chagrin and embarrassment. And where churches have increased salaries it is probable that the increases were inadequate, or below what the churches could have done, or were made so long ago as to call for another increase now.

Torn between two conflicting loyalties are the vast majority of ministers. They must choose between loyalty to the churches they serve and loyalty to their families. The average salary paid to American Protestant ministers is so low as to cause dire distress. Most ministers face a hopeless prospect of balancing the family budget with today's high prices and their own low incomes.

To save these men from real hardship and from damage to their morale, to assure the

welfare of their families, and to prevent many ministers from leaving the ministry and engaging in more lucrative other employment, calls for realistic consideration by the churches. An increase in the pastor's salary is assuredly justified.

No church is too unimaginative to recognize what would constitute a fitting Christmas gift for its pastor.

—Editorial In Missions.

My Biggest Contribution

By W. S. JOHNSON

(Dr. and Mrs. Johnson of Arkadelphia recently deeded their \$50,000 estate to Ouachita College. They are to use it during their lifetime.)

In the October 31 issue of the Arkansas Baptist, on Page Three, I read a very interesting article with the caption, "My Biggest Contribution." It recalled to mind what I consider the biggest contribution I have ever made to Ouachita College.

When Dr. J. W. Conger, the first president of Ouachita, was making a campaign to raise money to erect what is now the administration building, he visited our association in Pike County, and in his appeal, he asked every boy and girl to buy at least 20 bricks, costing \$1.00.

Most of us young people accepted the proposition. The result no doubt was one of the causes of my entering Ouachita College and being graduated from there in 1890. . . . But there were so many bricks in that big building that I could never exactly locate my 20.

Christmas Meditation

By RUBY R. WALTON

Three wise men of Bethlehem
Guided by a star,
Sought the Baby Jesus
Across the lands afar.

They found Him in a manger
Among the cows and sheep —
In a lowly bed of straw
They found Him fast asleep.

If we who seek for Jesus
Would find Him near today
We should look among the weak
And weary on the way.

For He walks not along the road
In high, exalted places,
But ministers to sick and poor
And those with saddened faces.

So like the three wise men of old,
Guided by a star,
We may find our Lord today
Where humble people are.

NOTES OF ADVANCE

First Church, Corning, had 11 additions, nine for baptism, in evangelistic services. Pastor Charles C. Duncan, Walnut Street Church, Jonesboro, was the preacher and Arthur Nelson, Mountain Home, was director of the music. L. C. Tedford is pastor.

The annual Pastors' Conference of Southern Seminary, Louisville, will be held March 10-14, President Ellis A. Fuller has announced. Speakers will be Dr. Edwin Lewis, professor of Systematic Theology at Drew Theological Seminary, Madison, N. J., Norton lecture; Dr. Nels F. S. Ferre, Abbot professor of Christian Theology, Andover Newton Theological Seminary Center, Mass., Gay lecturer; and Dr. Charles L. Graham, Louisville, of the Seminary Board of Trustees, Mullins lecturer.

Mrs. W. A. North, Route 2, Mountain Home, writes: "I have not been able to attend worship services for some time, and I get so much help from the Arkansas Baptist. I also listen to the Arkansas Baptist Hour and get much pleasure and benefit."

John M. Causey was ordained to the ministry by Second Church, Pine Bluff, at special services. The ordination council was composed of A. B. Pierce, R. B. Glover, E. D. Estes, L. G. Whitehorn, D. E. Castleberry, E. O. Martindale, H. A. Elledge, Homer H. Bridges, Charles W. Finch, and G. E. Nethercutt. The sermon was preached by Pastor H. A. Elledge, Baring Cross Church, North Little Rock. He presented Jesus, the Man above other men, who spoke eternal words, forgave sins, and arose from the dead to live in the hearts of men.

W. Ross Edwards, former Arkansan now pastor of First Church, Warrensburg, Mo., assisted Mt. Washington Church of Kansas City, Mo., and Pastor Loren S. Goings in revival services which resulted in 39 additions to the church. While Dr. Edwards was away from his church it voted to grant him a two months vacation in 1947 and to pay his expenses to the Baptist World Alliance in Copenhagen, Denmark, and to Palestine, if conditions permit. The Warrensburg Church is celebrating its 100th anniversary and had Homecoming Day December 1.

Central Baptist Theological Seminary, Kansas City, Kans., had the largest attendance in its history in the fall semester. Many student couples are on the waiting list for apartments. Three small apartment buildings housing six couples each, are nearing completion. Construction is in progress on a dormitory that will house 55 student couples.

Missionary Ottis Denney, Hope Association, who has led in the organization of a number of new churches, saw the Black Oak Church organized in his home community, seven miles southeast of Fayetteville, following a revival in which he did the preaching and Ralph Denney, the singing. There were seven charter members and eight are awaiting baptism. A Sunday School was started and John Reed, Fayetteville, was called to the pastorate for half-time work. A great revival spirit swept over the community in which there had been no religious services for a long time. Many

Rev. and Mrs. Werner Kaschel of Rio de Janeiro are visiting in Little Rock and at Ouachita College, Arkadelphia, on their way to Fort Worth. Arkansas churches may be interested in hearing them speak. Mr. Kaschel is one of the teachers in the Baptist Seminary in Rio de Janeiro and has recently been chosen to head the Baptist Young People's work for Brazil. He is also pastor of one of the 56 Baptist churches in Rio.

people walked four and five miles across the hills to the services.

Open house was held at the new headquarters of the Home Mission Board of the Southern Baptist Convention at 161 Eighth Avenue, N. W., Atlanta, Ga., December 3.

Number Nine Church, Route 1, Blytheville, has received 31 additions since Howard H. King became pastor in April. The church is operating on a weekly budget for the first time in its history. Cooperative Program and associational mission gifts have each been increased from \$5 to \$7.50, monthly. Plans are made to clear the church of all indebtedness this year. An offering of \$31 was sent to World Relief.

The library of Southern Seminary, Louisville, recently received a donation of 250 books from the library of the late Dr. John Stuart. The books were donated by a son, Robert K. Stuart, of Chicago.

Immanuel Church, Little Rock, has adopted a budget of \$110,000 for 1947, including a substantial increase for missions. The total for missions is \$43,800, including \$30,000 for the support of the eight missions operated by the church and \$13,800 for the Cooperative Program.

First Church, Malvern, had 35 additions, 19 for baptism, in evangelistic services with Pastor Aubrey C. Halsell, First Church, West Memphis, as evangelist, and Rev. W. J. Morris, Pine Bluff, as singer. Pastor Thurman K. Rucker celebrated his third anniversary with the church on October 25. He was presented with a check for \$100.

PASTORAL CHANGES

Walter N. Hill from associate pastorship of Metropolitan Church, Washington, D. C., to Almyra Church.

J. O. Young from First Church, Augusta, to First Church, Piggott.

Irwin Moshier from army chaplaincy to Wilmot Church.

Chester Parker from Woodruff County, as associational missionary, to First Church, McCrory.

Bill Kersh from First Church, Foreman, to Third Church, Malvern.

L. Y. Lewis from Caroline Association as missionary to do evangelistic and supply work. His address is Carlisle.

C. D. Wood, First Church, Dermott, will retire from active ministry January 27.

Amos Greer from Moro and Wheatley Churches to Walcott Church.

Miss Cooper Joins Mission Board

Miss Nancy Cooper, who for more than four years has been pastor's secretary, more recently educational secretary at Emanuel Church, Little Rock, has been elected WMU field secretary for the Home Mission Board. She will take up the work January 1.

Miss Cooper's work will be to encourage the missionary groups to study home missions and to keep them informed concerning missionary activities, plans and programs of the Home Mission Board. Dr. Courts Redford of the Home Mission Board, in writing to Miss Cooper, "I do not know of a greater opportunity than the one now presented to you. You are a real missionary and at the same time are enlisting others in the support of the Home Mission program."

Schools wanting a 1947 summer institute in education, English, journalism, social history, or Bible may wish to contact Al Williams, 3113 Campus St., Albuquerque, N. M. Mr. Williams has a M. A. Degree from the University of New Mexico, and a B. A. from Baylor University. He has a North Carolina Life Certificate for High School teaching and has had 21 years experience. He is an active deacon and Sunday School teacher.

Lowell Queen, music director at First Church, San Angelo, Tex., has resigned to accept a similar position with Columbus Avenue Church, Waco, Tex.

Pastor J. Earl Bryant, Grand Avenue Church, Fort Smith, assisted in revival services at Pearlhaven Church, Brookhaven, Miss., which resulted in 10 additions.

Evangelist Purl Stockton, Little Rock, did the preaching in a revival at Hebron Church, Little Rock, which resulted in 19 additions and 18 for baptism.

Missionary W. H. Lansford, Little Red Rock Association, had 30 enrolled in a Sunday School training course at Brownsville Church, Brownsville, Tex.

Missionary W. H. Lansford, Little Red Rock Association, writes: "I feel that putting the Bible in the homes of the people of this state will strengthen the Baptist Church as much as any other one thing."

Radios with "FM" band and standard broadcast are available. Table models with both bands will be available in 1947. Better wait until you have a radio with both bands. Otherwise you waste your money by being unable to listen to this new type of broadcasting.

Eudora Church counted 26 additions, 19 for baptism, in revival services in which P. Jesse Reed, Park Place Church, Hot Springs, did the preaching and led in personal evangelism. Pastor Clarence Cutrell directed the music. Pastor Cutrell says: "The church experienced a real revival which will continue to bear fruit in the weeks to come. Bro. Reed's preaching is pungent, plain, and Scriptural. He uses no high pressure methods to swell a lot of people into the church, but he knows how to make a passionate plea to the unsaved and to backslidden Christians."

Walcott Church, Greene County Association, has gone from half-time to full-time service and has called Amos Greer as pastor. On November 17 the congregation laid \$3,000 on the altar and purchased a pastorium.

A GREATER THAN SOLOMON

"A greater than Solomon is here." Matt. 12:42.

Our Lord is speaking to a group of people who made much of Solomon. To them Solomon is the yard-stick of true and lasting wisdom. The idea has come down even to our day and people of unusual intellectual capacities are described as being "as wise as Solomon."

Solomon was David's tenth son and Israel's third King. He lived about one thousand years before Christ. His reign marked the highest hour in the national life of Israel. His influence cut deep channels in the streams of human history.

King Solomon was successful as a military leader, consolidating the victories of his father David. He was a shrewd business administrator, extending Jewish commerce to such distant lands as India and China, thereby bringing tremendous wealth to Israel. He was a poet and a singer, writing more than a thousand songs, and leaving us the Book of Proverbs which emphasizes the practical side of true religion.

His greatest single achievement was the building of the Temple in Jerusalem. That was accomplished by forced labor does not compliment Solomon's sense of social justice and gives adequate justification for the rebellion of Israel at the time of his death. The Temple nevertheless stands as a monument to his greatness. This structure, decorated with gold and silver and all manner of other costly material, became an emblem of pride and glory to the nation and the center of its religious life.

The reign of Solomon lasted 40 years, his death occurring about 930 B. C. Certainly he deserves a place among the great men of the world. Much of his glory, however, like most earthly fame, was an external thing.

Solomon and Christ

Jesus is not speaking as a braggard when he declares, "Behold, a greater than Solomon is here." It was morally and spiritually sound for Him to declare his Divine Sonship and authority over the lives of men. All true greatness stems from the central Vine which is Christ.

"A greater than Solomon is here." Solomon was indeed a man of wisdom but Christ is the God of wisdom; Solomon wrote proverbs of wisdom about life, but Christ gives life; Solomon made truth practical to man, but Christ made truth possible to man; Solomon was a successful builder and administrator, but Christ is an all-sufficient Redeemer and Saviour; Solomon served well his day and generation, but Christ ministers to the ages and spans across the centuries; Solomon wrote his name in tablets of stone, but Christ writes his name on the tablets of men's hearts; the wisdom of Solomon inspires us while the wisdom of Christ redeems us; Solomon was king of Israel, but Christ is King of Kings and Lord of Lords; Solomon was a sinful man, but Christ is the sinless God; Solomon spoke in his day and his voice is still, but Christ the incarnate Word of God and He lives forevermore; Solomon was a man, the son of David, but Christ is divine, the only begotten Son of God.

Christ Worthy of Worship

This Christ, a greater than Solomon, is worthy of our worship. Some supreme affec-

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Arkansas Baptist Hour Address

By W. H. HICKS

Pulaski Heights Church, Little Rock

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tion is held by every man and happy is that person who has made the Lord his God. Man is incurably religious and history is replete with false gods manufactured out of man's earnest desire for fellowship with some Power beyond himself. Millions of people have found in Christ the answer to this deep yearning for fellowship with God.

The Magi—the Wise-men from the east came to Jerusalem asking the question, "Where is he that is born King of the Jews, for we saw his star and are come to worship Him?" The Bible record continues, "And when they came into the house and saw the young child with Mary his mother; and they fell down and worshipped Him." When the Master walked upon the sea and came to the storm-tossed boat laden with fearful disciples who, seeing the angry waters subside, worshipped Him saying, "Thou art the Son of God".

The burdened Canaanitish woman whose daughter was grievously vexed with a demon worshipped Jesus as God and cried, "Lord, help me." "Who do men say that the Son of man is," Jesus ask the disciples on one occasion. The answers are as varied as the crowd that gave them—some say, "John the Baptist," others reply, "Elijah," and some remark, "Jeremiah"—but the one who often was the spokesman for the group who had felt the heart throb of the Master and who knew Him the best declared, "Thou art the Christ, the Son of the Living God."

When Luke in His Gospel has told of our Lord's sacrificial death, described His miraculous resurrection and His ascension into glory, he closes his book with these significant words about the disciples: "And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, blessing God." This is the true worship that has brought men into living relationships with God.

These many witnesses to the Divinity of Jesus should inspire the worship of Christ in every sincere seeker after God. They found Him worthy of worship because He was the embodiment of love, righteousness, truth and power. The first requirement of true worship is to make God real to men. Every Christian would agree with the poet as he sings:

*I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.*

*I know not how that Calvary's Cross
A world of sin could free;
I only know its matchless love
Has brought God's love to me.*

*I know not how that Joseph's grave
Could solve death's mystery;
I only know a living Christ,
Our Immortality.*

Christ is not only worthy of our worship but He desires and deserves our discipleship. This Jesus who was crucified has been made both Lord and Christ. He has faced the sin problem for men and dealt with it even to the giving of His life on the cross. Salvation is freely offered to all who will believe in Him To make Christ our own and to give ourselves to Him is the choice of faith. It is God's plan that "Christ may dwell in your hearts through faith—that you may be filled unto all the fullness of God." By His indwelling we absorb His character and begin to reproduce His life. The disciple becomes more and more like His Lord because of an endless association.

*He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free
If any be but weak, how strong is he!*

*To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.*

Furthermore, this Christ—this greater than Solomon—is worthy of our service. The Apostle Paul, in speaking of Him, says, "Whose we are and whom we serve." We are commanded to make our worship complete with devoted service. We begin by following Christ but we end by fishing for men. The joy of the Lord fills our hearts to the extent that the needs of the world fill our hands.

The penetrating words of George Small might be a confession for many of us:

*I read in a Book of a man called Christ
Who went about doing good;
It is very disconcerting to me that I am so easily
Satisfied with just going about.*

Those who are joined to Christ by faith must not think of themselves as spectators to a contest but as members of a team. Christ served best by serving those for whom He suffered and died. No one can love Christ much and love the people little. A wise man wrote:

*No one could tell me what my soul might be;
I searched for God, and God eluded me;
I sought my brother out, and found all three,
My soul, my God, and all humanity.*

Great spiritual wealth comes by losing oneself in Christian service. He that loseth his life in the service of Christ shall truly find it.

*"I worked for men," my Lord will say,
When we meet at the end of the King's highway;
"I walked with the beggar along the road,
I helped the bondsmen stung by the goad,
I bore my half of the porter's load.
What did YOU do?" my Lord will say,
"As you traveled along the King's highway?"*

*"I showed men God," my Lord will say,
"As I traveled along the King's highway;
I eased the burdened, troubled mind,
I helped the blighted to be resigned,
I showed God to the souls born blind.
And what did you do?" my Lord will say,
When we meet at the end of the King's highway.*



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Why Did the Saviour Come to Earth?

The Angel of the Lord in announcing our Saviour's birth recorded in Matthew 1:21 said: "Thou shalt call His name Jesus, for He shall save His people from their sins." Jesus in speaking of the purpose of His mission declared, "For the son of man is come to seek and to save that which was lost." In I Timothy 1:15, Paul writing in his matchless way states the supreme purpose of Christ's coming into the world in these words, "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners."

Jesus came to earth in answer to human need growing out of the fact of sin. When Jesus came to this earth He was confronted with a world groaning under the burden of fear and failure, confusion and condemnation, hate and hellishness, doubt and death, sin and sorrow—not unlike our world of today. Jesus came as the one and only answer to a needy world, and in this respect there are three things I would like to say in answer to the question "Why did the Saviour come to earth?"

First, He came to reveal God.

Second, He came to redeem man.

Third, He came to reconcile man to God.

He Came To Reveal God

The cry of the human heart through the ages had been to see God and to know Him. God's revelation of Himself before Jesus came was both unsatisfactory and imperfect because He revealed Himself to men through men. And since all had sinned and fallen short of the glory of God, the best the man could do in revealing a holy and righteous God was unsatisfactory. No one had ever seen Him. He had dealt with men through His priests and prophets, and it remained for Jesus to come, for the word to become flesh and dwell among men, that men might behold the Father in the Son.

Christ did not come to represent God, but to reveal God. He was not sent "by" but "from" God. In Christ God took upon himself the form of human flesh that men might know Him. Christ is God and man, the God-Man.

In the language of Dr. George Truett, "Never did hyphen mean so much as here." As man, He was tempted as we are tempted; as God, He yielded not to temptation. As man, He became hungry and ate with His disciples; as God He multiplied the five loaves and two fishes and fed the five thousand. As man, He slept in the storm-tossed ship at sea; as God, He spoke and the winds returned from whence they came and a calm fell upon the sea. As man, He wept as He stood with Mary and Martha at the grave of their brother; as God, He spoke and Lazarus came forth from the dead. As man, He was buried in the borrowed tomb; as God, He arose triumphant over death. Yes, Christ is the express image—the perfect revelation of God. Only in Him do we see and know God. Christ revealed all the attributes of God in a manner in which men could understand Him. Jesus said "He that hath seen me, hath seen the father."

He Came to Redeem Man From Sin

Man alone could not atone for sin, God could not die, so in order to redeem the world from sin and death, Jesus Christ must be both God and man, human and Divine. "He was manifested to take away sin." He appeared to put away sin by the sacrifice of Himself.

Arkansas Baptist Hour Address

By CLYDE HART

Central Church, Hot Springs

He saves by the way of the cross for "without the shedding of blood there is no remission."

*"Oh, the love that drew salvation's plan,
Oh, the Grace that brought it down to Man!
Oh, the mighty gulf that God did span
At Calvary!
Mercy there was great and Grace was free;
Pardon there was multiplied to me;
There my burdened soul found liberty,
At Calvary."*

On the first sad day in human history when in the presence of the first sin and the first sinners, God declared, "The seed of the woman should bruise the head of the serpent," Jesus was the theme. The one ray of hope to gladden the hearts of men throughout the period covered by the Old Testament was this promise of the coming Redeemer. And when the angel choir sang: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," they were but declaring the fulfillment of the promise God had made centuries before.

Jesus came to save us, to redeem us from sin. For that He left Heaven; for that He took upon himself the form of sinful flesh; for that He suffered all the indignities that were heaped upon Him; for that He was beaten and spit upon; for that He agonized in Gethsemane's Garden. For that He endured the Cross, despising the shame.

Christ's death on the cross obtained eternal redemption for us. For all who trust in Him sin has forever lost its power to destroy. The

offering of Himself was "once for all," final and complete, and does not need to be supplemented or repeated. What God's wonderful grace has wrought for sinful men in the death of His Son does not need to be supplemented or repeated by any human priest.

He Came To Reconcile Man To God

"For God was in Christ, reconciling the world unto himself." You will notice that the world is to be reconciled unto God and not God to the world. God takes the first step, and out of love, bears the cost and does the work in and through Christ.

The atoning and reconciling work of Jesus is universal, sin is universal, but salvation is not universal because many will not accept what God has done for them in Christ. Christ died for all. He tasted death for every man. The iniquity of us all was laid upon Him. It is not God's desire that any other man perish but that all should come to repentance.

Christ, so to speak, came to earth that He might take hold of the hand of God and the hand of man and bring them together in Himself. And here and here alone is to be found the secret of joy and peace on earth and good will to all men.

Take the revealing, redeeming, reconciling work of Jesus out of the world and you have a world without hope. We need Him; that is why God sent Him. "For God sent not His son into the world to condemn the world but that the world through Him might be saved."

*"I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me."*

*"I know not how that Calvary's Cross
A world of sin could free;
I only know its matchless love
Has brought God's love to me."*

*"I know not how that Joseph's grave
Could solve death's mystery;
I only know a living Christ,
Our Immortality."*

Therefore as ambassador of Christ, in Christ's stead, I beseech you to be reconciled unto God.

Christmas All the Year

By WILLIAM JAMES ROBINSON

*Oh! let us make it Christmas all the year
By spreading love and kindness every where;
For every one has treasures he can spare
To fill another heart with living cheer.
The Christ would have all sorrow disappear
By helping one another's burden bear,
And proving that dividing is to share
In joy that is indwelling and sincere.*

*If we but love we shall bring forth delight
That will set other hearts aflame with song
Until the hosts of heaven shout acclaim.
Christ is a king that heals misfortune's blight,
And fills with bounding joy the hapless throng
Wherever men revere His matchless name.*

NOTES OF ADVANCE

Southern Baptist missionaries to Mexico adopted the following motion: "We believe that the beginning of the Atomic Age, chaotic conditions in general, and open doors in foreign lands make an expanding world mission program imperative. Therefore, we challenge the five million plus Southern Baptists to join with us in giving this year at least one day's income for the Lottie Moon Christmas offering."

* * *

Miss Alice Virginia Wakeman of Portland, Ore., granddaughter of Rev. and Mrs. Thomas Ward, who served as Southern Baptist missionaries to Nigeria, has announced her engagement to Burchard Shepherd, also of Portland, who has been appointed a missionary-builder to Burma by the American Baptist Foreign Mission Society. Following the wedding they will both go to Burma.

* * *

First Church, Russellville, has recently celebrated the ninth anniversary of the pastorate of Pastor Fritz E. Goodbar. During the nine years 843 members have been received into the fellowship of the church. Of that number, 313 were baptized. Offerings have increased from \$3,826.26 the first year to \$20,023.19 the past year, an increase of 420 per cent. Three branch churches have been established, one of which has become a separate organization. The other two are maintaining good Sunday Schools and both have full-time preaching services. Seven men of the church have announced their call to the ministry and a number of young women have made a dedication of their lives to whatever services the Lord may call them. An architect is making plans for a new building. Funds are on hand to build a dormitory at Siloam Springs Assembly grounds and to buy an organ.

* * *

Thirty additions, 22 for baptism, resulted from a layman's revival at First Church, England. The meeting was sponsored by the Brotherhood of the church. Nelson Tull, secretary of the Baptist Brotherhood of Arkansas, was speaker, and Pastor W. B. Pittard, Jr., led the singing.

* * *

T. B. Stover, Executive Secretary of the Imprensa Biblica Brasileira, the Bible Press of Rio de Janeiro, Brazil, writes: "Let me thank you for printing our request for help in locating two copies of much needed books for our work in translating the Bible. Your notice brought immediate results. Dr. J. S. Compere, one time editor of the Arkansas Baptist, sent us his copies of the books so greatly needed. The Bible Press goes on in a great way and the only limitation to the distribution of God's Word in Brazil is that imposed upon us by limited capital in producing the Bible. If we had them by the hundreds of thousands, we would be able to distribute them almost as fast as we can mail them out."

* * *

"FM" stations are already in operation in the United States. Permits for more than 600 other "FM" stations have already been granted. Hundreds of other applications for "FM" stations are on file with the Federal Communication Commission. Thus "FM" is rapidly becoming popular. You will be wise to insist on your new radio having an "FM" as well as a standard band.

Hospital Board Elects

W. C. Blewster, Magnolia banker, was re-elected president of the Baptist State Hospital Board of Trustees at a meeting in Little Rock, December 5. Other officers are R. H. Green, Little Rock, vice president; and Pastor T. K. Rucker, First Church, Malvern, secretary.

The Board appointed a building committee headed by Mr. Green to speed construction of a \$750,000 annex to the Hospital which will increase the bed capacity from 300 to 500. The annex will extend 70 feet on the south side. A sixth floor will be added.

* * *

Second Church, El oDrado, has adopted a budget of \$36,774, with \$7,050 going to the Co-operative Program, Ouachita College Campaign, and associational missions. The church has voted unanimously to include the Arkansas Baptist in its budget. Pastor James E. Carroll says: "To keep our people informed we thought no better way could be found than the Arkansas Baptist in the budget."

* * *

FOR SALE: Ten church pews at \$10 each. Contact Mrs. A. Futrell, church clerk, Watson Baptist Church, Watson, Ark.

* * *

Word is received that Hammond Organ Company is opening a new factory, and it is probable that churches having organs on order may get delivery much earlier than anticipated.

* * *

Stone-Van Buren Association, Chester Rotten, missionary, is planning the publication of a three-column, four page monthly as a means of keeping church workers informed as to what is happening in the association.

* * *

South Highland Church, Little Rock, had eight additions in evangelistic services with Evangelist Lonnie Lasater, Denton, Tex., doing the preaching and E. B. Hester, Little Rock, directing the music. Ray Branscum is pastor.

* * *

Miss Helen Bolt, Student Secretary at Blue Mountain, advises that seventy-one of the students now enrolled have dedicated their lives to definite Christian service.

* * *

"Ancient Records and the Bible," written by the late Dr. McKee Adams, of the faculty of the Southern Baptist Theological Seminary, as a companion volume for his "Biblical Backgrounds," is now off the press and available through the Baptist book stores. Dr. Adams had completed the manuscript for the book just a short time before his death, in September, 1945.

* * *

In the present student body at the Southern Baptist Seminary and the Woman's Missionary Training School are 144 persons who have volunteered to go as foreign missionaries upon the completion of their training. This number includes 25 married couples, 42 single men, and 52 women of the Training School.

* * *

Cecil H. Franks, former pastor at West Helena, now of Columbia Church, Va., has received a gift of a new 1946 Chrysler automobile from members of his church. He assisted the West Helena Church in a revival that began December 3.

WHEN IN DALLAS

Worship with Ross Avenue Baptist Church
Ross and Moser

HOMER B. REYNOLDS, Pastor

"A Thank You to Our Friends"

By MR. AND MRS. C. R. PUGH

You are scattered over the state making it impossible for us to see and thank each of you, hence we are saying this through paper. As we are leaving the Orphanage December 31, after more than a quarter century of service here, we want to tell you that we are deeply grateful for the opportunity to serve you and little children. You have been cooperative, generous, and sympathetic in this phase of God's work.

We are thankful for the action of the Orphanage Board and the action of our Arkansas Baptist State Convention in Texarkana in making a love gift to us in order that we may buy a home where we can spend our remaining days. This is like a rainbow on a rainy day. We feel very unworthy of such a gift and find it impossible to choose words adequate to express our appreciation, but we sincerely thank you. As yet we do not know where we will locate but feel confident that you will lead us and watch over us.

We pray God's richest blessings upon each one of you and may you continue your interest and support in caring for your orphan children at Monticello.

Make all checks, money orders, etc., payable to and address all communications to Bottorff Baptist Orphanage, Monticello, Ark., and to any individuals. Thank you.

* * *

ORDAINED

Dean E. Newberry, Jr., was ordained to the ministry in impressive services at Little Rock Church, DeQueen. Pastors from Monticello, Lockesburg, Nashville, Murfreesboro, Dickson and Ashdown formed the ordaining council.

The young preacher was awarded the Rotary Club cup for outstanding citizenship in 1943. Following two years of military service he enrolled in Ouachita College. He served as youth pastor last April when the DeQueen Church turned over the activities of the church to the young people for one year. Ben Lomond Church has called him to the pastorate.

Pastor Boyd Baker says: "The entire membership of First Church, DeQueen, rejoice to send forth a young man of such splendid character and high ideals. His development and ultimate success as a capable and consecrated preacher, pastor, and leader are ready foretold in his present achievements and attitudes."

* * *

First Church, Marianna, W. F. Couch, pastor, observed the fourth anniversary of its entrance into the church building by receiving special offerings for a new parsonage. Features are that the parsonage will conform in appearance and quality to the church structure. Special offering was also taken for the Ouachita College Campaign.

* * *

A church is a vital witness for Christ in the world in proportion as it acknowledges his being above all in church life.—J. E. Lamson in the Baptist Training Union Magazine.

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LETTER FROM CHINA

By JOHN A. ABERNATHY
Tsinan, Shantung, China

I wish you were here to enjoy our lovely autumn weather. It usually continues till the end of November. An abundant harvest of soy beans, millet, kaffir-corn, sweet potatoes and carrots has been garnered in. People will have enough to eat this winter, in this part of the country. We have the most delicious persimmons and pears of all China in Shantung Province.

In spite of political unrest, civil war, etc., God has been good to us and continues to save souls and bless His work. About 100 new converts have been baptized the past summer in the churches in this city. Also two fine new pastors have been ordained and one church organized. One new preaching place has been opened.

I do not know how many have been baptized in the country churches the past months, but I have heard of a goodly number. Even though we are forced to charge high fees, the kindergarten and higher primary schools are full to overflowing. There are about 30 students in the Women's Bible Training School. For all these marks of His favor we are truly thankful.

New Door Opened

Recently a new door of Christian service has been opened to us. A Lieutenant General in the Chinese Army became interested in Christianity and said he wanted his army to have everything that is good. He comes to church fairly regularly with his wife and daughter. He reads his Bible daily and I feel he is not far from the Kingdom.

He asked me to go out to his army headquarters and talk to his officers. It is a great joy to meet these fine men; around 250 officers, from 8 to 9 o'clock every Friday morning and preach the Gospel to them. After the service many of them will be saved. One of our Chinese pastors has two meetings weekly with another group of men and lower officers in the same army.

Mr. Bee, one of our Chinese preachers who lives in the country in a section occupied by Communists, came in a few days ago to see us. It had been several months since he dared come away from the Communists into territory held by nationalists. Many of our churches are in Communist-held territory.

Mr. Bee told us that recently a Communist army officer accosted him and inquired why he did not join in the "resistance" movement. Mr. Bee replied, "Why, I've been in the resistance movement for the past 20 years and have never taken off my sword." The Communist replied, "Oh, how is that?" Mr. Bee said, "Your enemy is capitalism; my enemy is the devil and all kinds of sin. It is a constant fight and I use the sword of the Spirit and prayer as my weapons." Said the Communist, "I've never heard any one talk like that before." Our people are not afraid to testify, even though it might mean persecution or death.

Improvements Noted

There seems to be some improvements in the political situation in China now. At last the road has been cleared of Communists from Tsinan to Tsingtao, the main seaport of Shantung province. The railway has not been repaired all the way, but motor trucks come through.

This should mean that the high cost of living in Tsinan will be some-what reduced. We have been paying C\$28,000 for a bag of flour, C\$9,000 for a pound of butter, C\$351,000 per ton of coal, etc. I bought five gallons of gasoline recently and paid at the rate of U. S. \$3.55 per gallon. Fortunately the government and U. S. Army have been keeping me supplied in the past. Everything brought in from outside comes by air, making it much more expensive. It costs at least one-third more to live in China now than in the United States.

We shall be glad to hear from you when you have time to write. Please continue to remember us in your prayers.

Figures to Inspire

December 1, 1946

Church	Addns.	S.S.	T.U.
Arkadelphia, First	4	481	211
Benton, First	4	619	146
Camden, First	---	510	108
Conway, First	---	401	122
Cullendale, First	---	272	101
DeWitt, First	---	271	116
El Dorado Churches:			
First	9	807	195
Second	---	443	148
Fordyce Church	3	349	134
Fort Smith Churches:			
First	---	980	383
Immanuel	5	503	163
Greenwood, First	---	185	85
Hot Springs Churches:			
Park Place	4	482	165
Second	---	434	108
Including Mission	---	491	---
Walnut Valley	---	75	56
Little Rock Churches:			
Baptist Tabernacle	---	511	96
Immanuel	---	1022	326
Including Mission	---	1599	564
Plainview	---	131	94
South Highland	---	269	80
Magnolia, Central	---	383	111
Malvern, First	---	322	48
Mena, First	---	292	106
Monticello Churches:			
First	---	224	37
Second	---	139	52
Mount Ida, First	---	116	77
Norphlet, First	4	197	101
Paragould, First	3	518	257
Paris, First	---	374	161
Pine Bluff Churches:			
First	---	675	192
Including Mission	---	726	---
Matthews Memorial	1	124	104
Second	---	227	70
Texarkana, College Hill	---	237	86
Trumann,			
Corners Chapel	---	65	71
West Memphis, First	1	372	142
Warren, First	---	408	65

—000—

It was a dark prophecy which Professor Soddy of Oxford made years ago when he said: "If it ever becomes possible to release the great store of energy in the atom, the first use that men will make of it will be to construct a bomb."
—Ellis A. Fuller.

About—

CHRISTMAS SEALS

The 40th annual Christmas Seal Sale was launched November 2 and will continue until Christmas Day. Funds raised through the



... Your Protection
Against Tuberculosis

Of the money raised in the 1946 Seal Sale, 95 per cent will be spent in the state where it was contributed and five per cent will be sent to the National Association to support the services which it performs on a nationwide basis to further the campaign against the disease.

Tuberculosis today, though diminished by four-fifths, still kills more Americans than all other infectious and parasitic diseases combined. The disease, which last year took the lives of 50,000 persons in the United States and 480,000 in Arkansas, is by no means conquered.

Tuberculosis is now within reach of being eradicated for all time. Every day wasted costs the people of America some 144 lives and more than \$2,000,000. More Christmas Seals than ever before must be bought to bear the final push forward. The use of Christmas seals helps eradicate this disease.

Order Your Christmas Cards Today

Package of 10 Cards With Scripture Verses.....	\$0.25
Package of 12 Cards With Scripture Verses.....	.35
Box of 18 Cards, Etchtone, Snow Treated.....	1.00
Box of 12 Sepia French Folders.....	.50
Box of 12 French Snowdrift Scenes.....	.50
Box of 12 Assorted Cards.....	.50
Box of 21 Embossed Cards.....	.75

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"Something Old, Something New," in Missionary Study Courses for 1947

"Something old, something new," the old rhyme goes. And that describes our mission study plans for next year.

"Something old" is the group of text books we have found so indispensable in the past few years.

"Something new" is a group of books which have been added to the courses: and "something new" is the very different arrangement and name of the course. They are called Series I, Series II and Series III. No certificate Course I and Certificate Course II and no Continuation Course now.

"Something old" but very important for all thinking Baptist Women is the "Missionary Reading for all ages" and the "Missionary Round Tables."

Series I, World Missions, consists of eight books on Home and Foreign Missions selected from the WMU recommended list. No cards and seals are given for study but a new, attractive folder will be furnished on request with space for titles of books and dates of classes, Gold stars or other markers are to be secured from the Baptist Book Store.

Series II, Missionary Fundamentals, consists of eight books from the approved list, one each on Bible, prayer, soul-winning, stewardship, history of WMU, methods of WMU, missionary education of young people, and community missions. For marking this study, attractive bookmarks with space for titles, etc., are obtainable.

Series III, Kingdom Builders, also consists of eight books from the approved list, on history of missions, missionary biography, home missions and foreign missions. Bookmarks are furnished to keep a record of this course of study.

For the Missionary Reading Circle there is a new record folder; and for the Missionary Round Tables there is a new folder.

"Something new" is the Standard of Excellence requirement of Point Eight: "Two mission study classes: one-third of the membership, completing the study of the book: two-thirds reading one missionary book."

"Completion of study" is defined as: (1) Attending the class more than half the teaching time; (2) Reading the book; (3) Reporting, either oral or written, new facts learned.

Boys And Christmas

Royal Ambassadors should determine to make Christmas count for Christ. If we are serious about having a missionary organization and about being Ambassadors for Christ, then we will seek to serve Him in our own communities, and to make Him known to all. It is

WMU

Auxiliary to Arkansas Baptist
State Convention

209 Radio Center
Little Rock, Arkansas

His birthday we commemorate. Our biggest and best gift should go to Him.

Here are some ways a Royal Ambassador chapter can help make Christmas count for Christ:

1. By all means participate in the Lottie Moon Christmas offering and season of prayer for foreign missions. Every cent given in this offering goes for foreign missions.

2. Help your church collect and distribute clothing and food for needy families. If your church has not planned to do this already, why not let such a movement start with the Royal Ambassadors? You can find needy people near-by that you can serve in the name of Christ.

3. Repair old toys and give to children in needy families. Old toys can be secured from church members.

4. Ask your pastor how you can assist him at this season.

Let Us Light Our Candles Of Understanding and Peace

By Mrs. H. M. KECK
State Mission Study Chairman

A WMU Mission Study class is defined as "a group of two or more members of a WMU organization and a teacher, studying an approved text book on missions." Five hours for class sessions is still considered the best average for a mission study class.

Intermediates are looking forward to the new year in mission study for a very particular reason. Instead of the usual awards of certificates and seals they are to receive souvenirs of home and foreign mission fields for each study completed.

Mission study has frequently been compared with a lighted candle. This simile has inspired one Southern Baptist leader to say: "The clouds of world conflict may darken, but unafraid and undismayed let us light our candles of understanding and peace, based upon the everlasting Gospel of the 'Name above every name' . . . Let us continue to pray in believing faith: 'For thou wilt light my candle: the Lord my God will enlighten my darkness.'"

NEW BUILDING AT HAMPTON



Hampton Church, Carey Association, which reported a membership of 132 in 1945, has just completed a new building. In addition to its work in the town of Hampton, the church maintains a mission point where Pastor C. A. Maule, Jr., preaches twice a month on Sunday afternoons. It is expected that the mission will soon be strong enough to call a regular pastor. The church went beyond its quota for the Relief and Rehabilitation offering and also the Home Mission offering.

State Missionary H. A. Zimmerman did the preaching in a recent revival at the Hampton Church.

There were five additions, three baptisms, and a number of redactions. The pastor directed music. Pastor Maule says: "The church is in good spiritual condition. Dr. Zimmerman is a teacher as well as a strong preacher. He fearlessly condemns letting all know where the should be drawn. We need more of his kind."

—000—

Tuberculosis is the leading cause of death for young people, 15 to 25. The campaign against tuberculosis is supported by the sale of Christmas Seals. Buy yours today.

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Religious Education

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EDGAR WILLIAMSON
 Sunday School Superintendent
 RALPH W. DAVIS
 Training Union Director

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

Radio Center Building, Little Rock

POLICIES AND PLANS APPROVED

Policies and plans of the Religious Education Department were presented to the Religious Education Department Committee of the Executive Board, and after consideration and approval by this committee were presented to and approved by the Executive Board at its meeting in Little Rock on December 3. Members of the Religious Education Department Committee of the Executive Board are: E. C. Brown, Blytheville, chairman; Paul Fox, Pine Bluff; W. M. Pratt, Lonoke; E. P. J. Garrett, Batesville, and D. W. Stark, Mountain Home.

The General Policy of the entire department, including the work of the Sunday School, Training Union, and Church Music, will be to place the major emphasis on efforts to work in closer union with the associational organizations in an effort to serve as many as possible of the churches, especially the smaller churches, throughout the entire state.

With this policy in mind, more of the available time for field work will be spent in the associations, working with associational workers in personal conferences, simultaneous association-wide training and enlargement efforts, and in seeking through the associational organizations to help and strengthen every church in the association.

Tour of Associations: During the months of January, February,

March, April, and May the workers in the department will, during two weeks of each of these months, visit the associations, spending one day in each 35 associations. An effort will be made to get acquainted with the workers of the different organizations and to offer such suggestions and help that will enable the associations to become completely organized, and to function efficiently so that all churches may be helped.

Summer Field Work: During the months of July and August, two groups of Summer Field Workers will serve in organized Summer Field Work in 12 or 14 associations. There will be approximately 30 workers in each of these groups; one group conducting Training Union enlargement campaigns and the other Sunday School enlargement campaigns. In this way, during these two months, these workers in teams of two each will spend at least one week in nearly 200 of the most needy churches in the state.

Cooperation With Sunday School Board: Those in charge of the different phases of the work of the Religious Education Department will, during the year, cooperate fully with the workers in the different departments of the Sunday School Board in seeking to make effective all the plans for reaching all the churches with and through the associational organizations.

New State Worker: This department will have, beginning the first of January, a full-time state associational Sunday School superintendent whose task will be to work with and through the associations to help all of the churches.

Annual Associational Meetings: During September and October, when most of the annual associational meetings are held, the director of the department will endeavor to attend as many of the annual meetings as possible in order to take the message and the report of the work done by the workers throughout the state, directly to the associations.

Approved Workers: Working closely with the leaders in the Religious Education Department, the approved state workers for the Sunday School, Training Union, and Church Music will seek to render every help and service possible to the individual workers within the organizations of the associations.

Four Great Conventions: During the year four great conventions will be held; three in Arkansas and one in Memphis, Tenn. The State Training Union Convention will be held in Pine Bluff, January 30-31; the State Music Convention, June 16-17; the State Sunday School Convention, October 20-21; the Southwide Baptist Student Union Convention in Memphis, Tenn., October 30-November 2.

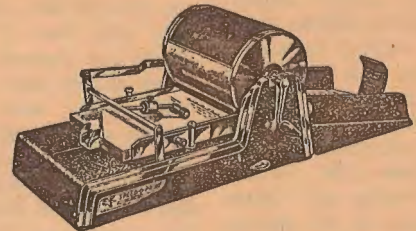
A Service Department: The Religious Education Department has a service department. It is a part of the Arkansas Baptist State Convention. It is the desire of all the workers connected with it.

(CONTINUED ON PAGE TWELVE)

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SPECIAL 1947 EVENTS

Promoted By The Religious Education Department

- January 21—Simultaneous Associational Sunday School Meetings, 42 Associations.
- January 30-31—State Training Union Convention, First Baptist Church, Pine Bluff.
- February—Southwide Associational Sunday School Visitation Month.
- March 9-16—Statewide Sunday School Clinic, First Baptist Church, Ft. Smith.
- April 4—Youth Choir Festival, Ouachita College.
- June 16-17—Church Music Convention, Little Rock.
- July 1-9—State Assembly, Siloam Springs.
- July 3—Hymn-Playing Contest, State Assembly, Summer Field Work, Sunday School and Training Union.
- August—Summer Field Work, Sunday School and Training Union.
- October 20-21—State Sunday School Convention.
- October 30-November 2—Southwide Baptist Student Union Convention, Memphis.
- November 10—State Planning Meeting for Associational Training Union Officers, Little Rock.
- December 8-12—One-day Associational Training Conferences, conducted by eight teams, in 42 associations.

THE BIBLE

If someone were to ask you what your Bible cost, what would you say? Would you mention some amount of money—two or three or five dollars—which you or somebody else gave in exchange for your Bible? That is part of the cost but a very small part. Your Bible cost so much more than that that you could never hope to own it if you had to pay its true price.

Your Bible was paid for by a great many men in a great many nations in a great many ages. Some of them paid with years of hard labor to copy whole Bibles out by hand so that there might always be fresh copies of God's Word. Some paid with imprisonment and torture and death to save the Bible from its enemies. Some paid with hard journeys over deserts and oceans to start the Bible on its way around the world and on to you.

The Bible Translated

Before you could have a Bible of your own, a Bible you could read and understand, the Bible had to be in your language. In fact, it was nearly 3000 years from the time of its beginning before God's Word was translated into English.

About 400 years after Jesus returned to heaven a man named Jerome translated the Bible from the Hebrew and Greek, in which it was first written, into Latin. For hundreds and hundreds of years this Latin Bible was the Bible of the Roman Catholic Church, and few people besides the priests could read it. People call those centuries the "years of the closed Bible." And certainly as far as the common people of England were concerned the Bible was as good as closed and locked. They heard the Word of God read once a week when they went to church, and then they heard it in Latin.

There were a few brave and thoughtful men who believed that God wanted His Book to be a lamp to His people's feet and a light to their path. But a Bible in a foreign language was neither.

The man who first attempted a complete translation of the Bible into English was John Wycliffe. The heads of the Catholic Church tried him and expelled him from the church.

Expensive

In the fourteenth century those who read the Bible had to pay dearly. There were no printed books such as we have today, for the printing press had not yet been dreamed of. Copies of the Bible had to be made by hand and this made the cost very high—as much as \$100 to \$150 in our money. Only a very rich person could afford to own a Bible. Poor people had to content themselves with a few verses of Scripture copied on a piece of paper. They often exchanged their farm products for these verses. A load of

In All Thy Ways

A Page for Youth

By

Catherine Jordan

hay would buy about ten lines of Scripture. But today a load of hay would buy many, many Bibles.

In the sixteenth century came a man named William Tyndale. He dreamed that one day he would make the boy that drove the plough in England know more about the Scripture than the Pope. But the opposition to his work was so strong that he had to go to Germany.

The Printing Press

William Tyndale had an important helper that no other translator before him had had. The printing press had been invented, and in 1525 the first printed English New Testament appeared. Thousands of copies were sent to England, but they had to be shipped secretly in bales of cloth and sacks of flour. The English people bought the new Bibles eagerly. But they had to hide them because the bishops were seizing all these Bibles that they could find. The ports were watched, and homes were entered and searched. The people had to draw the shades and lock the doors to read them, but read them they did! Perhaps the Bible was hidden beneath a chair, and while the father turned it bottom up and read the Bible to the family, one member stood at the window where he could look out on the street and warn his folks against the surprise entrance of a policeman.

Tyndale had presented his people with a very wonderful gift. But it was a costly gift—it cost him his life.

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Since that time, approximately 882,000,000 volumes of the Scriptures have been printed and circulated. It is estimated that the total number of Scripture volumes issued by the Bible Societies and by commercial Bible publishers

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Mine to chide me when I rove;
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Mine thou art to guide and guard;
Mine to punish or reward;

Mine to tell of joys to come,
And the rebel sinner's doom;
O thou holy book divine,
Precious treasure, thou art mine.

—John Burton.

exceeds 27,000,000 volumes annually.

Although many brave men made the Bible speak English, They cannot make it speak to you and me today—only you and I can do that by studying and reading it daily.

"He Speaks Our Language"

A missionary was translating the Gospel of Mark into Mukuni, the language of a tribe in Northern Rhodesia. One morning, as he went to his church, he thought that, without saying anything, he would read the lesson from his notes in Mukuni instead of using a translation in the language of the neighboring tribes as usual.

The chapter was given out, and he began to read. Suddenly all seemed to sit up and start into new life. They called out, "It is God's voice; he is talking to us; he is using our language!"

A hymn was sung, and then the missionary was about to give out his text when the people called, some with tears streaming down their cheeks. "No, no! Let God go on talking to us. He speaks our language!"

So for the rest of the service the chapter was read and reread. That missionary said he would never forget what it meant to give the people the Word of God in their own language.

—Sunday School Times.

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Religious Education

(CONTINUED FROM PAGE ELEVEN)

vice possible to every church in the state. The workers serve associations and the churches of charge except for entertainment on the field when serving church in training schools and enlargement campaigns. All the workers make their own engagements and all communications should be addressed directly to them at Radio Center, Little Rock.

—000—

JUST NONSENSE

"I was mighty sorry to see your husband leave right in the middle of my sermon this morning, Mr. Sharp. I trust it was nothing serious?"

"Oh, it was nothing serious. The poor dear just has a bad habit of walking in his sleep!"

—000—

Dear Lord, give us not only peace that passes understanding but a peace that passes all misunderstanding.

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Planning For 1947

These notes are written from Memphis, where the State Brotherhood Secretaries' Association is in session at the offices of the Baptist Brotherhood of the South. The state secretaries are getting their heads together and their hearts together in a conference, the value of which will be reflected in Brotherhood work throughout the whole of the Southern Baptist Convention. The spirit of the meeting is fine. Reports show an unprecedented growth of the Brotherhood movement. Hopes are high for next year!

The new year will be a great year for Brotherhood expansion in Arkansas. Many of our fine churches have already organized Brotherhoods, and others are in process of doing so. The regional and associational Brotherhood programs are being set up and, when perfected, will multiply the influences which can be brought to bear in the building of local church Brotherhoods.

The 1947 Brotherhood Committee of the Executive Board is a fine group of men who have already manifested keen interest in Brotherhood work. They are: W. A. Jackson, chairman, Rev. L. M. Keeling, Rev. H. E. Williams, Rev. G. E. Owen, R. M. Abell, and Carey Selph. This Committee has made the following recommendations to the Executive Board of the Arkansas Baptist State Convention:

1. That consecration, stewardship, and personal soul-winning be set as the bases of the whole Brotherhood movement in Arkansas.
2. That a goal of 110 new Brotherhoods be set up for 1947. This number has been suggested by the Baptist Brotherhood of the South as Arkansas' part of a Brotherhood expansion movement which will extend throughout the Southern Baptist Convention. The goal is fair and, if achieved, will help greatly to set forward Brotherhood work throughout the state during the year.
3. That, to assist in reaching the above goal, every member of the Brotherhood Committee, as well as every member of the Executive Board, be asked to give serious and prayerful consideration to the building of a Brotherhood in his own church, and also to help in every practical way to build an associational Brotherhood in his association, and regional Brotherhood in his section of the state.
4. That a state Brotherhood Convention be held in April 1947 for the purpose of setting before Baptist laymen from every section of Arkansas the work and worth of the Brotherhood movement in all its phases.
5. That Brotherhood Night at the State Convention be continued,

BROTHERHOOD



NELSON F. TULL
Secretary

212 Radio Center
Little Rock

and that it shall be scheduled for such a time as the members of the Executive Board shall be able to attend.

6. That a course in Brotherhood ideals and Brotherhood work and methods be arranged for the State Assembly at Siloam Springs—such a course as will attract both pastors and laymen.

7. That every possible help be given to provide a good representation from Arkansas during Brotherhood week at Ridgecrest.

8. (Suggested by one of the preacher members of the Committee.) That in making up the various boards and commissions of the Convention the laymen be well represented on such boards and commissions.

* * *

Does your church have a Brotherhood? Let us urge you to give careful and prayerful consideration to the matter of organizing your men for greater service and of laying before them a program of activities which will challenge them to get to work at all the tasks of your church.

—OO—

Concord Association Training Union had a special treat for their December 6 mass meeting held with Immanuel Church, Fort Smith. E. E. "Hot Dog" Lee of Dallas, Tex., was the main speaker of the evening. The associational elimination contest for the Junior Memory Work, the Intermediate Sword Drill, and the Better Speaker's Tournament was held.

East Texas Baptist College

Marshall, Texas

New dormitory for young women makes possible the acceptance of sixty young women and fifty young men for the Spring Semester which begins January 27, 1947.

Reservations are now being accepted.

For information contact:
H. D. BRUCE, PRESIDENT

Church Honors Pastor's Family

By Mrs. E. A. SCHARFENBERG

Pastor and Mrs. John Collier and son, Michael, Central Church, North Little Rock, were honored at an open house, Tuesday evening, November 26 at the home of Mr. and Mrs. M. H. Mullins, 1309 Maple Street, North Little Rock. Yellow chrysanthemums encircled with autumn leaves and chattrouse candles in silver candelabra adorned the dining table.

Music was provided throughout the evening by Frank Edward Morgan, and William Kerr, pianists, and Mrs. Jack Morgan, vocalist. Mr. Jack Kitts, senior deacon, presented Mr. and Mrs. Collier and Michael with a love offering.

Seventy-nine guests called during the evening including members of Central Baptist Church. Guests from other churches included Mrs. Gus Bush, Mrs. C. H. Brough, Mrs. J. M. Flenniken, Mrs. J. L. Fiske, Rev. W. O. Vaught, Jr., and Rev. and Mrs. J. F. Queen.

Pastor Collier, whose resignation became effective December 1, has served Central Church for the past one and one-half years.

The Colliers are a consecrated, hard-working Christian family, and have become well-known for their outstanding work with young people. Because of their interest in the soldiers recently stationed at Camp Robinson, they became affectionately known as "Mom" and "Pop" to many soldiers who made the Collier's home their home during their residence in this city.

Pastor Collier and family will not only be missed by members of Central Church but by many friends in the city of North Little Rock because of their interest in school and civic affairs.

—OO—

The essence of Christianity is not a system of theology or a code of ethics. It is a Person.—Herbert Gezork.

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By C. R. PUGH, *Superintendent
Bottoms Baptist Orphanage*

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We wish to thank the following brethren who were instrumental in securing this lovely donation from the Orphanage: Pastor A. L. M. Daniel, Mt. Ida; Associational Missionary T. F. Cooper; Frank Jeffrey and Harry Sparks.

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WHY PASTORLESS CHURCHES?

By CHARLES F. HOLLAND
Ouachita College

(CONTINUED FROM LAST WEEK)

Reasons for Pastorless Churches

Selfishness of church-people is one cause of so many pastorless churches. Selfishness, not only in financial matters, but in many other ways has oftentimes literally driven the pastor away from the church.

Selfishness in hospitality is one of the greatest factors resulting in there being so many pastorless churches. A preacher will gladly serve a church for a small salary if he knows that he is welcome in the homes and hearts of his people. If there is a warm spot in the heart for the pastor, he will burn his life out to bring to those people something of the Word of God—to love them and live among them, sharing their sorrows and burdens, blessing their new-born, winning their children to Christ, marrying their sons and daughters, and burying their dead.

In olden times, whenever the preacher came, every home in the community was open to him. He had the choice room, the finest of food the household could afford, and was accorded a treatment and respect befitting his office. How times have changed! Now, a committee must be formed, and people must be requested to "keep the preacher this time."

Then, there is the very delicate subject of "money." If a preacher begins to reveal the Bible plan of finance, he is immediately branded a money-mad schemer. Only recently was the writer "cornered off" and verbally thrashed for what the man called "throwing it into the church-members like you did tonight about the money proposition." That same man, trying to cite an example for me, said: "You know, preacher, we had a man come here and preach for us a whole year, and do you know how much he got? Thirty dollars! He was a faithful preacher, wasn't he?"

Should a church turn against its pastor because he preached his convictions? Because he tried to point out to his people their weaker points, they harden their hearts and close their ears against him. Paul knew what he was talking about when he told Timothy that there would come a time when men would not endure sound doctrine (2 Timothy 4:2-4). Selfishness in the lives of many church-people, their refusal to accept re-

proof and exhortation, has resulted in many churches being without a pastor. Because they will not let a pastor lead them, they do not have a pastor to lead them.

Reasons For Churchless Pastors

There are some things that can be said about the preacher in accounting for so many pastorless churches. Even though the Word of God expressly forbids selfishness in any form on the part of any individual, there are some preachers who are purely selfish and greedy. The lust and love for money has overshadowed their love for God, and just as soon as they hear of a more lucrative pastorate, they try to obtain that position. They sometimes resort to methods of politicians, "pulling strings," in order to achieve their purpose. Finally, after much changing from place to place, the churches find that they cannot depend upon him to remain with them, and they just do not call him as pastor.

Then, too, there are those preachers who hold themselves aloof to all but the very "upper crust" of his membership. They will not "condescend to men of low estate," feeling that they shouldn't mingle with the lower elements of human society. If Jesus saw fit to call common fishermen to become fishers of men, and also saw fit to dine with publicans and sinners, His ministers should not feel that it is above their dignity to visit a farmer in his field, a blacksmith in his dingy shop, or a housewife as she does the family wash, but rather count it a privilege.

Churches do not want a preacher that cannot, and does not practice what he preaches. Someone has said: "What you do speaks so loud, I can't hear what you say." The surest way for a preacher to lose his church is for him to indulge in worldly things. If he is to preach against liquor, dancing, movies, and necking parties, he must rigidly refrain from any form of indulgence in these things. Of course, a worldly church doesn't mind their pastor doing these things. They would rather he would, so that they, too, could do them. But the pastor that preaches the Will of God, and does the

Will of God, will have no time or place for worldly indulgences.

Envy and greed among preachers keep pastors and churches apart. So many instances have revealed that preachers are envious of each other, each wanting the other's position, envious of his prestige and influence, and seeking to become a greater figure than his fellow-minister. They have sometimes exhibited greed in that they will not aid a fellow-preacher to obtain work, hoping that by some method they themselves might fill the open position, which perhaps, pays more, or is more ideally situated.

Remedying the Situation

The only way for a church to call a pastor is for every member who knows God to seek God's will as to what man shall be called. God has a man for the place just as He has a place for every man.

It is told that shortly before the death of Dr. George W. Truett, a man in Oklahoma, a close friend of Dr. Truett, dreamed a dream. In the vision he heard Dr. Truett say, "I want you to be my successor in the First Church at Dallas.—" After the death of their beloved pastor, First Church of Dallas invited the man from Oklahoma to supply the pulpit in view of a call. After much prayer, both by the people and by the man from Oklahoma, he was called as pastor. In relating the experiences, the church and Dr. W. A. Criswell from Oklahoma were definitely convinced that God planned for him to succeed Dr. Truett, and they were even more convinced after the first service Dr. Criswell conducted, when the power of the Spirit was evidenced in many ways.

Another remedy is for all associational and district missionaries to seek out available preachers and churches and try to bring them together so that each would be of service to the other.

Then all churches should not only try, but do, pay enough to warrant the calling of a pastor. If there is not enough money to give the preacher a decent salary, why can't the people of the church augment the salary with vegetables and produce? Preachers are human beings and they, too, must eat. None should be embarrassed

if he is asked to accept a sack of potatoes, or a dozen eggs, or even a pail of milk to take home to his family. He would rather be delighted to receive such gifts because it would reveal unto him that his people love him and are thinking of him.

Then there is an organization at Ouachita College that seeks to bring preacher and church in touch with each other. The Preacher Placement Committee is a functioning body and wants to be used by the churches. There is no shortage of preachers. There are plenty of them that want to preach. Will the churches consider these meditations, and let us work together to build up the Kingdom of God and magnify Christ?

—000—

RADIO

Speaker on the Arkansas Baptist Hour for this week is R. J. F. Queen, chaplain of Baptist State Hospital, Little Rock. The subject is "Christ in the Heart." Music on the program is by the Ouachita College Choir.

The broadcast may be heard over the following stations:

KLCN, Blytheville, 7:45 a. m. Sunday.

KHOZ, Harrison, 8:30 a. m. Sunday.

KARK, Little Rock, 10:30 a. m. Sunday.

KWFC, Hot Springs, 9:30 p. m. Tuesday.

KUOA, Siloam Springs, 3:30 p. m., Thursday.

KCMC, Texarkana, 9:30 a. m. Saturday.

KELD, El Dorado, 9:00 p. m. Saturday.

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Paul Builds Foundation for Freedom From Human Slavery

By R. PAUL CAUDILL

Our world is all but perishing for lack of brotherhood. It is true that the wounds of a second World War are being nursed, after a fashion, and that there are to be found everywhere those who, apparently, want no more of war. But deep down within our hearts we who are of Christ know there can be no basis for brotherhood, apart from Him.

The only true hope for freedom and liberty is found in Christ, and those who have been liberated in Him are the only ones who are capable of practicing the kind of love and brotherhood which the world needs.

In Paul's letter to Philemon we have the practice of Christian love demonstrated in practical fashion. The letter, sent to Philemon by Onesimus, a converted runaway slave of Philemon, along with Ty-chicus who is bound for Colossae with Onesimus, deals with the problem of slavery in such a way as to lay the foundation for the ultimate freedom of all slaves who are in bondage to men.

Religion That Refreshes

In the opening verses of his letter to Philemon, Paul reminds him that his love and faith had been of such a high order as to bring comfort and joy to his own heart, and that the hearts of the saints had been "refreshed" through him. That is an arresting statement for anyone to make about anybody. A love and faith that refreshes!

But it is no wonder that Philemon's love and faith were of such compelling quality. The object of his love and devotion was Jesus Christ: "hearing of thy love and of the faith which thou hast toward the Lord Jesus" (v. 5). It is the object of one's faith that gives validity to it.

Philemon's faith was valid and effective because it was centered in Jesus Christ—his was a Christ-centered faith. There are plenty of people in the world today who do not accept Jesus Christ as Saviour and Lord, but who profess to have a type of faith, yes, even faith in God. But their "faith" does not refresh the heart of the Christian because it is not valid—it does not have as its object the Lord Christ.

There has been much said, in recent years, about "the light that has failed," referring, of course, to the church. And some have even been bold enough to declare that the matter of church attendance has no more to do with religion, so far as they are concerned, than the singing of the "Star Spangled Banner" or a Fourth of July oration has to do with patriotism.

All such criticism, no doubt, has come about because of the pale, sickly cheeks of our love and faith for Christ. We have not demon-

Sunday School Lesson
For December 15

Philemon 4-20

strated, as we ought, our love for Him. We have failed to translate into everyday living faithful expressions of our love. Our religion has not been of the kind that refreshes.

For Love's Sake

The foundation for brotherhood is Christian love. That is where Paul began in his message to Philemon concerning his runaway slave, Onesimus: "For love's sake . . . I beseech thee for my child, whom I have begotten in my bonds" (v. 9f). In the opening verse Paul had referred to his own self as "a prisoner of Christ Jesus."

Paul is pleading for Philemon to receive Onesimus back "no longer as a servant, but more than a servant, a brother beloved" (v. 16). That was something new for Philemon to consider. He had not been accustomed to thinking of a slave as "a brother," and above all things as a brother "beloved." What a shocking insinuation it must have been for him. And yet, that is exactly what Paul meant. Upon the return of Onesimus, a new relation was to exist between him and his master Philemon—the relation of Christian brotherhood.

According to the Roman law that fostered slavery throughout the empire Onesimus still belonged to Philemon. Paul had no authority to alter that phase of the problem. But it was in his province as an ambassador of Christ and apostle of Christian brotherhood to insist that Philemon re-

ceive his runaway slave back as a brother "beloved," because he too was now of the household of faith.

Paul even goes so far as to say, "If then thou countest me a partner, receive him as myself" (v. 17). Paul could hardly have made his case stronger. He spoke the last word: "Receive him as myself." Paul sends Onesimus, the converted runaway slave, back to his legal master, but shows that he expects Philemon the Christian to treat Onesimus as a brother in Christ, not as a slave.

Paul was speaking, of course, for love's sake—for love alone. He could not force Philemon to do anything apart from the constraining power of Christ's own love. But Paul knew that the love of Christ has a constraining power. He had felt it in his own heart. It was the same love that turned him right-about-face on the Damascus road and changed the whole current of his life forever. It was the love that melted the heart of Zacchaeus and gave him a new concept of the stewardship of life.

Death-Knell Of Human Slavery

The words of Paul will remain forever a stirring example of the forceful power of Christian brotherhood at work in a world that sets small value upon human beings. Paul went the second mile. He not only attempted to bring about a reconciliation on a Christian basis, he also offered himself to be used in effecting it: "But if he hath wronged thee at all, or oweth thee ought, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides" (v. 18f).

Words throb with life and power when we who plead a cause step out in the vanguard and offer to be used in its behalf. Men no longer doubt our sincerity, or the reality of our profession. That is why Paul's message is so vital to-

day. Spirit-led, as he was, he threw his whole life behind his message. He reserved nothing for self, but gave all in behalf of his cause. Fearless of blame or censure, he pleaded the cause of Onesimus, a common slave, and offered to make restitution with his own resources for any damage that had been done.

How long will it be until there will be enough of Christian brotherhood to do away with human bondage in all lands? That we cannot say. One thing we do know however: These words of Paul's sound the death-knell of human slavery wherever the spirit of Christ is allowed to have its way. It has been a long and hard fight to break the shackles of human bondage even in Christian countries and there are still millions of slaves in pagan and Mohammedan lands. But the day will come, thank God, even in these far away lands, when Christian conscience will prevail, and when men who are now in bondage will be set free, even as they have been set free in America.

—000—

Evangelist Joe H. Hankins, Pin Bluff, preached in evangelistic services in Santa Monica, Calif., in which there were 377 conversions and in Spokane, Wash., in October in which there were 181 conversions. Following a week at Oakland, Calif., he went to The Baptist Tabernacle, Los Angeles, Calif., for two weeks and will then close his year's work with First Church, Fayetteville, with a two week's meeting November 24 to December 8.

REBINDING—BIBLES, SONG BOOKS, MAGAZINES

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★ Executive Board — STATE CONVENTION

B. L. Bridges, General Secretary, 200 Radio Center, Little Rock, Ark.

1947 CALENDAR OF ACTIVITIES

Due to the great difficulties in getting certain types of printing done within a reasonable period of time, we are publishing here the dates of outstanding denominational activities. Pastors have been writing for the calendar. Clip this out and stick it to the fly leaf in your Bible for reference during the year.

Arkansas Baptist Calendar of Activities—1947

January	13-24—District Brotherhood—Royal Ambassador Rallies.
January	15-17—Leadership Conference, Conway (WMU).
January	16—Administration and Finance Committee Meeting.
January	17-19—State RA Congress, Little Rock (WMU).
January	21—Simultaneous Associational Sunday School Meetings.
January	30-31—State Training Union Convention, First Church, Pine Bluff.
February	—Southwide Associational Sunday School Visitation Month.
February	9-15—YWA Focus Week in Churches.
February	25—State WMU Executive Board Meeting.
March	3- 7—WMU Season of Prayer for Home Missions.
March	9-16—Statewide Sunday School Clinic, First Church, Fort Smith.
March	14-16—Intermediate GA Conference, Conway.
March	17-29—Bible Conferences (Executive Board).
April	—Southwide Sunday School Study Course Month.
April	4—Youth Choir Festival, Ouachita College.
April	8—Annual Meeting State WMU Executive Board.
April	8-10—WMU Annual Meeting, First Church, Jonesboro.
April	22—Administration and Finance Committee Meeting.
April	24-25—State Brotherhood Convention.
May	4- 6—Southern WMU Annual Meeting, St. Louis, Mo.
May	7-11—Southern Baptist Convention, St. Louis, Mo.
May	11-17—Sunbeam Band Focus Week in Churches (WMU).
May	27—WMU Executive Board Meeting.
June	—Vacation Bible Schools.
June	12-26—Royal Ambassador Home Mission Tour (WMU).
June	12-27—Eight District WMU Meetings.
June	16-17—Church Music Convention, Little Rock.
June (date to be supplied)	—YWA Camp, Ridgecrest, N. C.
July	1- 9—Conference on Evangelism (Mission Department).
July	1- 9—State Assembly, Siloam Springs (Religious Education Department).
July	3—Hymn-Playing Contest, State Assembly.
July	14-19—Junior GA Camp, Ferncliff (WMU).
July	17—Administration and Finance Committee Meeting.
July	21-26—Intermediate GA Camp, Ferncliff.
July 28-August 2	—Junior RA Camp, Ferncliff.
July—August	—Summer Field Work, Sunday School and Training Union.
August	4- 9—State RA Camp, Ravenden Springs (WMU).
August	7-13—WMU Week, Ridgecrest, N. C.
August	10-16—GA Focus Week in Churches (WMU).
August	14-21—Young Men's Mission Conference, Ridgecrest, N. C.
September	1—Executive Board Meeting.
September	1- 6—Intermediate RA Camp, Ferncliff.
September	15—WMU Season of Prayer for State Missions.
October	13—Administration and Finance Committee Meeting.
October	20-21—State Sunday School Convention.
October 21-November 7	—Eight District WMU Conferences.
October	26—State Mission Day in Sunday Schools.
October	28—State WMU Executive Board Meeting.
October 30-November 2	—Southwide Baptist Student Union Convention, Memphis.
November	9-15—RA Focus Week in Churches.
November	10—State Planning Meeting for Associational Training Union Officers, Little Rock.
November	17—Brotherhood Night at State Convention.
November	18—RA Fellowship Supper, State Baptist Convention.
November	18-20—State Convention.
December	1—State Executive Board Meeting.
December	1- 5—WMU Season of Prayer for Foreign Missions.
December	8-12—One-Day Associational Training Union Conferences, Conducted by Eight Teams, in 42 Associations.

W. J. Hinsley, Convention President, To Retire From Pastorate After 49 Years

Dr. W. J. Hinsley has been preaching the unsearchable riches of Christ for 49 years. The most of this time he has been a pastor. He served in a denominational position for a few years but soon reentered the pastorate. His age now makes it possible for him to retire from the pastorate and lean upon the financial support of the Ministers' Retirement Plan for the rest of his life.

Dr. Hinsley was ordained to the full work of the gospel ministry in 1898. He obtained his college education at Ouachita College. After his years of beginning and preparation he was called to the pastorate of the Beech Street Baptist Church in Gurdon. Later he served as pastor at Dardanelle, and then at Booneville. There (at Booneville) the Lord blessed him with signal results, and he built up a strong church and congregation. He led the saints there in the erection of a large and commodious church building. He is often called back to Booneville to conduct funerals of old friends. In 1925 he was called to Ouachita College as financial agent and served four years in that capacity. In 1929 he returned to the pastorate. He became pastor of the Second Baptist Church in Hot Springs where he has served for these 17 years.

Will Not Stop Preaching

Dr. Hinsley has been president of the State Convention for the



Pastor Hinsley

last two sessions. Once he preached the annual sermon at the convention. Ouachita College honored him with the degree Doctor of Divinity. Brother Hinsley is a great preacher. He is retiring from the ministry— from the pastorate. Churches should use him and keep him for revival meetings, for supply work, for Bible conferences, etc. Call on him when you need a preacher. His address is, 211 S. Street, Hot Springs, Ark.

The Cooperative Program

Ouachita College needs your help through the Cooperative Program. The success of the Cooperative Program will mean the support of the Bottoms Baptist Orphanage. Negro work is increasingly supported through the Cooperative Program. Financial assistance to Ministerial Students depends upon what you do through the Cooperative Program. Central College gets substantial current support through the Cooperative Program. You will be helping to pay old debts when you support the Cooperative Program. The Sunday School, and Training Union, and BSU work, and Church Music Work are dependent upon the Cooperative Program. The WMU work is to have \$16,000 from the Cooperative Program receipts next year. The life-blood for Foreign Missions, as well as Home Missions comes through the Cooperative Program. The Brotherhood work depends upon the Cooperative Program. Your Ministers' Retirement credits would be worthless if the Cooperative Program should fail.

IS YOUR CHURCH INCREASING ITS CONTRIBUTION THROUGH THE COOPERATIVE PROGRAM?

Any church or pastor who neglects or ignores the value of the Cooperative Program is defeating its own cause.