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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

If All Baptists Tithed

The average American had a per capita income of \$1,150 during 1945, according to the Department of Commerce. It is probable that the 1946 figure will be higher. New York was at the top of the list with \$1,595 per capita, and Mississippi was at the bottom with \$556 per capita. The per capita income in Arkansas in 1946 is estimated at \$600.

We have 185,000 members of Baptist churches in Arkansas. Figuring only 100,000 of these as active cooperating Baptists, the total Baptist income in the state, conservatively estimated, is \$60,000,000. A tithe of this amount would be \$6,000,000.

If all Baptists tithed, we would have enough money for all our churches to pay their operating expenses and make needed improvements — and enough mission money to give a million dollars to Ouachita College and a million to the Cooperative Program and a half-million to Central College, and to pay for the enlargement of Baptist State Hospital, and still have enough left for incidentals . . . all in one year!

All this, we say, if Arkansas Baptists would follow the Bible plan of giving. What could do more to make Arkansas Baptists speak unitedly as a great and mighty God-led people fulfilling the ambitious program adopted at Texarkana!

Baptists ought to tithe. We need a minimum of 40,000 tithers in Arkansas in 1947. How many will your church enlist?

CONVENTION BOARDS ARE NAMED

WE RESOLVE:

Executive Board

Members at Large

Terms Expiring in 1947: C. E. Lawrence, Little Rock; J. G. Cothran, Arkadelphia; B. H. Duncan, Hot Springs; J. T. McNew, Helena; A. B. Hill, Little Rock.

Terms Expiring in 1948: B. V. Ferguson, Fort Smith; E. P. J. Garrott, Batesville; W. A. Jackson, Benton; Bruce Price, Texarkana; Fred Perkins, Little Rock.

Terms Expiring in 1949: W. O. Vaught, Jr., Little Rock; Harold Tillman, Conway; T. H. Jordan, Van Buren; T. Clyde Hart, Hot Springs; L. A. Sparkman, Pine Bluff.

Members from Associations

Terms Expiring in 1947: R. M. Abell, Newton County; Rel Gray, Benton County; C. F. Wilkins, Black River; J. P. Emery, Buckville; G. E. Owen, Faulkner County; Paul Fox, Harmony; Faber Tyler, Clear Creek; O. L. Gibson, Washington-Madison; E. E. Griever, Boone-Carroll; C. G. Davis, Buckner; Carey Selph, Caddo River; I. M. Prince, Greene County; C. H. Moore, Ouachita; S. A. Wiles, Independence; W. M. Pratt, Caroline.

Terms Expiring in 1948: Ralph Dodd, Centennial; Reece Howard, Arkansas Valley; Wilford Lee, Bartholomow; V. H. Coffman, Concord; H. E. Williams, Current River; F. E. Goodbar, Dardanelle-Russellville; J. T. Elliff, Delta; Allen Dugger, Liberty; E. C. Brown, Mississippi County; J. I. Cossey, Mt. Zion; Boyd Eldridge, Trinity; L. M. Keeling, White County; Claude Jenkins, Stone-Van Buren; Boyd Baker, Little River.

Terms Expiring in 1949: Oscar Ellis, Big Creek; C. W. Caldwell, Carey; T. K. Rucker, Central; L. L. Hunnicutt, Hope; Othar Smith, Little Red River; W. H. Hicks, Pulaski County; H. L. Lipford, Tri-County; Dewey Stark, White River; Rivos Dorris, Woodruff; O. C. Harvey, Red River; Herman Dover, Rocky Bayou; J. I. Young, Gainsville.

Ouachita College Trustees

Terms Expiring in 1947: J. P. Crawford, Pine Bluff; Paul Aiken, Warren; L. L. Mitchell, Prescott; D. D. Glover, Malvern; Fred White, Prescott; J. F. Queen, Little Rock; J. W. Ramsey, Fort Smith; Hugh Benton, Fordyce.

Terms Expiring in 1948: Charles Gordon, Pine Bluff; Harold Harris, Wynne; J. B. Jamison, Camden; T. H. Jordan, Van Buren; Mrs. E. S. Couch, Texarkana; E. Nowlin, Arkadelphia; James A. Overton, Mena; Miss Emma Riley, Little Rock.

Terms Expiring in 1949: Harvey Elledge, North Little Rock; J. E. Berry, Smackover; E. L. Compere, Little Rock; C. L. Durrett, Little Rock; Carey Selph, Mount Ida; C. H. Moses, Little Rock; John L. Carter, Little Rock; Irving M. Prince, Paragould.

Central College Trustees

Terms Expiring in 1947: Bruce Price, Texarkana; Leslie P. Crafton, Conway; E. N. Frasier, Conway; M. Ray McKay, Little Rock; Lloyd Sparkman, Pine Bluff; Mrs. W. F. McWilliams, El Dorado; Harold Tillman, Conway; T. L. Harris, Camden.

Terms Expiring in 1948: Mrs. J. E. Short, Gould; J. R. Edwards, Conway; W. O. Vaught, Jr., Little Rock; B. C. Huddleston, Searcy; Don Hook, Ozark; J. F. Brewer, Jr., Morrilton;

DR. W. J. HINSLEY, pastor of Second Church, Hot Springs, was reelected for a second term as Convention president. At 71 he is in his 49th year of active pastorate. **PASTOR E. C. BROWN**, First Church, Blytheville, and **PASTOR BRUCE H. PRICE**, Beech Street Church, Texarkana, were elected vice-presidents. **REV. TAYLOR STANFILL**, Little Rock, was renamed to his sixth term as secretary, and **DR. B. L. BRIDGES**, state secretary, was renamed treasurer.

Mrs. F. E. Goodbar, Russellville; Mrs. Gus Bush, Little Rock.

Terms Expiring in 1949: Mrs. Fay Lasley, Conway; Otis Neeley, North Little Rock; W. M. Pratt, Lonoke; E. C. Brown, Blytheville; V. H. Coffman, Fort Smith; Ralph Dodd, Stuttgart; A. N. McAninch, Little Rock; Rel Gray, Rogers.

Bottoms Baptist Orphanage Trustees

Terms Expiring in 1947: C. W. Caldwell, Fordyce; Clyde Hart, Hot Springs; E. E. Hart, Monticello; Mrs. J. E. Short, Gould.

Terms Expiring in 1948: Boyd Baker, DeQueen; R. F. Hyatt, Monticello; Stanley Jordan, Hamburg; Mrs. J. R. Grant, Arkadelphia.

Terms Expiring in 1949: Marvin Bankston, Monticello; Wilford Lee, Crossett; Mrs. W. P. McGeorge, Pine Bluff; Paul Aiken, Warren.

Baptist State Hospital Trustees

Terms Expiring in 1947: Harlow Sanders, Pine Bluff; W. C. Blewster, Magnolia; J. T. Elliff, Lake Village; E. E. Griever, Harrison; T. K. Rucker, Malvern; R. H. Green, Little Rock.

Terms Expiring in 1948: Dr. Paul Autry, Little Rock; Mrs. J. E. Short, Gould; W. R. Vestal, Searcy; L. H. Davis, Fort Smith; Jacob L. King, Hot Springs; Harold Wood, El Dorado.

Terms Expiring in 1949: H. A. Elledge, North Little Rock; J. B. Maxwell, Bentonville; A. J. Reap, Little Rock; Dr. J. Wirt Burnett, Texarkana; Fred Carter, Lake City; Jesse Reed, Hot Springs.

Baptist Memorial Hospital, Memphis

Terms Expiring in 1947: C. R. Banks, Tyrone; W. H. Pitts, Jonesboro; L. C. Tedford, Corning.

Terms Expiring in 1948: Minor Cole, Forrest City; H. L. Lipford, Earle; George Florida, Osceola.

Terms Expiring in 1949: W. D. Wallace, Hughes; I. M. Prince, Paragould; Aubrey Hallsell, West Memphis.

Radio Commission

Terms Expiring in 1947: B. H. Duncan, Hot Springs; M. Ray McKay, Little Rock; A. B. Pierce, Pine Bluff.

Terms Expiring in 1948: Bruce Price, Texarkana; C. Z. Holland, Jonesboro; J. F. Queen, Little Rock.

Terms Expiring in 1949: E. C. Brown,

(CONTINUED ON PAGE EIGHT)

The Convention unanimously adopted the following resolutions presented by a special committee composed of Pastor W. W. Crafton, Little Rock; Pastor E. E. Griever, Harrison; and O. C. Harvey, Arkadelphia.

1. That we express our grateful appreciation to the Beech Street Baptist Church, Little Rock, and their pastor, Rev. Bruce H. Price, for making available to the Convention the facilities of the church for this session. We appreciate the untiring efforts of all local committees and especially the service of the office force of this Convention in providing so much mimeograph work. We keep the messengers informed as to committee reports and other necessary information. We appreciate the cooperation that the churches of the city must have given to provide the many conveniences and comforts that the messengers to this Convention have enjoyed.

2. That we take recognition of the standing work of the officers of the Convention and of the superior program conducted by those who were responsible for reports and other special features.

3. That we express our sincere thanks to the daily press for its complete coverage of the Convention proceedings.

4. That we authorize the secretary of the Convention to have 1,000 copies of the minutes printed and distributed and that he be allowed \$200 for his services. We wish to commend the very efficient manner in which the secretary cares for our association and convention records.

5. Having been brought to our attention again and again by personal observation and by special resolution from the floor of the Convention, we decry the use of tobacco, especially in the form of smoking, among our people. We believe that this habit is destructive of health, that it greatly decreases the ability of a minister to serve his entire constituency, and that anyone concerned in the good of the entire group should be willing to forego any questionable pleasure that he may be unhampered in his efforts.

6. That the Arkansas Baptist State Convention go on record as opposing the violation of the principle of separation of church and state by the President of the United States in having a personal representative at the Vatican. Be it further resolved that this Convention request our President to withdraw this representation immediately.

ARKANSAS BAPTIST

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

Publication Committee: C. W. Caldwell, Fort Smith; H. E. Williams, Pocatong; Ernest B. Des Arc; E. M. Abell, Jasper; Ralph Dodd, Stuttgart; I. M. Prince, Paragould.

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Across the Editor's Desk

Arkansas Baptists Adopt an Ambitious Program for Future Cooperative Work

"Ambitious" is the one word that best describes the cooperative work for 1947 outlined by Arkansas Baptists in their 93rd annual State Convention meeting in Texarkana, November 19-21. In the three days of its session, the Convention—representing 185,000 Baptists in 973 churches—probably set a record in the volume of business transacted.

In a nutshell the work of the Convention may be stated as follows:

- Adopted a new constitution which clarifies apparent contractions in the old document and makes the provision that no member of any board may serve more than one term of three years without a year intervening before his reelection.
- Voted to move Central College from Conway to Little Rock, opening the school in the new location in the fall of 1947 as a coeducational junior college. The school, established in 1892, is the state's last college for girls.
- Authorized Baptist State Hospital trustees to borrow up to \$750,000 for enlargement and improvement of the institution at Little Rock. Capacity will be increased from 300 to 500 beds.
- Adopted a 1947 budget of \$408,972 for cooperative work in the state and around the world.
- Established a Planning, Coordinating and Steering Commission to correlate all work of the denomination and to plan for future expansion in educational, hospital, and evangelistic work.
- Instructed the Executive Board to purchase or erect a Baptist office building in Little Rock "as soon as possible."
- Set machinery in motion for establishment of a Baptist Foundation by the 1947 convention.
- Went on record opposed to currently publicized proposals for state-controlled liquor stores.
- Asked President Trumann to recall his representative to the Vatican.
- Adopted a resolution "decrying the use of tobacco among our people," because "this habit is destructive of health and greatly decreases the ability of a minister to serve his entire constituency."
- Set a goal for 25,000 memberships in a Baptist Honor Club, on the plan of the old Hundred Thousand Club, to retire the de-

nomination's self-assumed \$600,000 moral obligation by the end of 1947.

- Gave emphasis to the Ouachita College campaign for a million dollars, now entering the second year of a scheduled three-year drive.

A Forward Path

The actions of the Convention lay out for Arkansas Baptists a forward path which can mean immeasurably progress in the Lord's work if we, His people, are willing to be used of Him in real service.

The move to bring Central College to Little Rock as a coeducational junior college is a step of progress which may soon develop into a great Baptist university in the capital city. Going will be hard, however. It is foolish to think of moving the college to a new location in nine months time without the full-hearted, sacrificial, and prayerful interest of every Arkansas Baptist.

Everyone at the Convention was 100 per cent for the successful completion of the Ouachita College Campaign for \$1,000,000. We realize that in Ouachita Arkansas Baptists have their greatest educational investment. We realize that the 1,000 students now attending, or wanting to attend, Ouachita are our future leaders, and that we must make room for them and also make room for thousands of others who will come in later years. Arkansas Baptists in 1947 and 1948 must go all-out for the Ouachita College Campaign.

Authorization for Baptist State Hospital Trustees to borrow up to three-fourths a million dollars for enlargement and improvement of the institution really puts the denomination in the hospital business. The Hospital administration plans to make the institution one of the most modern and efficient in all America. Many new avenues of service will be opened up in the numerous new departments in addition to almost doubling the present bed capacity.

The Honor Debt

The goal of 25,000 memberships in the Baptist Honor Club for 1947 is high, but it is not too high. Certainly it can be expected that one of every six Baptists among us will be happy to contribute one dollar per month during the year to retire the Honor Debt of our great denomination. Every church, every pastor, every member must take to heart this resolution that we may rid ourselves of this

moral obligation and be set for great things ahead.

Establishment of a Planning, Coordinating and Steering Commission to correlate all the work of the denomination and to plan for future expansion in educational and benevolent work is a move that Arkansas Baptists could well have taken a quarter-century ago. Some have charged that work of our denominational institutions has been arrived at more or less by accident—that there has been little planning for the over-all correlation of our activities. Certainly now Arkansas Baptists have set up an organization that will help unite all our Baptist work for real progress and real growth in the name of Baptists.

A Baptist building to house our state headquarters offices must be purchased or erected at the earliest possible date. Your offices now are paying more than \$5,000 per year in rent, and without a long term lease it is possible the building management will give us moving notice any time. Certainly all our denominational work would be critically crippled without a home for the offices that help hold our activities together.

We Must Work Cooperatively

The one outstanding thing of the Convention was the unanimity with which the messengers worked. Of course, there were differences of opinion on controversial issues, but a spirit of prayerfulness and consecration—that the Lord's Will be done—seemed to characterize all these discussions. President Hinsley's stern hand and impartial manner meant much in helping the Convention to move forward.

One thing must be noted and remembered. The Convention has spoken on these matters. Maybe not all of us were among the majority in the vote, but it is necessary that we all—regardless of our previous stand—cooperate fully in all that is outlined. As we said in the beginning of this article, ours is an ambitious program that will require the prayerful cooperation of every Arkansas Baptist among us. Let us set ourselves earnestly to the task.

Reports of the denominational work and other stories of the Convention are published on other pages of this issue. Much of the material could not be crowded into even this enlarged issue, and will be used in later issues.

Our Advertising

With this issue of the Arkansas Baptist, we have transferred our national advertising representation to the Allan Shubert Company of Philadelphia. Mr. Shubert, who represents many nationally prominent religious publications, assures us that all products advertised will be of highest quality. It has always been a policy of the Editor to advertise only products we can recommend, and that policy is reinforced by Mr. Shubert's representation. Patronize our advertisers.

Convention Sermon . . .

THE LORDSHIP OF CHRIST

I COUNT it high honor to speak to Arkansas Baptists assembled in their annual convention. Arkansas Baptists are now a great host, numbering 185,000. They have made impressive gains, not only in numbers, but also in financial strength, in unity, and in spiritual perception and consecration.

This morning I would speak about the fundamental of our faith, the cohesive force in our democracy, and the vitality of our life and work. I speak of the lordship of Christ. The text comes from the most vivid moment in the history of the Christian church, the day of Pentecost. For ten days men and women had been faithful in the realm of prayer. Early in the morning on this notable day they came again and as they prayed there came from heaven a sound like the rushing of a mighty wind and filled all the house. Tongues like flames of fire sat upon them, and they spake the word of God with such bold effectiveness that 3,000 souls were saved that day.

These followers of Christ continued the faithful practice of prayer, for only a few pages later in the Book of Acts we read, "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own."

Is this not an identical description of the needs of this hour and of this Convention? They were filled with the Holy Spirit; they spake the word of God with boldness; they were of one heart and one soul; they counted all that they possessed as belonging to God. This was the result of a great experiment in prayer.

NOW the text which came out of the heart of Pentecost from the lips of Peter was this: "Let all the houses of Israel therefore know assuredly that God hath made Him both Lord and Christ, this same Jesus whom ye crucified." The lordship of Christ is the central fact in Christian experience. It is the cohesive power of our unity. It is the life line of our existence, the flame of our spiritual life. "God hath made Him both Lord and Christ."

There can be no doubt about the lordship of the Master. It is clearly and dramatically and convincingly proved by the testimony of those who knew Him best. Peter had made his memorable confession upon an earlier occasion. At that time the disciples were gathered about the Master on the mountain side. He had asked them, "Who do men say that I am?"; and they had replied with various answers, "Some say Moses, some Elias, and others one of the prophets." Then softly spoken came the most significant word that can be asked of any of us, "But who say ye that I am?" Peter answered with clear, unhesitating voice, "Thou art the Christ, the Son of the living God."

Since that time the months had brought testing experiences. The disciples had been scattered. Christ had been crucified. He had died and rose again. In a great crowd of those who had been the enemies of the Mas-

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Convention Sermon
By M. RAY MCKAY
Second Church, Little Rock

+ +

ter, Peter dared to say again: "God hath made him both Lord and Christ."

Earlier than this, John the Baptist had given testimony to the lordship of Christ. His testimony was the word of a revival preacher, for his crowd left him and followed Jesus when he said, three times over, "Behold, the lamb of God. Behold, the lamb of God. Behold, the lamb of God that taketh away the sin of the world!" The last time he said it only two men were left, and now they turned and followed Jesus.

Again, John the beloved disciple, who had pillowed his head on the bosom of the Christ, wrote as a postscript to his gospel: "These things are written that you may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name." If one desired the testimony of a woman that was also clearly spoken, Martha, going to meet Jesus after the death of her brother, declared: "I know and have believed that thou art the Christ, the one who was to come."

THE LIFE of Jesus also revealed His lordship. Everything that He did was a testimony to His mastery over nature, over life, and over sin. All of us have heard the testimony of Dr. Robert G. Lee in words somethings like this: "He never saw a lame man that he did not make him walk. He never saw a blind man but that he touched his eyes with fingers of light. He never saw a leper that he did not take hold of his fevered flesh and say: 'I will, be thou clean.' And his flesh came unto him again like the flesh of a little child and he was clean. He never saw a sinner that he did not say, 'Thy sins be forgiven; go thy way and sin no more.'"

Individual instances stand out clearly in our minds. How He stood in a storm tossed boat upon a troubled sea and cried to the waves, "Peace, be still, and immediately there was a great calm." We remember also the four faithful friends who sought to bring a sin sick and physically sick man to the Great Physician. Unable to reach Jesus as He sat in the crowded house, they opened the roof and lowered the friend to the feet of Jesus. The Master, seeing their faith, said to the sick of the palsy, "Son, thy sins are forgiven," and a moment later, "Rise, take up thy bed and walk." Jesus by the exhibition of a life masterly unknown to man proved His own lordship.

Today the faithful follower of Christ does not depend alone upon the testimony of friends or the word of history. He can know the lordship of Christ through personal experience. Kahlil Gibran, the Syrian poet, had

Mary Magdalene say: "I know that He is the Son of God, for He hath wrought divinely with me."

That is the experience of every human heart which says with sincerity: "Not my will but thine be done." Every individual who has learned to pray, "Thou will be done" receives in his own heart a token of the lordship of Christ. Let that man be a penitent and a repentant man who came recently in my study seeking to acknowledge anew in his own heart and life the lordship of Christ, acknowledging his own need of a new master. Let that man be the illustration of the present position of God in human life, or turn to the story of Dwight L. Moody, an untutored shoe clerk in Chicago and hear him say, "I'll be the man who will demonstrate what God can do with an ordinary man who gives his life wholly to Him." Or let it happen in this assembly in the lives of men who listen from their homes even this morning. Let it happen; it can happen in the life of any individual even now if he will yield the rulership of the world to Christ.

If any man will yield the leadership of the world to Christ today, he will know the assurance of a Lord and Master. The glorious proof which comes to the surrendered life through Christian experience is our undying assurance of His lordship.

These unmistakable evidences of the lordship of Christ point to its real basis as revealed in the text: "God hath made Him both Lord and Christ." Christ is Lord by the authority of God, the Father. His lordship therefore, is at the heart of the universe; the universe itself will operate in no other way.

When there is a substitute for Christ at the center, Christ as Lord, the basic relationships of life are destroyed. Our universe becomes a multiverse. Various centers fight with another for the loyalties of men. A brood of disorders, hell-bound world results, clashes and conflicts reveal themselves in international relations and in the social, industrial, and economic relationships. With Christ at the center, the universe is one world. The best interests of one are no longer in conflict with the best interests of all. Cooperation is the new word in human life. Conflict and competition are out of date.

HERE IS the genius of our Baptist life. The Baptist denomination must be the absolute monarchy in the world or it cannot succeed. Christ must be Lord. This is the unifying principle and energizing power. Everywhere obedience comes before freedom. We must be obedient to our Lord and Master before we are free in regard to one another. For instance, the local Baptist church is free to do anything it pleases. It is free to do anything Christ pleases.

Let us see how this principle operates in the Cooperative Program of Arkansas Baptists. One of our greatest cooperative ventures is the missionary enterprise. Christ is at the center of this program. God had one Son and He sent Him as a missionary. The specific command of the Master is that we preach the gospel to all mankind, that we baptize believers, and teach them to observe the way of Christ. There can, therefore

nothing but harmony in the various phases of our missionary endeavor. Local missions, state missions, home missions, foreign missions all gain their motive from the heart of God.

Let us see the educational program for our state. It takes its beginning from One who was called teacher more frequently than by any other name. The Department of Religious Education of our Convention, our local Sunday Schools and Training Unions, our colleges and the program for their development find their harmonizing principle in the purposes of Christ. We are not to think how much for that and how little for the other, but how can we promote the teaching program of Religious Education in our Convention to the best of our ability, realizing how great is its contribution to the educational program in our local church and surpassingly great is its camp and assembly program which touches the lives of a multitude of young people in decisive hours.

The lordship of Christ acknowledged by Arkansas Baptists will undergird the \$1,000,000 Campaign for Ouachita as we recognize that the program of Christ is not complete until high educational standards and opportunities are provided in our great four-year college. Then in our thinking we will not stop with Ouachita nor close our eyes to whatever enlarged program for Christian education

the will of God may lead us to in our great state.

Again, let us see how hospitalization relates itself to the purpose of One who is yet regarded as the Great Physician. Jesus came to heal the sick and through such healing down through the ages men have not only followed Christ to alleviate physical suffering but have found this ministry providing open doors for evangelism and education everywhere around the world.

Again, the lordship of Christ is the basis for the stewardship of life. When those New Testament Christians who had so recently and thrillingly accepted Christ as Saviour came together in their great meetings for prayer, not one of them counted that aught of the things he possessed was his own. He recognized that possession brought responsibility. Paul also preserved a great principle from the lips of Jesus when he declared, "Giving is happier than getting." "The Lord loveth an hilarious giver." I doubt whether anybody gives happily until he gives in the spirit of Christ, glorifying His high purpose in investing funds for Jesus sake.

NOW, finally, we come to the business of evangelism. Here we are dealing with the purpose closest to the heart of God. The one verse that this whole company of people in

this auditorium and before the radio can speak together is the 16th verse of the third chapter of John. We have heard it all our lives. We call it the heart of the gospel. If it is at the heart of the purpose of Christ, must be warm against our hearts also. Let us remember the words again: "God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

Again, we thrill to this purpose of Christ to this evidence of His grace, to this revelation of His love poured out on Calvary that men might not perish. Here we see the Son of God dressed in a crimson robe courting the love of a loveless world. Here we see the light of the world dying in the dark that men might live. We thrill with His words.

We have accepted the Christ they revealed as our Saviour, but if we listen to Him as Lord, we hear Him speak again a solemn sentence which we cannot disregard. These tremendous words are from the lips of Christ: "As the Father hath sent me, even so send I you." Our whole consuming business is to be personal soul winners, to be evangelists ourselves, to send the gospel everywhere. The lordship of Christ requires it. The love of the Master constraineth it. The answering response of our souls assures it. It is the word and will of Jesus. "Let all the house of Israel know assuredly that God hath made Him both Lord and Christ."

Seen at the Convention



The Convention messenger is familiar with scenes pictured here. Left, President W. J. Hinsley presides; right, Rev. B. H. Duncan, next year's Convention preacher, makes the report on radio work; below, the book exhibit was a popular meeting place; bottom left, the Ouachita College banquet, with President and Mrs. J. R. Grant standing to the extreme left; and bottom right, Dr. M. Theron Rankin of the Foreign Mission Board, addresses the Royal Ambassador banquet.



Convention Decides to Move Central College to Little Rock as Co-ed School

Most debated issue of the Convention was the proposal of Central College Trustees that the college be moved to Little Rock and be operated as a co-educational junior college. The matter was presented shortly after the Convention began, at the first period on the program for miscellaneous business. E. C. Brown, president of the Central Board, read the recommendation as adopted by his Board in a recent meeting, and an amendment to the order of business set up this recommendation as a special item to be heard at 9 p.m., Tuesday night.

The discussion came at the close of the regular Tuesday night program held in the Texarkana Municipal Auditorium. The big hall was filled to capacity with many people standing.

The Central proposal was presented by Pastor Brown and was discussed by Central Trustees Harold Tillman, E. P. J. Garrott, W. O. Vaught, Jr., and Mrs. F. E. Goodbar. Also leading the discussion favoring the move were Ralph Dodd, Stuttgart, and Dr. J. S. Rogers, Conway.

The opposition based its argument primarily on the need for Arkansas Baptists to move with great caution in establishing any new institution or planning any enlargement that would possibly prove a financial burden beyond ability of the Convention to bear. The proposal by Rev. O. C. Harvey, Arkadelphia, that Central College be closed was voted down overwhelmingly.

Several spokesmen, including Pastor D. W. Stark of Mountain Home, proposed that the college be moved not to Little Rock, but to some north Arkansas site, preferably Mountain Home, so as to serve most effectively the people of the far northern part of the state.

When final vote was taken, tabulation was 196 favoring the Central Board's proposal and 123 against. There were many not voting, probably because of inability to make a full decision in their own minds—debating between what they knew to be a forward move and the fear of undertaking too much.

Following the Convention vote, the Board's President Brown immediately called a meeting of the Central Trustees to begin action in preparing for the move. A special committee consisting of Pastor Vaught of Little Rock, Pastor Tillman of Conway, and A. N. McAnich, Little Rock architect, were named to receive offers from Greater Little Rock interests and to make whatever investigations seem proper. The Central College Board was scheduled to meet again Monday, December 2, to look into the matter.

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Thank You, Texarkana

All thanks go to the Baptists of Texarkana—both Arkansas and Texas—for their entertainment of the Convention. Pastor Bruce H. Price of Beech Street Church and his able church staff are to be commended most highly for their hospitality and expert planning. It seemed that these people had left not a detail untouched to provide everything needed for the happiness of the visitors.

Texarkana hotels and Texarkana homes had cleared their guest rooms to take care of all Convention messengers. In these days it is a real undertaking for a city, already crowded, to make room for a thousand additional guests, but Texarkana did it and did it well. We found that Baptists on the Texas

New Constitution Makes Few Changes

The report of the Constitution Revision Committee to the Convention was received favorably, but the Convention messengers exercised their full prerogative in making changes desired. As adopted, the new constitution did little to change the Convention's over-all setup excepting to provide that "members of the various boards, having served one term of three years, shall not be eligible for reelection until as much as one year has elapsed." This applies to both the Executive Board and the boards of all institutions.

The suggestion of the Constitution Revision Committee that the Executive Board "hold and control title to all properties of all institutions owned and operated by the Arkansas Baptist State Convention" was deleted by the Convention messengers. The Convention felt that the various boards which were made up of able Baptists, named annually by the Convention, are truly reliable to handle the work of these agencies.

The Convention also deleted a provision which would prohibit members employed by any board or institution from being elected an officer of the Convention. If adopted this provision would have forbidden the presidents of our colleges or any employee of any of these institutions from holding office in the Convention.

The old rule of 15 members of the Executive Board constituting a quorum was altered to read 20 members. This represents approximately one-third of the Board's membership.

side of the state line avenue were just as cordial as those on the Arkansas side. Many of the Texans opened up their homes and many Texans attended the Convention sessions to gain a part of the vision and inspiration of the Convention.

THE 1947 BUDGET

The new budget of the Convention is the largest Arkansas Baptist have ever attempted. The new figure of \$408,972 is a 12 per cent increase over the 1946 budget of \$364,146. It is doubtful that we will quite reach the budget this year unless November and December totals are more than expected. Our church must increase their Cooperative Program gifts at least 15 per cent in 1947 over 1946. We are to reach our goal and certainly we will reach it because all our work suffers when we fail.

The new budget, as adopted by the Convention, is as follows:

I. ADMINISTRATIVE AND PROMOTION

Administration	\$ 1
Arkansas Baptist	4
Brotherhood Work	1
Religious Education Department	1
Woman's Missionary Union	10
Promotion and Convention	4
Retirement Plan	2
Old Debts	2
TOTAL	\$11

II. STATE CAUSES

State Mission	\$ 4
Ouachita College	3
Central College	3
Orphanage	1
Ministerial Education	4
Negro Work	2
Emergency Reserve	2
Arkansas History	1
Radio	1
TOTAL	\$14

III. SOUTHWIDE CAUSES

Southwide and Worldwide	\$14
GRAND TOTAL	\$40

Seen at the Convention



Baptists recognize no hierarchy, and the people rule. Messengers are free to speak from the Convention floor on all matters.

An Immediate Task . . .

25,000 Baptists, Giving \$1 Monthly, Can Retire Moral Obligation in 1947

Report of Committee on Honor Debts
E. C. BROWN, Blytheville, Chairman

Your committee on the Baptist Honor Club believes that it would be well for our Convention to think together first of all concerning the word "honor." We think it is highly significant in that the word "honor" means esteem due or paid to worth, manifestation of respect; hence, fame; credit; good name. It also means a keen sense of what is right, just, and true; as a man or honor.

Thus it can be said that the Honor Club in Arkansas is made up of men and women who have a keen sense of that which is right. To be more definite, the Honor Club of Arkansas Baptists is made up of men and women who believe that bankruptcy does not pay debts, but that each and every obligation should be met in full.

Less than three years ago, Arkansas Baptists reaffirmed their intention to pay 100 cents on the dollar on the debts which we settled on compromise basis in 1937. The deficiency which we proposed to pay was more than \$600,000. We have not been able to locate all of those old creditors, however, and the chances are we will not be able to locate all of them. The amount which we are to pay will not amount to as much as the original figure indicated. The amount paid on the old debts to October 1, 1946, was \$234,666.81, thus leaving a balance due of \$370,503.31.

We, your committee, believe that if 25,000 Arkansas Baptists would join the Arkansas

Baptist Honor Club and begin paying January 1, 1947, and continue through the year, we could raise \$300,000. With the additional amount secured from our budget, we could retire the debt by January 1, 1948. If only 15,000 Baptists in Arkansas would join the Baptist Honor Club and begin paying immediately, we could retire the debt by the time the Centennial Convention meets in November, 1948.

Arkansas Baptists are well able to pay their debts through the Baptist Honor Club and not shackle down their budget and thus hinder their current work. The Supreme Court of Arkansas, in handing down a unanimous decision concerning the right of one of our institutions to participate in this debt paying, in substance said, that you would expect a great convention to pay its debts even though they had been settled by legal compromise. The people of the entire Southland have cheered us and have renewed their confidence in us since we have set ourselves to the glorious task of paying our debts. We, your committee, therefore recommend:

1. That the Executive Board be designated as the Honor Club Committee with each associational representative charged with the responsibility of promoting the Arkansas Baptist Honor Club in his association. We also request that the WMU and the Brotherhood be asked to assist in the promotion of the Honor Club.

2. We recommend that each church, under leadership of the pastor, shall immediately set



Pastor Brown Presented Reports on Central College and the Honor Club.

up an Honor Club Committee to promote the Honor Club in the local church.

3. We recommend that the Convention set a goal of 25,000 memberships for the Arkansas Baptist State Convention and that this goal in turn be broken down into associational and church goals.

4. We recommend that every effort be made to secure the 25,000 Arkansas Honor Club memberships by February 1, 1947.

ARKANSAS - A MISSION FIELD

Report of the State Missions Committee
C. W. CALDWELL, Fordyce, Chairman

We, your committee on State Missions, wish to state first that it is our belief that all the work fostered by this Convention in the bounds of Arkansas is in reality "State Missions" whether it be work done through the Religious Education, Brotherhood, W. M. U., or other departments. We believe all these departments in reality are doing State Mission work. However, this report deals primarily with the more definite mission program as it relates to evangelism and our rural work.

Our Mission Objective

What is our mission objective in Arkansas? We do not have French speaking people as found in Louisiana, Spanish as found in Texas or Indians as found in Oklahoma and New Mexico—in fact, we have few foreigners in our state. The army camps have been abandoned and our soldier centers closed. So wherein lies our mission work?

We would like to report that we find that 78 per cent of the population of this state is classed as rural. In the rural territory, the Baptists affiliated with our Convention constitute a very small percentage of the white population. The associations in which our cities are located have a much higher percentage of the white population than the rural associations.

For instance, in Pulaski County, in which Little Rock is located, 18 per cent of the white population are Baptist and the same percent-

age is true of Concord Association in which Fort Smith is located, but adjoining associations which are rural have 7 per cent or as low as 4 per cent. One association has only 1% of the white population belonging to a Convention church and there is one county in the state without a single Baptist church affiliated with our Convention.

Of the 40 Associations 25 have less than 10 per cent of the white population belonging to our Baptist churches. We find that the North Central and North East Districts show the smallest percentage of the white population belonging to our Baptist churches. Baptists are stronger according to population in the cities and in the Mississippi River Delta country and South Arkansas.

It may be stated, however, that in spite of the fact that the rural associations have a smaller percentage of the population as Baptists, yet evangelistic efforts are more fruitful in rural areas.

We find that there are approximately 1,250,000 people in the state who are not affiliated with any church. We find also that Arkansas is next to the bottom among southern states in per capita gifts to missions. We find that there are approximately 20 church organizations without their own houses of worship and that there are over 600 pastors without church-owned pastor's homes. So our main mission task is evangelism and stewardship.

What are we doing at the present to meet

our mission obligations? We have five state missionaries and they report 40 revivals held with 231 professions of faith. There are 39 associational missionaries, part of whose salaries is paid by our state mission board. These missionaries report 3,286 churches visited, 249 revivals held, 1,487 professions of faith, 12 churches organized, 54 Sunday Schools organized, and 41 Training Unions organized.

In addition, the state mission board has helped weak churches pay their pastors placed special missionaries in destitute fields and given financial aid to small churches in their building programs. The total amount spent in this work for ten months was \$61,620.12. The total professions of faith reported by these workers for the same period was approximately 2,000.

Our Future Work

What of our future mission work? Your committee recommends the following:

1st—Since our mission opportunity is largely rural, that a Department of Rural Mission be established and that the Executive Board be responsible for plans, policy and the employment of superintendent and other workers.

2nd—Since there are sections of the state where our Baptist constituency is very weak we suggest that the Convention ask the Executive Board, together with the Department of Rural Missions to make their surveys and give assistance to the territories where evangelists

(CONTINUED ON PAGE EIGHT)

Mrs. McKinney Reminiscences on Baptist Growth and Urges Gifts to Ouachita

By Mrs. E. J. A. MCKINNEY

Since coming home from our recent Convention at Texarkana, I have been thinking as my mind carried me back to my first state convention at Monticello in 1896. That was our honeymoon trip.—so we called it.

Governor J. P. Eagle presided over the sessions and his wife presided over the women's group in another building.

We went out to see our orphan's home which was not finished. How proud we were as we climbed on the very top to see it. Since then I have watched the growth of our work year by year with a keen interest.

Yes, I was there when our forces divided . . . when the Baptist Advance was started . . . when our women separated from the general Convention to launch out as an auxiliary to do a larger work . . . when the women changed from a local central committee to state-wide representation on our board; in fact, I was chairman of the committee on constitutional change and brought it in my report.

I was there when we put in a paid secretary at \$1,500 a year. A. J. Barton was given the job. E. J. A. McKinney took over the editorship of the Advance with no stipulated salary—sink or swim! By the hardest we managed to stay afloat. Yes, his wife kept boarders to make the living, helped out at the office by reading proofs on the paper, looked after three children, and worked in the local church. Yet I don't think I ever felt sorry for myself. Dr. O. J. Wade was my pastor, and a better friend we never had—so kind and understanding.

I was there through each change as our work grew and it became necessary to enlarge plans and make larger quarters and add more workers.

I was reminded as I sat through this Convention how God works and will lead into greater undertakings if His people will but hear His call and follow on. Yet, we can do all the work laid out if we will pray and trust God. "I can do all things through Christ who strengthens me" (Phillipians 4:13) will be true for Arkansas Baptists if we believe it.

Now another observation: I paid a short visit to Ouachita College. I was made to rejoice to see so many new buildings and to see the great host of boys and girls there so happy in their work. We lunched in the dining hall which I observed would not accommodate more than half the people who wanted in to eat. I went over to my old dormitory building—just completed when I occupied a room there in 1890. When I stepped upon the porch I wondered if I would break through it was so rotten. But when I was shown how the inside had been done over—hard wood floors, pretty walls, etc.—and was told that the porch was to be taken away and a different style entrance made, I felt better.

Now here is my appeal: This is an emergency. It can't wait long. Let's jump in and

double up on our payments and finish it sooner than planned. "Strike while the iron is hot." We are well able to go in and finish the task. Just think what we will save in salaries, too. Dr. Otto Whittington can't stand to be under the strain of the Million Dollar Campaign too long. Let's get the job finished. What do you think?

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Paragould Sponsors Simultaneous Revivals

By IRVING M. PRINCE
Pastor, Paragould

First Church, Paragould, had a very fruitful one-week simultaneous revival at the church and the two missions sponsored by the church.

Those who led in the week's efforts were Pastor A. B. Pierce, First Church, Pine Bluff, speaker, and Rev. Tommy Lonergan, Ouachita College, singer, at the main church; Pastor Harry Hunt, First Church, Pocahtontas, speaker, and J. H. Grooms, Paragould, singer, at East Side Chapel; Nelson Tull, Little Rock, secretary of the Baptist Brotherhood of Arkansas, speaker, and George Stuart, Paragould, singer, at the South Side Chapel.

In reality the revival was three meetings in one. Morning services were held each day from 7 to 8:45 at First Church. At that time reports of the services of the previous night were given, highlights were stressed, plans for visitation, under the direction of Bro. Tull, were presented, and the devotion was given by Pastor Pierce. The junior meeting was at 4 each afternoon at First Church. It was under the leadership of Rev. and Mrs. Lonergan. Night prayer services were at 7 and the evening services at 7:30 at First Church and the two chapels.

This type of revival, in its different settings, is what Southern Baptists must come to have if we continue to go forward—a revival that will reach people other than those who come to our first churches.

This was Pastor Pierce's first revival since coming to our state. It was a joy to welcome him into our fellowship. We commend him wholeheartedly to the Brotherhood. He is sound in the faith and stays by the Book. He is an humble and gracious spirit to work with.

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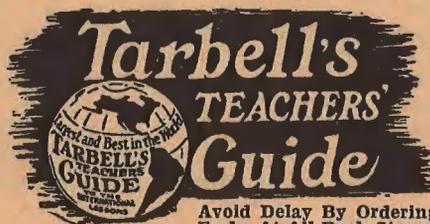
Mission Field

(CONTINUED FROM PAGE SEVEN)

and mission opportunities are afforded by establishing pioneer missionaries, pastor missionaries and aiding the churches in any way possible.

3rd—Since our state is next to the bottom in per capita gifts for missions we recommend that through the department of Rural Mis-

WITHOUT A PEER FOR 1947



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Convention Photos

Convention photographs in this issue were made by the Texarkana Gazette. Mr. English, by Ted Dougan, a Texarkana commercial photographer, and Editor Bryant.

Mr. Dougan made photographs of several large groups, including the crowd in front of the church, the Ouachita and Royal Ambassador banquet and several group and auditorium scenes. If you desire any of Mr. Dougan's photographs, write him: Ted Dougan, Rt. Box 701, Texarkana, Ark. They are priced \$1 each.

sions stewardship be emphasized along evangelism and the churches led to titling as their method of financing Lord's work.

4th—Since our mission program is dependent upon trained leaders, we recommend a planning, coordinating and steering mission be set up and charged with other responsibilities to coordinate the training in denominational schools with the educational needs of the program.

5th—We recommend that the allocation of state missions be budgeted and expanded through the Department of Rural Missions through approval of the state board.

—000—

Convention Boards

(CONTINUED FROM PAGE TWO)

Blytheville; Sam Reeves, El Dorado; I. Ferguson, Fort Smith.

Board of Ministerial Education

P. J. Crowder, Little Rock; W. J. Hix, Hot Springs; Fred White, Prescott; John Inger, Sparkman; O. C. Harvey, Arkadelphia; L. H. Roseman, Little Rock.

Anti-Saloon League of Arkansas

J. S. Abercrombie, Little Rock; Jack Crouch, Hazen; Dr. J. F. Hammett, El Dorado; L. H. Roseman, Little Rock; C. E. Linn, Little Rock; Loyal Prior, Norphlet; Nelson, Gentry; C. E. Bryant, Little Rock; O. L. Gibson, Fayetteville; B. V. Ferguson, Fort Smith; Oscar Ellis, Little Rock; Queen, Little Rock; Mrs. W. I. Moody, Little Rock.

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A PARTNERSHIP WITH GOD

Stewardship is a partnership with God, because He furnishes all the capital and supplies man with the ability to produce wealth. God is the absolute owner of all things. All that we hold in our possession is entrusted to us as the stewards of the Lord.

In Psalms 24:1 we read, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Also in Deut. 8:18, "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Again in Haggai 2:8, "The silver is mine, and the gold is mine, saith the Lord of hosts." We are not our own, we belong to Christ, for He has purchased us with His precious blood. Since we are not our own, what we produce is not ours but His.

When redeemed men and women come to understand thoroughly and to accept fully their stewardship, it will completely change their outlook on life. For it will give them a different viewpoint of life, and lift all duties to a higher level; because they then will realize that all of life is a partnership with God.

I do not know of any thing that would work such a marvelous transformation in our churches, nor have such a wholesome effect on the industrial world, as a consciousness of our partnership with God. It would cure most of the ills of the industrial world; for then employers and employees alike would recognize that God is the supplier of their capital and the giver of their ability, and that they are responsible and accountable to Him for all they do. It would correct the worldliness in our churches and cause the members to live consecrated lives; and it would produce an adequate financial support for all the Lord's work.

God Gives Money-Making Ability

The Bible nowhere places any premium on poverty. There is not any necessary connection between poverty and piety. One can live just as consecrated a life with money as he can without it. Money is not evil. It is the love of money, not money itself, that is the root of all evil. The Lord does not condemn riches, but commends the making of money, for He it is that giveth power to get wealth.

The Lord expects Christians to work for an income. He has endowed us with the ability to make money, and has entrusted the wealth of the earth into our keeping for this purpose. He will require a strict accounting of our stewardship at the end of the way. It is as much a Christian's business to produce income as it is to live his religion. We are under as great obligation to produce wealth as we are to render service.

The Lord has no more room for idlers and loafers in the industrial world than He has for drones in His churches. In the parable of the pounds, the servants who traded with their pound were praised and rewarded for their increase; while the unfaithful servant, who kept his pound laid up in a napkin, was condemned because he produced no income from it.

Man's ability to earn wages, to operate a business, or to make a crop are God-given. It is the Lord who hath equipped us with our different minds, with our various personalities, and supplied us with our several abilities. Some men are called to make money the same as others are to the various vocations of life. It is just as wrong to bury or neglect the money-making talent as it is the musical talent, or the literary talent. The

Arkansas Baptist Hour Address

By T. H. JORDAN

First Church, Van Buren

Lord needs men who can make big sums of money to help finance His world program.

The progress of the Kingdom of God waits largely upon the financial support it receives. So as the stewards of the Lord, who have been endowed with the ability to produce wealth, we are under binding obligation and weighty responsibility to our Partner to make money for the on-going of His cause in the world. Kingdom revenue is as necessary for the Lord's work as taxes are for the operation of the government. The only source of this revenue is from the Lord's stewards. Since much of the extension of the kingdom of God rests upon and is dependent upon the Lord's share of our income, it is reasonable to believe that God is vitally interested in and deeply concerned about the income of every faithful steward.

Stewardship Embraces All of Life

The right conception of stewardship makes all of life sacred. It removes the line of distinction between the sacred and the secular. Monday is as sacred for work as Sunday is for worship. All time belongs to God, and one day is as sacred in His sight as another. With the Lord work is as holy as rest.

Such a conception of stewardship makes work as religious as the attendance of prayer meeting, and will cause business to be conducted on the highest planes of honesty and purity. Such a steward feels perfectly free to ask God's guidance and blessing upon all he does, whether it is to sell goods, run the office, work in factory or shop, or till the soil; for he realizes he is in partnership with God, and is conscious of the Lord's interest in his endeavor, and is assured of God's approval upon all his labours.

When we accept whole-heartedly our stewardships, and fully consecrate ourselves and all we have to God, He admits us into a wonderfully endearing co-partnership, a sort of sacred stock company or firm, of which the Father and Son are senior Partners. Into this co-partnership Jesus puts all He is and has, and we put in all we have and are, the combined stock to be used as the needs of the firm require. The Lord Jesus, by reason of the peculiar relation He sustains to us, and by reason of the fact that He puts in stock so vastly more than we do, is the Head of the firm and Business Manager of the company; and yet so full of the tenderest love, and so infinitely wise withal, that He always regards our interests in preference to His own, and does for us far better than we could think of doing.

Our partnership with God assures us that He will be interested in our business every day in the year; for it places the responsibility of kingdom revenue upon the Lord; because just in proportion as He prospers His stewards, the more income will His cause receive. No one need have any fear of putting his all at the disposal of Christ, for it is unthinkable that the Saviour would take advantage of the devotion and liberality of His people. We have His positive promise that this is the only way we can receive back into

our bosom" a hundred-fold in this present time." Hear His promise, "Honor the Lord with thy substance, and the first fruits of all thine increase, so shall thy barns be filled with plenty."

Why Men Fail to Make Money

Man can not acquire or hold anything except by the will of God. We are absolutely shut up to and completely dependent upon God's help and blessing for all we have. The ability we possess to make money and the opportunities we have to acquire wealth are God-given. But we have to work in harmony with God's plan, live in accord with His demand, and pay according to His command to receive His help and blessing. And here is where most of us are failing. This is the explanation of why we do not have larger incomes. There are three reasons why some people do not make money:

First, because they abuse their income—they are not faithful stewards of what they receive—they do not give God the part of their income due Him. Jesus said, "He that is the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust true riches?"

Second, because they have mis-used it—they have not lived consecrated lives; they would live even more worldly if they had a large income.

Third, because of non-use—they have not developed their money-making talent. It must be used the same as any other talent before it can be developed.

Stewardship recognizes all of our income as belonging to God, and acknowledges this fact by the paying of one-tenth of our income into the church of which we are members; and regards the other nine-tenths, not as ours to do with as we please; but as the Lord directs. Our stewardship does not end with the paying of the tithe, for we are stewards of what we spend upon ourselves and our family and others, as much as we are of what we give to the cause of Christ, and also of what we keep for our future use.

All of our life is governed by the will of God—our money-making and our money-using, as well as our pleasures and our service. We have no more right to say of what we have left after paying the Lord His part, "This is my money to use as I wish and spend as I please," any more than a Christian has a right to say, "My life is my own to be lived as I please, without any regard to Christ's will."

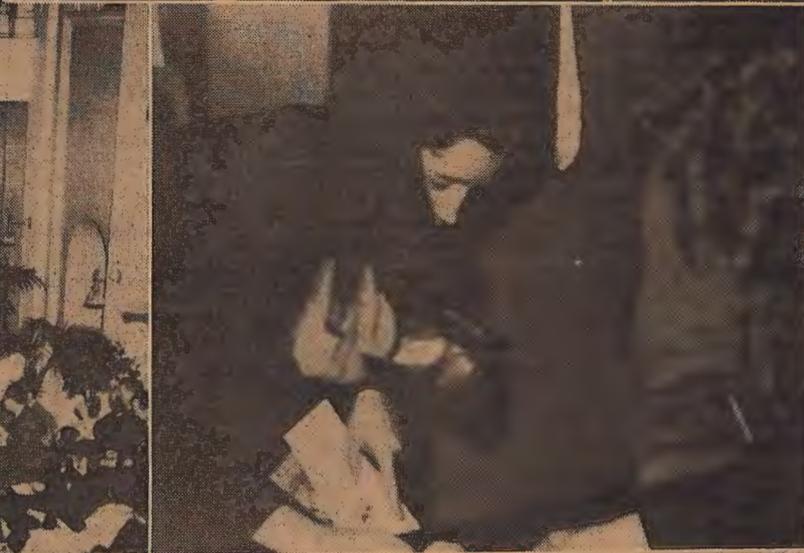
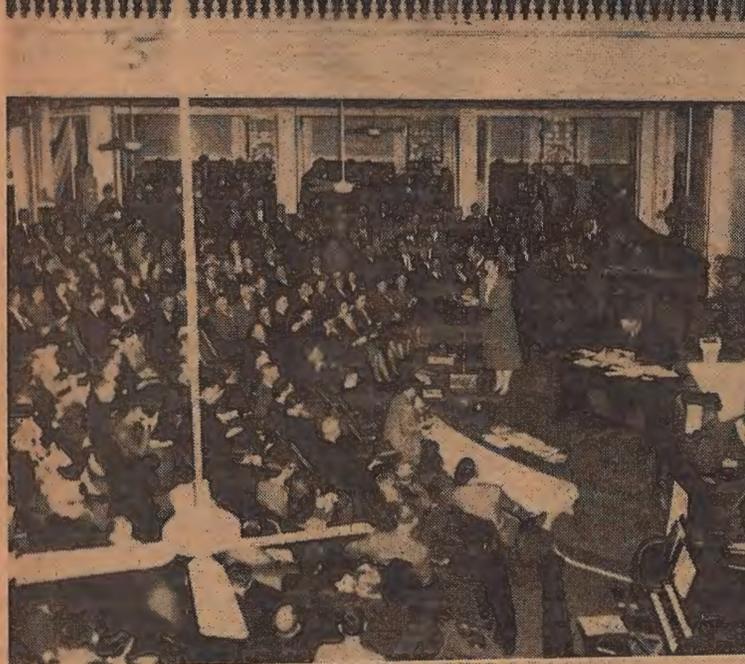
The money a man makes, whether by his brain or by his brawn, is essentially a part of himself. It represents so much of his stored up self. What a man does with his money is what he does with his life. It is just as wrong to waste money as it is to dissipate life. It is as bad to spend money on worthless, useless indulgences, as it is to engage in wrong conduct. Extravagance is as much a sin as reckless living is. We are under just as great obligation to use our money for right purposes as we are to live righteous lives. One has well said "What a young man earns in the day goes into his pocket; but what he spends in the evening goes into his character."

Mastering Our Money

The need of every steward is to master his money before his money masters him. The late Dr. George W. Truett spoke a great truth when he said, "A man who can master his money..."

(CONTINUED ON PAGE TWELVE)

Seen at the Convention



The above photographs, snapped by photographers at the meeting of the State Convention in Texarkana, show:

Top left, Dr. Otto Whittington (center), director of the Ouachita College Campaign, talks with Rev. and Mrs. L. Keeling of Judsonia; top right, a group of messengers assembled outside the Beech Street Church prior to the Convention talk informally of prospective Convention business.

Center left, the Beech Street auditorium, seating more than 500 people, was packed to capacity at every meeting with many people forced to stand; center right, a registration desk scene.

Bottom left, the Ouachita College choir, directed by Miss Maxie Cleere, furnished special music on the Christian education program; bottom right, Missionary H. B. Donnell of Harmony Association and Missionary T. F. Cooper of Caddo River Association talk with Dr. Duke K. McCall of Nashville, Tenn.

We Need to Know . . .

Do You Plan to Go to Copenhagen?

Realizing the importance of affording our people all possible information with reference to transportation to Copenhagen and hotel accommodations while there, I have appointed a committee, composed of all South-wide Executives, all State Secretaries and all Editors of state Baptist papers, to cooperate in this undertaking. The first meeting of this committee will be held in Nashville, Tuesday afternoon, December 10, 5 o'clock, in the Assembly Room of the Sunday School Board. The meeting is set at that place and time because of the meeting of the Executive Committee of the Convention on Wednesday, December 11.

Meanwhile, it is very important that we know how many Southern Baptists would like to make the trip to the Seventh World Congress of the Baptist World Alliance in Copenhagen, July 29-August 3, 1947. Our committee is not trying to organize a party. We are simply trying to serve any and all who want to make the trip. I have official information from the shipping lines, indicating that

it is going to be difficult, at best, to secure passage to Copenhagen, due to the delay in establishing normal sailings, plus the heavy demand for passage to Europe. Insofar as I am informed, every person among Southern Baptists planning to offer party tours to Copenhagen, is represented in our committee.

Please, therefore, write me immediately, at the Nashville address, given below, telling me that you hope to go to Copenhagen, and the response to this notice will be summarized at the meeting of our committee on December 10. This information will be very essential in presenting our case to the shipping lines. Until we know definitely how many want to go, we cannot make much headway with the steamship companies. I thank you, on behalf of our committee, for your immediate response.

—LOUIE D. NEWTON, President,
Southern Baptist Convention,
127 Ninth Avenue, North,
Nashville 3, Tennessee.

Heard

AT THE CONVENTION

Four men truly consecrated and dedicated to God's will could turn the town of Texarkana up-side-down for God.—Carey Selph.

I want my pastor to be a better man than I am. I want my preacher to be a learned man. I want my preacher to be skilled in the art of living.—Eddie Blackmon.

I expect the layman of my church to be one whose life beautifies the Gospel of Christ—one whose life proves what I stand in the pulpit and preach.—A. L. McDaniel.

Great things happen among God's people and for God's people and through God's people when they pray. I call the Baptists to prayer with the mighty words of Dr. George W. Truett: "The imperious need of our world in this troubled hour is for men and women who are faithful in the realm of prayer."—M. Ray McKay.

Great souls do not grow from mean thoughts.—T. K. Rucker.

Arkansas Baptists can do everything they need to do in 1947 if the Baptists of Arkansas will tithe.—W. J. Hinsley.

The command of Christ is that we shall share the Gospel of Christ with a lost world. The need cries out for it; the safety of the future demands it; and the consecration of Baptists will provide it. Under God we cannot—we must not—fail.—W. R. Vestal.

Many church members are drinking, causing leaders to sidestep the liquor issue. Many Sunday School teachers confess their dislike of the temperance lessons and other lessons are substituted.—Fritz E. Goodbar.

A man of First Church, England, where we were engaged in a layman's revival the past week, tried desperately hard and prayed faithfully that he might win a soul to Christ. Apparently all his efforts failed. But toward

the end of the week after he had driven his car in the garage and switched off the lights one night his little daughter whispered: "Daddy, when are you going to tell me about Jesus?" presenting the greatest opportunity any man has—that of leading his own child to Christ.—Nelson Tull.

Reports reaching headquarters offices reveal that Arkansas Baptists baptized 9,712 disciples the first 10 months of this year. Immanuel Church, Little Rock, W. O. Vaught, Jr., pastor, baptized more than 200 the past 12 months. First Church, West Memphis, Aubrey C. Halsell, pastor, has baptized 132 the past six months.—B. L. Bridges.

Too many preachers go into the pulpit in the same manner in which we would go to an afternoon tea.—Ralph Dodd.

Southern Baptists have so much today because they have escaped so much.—M. T. Rankin.

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A Partnership With God

(CONTINUED FROM PAGE NINE)

money has gone a long way toward the right mastery, and a man right about this question of money is likely to be right, or easily led to do the right, on every other question of religion. A Christian man wrong on the question of money is likely to be wrong on every other question in religion. Now that is putting it strongly, but I do unhesitatingly believe every word I am saying."

While it is important how we use our money, yet it is more important how our money uses us. It can be our slave to serve our needs or our master to enslave us. It can bless us or curse us. The proper use of money as a steward of God will save the Christian from the canker of covetousness, from the corrosion of selfishness, and from the corruption of stinginess; it will sweeten and purify his life and enable him to live victoriously, so that he will be able to hear his blessed Lord say at the end of life's journey: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Convention Broadcast

(CONTINUED FROM PAGE ELEVEN)

number 6,000,000. I attribute the growth of the loyalty to God's Word, and of course, liberty to preach that word. Some areas of the world still do not allow full religious freedom. We believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Baptists believe in the virgin birth, the miracles, and the crucifixion, the substitutory doctrine of atonement, and the resurrection of Christ. They believe that men are saved by grace through faith. They have been true to the Gospel of salvation and preach the cross of Christ as the only way of salvation for sinners. They believe that the blood of Christ cleanses men from sin. Baptists have held to the clamor for a socialistic or materialistic gospel. They still preach that men must repent of their sins and believe in the Lord Jesus Christ in order to be saved; Jesus is the way, the truth and the life, no man comes to God except through Jesus Christ; that there is no name under heaven given among men, whereby we must be saved. If Baptists continue to grow they must remain true to the simple Gospel of the cross.

ANNCR: What is the creed of the Baptist Church?

HINSLEY: Baptists have only one statement of faith and policy, and that is almost 2,000 years old. It is the New Testament.

ANNCR: I understand that Christianity has so many denominations and factions because of differing opinions about the church's purpose and ordinances. What is your position on these questions?

HINSLEY: We believe that Jesus established the church. He promised that His church would stand forever and that the gates of hell would not prevail against it. Our position is that His church is still here and has been since the day that Christ established it. We believe that the ordinances of His church—baptism and the Lord's Supper. The commission to baptize was given to the church by Jesus and scriptural baptism requires scriptural subject, a believer in Christ, scriptural authority, which authority is vested in His church. We believe that immersion is baptism. Our position is that the Lord put that Supper in the church and that church members are to observe the Supper; that only people who are scripturally baptized are church members; therefore, we practice what is commonly called restricted communion. Since the Lord put His Supper in the Church we do not believe that we have a right to take it out of the church or to invite people who are not church members to partake of it.

ANNCR: Thank you Dr. Hinsley . . . have just brought you an interview with W. J. Hinsley, president of the Arkansas Baptist State Convention now meeting at Texarkana. More than a thousand Baptists are in attendance at the three-day session. The agenda indicates discussion of the Convention's various institutions—Ouachita and Central Colleges, Baptist State Hospital and Hot Baptist Orphanage—in this state—mission work around the globe. They plan to make expression of their views on economic, social and governmental matters which have religious implications. Dr. Hinsley, whom you have just heard, is a dear friend of the Arkansas Baptist Preachers, this being his 49th year in the ministry. For the past 25 years he has been pastor of the Second Baptist Church of Hot Springs.

WILL A MAN ROB GOD?

+ +

Arkansas Baptist Hour Address

By J. G. COTHRAN

First Church, Arkadelphia

+ +

tithe of the land, whether of the fruit of the tree or of the seed of the land is the Lord's, it is holy unto the Lord." Again we read: "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

Paul states a great principle when he said: "Every man according as he purposeth in his heart, so let him give not grudgingly nor of necessity for the Lord loveth a cheerful giver." He tells us when we ought to bring our gifts: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

The student of the Word knows that Jesus did not destroy the law. He came to fulfill the law. He gave larger and richer meaning to the principles wrapped up in the law. The tithe as a principle has never been abrogated. The Christian, under grace, ought to do more than the religious Jew did under law.

The Tithing Principle Works

It has worked. It is working now in the support of Kingdom work by thousands of faithful men and women. It will continue to work. If it were not for the faithful who bring the tithes and the offerings for the work of our churches and our world encompassing mission program all of the work would suffer.

If tithing is a principle taught in the word of God, then every Christian ought to see that it is given a chance in his life. God will not let us do more for Him than He does for us. We never lose anything that we do for Him and in the name of His dear Son. It is reasonable to believe that God who gave His church a world-wide task had a system of taking care of the material needs of His work. Let us see how the tithe works:

1. It will take care of all the needs in the local church. "Bring ye all the tithes into the storehouse of the Lord . . ." If we do this faithfully week by week then the stigma often attached to churches for raising money in pie suppers, bazaars, quilt sales, bingo parties, and in other man-made schemes of money raising, will be removed.

2. It will provide funds necessary for the support of institutions, and agencies through which the cause of Christ is carried to the ends of the earth. Educational, benevolent, and other institutions supported by the churches will have money needed for enlargement, expansion, and rehabilitation. We can literally go into all the world with the Gospel if people will give as the Word of God teaches we ought.

Colleges, hospitals, and orphanages could meet the growing needs in this day and hour if we are honest with God. Greatly needed church houses and equipment can be bought and paid for, if church people will bring the tithe into the churches where they belong. Tithing will solve the embarrassment and financial worries that are often found in churches the world around.

3. The person who tithes will go on to a

larger stewardship. Offerings will come joyfully and willingly from the members of churches who recognize their stewardship in paying the tithe. Experience has taught me that two classes of people complain about too many appeals for money. They are those who do not give anything. A second class are those who do not give as much as they ought to give. The people who tithe are most willing and ready to make offerings to work relief, missions, education, and benevolence.

4. Tithing is fair to all classes, both the rich and the poor. No person is too poor to do it. No man is too rich to quit when untold wealth comes. The common excuse offered will all vanish. Some say, "I am too poor to tithe." Others say, "I don't know how much I make." While others says, "I am an Old Testament law, therefore, I am not under obligation to do it." So is the law of the Sabbath. So is God's teaching about stealing, lying, murder, adultery, and covetousness.

None of these great laws have been annulled. These were good for the people in the days of Moses and they are safe for us to follow in our day. The early Christians sold all they had and brought the price and gave it to the apostles to be used in meeting the needs of their day.

Personal Benefits Come to Tithers

God promised certain blessings, material, physical, and spiritual, if people trust Him and return to an honest walk and way with Him.

1. There is joy in knowing that you are in partnership with God and to know that you are dealing honestly with Him. He furnishes everything.

2. It gives the Christian a business-like system in supporting the work of the church and Kingdom.

3. You can have a part in all of the work of your church at home and unto the ends of the earth. God has planned this. This is the business and mission of every New Testament church. Missions is our mission at home and beyond. Wherever there is a lost soul there is a missionary opportunity and a missionary responsibility. We are to go into all the world with the whole gospel message. We can go with out lives and through our gifts. Some can go both with life and money.

4. It makes you a partner with God. What a blessing to be linked up with God in a great and glorious task! He has made us His fellow laborers. Some people do not give according to God's divine plan because they have not been taught. We must teach people. Some do not give because they do not take God at His Word.

Last year 187,000 Baptists in Arkansas gave a little more than \$3,000,000 to all cause while our income was more than \$111,000,000. Why did we keep back more than \$7,000,000 that belonged to God? Southern Baptist launched in May a program for expansion. In this program we are seeking to enlist 1,000,000 tithers. In Arkansas we are seeking to enlist 40,000 tithers. This is a glorious undertaking. We must not let up until we have enlisted the youngest and the oldest member of every church in supporting the Lord's work in His way. We must say to our people "Whatsoever he saith unto you do it."

An old friend of mine some years ago wrote a tract on tithing. He wrote it at the request of his church. His father gave \$10 annually

(CONTINUED ON PAGE FIFTEEN)

Malachi 3:7-12 is God's call to a sinning people who had dealt dishonestly with their fellowman. At the root of their sin against man was their sin of dishonesty in the sight of God. People down through the years have been wrong on methods of making and using money. God brings us in this message face to face with a vital question not only in our relationship to man, but our relationship to God and to His program of Christian missions and evangelism at home in the local church and unto the ends of the earth. He is asking: Will a pastor rob God? Will a church member who has professed faith in Christ and who has pledged his love and loyalty to God in Christ rob God? God answers this question by saying: "Yet ye have robbed me, even this whole nation."

The religious leaders along with the people in the days of Malachi were robbing God by withholding the tithes and the offerings. People who are wrong on the money question are wrong with God.

Tithing Is a Bible Principle

Tithing is not a scheme for raising money. It is God's plan of saving the souls of people from the deadly and devitalizing sin of covetousness. In paying the tithe we recognize God's ownership of the earth and all that is in it. We also acknowledge our debtorship and trusteeship to Him who has bought us and who has a right to be Lord of life and substance.

The Bible gives a large place to the stewardship of possessions. This is true in both the Old and New Testaments. In the 38 parables given by Jesus, 16 of them deal with material things.

Jesus said: "Beware of covetousness for a man's life consisteth not in the abundance of the things which a man possesseth."

Then again our Lord said: "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also."

Paul said: "Charge them that are rich that they be not highminded nor trust in the uncertainty of riches."

The principle of the tithe anti-dates the law. Clay tablets have been found which relate the fact that the earliest inhabitants of this earth practiced tithing. Abraham, the father of the faithful, paid tithes unto Melchizedek 400 years before the law was given to Moses by God on Mount Sinai. Jacob paid tithes 300 years before the Mosaic law was given. Moses was inspired and directed to incorporate the tithe in the laws of God.

Jesus approved it and said: "These things ought ye to have done and not to have left the other undone." He did not say much about tithing because it was universally accepted among religious people in His day. Paul approved the tithe as he sought to emphasize how the ministers of spiritual things were to live on the tithe as Old Testament priests were supported by it.

Paul taught regular, proportionate, and systematic giving to the work of Christ. If the people were not to give according to a well established system, then what system were they to accept? We must accept God's plan and method in giving or else adopt a man-made plan and method.

The Word says: "Honor the Lord with thy substance and with the first fruits of all thine increase." Then again we read: "And all the

WHY PASTORLESS CHURCHES?

By CHARLES F. HOLLAND
Ouachita College

There has been much unconcern and indifference on the part of many church people about their own spiritual welfare. Do we all know that it is not the will of God that a church, however small the congregation, be without a leader and an undershepherd? Without a shepherd the sheep stray and are lost to usefulness in the Kingdom of God. The work of the church is full-time, regardless if there is only preaching once or twice a month. Can we say that God led men to organize and set up a church in a community and then, after a time, abandon the church and community? I think not!

The Plight of a Pastorless Church

The churches need pastors! The churches need leaders! The sheep need a shepherd! Without a pastor the church is, unknowingly, spiritually starving. What manner of man is there that would refuse to eat, refuse to cooperate with his own body, and allow his body to waste away because of his indifference to food. Just so are many people starving their souls, allowing their spiritual lives to waste away for the want of spiritual bread. The people need a preacher to break unto them the bread of life so that none among them perish.

A pastorless church is a visionless church. It is written: "Where there is no vision, the people perish" (Proverbs 29:18). They have no vision of a lost world to conquer for Christ, they have no vision of a lost soul going to Hell, they have no vision of the importance of building up the Kingdom—and no striving that the Kingdom might come into the hearts of men.

The people do not love the Lord enough to love their fellowman or to love a God-called preacher. They do not love God enough to see that every person within the range of the church's influence should have an opportunity to know the Lord Jesus.

They may call a pastor, and shower favors upon him for a time, but as the pastor comes to know his people better, and comes to more fully appreciate their needs, and preaches to them the Word of God according to their needs, they immediately say among themselves: "That preacher has quit preaching, now, and has gone to meddling." Whenever a preacher "preaches where it hurts," touching their personal lives and purses, they turn against him, request his

resignation, and try to proceed without a pastor.

A pastorless church is as leaderless, wandering sheep. A sheep usually travels with its head low, his eyes on the ground. If there is another sheep in front of him, he will follow that sheep, and do exactly as he does. If the forward sheep is leaderless, then it may go here or there, depending upon the greater enticement, not looking where he is going, nor caring for the danger. Just so are so many pastorless people. They "follow the crowd." Let come what may, they will do wickedness, "because everyone else does." If they do not have someone to watch out for their spiritual welfare, they will be like the sheep, not realizing their peril, nor caring for the danger, both to themselves and to those about them.

Such a church will soon perish. Coolness and indifference, then aloofness, will creep in, people will depart from the church and seldom frequent the House of the Lord. Worship services will soon cease, and then at length the church, building, and all will disappear, being forsaken by the people who professed to know Christ as Saviour, and God as their Heavenly Father. Such a church, too, is standing in the way of an earnest, God-called man who wants to preach. Could they not bear with him for a time so that he might grow in the ministry? There is no greater or beneficial experience for a young preacher than preaching. If churches want great preachers, let the man preach! He will grow to be the kind of preacher the churches are wanting.

The Plight of a Churchless Pastor

Here is a young man whose heart is burdened with the conviction that God has called him unto the ministry, and with that conviction, his heart goes out to the soul-hungry people of the world. "I must preach the Gospel of Christ," cries his very being. He is ready to answer any and every call. He is not particular about where he goes, just so he gets the opportunity to preach.

But for churches to turn their backs upon the young preacher and their hearts against him, will mean that the churches are responsible for a young preacher's failure. There is no quicker route to discouragement for him, nor is there a greater reason for abandonment of his endeavor, than for churches to refuse to hear or use him.

As someone aptly put it, "A preacher must practice on some-

one!" In a previous paragraph is the statement, "There is no greater experience for a young preacher than preaching." It is true that some men have more talent and ability in the beginning, and they get started in their ministries in a great way. But, even the slow-plodder will, in time, become a great and dynamic preacher.

Again, we return to the expression of the danger to a preacher if he is not called to some church as pastor. He will be forced, forced, mind you, into secular employment, where he may become submerged in the stream of business and never again rise above the crowd to spend his life for Christ. What a pity!

"Well," you say, "God called him to preach, God will find a place for him." God has never called a man into the ministry without first having a place for that man to fill. But, for the closed hearts and narrow minds of a lot of church-people, this man would be in his place.

He is ready to fill his place, and anxious if he were only allowed to do so. Sure, he can go to the local church, and become active in Kingdom work there, doing that which he feels is pleasing to God but, still, he cannot get away from his own conscious. He still feels the Spirit of God upon him, and his soul is filled with the desire to go out and help conquer the world for Christ. Every time he hears

the local pastor preach, his soul writhes in agony because he wants to preach, too. God has given him a message. He must tell it. He must have a place to fill. He wants to fill.

(Continued Next Week)

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Memorial Hospital Pays Allowance

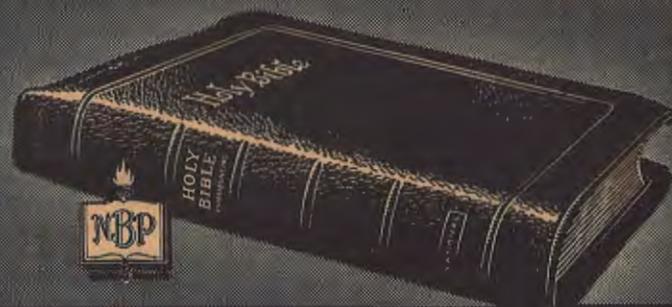
The Baptist Memorial Hospital, Memphis, is to pay allowance to all student nurses, it was announced by Dr. Frank S. Groner, superintendent. These allowances will be sufficient to take care of the personal needs of students while they are taking the course of study and is another step forward in the progress of the school.

The hospital in Memphis offers a great opportunity to enter the service of the Master to young ladies who are high school graduates. Every student who enrolls has a chance to grow not only her professional knowledge but also to develop spiritually. The hospital maintains a religious office, composed of a full time pastor, Dr. V. E. Boston, and a student secretary, Miss Mary Gresham. The activities which help to intensify the Spirit of Christ on campus are guided by a Baptist Student Union, which embraces Young Woman's Auxiliary.

High school graduates, between the ages of 17 and 32, who are interested in nursing as a career are requested to write to the Director of Nurses, Baptist Memorial Hospital, Memphis, Tenn. The next class is to be enrolled in January.

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Baptist Committee on Race Relations Asks for Constructive Suggestions

By J. B. WITHERSPOON
Committee On Race Relations
Louisville, Ky.

At the meeting of the Southern Baptist Convention last May a committee of nine was appointed "to review the service now being rendered by Southern Baptists to the Negro race, to study the whole race situation, especially in its moral and religious aspects and meaning, to consider the responsibility of Baptists in the problems of adjustment of inter-racial relations, and make recommendations of procedure to the Convention, looking toward a larger fulfillment of our responsibility in the total situation and particularly with reference to helpful cooperation with our fellow Baptists in the Negro race."

This Committee held its first meeting at Ridgecrest in September to study the task which was set for it and to delegate particular assignments for special study in preparation for the next meeting of the Committee which will be held in January. The Committee realizes keenly the magnitude and the difficulty of its task.

The race problem is not one that will yield to any final, once-for-all settlement. It is a continuing problem of adjustment which must be faced realistically, constructively, and patiently. It is a point at which Christianity in the South is meeting, because of a trying social history, one of its most difficult tasks and faces one of the severest tests of its wisdom, sincerity, and courage.

All of us are conscious of the discrimination under which Negroes live in our midst. We know also that with the advance of education and culture they are becoming more conscious of these discriminations and of their rights under the national constitution. We know the dangers of prejudice and demand that threaten. We are also conscious of the necessity that is upon us to find the Christian way of adjustment and progress.

There has been a growing realization among us that Baptists in the South have not only a great responsibility but a unique opportunity to make their contribution to the strategy of effecting just and peaceful race relations. There are five and a half million white Baptists and three and a half million Negro Baptists. Between these two large elements of our popu-

lation there is already a wide range of cooperation.

We believe that our common faith may be made to constitute an open door to understanding and to harmonious and cooperative action that will mean much in eliminating prejudice and injustice, thus laying better foundations for the future.

It is the task of this Committee to try to lead by way of this open door along the way that is most Christian. We shall not hope to speak any final word, but we shall hope to indicate some next steps in a Christian approach to the situation and we would request that those who may read this announcement pray for the guidance of the spirit of Christ in this most serious undertaking.

We would also welcome the constructive thought of those who have been awake to the Christian opportunity that is before us.

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Rob God?

(CONTINUED FROM PAGE THIRTEEN) to the support of his church. He looked forward to the date when he could give as much. In one of his first business deals he cleared \$170. He brought \$17 to his church. As the years passed he prospered materially. At the end of 30 years instead of giving \$300 he had given through his church more than \$30,000. Instead of giving like his father \$10 annually he was giving, at times, \$40 per week. Tithing revolutionized his giving and the income of his church.

Yes, tithing is a Bible principle. It is a principle that will work if we will but give it a chance to work. And, too, it will bring untold blessings to the person who honestly practices it.

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First Church, Leachville, began a revival December 2 with Dr. Arthur Fox, Morristown, Ten., as evangelist and Ray Morgan, Dell, as music director. Reports reveal that the church's contributions to missions and benevolences have more than doubled since Rex B. Brown became pastor in June, 1945. Attendance at worship services has increased, the Training Union has been reorganized, and the building repaired.

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Spiraling Production Costs Make Necessary

**Increase in Subscription Price
Effective January 1, 1947**

Publication costs of the Arkansas Baptist have risen so rapidly the past few years that actual expenses of printing the paper and mailing it to the subscribers are up approximately 25 per cent over 1944. With still further printing cost increases already announced, a second 25 per cent jump in publication expenses seems inevitable for 1947 operations.

Facing this unavoidable upsetting of the paper's operating budget and viewing reports of hundreds of other papers and magazines which have increased subscription prices, the Executive Board of the Arkansas Baptist State Convention has voted that, effective January 1, 1947, prices of the Arkansas Baptist shall be as follows:

THE BUDGET PLAN, wherein the church sends the paper to every family in its resident membership, increased from 10c to..... **11c per month**

THE CLUB PLAN, wherein 10 or more subscriptions are secured in same list, increased from \$1.25 to..... **\$1.50 per year**

THE INDIVIDUAL PLAN, to remain at..... **\$2.00 per year**

The Arkansas Baptist, constantly operating on the narrowest possible margin, continues to give you the best possible paper at the lowest possible cost.

ARKANSAS BAPTIST

183 Attend Royal Ambassador Supper And Recognition Service at Texarkana

The annual State Royal Ambassador Fellowship Supper and Recognition Service was held at the Grim Hotel, Texarkana, November 19. One hundred eighty-three people attended. Besides the boys present there were also several pastors and others interested in Royal Ambassador work.

Dr. M. T. Rankin, Executive Secretary of the Foreign Mission Board, who had just returned from a three months tour of China, spoke of the needs of the world. Dr. John Miller of Camden, who served as a Medical Missionary in China, showed idols and the other curios from China and spoke of the great physical and spiritual needs of the people of that country.

The theme of the meeting was "I'm Here on Business for My King." A challenge to respond to the King's Command was presented by Pastor W. O. Vaught, Jr., Immanuel Church, Little Rock, as he told of Bill Borden and David Livingston, two heroic Ambassadors for Christ who had answered God's call to "go."

Boys from various sections of the state were present to receive recognition for having completed the ranks of Page and Squire. The following boys were "Knighted" and presented with a wooden sword: Darrell and Sherrell Whitten, De Queen, and Wayne King of Clarendon.

Large wooden shields with the Royal Ambassador insignia were presented to the following boys who had completed the rank of Ambassador the past year: Don Schaefer and James Morgan, Searcy; Carey Rushing, Manila; and Marion Stiles, Little Rock, Charles Ragland, of First Church, El Dorado, was recognized as Ambassador Extraordinary and Benny Johnson, First Church, Blytheville, received recognition as Ambassador Plenipotentiary, highest rank in the order of Royal Ambassadors.

Good News! Dixie Jackson Offering

We have good news concerning the Dixie Jackson Offering for State Missions. The total amount received to date of November 27 is \$13,389.95, and remittances are still being received daily. This is the largest total ever received by the above date. We are indeed grateful for this victory. Please, every WMU organization, remit all



funds for this purpose at your earliest convenience. We hope to have the largest offering in the history of the Union when all funds have been received.

Foreign Mission Season of Prayer

During this week over the Southland every WMU organization should be observing the Season of Prayer for Foreign Missions and making their love offering for this cause. We urge every missionary society and young people's auxiliary in the state to faithfully observe this prayer season and to see that every member has the opportunity to make a worthy offering. Let us truly make this "A Christmas for Christ."

Building Fund For Seminaries

Every missionary society in the state has been asked to contribute toward a building fund for the seminaries. You will rejoice to know that in the past month or two the amount of \$490.70 has been received for this purpose. Our goal is \$1,400. We are asking that the entire amount be remitted before the State WMU annual meeting next April, if possible. If any organization failed to received its apportionment, write your district president.

(CONTINUED ON PAGE TWENTY)

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The Pughs, Terminating 26 Years of Outstanding Service, Have Resigned Orphanage Direction, Effective January 1

By MR. AND MRS. C. R. PUGH

It was in April 1921 at the annual meeting of the Woman's Missionary Union at Beech Street Baptist Church, Texarkana, that Dr. O. J. Wade, pastor of the church, recommended us to Rev. J. B. Luck of Monticello, as superintendent of Bottoms Baptist Orphanage. Later that same month we took charge of the institution and have served in that capacity up to the present time.

We have resigned, effective December 31, after 26 years of service. We review the service of the Orphanage over that period.

Growth in Assets

In 1921 the only buildings which could be used were badly in need of repair, having no plumbing, and the roof leaked like a sieve; the floors were falling in, window panes out, screens and shades gone—no roads, no walks, in fact, practically nothing to work with.

The Orphanage owed three local banks \$6,000. Outstanding local debts were \$1,800, and there was also a note for \$1,600 bearing interest of long stand at 8 per cent. At that time the orphanage property was valued at \$45,000 plus.

In 1945 assets of the orphanage were \$263,875.03. There is no indebtedness now.

In the will of the late Mrs. G. W. Bottoms the Orphanage will participate in a trust fund, and will also have a balance in the will of about \$95,000. The Orphanage operates annually on a \$15,000 budget given by the Baptist churches in the state of Arkansas through the Cooperative Program. The children are clothed by the missionary societies, and the churches make special offerings at Thanksgiving and Christmas.

Through the generosity of many friends, it has been possible to do many extra things for the children, such as serving fried chicken, ice cream, turkey, candy, fresh fruit, etc. Much playground equipment has been bought and installed to add to the happiness of the children.

Dr. and Mrs. S. T. Busey of Rising Sun, Md., erected and paid for a swimming pool on the campus of the Orphanage. This gift not only furnished pleasures but proved a life saver to many orphan boys during World War II. When young and having fun swimming they were learning something that enabled them to survive when shipwrecked at sea.

Adequate Buildings Provided

In 1924 two fire-proof buildings



Mr. Pugh



Mrs. Pugh

were erected, one for boys and one for girls. Fifty children can be housed adequately in each building. These buildings cost \$55,000 each and each room is furnished with four single beds and has four clothes closets. There is a bath for every eight children. An attractive entrance to the property—walks, driveways, trees and shrubbery—adds to the appearance of the grounds.

In 1938 the present administration building was built at a cost of \$67,000. It, too, is fireproof, with a large dining room and kitchen, a chapel that will seat 100 people, living quarters for the superintendent and dieticians, a large lobby, offices, attic, basement, store rooms and a three-unit cold storage plant, with all modern equipment in the kitchen.

A modern cow barn, feed barn, and horse barn has been put up. Two trucks, one tractor with farm implements, and a school bus have been bought. New laundry equipment has been purchased, costing approximately \$6,000, and plans are made for a new building that will cost \$15,000. This building will be large enough to house the laundry and also will have a manual training shop connected.

Mrs. Bottoms made it possible

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

for the children to have beef, pork, milk and butter from her farm all during the war when others had none, and today there is a fine lot of hogs and white-faced cattle because of her gift.

Economy has been practiced, but not to the hurt of any child. For 25 years the superintendent cut the hair for all children. He also went to Chicago in 1935 and took a post-graduate course in business administration and introduced complete new methods of keeping records.

On account of the limited budget the institution has never employed a nurse, hence the nursing of sick was an added duty to the few who served. Many children's diseases, such as whooping cough, mumps, and influenza, were treated. The Angel of death has knelt at the gate of the orphanage six times in the nearly 26 years and three of these were accidents.

All of the children of school age attend public schools in Monticello. School formerly was con-

ducted in the Orphanage and children went half days worked the other half. This change has proved to be a great blessing to the children as they have competition which helps them to have more confidence in themselves. A number of the boys and girls have finished high school and 30 or more have attended college one to four years.

Higher Education Possible

In 1945 a Student Loan Fund was set up for the purpose of helping boys and girls who wanted further their education after leaving the home. The nucleus of the fund was created by Mrs. R. Crump. This fund is growing, one girl has finished her business course and has a job. Ninety more from the Home were in armed service of their country. One boy paid the supreme sacrifice and some were wounded; many have been to see their home where they grew up. There are also many who are remaining in the service of their country.

Another change was when children could attend Sunday School at Monticello. They have always attended church service at First Church, Monticello, but in former years they had Sunday School in the Home. The Training Union, RA, GA, and Sunbeam all meet regularly in the Home for their meetings and are all Standard. Many souls have been brought to Christ through the religious training they have received here. Every summer a number of boys and girls attend the camps and assemblies.

We are always interested in the finished product. The boys and girls brought up in a Christian orphanage are mere human beings; they are grateful for everything that is done for them, but please don't expect them to be perfect. Continue your charity and attitude toward them and remember this is a cold world and they have been sheltered while in the home and protected from the evils of the world and know little about how to cope with certain situations.

(CONTINUED ON PAGE NINETEEN)

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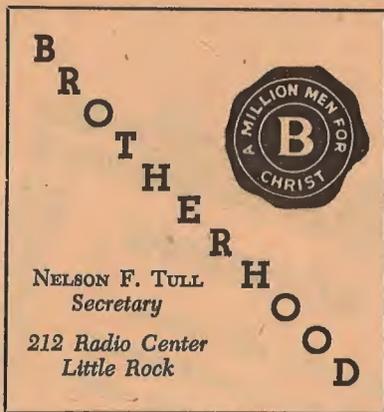
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110 New Brotherhoods in 1947



reached for Christ was a man. So was the second, and the third. At the close of the week 30 people had joined the church, 22 coming by baptism. Boys and girls, men and women, were reached for Christ and the church.

William B. Pittard, Jr., is pastor of this fine church, and backed up his men to the limit in the revival effort.

God has richly blessed every Laymen's revival thus far held in the state. A Laymen's revival is a revival in which the men of a church carry the larger part of the burden and responsibility of the revival effort, whether the speaker is an ordained preacher, or a layman.

Brotherhood Night

Brotherhood Night at Texarkana was a great success! The auditorium of the Beech Street Church was filled with men from all over Arkansas. Southwest Arkansas was especially well represented by groups of men who drove in for the meeting.

Carey Selph was duly elected president of the Baptist Brotherhood of Arkansas. Carey will lead the Brotherhood forces of the state to build a functioning statewide Brotherhood organization.

The Brotherhood Night program was well received. Brother Lawson Hatfield led the singing and did a great job of it. The quartet number was superb!

Selph's message was a down-to-earth talk from one Christian man to another. In a practicable and straight-from-the-shoulder speech, he challenged the Baptist laymen of Arkansas to live up to their profession as Christian men.

Eddie Blackman in his inimitable way told us of what a layman expects his pastor to do and to be. Eddie rubbed the fur both ways

in a message which was a challenge to both pastors and laymen.

Pastor A. L. McDaniel answered Eddie well, and presented the pastor's view of an ideal layman. He did it so well that everybody is happy that A. L. McDaniel has moved to Arkansas!

Hugh Latimer, executive associate secretary of the Baptist Brotherhood of the South, brought a message on Brotherhood ideas and methods. His message was of genuine help in enabling the men present to know more clearly what the Brotherhood movement is, what it does, and how it does it. Brother Hugh Latimer is an asset to any program!

Brotherhood Night was a great occasion. We hope that it will be an annual affair at the State Baptist Convention.

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No Christianity is worthy of the name without the stamp of the Cross upon it. The church that ceases to bleed is a church that ceases to bless. He who refuses the cross of sacrificial redemption rejects the Christ whose willingness to sacrifice made him the Redeemer. Had there been no cross there could have been no Christ.—Rev. Gaston Foote in "Lamps Without Oil."

The Pughs

(CONTINUED FROM PAGE EIGHTEEN)

The morals of the children in the Home have been closely guarded

As a result of training received in your institution many have become homemakers, farmers, mechanics, doctors of dentistry, nurses, secretaries, dieticians and one a preacher. One finished WMU Training School and married a Baptist minister, and many others have useful vocations. Every boy and girl who has been a guest in the Home has been helped other than physically and materially.

In giving you a resume of the work done we are mindful of the cooperation given us by the friends and churches, also the Woman's Missionary Societies cooperating with the Baptist Woman's Missionary Union of Arkansas.

We are thankful to our Heavenly Father for giving us this opportunity to serve Him and little children through the years.

"And the King shall say unto them, verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sunday School Annuals For 1947

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Tarbell's Teacher's Guide (due in December)	2.25

Other Sunday School Helps

Irwin's Commentary on Bible	\$3.00
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Westminster Dictionary of the Bible	3.50
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Little Rock, Ark.

The Baptist Brotherhood of the South has laid before the Baptist Brotherhood of Arkansas the challenge of sponsoring the organization of 110 new church Brotherhoods during 1947. And we have accepted the challenge!

The first step we shall take is to ask every Baptist pastor and Baptist layman in the state to give careful and prayerful consideration to the building of a Brotherhood in your own church. Remember that a Brotherhood is simply the men of a church banded together for an organized and sustained effort to help build everything in the church. Write your state Brotherhood office for organizational materials.

Nineteen hundred forty-seven is the year when we shall make a determined effort to complete the organizational structure of Brotherhood work throughout Arkansas; particularly as applied to associational and regional areas.

Organize Completely

The key to the success of a church Brotherhood is COMPLETE ORGANIZATION and AN ACTIVITY PROGRAM which puts men to work at the tasks of the church!

A Brotherhood must be completely organized before it is in a position to function. Without organization a Brotherhood cannot be put to work. Certain officers and committees are absolutely necessary before a Brotherhood can undertake its program of work.

The Brotherhood activity program is that within which the Brotherhood organization functions; for a Brotherhood is organized to do the certain things which are comprehended in the Brotherhood activity program.

If your church Brotherhood has had difficulty in getting under way, you will find upon examination that (1) either the organization was not completed; or (2) no activity program was set up; or (3) both are true.

Organize your Brotherhood completely and set up your activity program!

Revival at England

The Brotherhood of the First Church, England, recently led the church in a Laymen's revival. The men did much of the visiting, the witnessing and the praying which enabled God to give the church a real revival. In many unmistakable ways the Lord showed His presence and His power during the days of revival. The first person

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RADIO

Speaker on the Arkansas Baptist Hour for this week is Pastor W. H. Hicks, Pulaski Heights Church, Little Rock. His subject is "A Greater Than Solomon." Music on the program is by the Central College quartet.

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.
- KGHI, Little Rock, 2:30 p. 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.

"The Good News Hour" a 30-minute transcribed program sponsored by the Home Mission Board, with Dr. J. B. Lawrence, executive secretary-treasurer of the Board, preaching and with the choir of the Druid Hills Baptist Church, Atlanta, Ga., furnishing the music, may be heard each week over:

- KGHI, Little Rock, 8:30 a. m., Sunday.
- KBTM, Jonesboro, 8:30 a. m., Sunday.
- KELD, El Dorado, 8:00 a. m., Sunday.
- KCMC, Texarkana, 8:30 a. m., Saturday.

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WMU

(CONTINUED FROM PAGE SEVENTEEN)

Order Supplies Now!

Now is the time to order supplies for the promotion of your WMU work during the coming year. The State WMU Guide Book is adaptable as local year books. Order the number you will need for your entire membership, priced one dozen for 50c, 30 copies for \$1. Year Books, Standards of Excellence for all organizations, Record Charts, are 10c each from your State WMU Office. Manuals for all auxiliaries are 10c each from the Baptist Book Store, 303 W. Capitol, Little Rock. Please send remittance with your order. Get ready for the year's work by providing each officer with helpful material.

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Radio Center Building, Little Rock

WHAT TO DO ON DECEMBER 6

A large number of the associations of Arkansas have planned a Mass Meeting to be held on or near December 6. In addition to the suggested program for that night, may we make the following suggestions:

1. Make definite plans at your meeting to bring a bus load of people to the State Training Union Convention which meets with the First Baptist Church, Pine Bluff, January 30-31, 1947. Let your State Training Union director know the number you expect to have attend from your association.

2. Make definite plans for your associational Speakers' Tournament, Intermediate Sword Drill, and Junior Memory Drill. Plan to send your winners to the state tournament at Pine Bluff, January 30-31.

3. Announce the plan for enlisting 2,000,000 Daily Bible Readers in the South during 1947, using the Scriptures as set forth in the Training Union quarterlies. The Arkansas goal is 100,000. This means that we must enlist three times as many Bible Readers as we have enrolled in all Training Unions in Arkansas. Set your associational goal. The plan of enlisting 100,000 people to read their Bibles daily will be thoroughly discussed at the State Training Union Convention.

4. Complete your associational Training Union organization. See that all officers are elected. Plan your meetings for a year in advance. You will want to include a meeting of the Executive Committee each quarter. Plan to lead every church in your association to have a Training Union.

A New Field of Service

"The Braille Baptist" has now been actually issued and is being used by many blind church members. "The Braille Baptist" magazine is published by the Sunday School Board of the Southern Baptist Convention. The contents include a brief treatment of the International Uniform Sunday School Lessons, a digest of the Baptist Training Union Lessons, and excerpts of articles from the Sunday School Builder, The Baptist Training Union Magazine, The Commission and Southern Baptist Home Missions.

"The Braille Baptist" will be

sent without charge to any person desiring to receive it, but let us ask you again to make plain two things which will help this magazine reach those who need it:

1. Those requesting "The Braille Baptist" must be able to read grade 1½ Braille. It is published in this simplified form of Braille (at least for the present) since many of the older people read this grade of Braille while the younger ones who read the newer grade of Braille generally can also read grade 1½.

2. In writing for "The Braille Baptist" be sure to give the name and address of the blind person who is to receive it. Some are writing in giving the church address. We must have the blind person's name and address as the post office department delivers these magazines without charge but only to the individual blind person. Send the name and address of actually blind people to "The Braille Baptist," 161 Eighth Avenue, North, Nashville 3, Tenn.

Training Union

The third Training Union week, July 24-30, will be Arkansas Week at Ridgecrest in 1947. Why not charter a bus and have Arkansas well represented at Ridgecrest next summer? Perhaps this will be discussed at the State Training Union Convention which meets with the First Baptist Church, Pine Bluff, January 30-31.

Just A Suggestion

Why not prepare an Honor Roll of Training Union families for your church? Place on this roll the names of families that are 100 per cent enrolled in Training Union.

3 BIBLE GAMES FOR \$1

Let your children learn Bible facts through these games. A game of four maps covering four periods of Old Testament history. There are two card games giving the biography of 54 Old Testament Characters, Israelite enemies and forces for good and evil are brought out.

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IMPORTANT DATES

1946-1947

- December 6—Southwide Training Union Day—Rally in every association that night.
- January 22—Southwide Sunday School Day—Rally in every association.
- January 30-31—Training Union State Convention, First Church, Pine Bluff.
- February —Sunday School Rally held in every church by associational Sunday School officers and helpers.
- March 9-16—State Sunday School Clinic, First Baptist Church, Fort Smith.
- July 1-9—Arkansas Baptist State Assembly.
- October 20-21—Sunday School State Convention.

Sunday School Calendar For December

Denominational Emphases

1. Foreign Missions
2. Every-member canvass (completed).

Associational Work

1. Plan program for Southwide Sunday School Day, January 21
2. Arrange teams to visit churches in February as part of 1947 Sunday School program.
3. Hold monthly Sunday School workers' meeting

In the Churches

1. Preview Sunday School lessons for next quarter
2. Plan Christmas program
3. Arrange for missionary instruction in departments and classes
4. Attend the association Sunday School Rally

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Methodists, Baptists

Join in Fund Campaign

The Alabama Methodist Conference voted at its annual meeting to participate in a joint Methodist-Baptist campaign to raise \$2,500,000 for Birmingham - Southern, a Methodist college, and Howard,

Baptist institution, both in Birmingham.

The action was taken after Dr. George R. Stuart, Jr., president of the Methodist school, said that both the North Alabama Methodist Conference and the Alabama Baptist Convention had approved the joint endeavor.

Bishop Costen J. Harrell, of Birmingham, told the Conference that an acute shortage of pastors has hit Alabama, and their loss "has become a critical problem." Bishop Harrell said that more pastors are leaving the Conference than are being admitted.

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David Shares His Treasure

A True Story From Spain

On the northeastern shore of Spain, on the Mediterranean coast, about 30 miles from France, there is a small fishing village with its little white-washed houses. In one of those houses there lived a boy named David Muniesa—a fellow well worth knowing.

When David was four years old his father, an earnest Baptist pastor in Spain, was called to his heavenly home. The mother then had to work hard to earn enough money to buy food for David and his older brother, and to provide a home for them. But as the boys grew bigger they did everything they could to help earn their own living. Sometimes David worked with the fishermen, and that was fun as well as work. Sometimes he toiled with the farmers in the fields, earning what money he could to help his brave and loving mother.

One day, when David was 12 years old, he heard his mother speak about sending some money to the Spanish Home Mission fund.

"Is it for Jesus, this money?" he asked.

"Yes, my boy," said Mrs. Muniesa. "Half of the offering goes to help Spanish Baptist pastors. They work so faithfully, just as your own dear father did, and they have so little money with which to take care of their families—hungry girls and boys who are always needing food and clothes. The other half will be used to repair the Baptist churches and chapels that have been damaged."

While his mother was speaking, David was thinking very hard. For many weeks he had been saving every extra penny that he could get. That money was to be used to buy something which he wanted very much. He could hardly wait to get the amount he needed.

For a moment David was very quiet, and a serious look came over his happy face. "I've saved and saved to have money to buy it," he said to himself. "I do want it so much! But—Jesus gave up more than that for me. I'll give up my money for Him."

"Don't give it all," said a selfish little voice in David's own mind. "Keep part of it for yourself."

Then with a glad smile, David leaped to his feet.

"Wait a minute, Mother!" he said joyously. "I want to give my money to Jesus."

Getting his money-box the boy emptied its contents on the dining room table. Picking up the coins one by one, David placed them in piles of ten coins each, arranged

In All Thy Ways

A Page for Youth
By
Catherine Jordan

like a row of soldiers ready for inspection.

"See!" he said joyously. "There are fifteen pesetas (about \$1.50.) I'm so glad I have so much to give to Jesus. These are my soldiers," he added bravely, going forth to fight for my Captain, Jesus." And with a gay little jingle David's money went into the purse that was for missions.

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Did You Know?

At the annual meeting of the Foreign Mission Board, it was decided that those mission volunteers who served in the armed forces and are now past the age of 32 can still qualify for appointment; and however many years they spent in the service will be granted to them to complete their education.

At this same meeting eight missionaries were appointed to four different countries—two to Brazil, two to China, two to Mexico, and two to Nigeria.

\$2,250,000 is the amount of the 1947 budget for the Foreign Mission Board. This does not include the Lottie Moon Christmas Offering which will be added later.

There are 201 missionaries under appointment to China. Of this number 35 are called missionaries in waiting. 17 of these 35 appointees are in language school at Yale University. 12 will not be able to return due to health or age. 52 are already there in China or on their way. 41 have passage to sail soon and 28 of these 41 will sail this month or next.

The future of mission work in Hungary, Rumania, and Yugoslavia, is very, very uncertain due to Soviet Russia and her influence in these countries.

Since 1928 the Baptists in Rumania have been one of the most persecuted people on earth. Right

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A native of Arkansas and long-time resident of Little Rock solicits Preachers, S. S. Superintendents, Christian Groups, and individuals throughout the state to assist him in placing Gospel Tracts in the hands of every unsaved person in Arkansas.

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Christ Calls

Christ is walking life's shores again.
Christ is choosing His fishermen,
With nets far-spread for their haulings
Christ looks in at the office door,
Christ is searching school and store—
IT'S YOU! IT'S YOU HE'S CALLING!

"Lord, my business holds me here!"
"Lord, I am planning a great career—
Success will crown my trying!"
"Lord, my fields await the plow!"
"Lord, my orchards blossom now!"
BUT THE FISHER OF SOULS KEEPS CRYING!

Lift the sail with its blood-red cross!
Lift it where the wild seas toss
Till all lands hail its glowing!
Who will help where it cleaves the dark?
Who will be a John or Mark?
CLASP CHRIST'S HAND AND BE GOING!

—Daniel Henderson.

now they are recognized by the government, but it may be for just a short time.

The Board is planning to expand its work in Nigeria. The work is being extended to the Gold Coast and a University is to be in Ibadan, a city in Southwestern Nigeria. Southern Baptists just opened up their work there a month ago.

The Brazilian Baptists sent \$2,500 to the Southern Baptist Relief Program. There are fifty home missionaries at work in Brazil. Brazil has sent foreign missionaries to Portugal and Bolivia.

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Seminary Solves

Housing Shortage

A trailer camp for students will be erected by the Southern Baptist Theological Seminary to help solve the housing shortage during the school's present record enrollment. In granting the seminary permission to erect the project adjacent to its campus, the Louisville Board of Zoning Adjustments and Appeals said the camp could not be used after June 1, 1948.

Fun and Nonsense

The visitor called at the vicar's library. "May I have the letter of Charles Lamb?" he inquired.

"You're in the wrong building, Mr. Lamb," said the new vicar pleasantly. "The post office is just across the street."

* * *

Woman Customer (after the assistant had pulled down blanket after blanket until there was one left on the shelf): "I don't really want to buy a blanket today. I was only looking for a friend."

Clerk: "If you think he's in the other one, madam, I'll gladly direct you down for you."

* * *

"See here, waiter. there's a fly on this plate."

"Well, sir, if it ain't! Wonder what that could be one of them 'min bees we read so much about."

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STAMMER?

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Paul Denounces Evil and Commends Christian Virtues

By R. PAUL CAUDILL

In his second letter to young Timothy, the apostle Paul reminded him that, among other responsibilities, it was his duty to "reprove, rebuke, exhort" (4:2), calling attention to the fact that "the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts."

But the matter of unsound doctrine was not the only problem that confronted Paul in the early church. There was also the problem of "unsound" living—the failure on the part of the believer to live in accord with his profession.

Christianity is a way of life as well as a way of believing. And while salvation is by faith, and depends not upon works or self (Eph. 2:8, 9), nevertheless if one has been born again (John 3:3ff.) there will of necessity be a new life.

The Lord's Supper

One of the problems relating to the conduct of the Christians at Corinth had to do with the observance of the Lord's Supper. From Paul's words (1 Cor. 11:20-27) it appears that no little selfishness was manifested on the part of certain of the more well to do as the believers gathered for the sacred occasion.

Manifestly some sort of church supper or club supper was held "in connection with, before or after, the Lord's Supper" (Robertson), and not everyone shared alike.

Such a condition was to be considered as a sacrilege, a mere grab-bag—hungry poor, meeting intoxicated rich, at what was supposed to be a supper of the Lord. Paul, in suggesting that the offenders have their own "houses" in which to eat and drink is not placing his approval on gluttony and drunkenness at any place or any time, but is rather expressing "horror at their sacrilege . . . of the church of God" (Robertson).

Note Paul's direct claim to revelation from the Lord: "For I received of the Lord that which also

Sunday School Lesson

For December 8

1 Cor. 11:20-27; Romans 13:13-14
Ephesians 5:18-21

I delivered unto you . . ." Paul is speaking on the basis of authority, and not on mere hearsay, and he is sharply reminding his readers that their motives have been wrong, in coming together for the observance of the Supper.

The word rendered "unworthy" (v. 27) is an old adverb meaning "unworthily" and relates to the "manner" in which the believer observes the Supper. He does not say or imply that we ourselves must be "worthy" to partake of the Lord's Supper. No one would ever partake on those terms.

In conclusion, Paul adds, "But let a man prove himself, and so let him eat of the bread, and drink of the cup." He is to test himself "as he would a piece of metal to see if genuine" (Robertson). Such examination of motives would save the cause of Christ many a tragedy and insure many a soul of more pious conduct in matters relating to Christ's kingdom.

The modern church, from the standpoint of the average member, has little concern for the observance of the Supper of our Lord. Only a relatively small number of the members are ever present when the ordinance is observed. It would be a shocking revelation to know just how many do, in the course of one year, observe the Supper. And yet, Paul tells us specifically that through the Supper we proclaim our faith in the ultimate return of our blessed Lord. The Lord's Supper is the great preacher of the death of Christ till His second coming (Matt. 26:29).

A Garment We All Need

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:13). He is making an impassioned plea for reality in religion, for a faith that is so vital that it manifests itself in righteous

conduct. In Paul's day, as in our own, there were many so-called followers of Christ who did not live up to the standards of the faith. Jesus continued to warn His disciples against such: "Beware of false prophets who come to you in sheeps clothing, but inwardly are ravening wolves" (Matt. 7:15); and again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven (Matt. 7:21); and again, "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

It is this practical expression of love for Christ that needs ever to be manifest in all life's relations. The lack of it has brought the church of Christ constant censure on the part of those who have stood on the outside ever waiting to point the finger of ridicule at some manifest shortcoming.

The metaphor used by Paul in Romans 13:13 in referring to the Christian life as a "walk" is not an uncommon one in the New Testament. It occurs in Paul's epistles some 33 times and is found elsewhere in the New Testament 16 times.

How to Face Evil Days

Once again, in Eph. 5:15, Paul enjoins Christ's followers to be careful as to their walk. They are to be "not as unwise, but as wise; redeeming the time, because the

days are evil." Paul goes on to make concrete suggestions as to how the believer may face, successfully, the evil days which he refers to.

First, one is to understand the will of God. Wherever one is, and whatever the circumstance, God has a plan for life—He has a will to be done. It is the Christian's business to understand that will, and to seek to do it in all things whatever the cost.

Then too, he is to be filled with the Spirit rather than with wine, as was evidently the practice of many.

Once again, the Christian is to employ the balm of music, as he faces the evil days of life: "speak in one to another in psalms and hymns and ritual songs, singing and making melody with your heart to the Lord."

Finally, the Christian is to maintain an attitude of thanksgiving for things in the name of "our Lord Jesus Christ," and to be subject "one to another in the fear of Christ."

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THE COOPERATIVE PROGRAM

With all the earnestness of the soul we appeal to the brethren to come to the support of the Cooperative Program. For the first time in two or three years we will perhaps have a deficit at the close of the year. Of course we have a larger budget, but we are abundantly able to pay the entire amount of the budget. We know that we have had some heavy specials on during this year also. But we ought to remember that the causes with which we are most vitally concerned are dependent upon the Cooperative Program and the budget. We can largely make up this arrearage before the end of the year. Let us do it. What do you say?

These Churches Support

The Cooperative Program

ARKADELPHIA AND PASTOR COTHRAN. The First Church in Arkadelphia steps up its contribution to the Cooperative Program as much as \$1000. The 1947 Cooperative Program item in the budget of this church amounts to \$1000 more than the one for 1946. The name of J. G. Cothran is the symbol of missions.

SOUTH FORT SMITH AND SAMUEL KING. South Fort Smith Church under the leadership of Pastor Samuel King is increasing its Cooperative Program item from \$500 per year to \$900 per year for 1947. King is a wheel horse in the Lord's work.

MALVERN AND RUCKER. T. K. Rucker will not be satisfied with standing still. He will not allow his church to stagnate either. Notice the increased interest in missions. In 1944 the Malvern First Church gave \$1725 for the Cooperative Program, in 1945 it gave \$2384.58, in 1946 it gives \$3200, and in 1947 it proposes to give \$3600. It must be a great satisfaction to a pastor when a church will so follow his leadership in giving, and especially in the cause of World Missions.

JONESBORO AND HOLLAND. The First Church in Jonesboro has likewise stepped up its contribution for the Cooperative Program. This great church under the leadership of its aggressive pastor is proposing to give \$6000 through the Cooperative Program during 1947. Our churches are lifting their eyes and are catching a vision of a lost world.

The Retirement Plan

It is reasonable that most all of us should join a Baptist Retirement Plan. Benefits derived from membership in the Retirement Plan will help "to keep the wolf away from the door" when the preacher is no longer active. When one is forced to retire on account of age or disability, if he has been a consistent member of a Retirement Plan he will have some sort of an income the rest of his life. He will not be a total burden upon his relatives. Unless a preacher has some work upon which he can rely in old age or in case

of disability, he by all means should join the Retirement Plan.

Everyone who joins the Retirement Plan should make his payments every month. It does no good to join the Plan and then fail to pay. You will be entitled to an annuity only if you and your churches keep up your payments. The Retirement Plan is not simply a charity proposition. The Retirement Plan which offers an annuity to the retired preacher is operated under the laws of the State of Texas. The Board would not be allowed to pay a man out of the funds of this Plan more than his credits entitled him. Therefore, it is useless to join and make no payments.

A member's payments cannot be accepted unless the church, which the member is serving, also makes payments.

There is another reason why a member should keep up his payments. If he should become disabled his disability annuity would be based upon the amount of his salary and dues the preceding year. Suppose a man goes a year, or even a half year, without paying, then becomes disabled the following year. Look what it would do to his annuity.

No preacher should delay joining the Plan. Members of the Retirement Plan, in paying their dues and leading the churches to pay, are building up a fund out of which annuities will be paid. If the rest of the brethren join the Plan and help build up this fund, and I refuse to join and help until later in life, it would not be right for me to have as good annuity as the fellow who helps to build up the fund. At this point the disability phase looms up again. Suppose I should delay joining the Plan, as some have done, and become disabled. I would be a sick preacher without an income.

Churches should keep on paying dues when they are pastorless or when their pastor does not participate. The payments that a church makes is not simply for the pastor who is on the field at the present time. The church payments and the Convention payments build up the funds out of which all retired preachers receive a pension.

Why not join and make your payments?

Let us not use our present income entirely for our current expenses. Let us think of the future and provide for it.

Ouachita Million

Dollar Campaign

Some encouraging reports have come in from the Ouachita Million Dollar Campaign. Whittington has laid a fine foundation for the entire three year program. Many of churches have accepted working goals and sending in their money. The Horatio Church sends the entire quota in one check. Many churches are able to do this, and the collection needs the money.

There is nothing in our civilization that can fully take the place of a denominational college. A few days ago our Governor LaSalle said that graduates of small denominational colleges have contributed more to the United States than any highly trained group of individuals. He said, "Culture, so-called, developed with no regard to religion or idealism is a culture that will not stand in time stress and strain and trouble." Other statesmen are voicing this same truth and conviction. We must make Ouachita what it ought to be and we must be busy at once. Send your contributions.

Governor Cherry of North Carolina recently made a radio address on the Methodist College Advance, which is seeking to raise a minimum of \$2,075,000 during the next three years for five church-related schools of that state. The governor declared for the dual system of education—public and private—and said he knew the peculiar worth of denominational colleges from experience. He said "A civilization without the Christian philosophy of the Bible and the Christian concept of human personality and rights would soon degenerate into a form of paganism." Here is a man who knows that the State is not giving our youth a complete educational program. He also declared that the Christian educational institution is the "surest safeguard of our democratic institutions and political liberties." It will mark a new day for our denominational schools when men and women of the State get concerned over their support, commented Charles F. Lee in the Alabama Baptist.

More On Doctrinal Preaching

I know the day in which we live is peculiarly opposed to "doctrine" and has set its face like a flint against "orthodoxy." We are told that the period of dogmatism is past forever and that doctrinal preaching is non-acceptable. The uneducated prefer anecdote to doctrine, slang phrases to elaborate sequence, and the scholarly demand smooth words in essay form, suggesting possibility, yes, even probabilities, but asserting nothing. If Christ were here with us, His "I say unto you" would be charged to braggartism and self-assertion, an uncultured cocksureness. But the relation of truth to life is positive and logical, "as man thinketh in his heart is he." Orthodoxy in conduct. The man who entertains wrong philosophy fills his mind with mistaken convictions, cannot keep the path of the just nor practice the greater virtues of Christian life.—O. L. Bayless in Baptist Messenger.