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Arkansas Baptist State Convention

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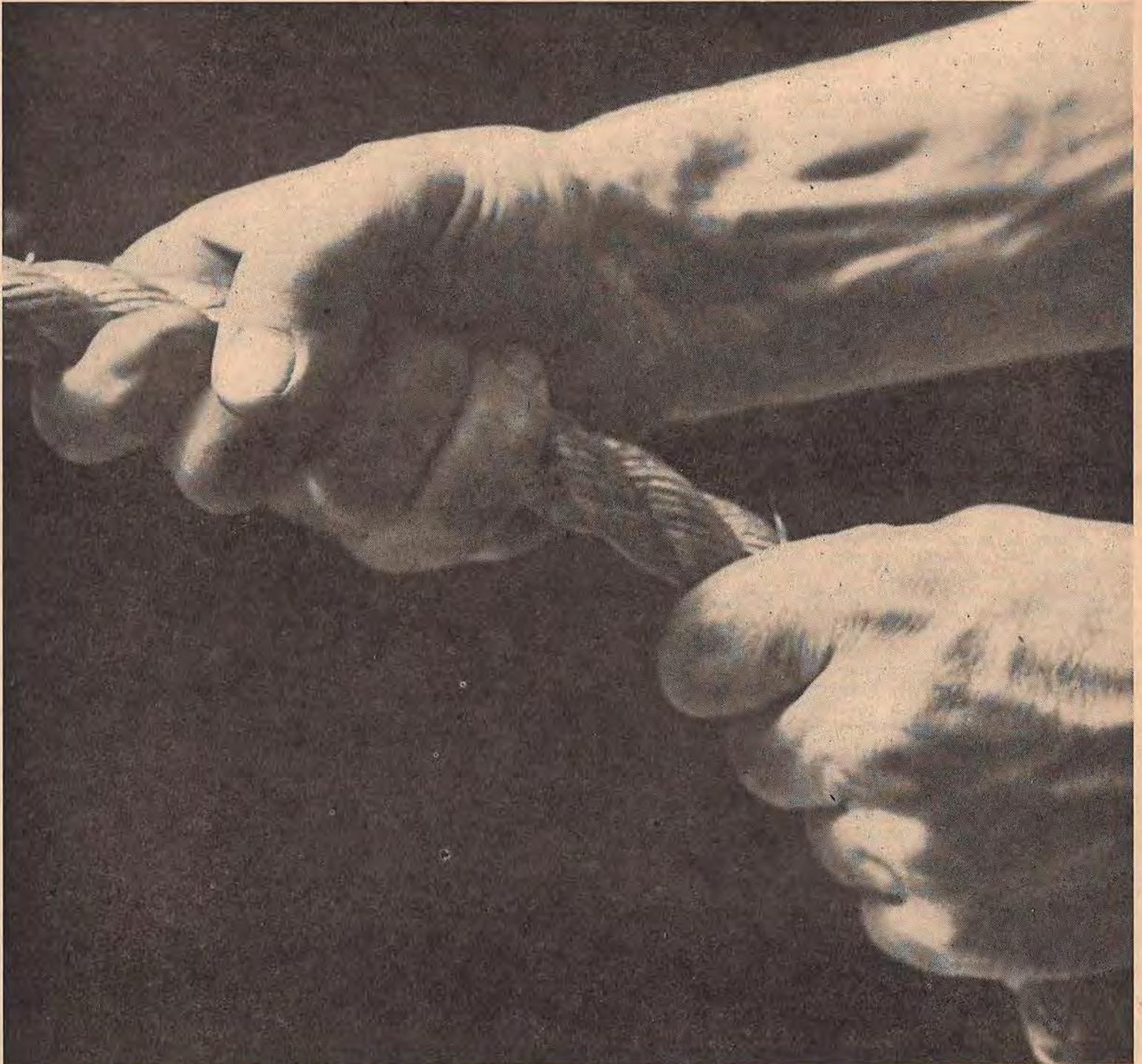
ARKANSAS BAPTIST

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Don't Let Go The Rope - Page 3

Europe--A Challenger

By JACOB GARTENHAUS

To write anything at all about Europe today is risky, because before the ink is dry the news may be outdated.

Europe is a sick man. There is a state of confusion, chaos, hunger, and fear unparalleled in history. People are living on volcanic ground charged with destructive explosives. Few men enjoy freedom after a war which was fought to free men from war, from fear, and from want. Humanity is standing at the crossroads feeling the tug of two conflicting ideologies, one emanating from the West with its democratic traditions of freedom, and the other from the East with its totalitarianism.

It was an answer to prayer which opened the doors for me to visit Czechoslovakia and Hungary and have a peep behind the "iron curtain" where the sign of the hammer and the sickle now flies. To my great amazement I was informed that evangelical Christians, especially in Hungary, have never enjoyed greater freedom than today. And they are surely taking advantage of that freedom, judging from the number of evangelistic meetings being held everywhere. There are meetings on street corners. Tracts and pamphlets are being distributed by the millions. In Budapest it was pointed out to me that an evangelistic paper was prominently displayed for sale on the news stands. One Baptist pastor in whose church I spoke has received many honors from that city of 60,000 citizens and is frequently called upon for counsel. The Baptist nurses have unusual opportunities for witnessing for Christ; and five hundred of them could be put into service tomorrow if they were available.

Christian Jews are also taking advantage of this freedom and are using every means at their disposal to proclaim to their bewildered and suffering people their only hope as it is found in Christ. I was told that in Budapest they are having as many as twenty Bible classes a week. More than half the members of one church are Jewish believers.

I was particularly anxious to meet the rabbi for whose conversion I had prayed so earnestly for more than a year and who was recently gloriously saved. And so, upon arrival in Budapest I contacted him by telephone in the city of Debrecen and invited him and his wife to come to Budapest as my guests. The man was so thrilled to see me that he put his arms around me and kissed me. We were both too full to speak for a few moments. Sunday the rabbi and his wife accompanied me to the Baptist church in which I spoke and I presented them as a miracle of God's grace and an example of the power of the Gospel. The pastor invited my interpreter, the rabbi, his wife, and myself for dinner and my heart ached as I watched them eat. I thought it must have been the first time in months that they had eaten enough to satisfy them. I am sure that our dear pastor friend realized this.

As if they hadn't suffered enough during the tragic war years when the rabbi was separated from his wife, neither expecting to see the other again, they are now undergoing persecution which is even more unbearable, since it is from their own people because of their faith in Christ. The rabbi has not only been ousted from the synagogue but he knows from bitter experience the meaning of the words,

"Take up thy cross and follow me." He has been cursed and spat upon and yet has not one word of condemnation for his former co-religionists whom he shepherded in time of sorrow. With Paul he can say: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3).

While I rejoice in the unprecedented awakening of spiritually starved Hungary, I cannot help but compare this freedom with that of Germany in the year 1934 when the Baptist World Alliance met in Berlin. Baptist representatives, to their later disillusionment, pointed to this new freedom as a turning point in the religious life of Germany.

I was told in Hungary that President Tildy and other leading personalities are men of prayer, that the president's sister is a Sunday School teacher. I hope that we will not be taken in again by any false propaganda.

Without fear of contradiction I state that Europe today presents the greatest challenge of the Christian world. While we should exhaust our resources in coming to the rescue of her starving millions, we must not lose sight of the fact that as great as is their physical suffering, their spiritual state is even more deplorable. The people of Europe are like the woman in the Gospel story. They have "suffered many things of many physicians" (Mark 5:26). The only cure is that provided by the Great Physician. God in His great mercy is giving us perhaps the last opportunity to answer the Macedonian call, "Come over and help us."

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C. Y. Dossey, assistant superintendent of evangelism, Home Mission Board, has recently led the Concord Association, Ruston, Louisiana, in a simultaneous evangelistic crusade. There were twenty churches in the campaign which resulted in 255 additions to the churches, with 152 of this number coming by baptism.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "Faith or Doubts, Which," by B. H. Duncan.

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

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

A Militant Mission

A Devotion by the Editor

"For the weapons of our warfare are carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalts itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:3-5).

Here is a vivid picture, drawn with a bold, but deft and skillful, strokes by a militant in the use of words. We see a strong military garrison with its watch towers and its machine guns, and equipped with all the modern weapons of war. A vast, uncounted army has taken refuge within the protecting walls of the fort. The soldiers rest in the satisfaction that their fortifications are impregnable, the army is invincible, and that their camp is secure.

It is a vision of stone and steel forbidding attack; it is a scene of sword and spear threatening death and destruction; it is a picture of grim, hard, determined and trained soldiers, defying attack.

And now our eyes rest upon another scene. It is the scene of an army marching toward the fortifications. But it is the strange-looking army that ever marched to battle. They have no steel helmets or breastplates; they carry neither sword nor spear. Compared with the force against which they march, they seem defenseless. For weakly they carry a song of praise in their hearts and the message of forgiveness upon their lips, and the gift of love in their outstretched hands.

And the strangest thing happens: by the force and power of love and forgiveness, mercy and grace, the towers of the enemy begin to totter and fall, the fortifications begin to crumble, and the weapons are rendered ineffective, their points broken and their edges turned. To complete the picture we see a victorious army of the Lord leading a long line of captives who have themselves joined in the songs of praise and the shouts of victory.

It is not difficult to transpose this picture and read the meaning of the apostle in military terms. The fortifications which are the names are the fortifications behind which the sinful and wicked take refuge. The posing army is the group of Christian people whose weapons are the Gospel message of its love and mercy and forgiveness. And the long line of captives are those who are turned to Christ through the preaching of the Gospel.

ARKANSAS BAPTIST

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MRS. LESLIE W. BUCHANAN, EDITOR

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From the Editor's Desk

Don't Let Go the Rope

We visualize a person wading out into deep water with a rope tied around him and the other end held by friends on the beach. Or we visualize a person being let down over a precipice by a rope held firmly by friends on top of the cliff. The safety of the person at the end of the rope in each case depends upon those who hold the other end.

Co-operative Program Rope

Our entire denominational program is suspended at the end of the Co-operative Program rope. All our denominational agencies, both State and South-wide, are advancing just as far as the Co-operative Program rope will permit. They depend upon that rope for their promotion and for their security.

Our colleges, our orphanage, our hospital, and the departments of our Baptist Headquarters depend wholly and implicitly upon the churches and their members holding the rope. These institutions and agencies are weakened and endangered just to the extent which the individual churches and their individual members let go of their end of the Co-operative Program rope. The more our churches and their members strengthen their rope the greater will be the strength of the agencies of the denomination and the more intensive their programs.

The same is true of our South-wide agencies. The Co-operative Program rope is extended to our seminaries, and our Mission Boards. These agencies are dangling at the end of that rope. Their workers have waded out into the deep waters of missionary fields at home and abroad. Their work and their security depend upon our holding the rope at home. We must not, we dare not, let go the rope.

You Hold The Rope

Every individual who does let go the rope is saying to all the personnel of our denominational agencies and institutions, "You can perish for all I care." Our churches which set up such a pitifully small allocation in their budgets for the Co-operative Program, in comparison with the expenditures of their total program, are saying to the entire personnel of our denominational agencies and institutions, "We will make only a token contribution to your program. You'll have to get along the best you can."

Taking into consideration the sacrifices and the services of those who have gone out on the end of the Co-operative Program rope, the allocation of some of our churches to the Co-operative Program is criminally small. Scarcely no church should be satisfied to give less than 25 per cent of its receipts to the Co-operative Program. The goal should be 50 per cent. If we do not reach the world for Christ, the clear indications are that we shall be over-run by the world.

Our method of reaching the world for Christ is by means of the Co-operative Program rope. Unless that rope is made strong and held firmly by the people at home, our

World-wide program will be weakened and will face curtailment and failure.

Don't let go the rope!

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Farming for God

The Baptist Press reports two churches, one in Mississippi and one in Tennessee, which are "farming for God."

The Spring Creek Baptist Church, near Philadelphia, Mississippi, planted five acres of cotton from which it expects to gather five bales of cotton. Receipts from this crop will be used for purchasing an additional piano and the installation of a baptismal pool.

The members of the Gum Springs Baptist Church, near Leoma, Tennessee, planted ten acres of cotton, the proceeds from which will be used for the construction of a new church building.

There may be churches in Arkansas which are following this plan. If so, we would be glad to hear from them. We would be particularly interested in hearing from the churches which plan to use such a method for 1949. If such a movement should be started and gain momentum, it is easy to visualize many of our rural churches enlarging their programs and their church plants within the next few years.

No mention was made in the reports from the Mississippi and Tennessee churches that the Co-operative Program shared in the receipts from their farming operations. We could not consider the plan wholly equitable unless the Co-operative Program were allowed its share from the proceeds of farming for God. Because God is not limited to the local community. His commissions are not limited to the local church program. His interests are not limited to the prosperity of the local church. God wants His churches to share in His whole kingdom program.

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Relief Supplies

The call to Southern Baptists to send relief supplies to the New Orleans Relief Center continues with increased urgency. The stories coming from both Europe and Asia not only emphasize the need but reveal the benefits which are realized by the people to whom these relief supplies are sent.

From China: "Some three weeks ago, Kalfeng, an important center in Interior China, was taken by the Communists. It was a surprise attack and people had to flee for their lives. We have three large schools there and the boys in the boys' school had to leave without being able to take anything with them. Some of them arrived in Hsuechowfu and went immediately to our Baptist Mission. How grateful our missionary was to be able to open up a bale of clothing and find it contained boys' clothing, just the thing these boys needed and in addition to the clothing

some pencils and notebooks which are very helpful to the boys in their school work. Certainly this came for just such a time as this and all of us are grateful to the Lord and to Southern Baptists for these things."

—Miss Lucy Smith.

From Germany: "We are refugees from Eastern Germany and lost a beautiful complete household and all our property. We arrived here and were compelled to commence again. We are living in a hut and glad to have a roof above us. We have six children, four boys and two girls. The eldest is twelve years, the youngest six months. . . . Clothing is scarcely to be bought and shoes and boots not at all for years and this being so your gifts have been a great support."

—Alfred Hirche.

From Germany: "Where was once the spirit of the anti-Christ with cries of 'Hell Hitler' is now the spirit of Christ." So said a German mother in praising the relief and rehabilitation efforts of Baptists in her devastated homeland. She was talking to Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, on a tour of relief work in Central Europe.

The need continues—so continue to send your clothing, bedding, and shoes to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana. SEND A BOX TODAY.

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"Ministerially Speaking"

By HAL D. BENNETT

There is this about figures: two and two make four.

But when the brethren write in, as has been noted in more than one of the State Baptist papers lately, with large, meaningless words such as "several," "nearly thirty," "almost a hundred," and like phrases, the editor has a good idea what is meant but cannot be sure that all the readers have his ability to read minds.

For your information, when we put in quotation marks on the "Personals Page," that Brother So-And-So lists "several baptisms in a revival," it means maybe three and not more than four. "A great church revival," means that the preacher did some preaching, (it may be good, bad, or indifferent) and more or less visiting but had no visible results.

"Nearly a hundred," can be pegged at 91. "Nearly 30," beyond much doubt will mean 26, else the writer would have said "25." "Some 40," nearly always would be nearly 36.

There is a phrase, "Ministerially speaking," that takes account of these lapses of memory, failures in first-grade arithmetic and other aberrations from ordinary truth. Yet it would be most convenient for all concerned if everyone would take off his shoes (when having to count over ten) and add up all figures correctly. If there were only three professions of faith, say so and thank God for them. We are not responsible for numbers but we are responsible for doing our best and telling the truth about it later.

—The Alabama Baptist.

Kingdom Progress

W. H. Lansford has enlisted as a chaplain in the Air Force and is stationed at Elgin Air Force Base, Florida.

Pastor Ben D. Kyzer and the Owensville Church had the services of D. C. Bandy, Park Place Church, Hot Springs, in a revival August 15-25. There were 19 additions, 11 of whom were by profession of faith and baptism. Music was directed by E. C. Gaither, Hot Springs.

In connection with the revival a Vacation Bible School was conducted with an enrollment of 51. Mrs. Ben Kyzer conducted a church music school for Intermediates and Young People and a youth choir was organized.

Pastor Sidney Oxendine and the First Baptist Church of Watson had the services of Missionary Allen McCurry of the Delta Association in revival services August 22-29. L. Y. Lewis, Hunter, Arkansas, had charge of the music and worked with the young people. There were 20 additions to the church on profession of faith and baptism, and two by letter. This brings the total additions to the Watson Church since May 1 to 47, 44 of whom have been received on profession of faith and baptism.

Evangelist Couch

W. F. Couch for the past five years pastor of the First Church, Marianna, recently resigned that pastorate to give his full time to evangelism. While pastor of the Marianna church, Evangelist Couch led the church to give 60 per cent of its receipts to the Co-operative Program.

Mr. Couch was ordained to the Gospel ministry 15 years ago by the First Church, Little Rock. He plans to make his home in Little Rock and has transferred his membership to the First Church. Any church or pastor desiring to contact him may do so through Roland Leath, First Church, Little Rock.

Pastor Theo. T. James, of the First Church, McGehee, reports that the two missions of the church have recently closed revival meetings. Chickasaw Mission had the services of Lloyd Rigby, Arkadelphia. There were ten additions, six coming for baptism and four by letter. Charles D. Riley, Arkadelphia, was the evangelist at Trippe Junction. There were seven additions, two coming for baptism, five by letter and statement. The First Church, McGehee, is arranging to call a mission pastor for these two churches.

Pastor C. R. Cooper did his own preaching in revival services at the Hagler Church, Centennial Association, August 1-8. There were 16 professions of faith, 3 of whom presented themselves for baptism. Mrs. Eddie Blackmon, First Church, DeWitt, gave a Flannel Board lesson each evening preceding the message.

The Hagler church recently purchased a bus for transporting people to church and Sunday School.

Heywood Adams, Fort Worth, Texas, was recently with First Church, Foreman and pastor C. R. Pierce Jr., in a two weeks' revival. There were 21 additions to the church membership.

As a climax to a two weeks' meeting at the Omega Church, Wellford, a baptismal service was held August 8. Nineteen additions to the church were reported, either by baptism or letter. Edward F. McDonald, Dermott, was the visiting evangelist and Roy Maddux, Wellford, led the singing.

Pastor C. E. Wilbanks, First Church, Springdale, was recently honored in being selected as the "Camp Fire" speaker for the California General Assembly, Santa Cruz, California, August 19-26. Mr. Wilbanks' messages were the principal features of the evening services.

Missionary Palmer Tells Of a New Mission

I'm writing you concerning the Stoney Point Mission which I organized Sunday, July 4, with 58 enrolled in Sunday School. We first made a survey and found five Baptist families with many others in the community without any religious services within ten miles. I secured a school building for the place of worship. A revival was held for ten days which resulted in ten conversions. The Houston church extended an arm and received them on profession of faith. The Sunday School has averaged 55 in attendance. We are looking forward to your visit on the third Sunday in September. It will be a special day with dinner on the ground.

—H. D. Palmer, Missionary,
Perry County Association.

Pastoral Changes

Maxwell Baker has resigned the pastorate of the First Church, DeValls Bluff.

Pat Shields from Bigelow and Casa Churches, Perry County Association, to Webber Falls, Oklahoma.

Art Jones Jr., Moorfield, has accepted the pastorate of the First Church, Green Forrest.

Homer J. Adkins from Armored Church, Mississippi County Association, to Arkansas City.

Harold Coble has resigned the pastorate of Liberty Church, Little River Association, to accept the pastorate of the Antoine Church, Red River Association.

Daniel Taulbee, Conway, has accepted the pastorate of the Cadron Ridge Church and the Bono Church, Faulkner County Association.

Henry L. Keahey, Ouachita College student, has accepted the pastorate of the Mexican mission, Bradley.

Pat Mehaffey, Ouachita College student, has accepted the pastorate of Biddle Church, Pulaski County Association.

Beech Street Pastor



James G. Harris, new pastor of Beech Street Church, Texarkana, is now on the way coming from the Calvary Baptist Church, Birmingham, Alabama, after a pastorate of three and one-half years with the Beech Street Church. Pastor Harris was educated at Louisiana Baptist College, Pineville, Louisiana, and the Southwestern Seminary, Fort Worth, Texas.

His first pastorate was at the First Baptist Church, Bunkie, Louisiana, where he served for five years, going from this pastorate to Birmingham.

Mrs. Harris is the former Miss Tunison of Etowah, Tennessee. She is a graduate of Carson-Newman College of Tennessee and the Southwestern Seminary. The family has three children, 2 boys and a girl.

Pastor Harris comes from a family of preachers. His father, J. G. Harris, Baptist minister and spent most of his life in Arkansas. His grandfather, Dr. A. C. Manaway, was at one time pastor of the Baptist Church, Little Rock. He is a professor of Bible and Greek in Ouachita College.

Church Secures Pastor Through Mission Aid

We greatly appreciate the supplement of the Mission Department as it has helped our church secure a pastor. We have been without a pastor for a number of years. Now our membership is building up and we believe with the help of the Mission Department for a few years that we can get on our feet.

—MRS. CECIL SIGLER, Mt. Calm Church,
Big Creek Association.

Pastor Maxwell Baker has resigned the pastorate of the First Church, DeValls Bluff, and is available for revival meetings, interim pastor, or the pastorate. He may be reached at DeValls Bluff.

Sunday, September 5, the Tipperary Church, Clay County, Gainesville Association, was organized, with approximately 30 charter members, and at least 15 more expected within the next 30 days. Fred Lewis, Pollard, was named as pastor.

Keeling Retires

Pastor L. M. Keeling is retiring from the pastorate, having resigned the First Baptist Church of Judsonia, effective October 1, 1948. His pastorate of nearly six years at Judsonia has been marked by steady progress. There have been 131 persons baptized into the fellowship of the church and 73 have been received by letter. Gifts to Associational Missions have increased 400 per cent, to the Co-operative Program 600 per cent. Total contributions during the six year period amount to approximately \$55,000. The building fund now stands at more than \$13,000.

Pastor Keeling says, "To God be all the glory for every advance step this church has taken during my pastorate. You will bear me witness that I have tried to build this church around Christ, and the interest of His Kingdom. Primarily, I have had in mind the beginners, primaries, juniors, intermediates and the young people of this church and community now and for the future. What a challenge to parents and older members! With all my heart, I have sought to lead you to provide adequate equipment for the youth of this community."

Pastor Amos Greer and the Walcott Church recently had the services of R. R. Shell of Mauldin, Missouri, in a revival meeting. There were five additions to the church by baptism. Pastor Greer commends Evangelist Shell as a great preacher and commends him to the churches as an acceptable evangelist.

Under the direction of Dr. B. B. Sawyer, pastor, Immanuel Church, Fort Smith, every Baptist church in Fort Smith entered into a city-wide census Sunday afternoon, September 12. The work was mapped out in small territories, each church group taking the territory adjacent to its own church.

Pastor A. S. Smith and the Deason Lake Church, Mt. Zion Association, recently had the services of Evangelist M. E. Wiles in a revival meeting. There were 11 professions of faith, seven of which were adults and heads of families. G. F. Barnett, Jonesboro, was in charge of the music. Pastor Smith reports that the church "was greatly revived and many renewed their allegiance to the Lord."

The Gosnell Church, Mississippi County Association, Carl Castleman, pastor, recently had the services of Evangelist Parker Hay, Hayward, Missouri, in a revival meeting. There were 46 additions to the church, 34 coming upon profession of faith and baptism. The Gosnell Church is changing from a half time to full time pastorate, and is launching a building program which will provide a new auditorium and adequate Sunday School rooms.

Pastor G. F. Smothers, Blackton, reports revival meetings at the Moro Church and at the Monroe Church, Arkansas Valley Association. Pastor Smothers did the preaching and R. H. Sims, West Helena, directed the music. The Moro Church had 19 additions by baptism, four by letter, and five re-dedications. The Monroe Church had seven additions by baptism, two by letter, and two re-dedications. The Monroe Church has raised \$2,000 on a new home for the pastor.

Who Will Be Next?

A splendid church budget subscription to the Arkansas Baptist has just been received from the church at Vandale. Congratulations and thank you. Who will be next?

The following churches have added to their subscription lists: First, Lincoln; First, Dumas; Caddo Gap; First, Heber Springs; Immanuel, Ft. Smith; First, Fayetteville; First, Murfreesboro; New Hope; Omaha; Eastview, Texarkana; First, Helena; First, Star City; First, Monticello; First, Norphlet; Antioch, Royal; First, Stuttgart; Park Hill, North Little Rock; First, Stuttgart; First, Piggott; Hampton; Rison; Earle; Ratcliff; Calvary, Ft. Smith; First, Booneville; First, Little Rock; First, Ft. Smith; Dermott; Monte Ne; First, Wilson; Second, Conway; Matthews Memorial, Pine Bluff; Central, Magnolia; Fordyce; Greenwood; First, Alma; Central, Jonesboro; First, Russellville; First, Siloam Springs; and Mt. Zion, Arkadelphia.

Riverside Revival

By MINOR GIBSON JR.

Evangelist Otey Rhodes of Memphis, Tennessee, preached in recent revival services at the Riverside Church, Woodruff County, Calvin H. Garner, Ouachita student, pastor. There were 31 additions to the church by baptism and ten by letter and statement.

The Riverside Church is an answer to the prayers of one person, Mrs. W. H. Lacy, who was the only Christian in the community a few years ago. Mrs. Lacy began to pray for the establishment of a Baptist church. Eventually two of her grandchildren were converted: Calvin H. Garner, now a senior at Ouachita, and Patsy Garner of Riverside.

Two years ago young Garner borrowed a Negro church house in which to conduct a revival meeting. This meeting resulted in the organization of the Riverside Church and the ordination of Calvin Garner to the Gospel ministry, who became pastor of the new church.

A new church building is almost completed, the church program is advanced from quarter time to half time preaching, and the church organizations are well organized and an aggressive program is carried on.

The Second Church, Pine Bluff, recently honored their pastor, D. C. McAtee, and his family with a new dining room suite. The occasion was the pastor's first anniversary with the church.

Within the first year the attendance in the Sunday School and the regular preaching services has practically doubled. There have been 87 additions to the church, over half of these coming by baptism.

Pastor L. H. Davis, Calvary Church, Fort Smith, was the evangelist in a series of revival meetings with Pastor A. B. Cooper and the New Bethel Church, Charleston, Missouri, August 16-26. There were nine additions to the church by baptism, all of whom were adults and one of whom was a converted Catholic.

Pastor Cooper is a native of Arkansas and went to his present pastorate in Missouri from the pastorate of the First Church, Brinkley. The New Bethel Church is in a rural community. It has a modern church building and carries a full time program.

A Commendable Service

Realizing the need to brighten the lives of the mentally ill in the State hospitals, a group of Little Rock women recently organized an auxiliary to render this service. The auxiliary has received the full co-operation of the hospital staff and the patients have responded to the services of the auxiliary with appreciation.

The services rendered by the auxiliary include the securing of movie films for the entertainment of the patients, field day parties and visiting in the wards.

Two other State hospital auxiliaries have been organized recently, one in Malvern and one in Benton. Those who are now members of these auxiliaries hope that other organizations may be formed throughout the State.

Information may be secured from Mrs. Cora J. Brack, 723 Battery Street, Little Rock.

Under the leadership of Pastor J. W. Royal the First Baptist Church of Lewisville has recently acquired property adjoining the church which is being equipped for a recreation community. Concrete tennis courts have been constructed, and facilities are provided for volley ball, croquet and badminton. A lighting system is being installed so that these facilities may be used at night.

Ruddell Hill Church, Batesville, reports 34 additions to the church in a recent revival. Arnold Teel, Shields, Missouri, did the preaching and Doyle Creech, pastor, directed the music. A Vacation Bible School was held in connection with the revival, with 50 enrolled.

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★★★ Christian Horizons ★★★

Negro, White Baptists to Confer on Race Relations: The Social Service Commission of the Southern Baptist Convention will, within the next few months, call a meeting of the outstanding Negro and white Baptist leaders to explore the field of race relations.

Dr. Hugh A. Brimm, executive secretary of the Commission, said the meeting will explore "ways and means by which better understanding can be achieved in this all important area of race relations."

"The Commission feels that the problem of race relations is being treated too much, at the present time, as a political football, and that the time is ripe for a thorough and vital Christian analysis of the problem," Dr. Brimm said.

Set World-wide Bible Reading Program: People in all parts of the world will read the same Bible selections daily during the fifth annual World-wide Bible Reading program, from Thanksgiving to Christmas, sponsored by the American Bible Society.

Dr. James V. Claypool, director of the program, said that 15,000,000 bookmarks containing the list of suggested Scripture passages were distributed last year and that "an even larger response" is expected this year.

Among the rules compiled by the Bible Society for the effective reading of Scripture passages are: Set aside and keep a definite daily time for reading; read slowly and prayerfully; and memorize one key verse daily.

Outside of the United States the program will be under the supervision of the Society's 12 foreign agencies. These agencies will produce the reading lists in the necessary languages. Thirty-four countries participated in the program in 1947.

—Religious News Service.

Italian Protestants Protest Curbs on Church Reconstruction: Limitations imposed on the reconstruction of war-damaged non-Catholic churches in Italy have been condemned by the Federal Council of Italian Evangelical Churches as the "first clear violation" of the new constitution's guarantee of equal rights for all faiths, reports Religious News Service.

In a note to Premier Alcide De Gasperi, the Council also asked that non-Catholic pupils be unconditionally released from public school sessions in which Catholic religious instruction is given.

The note, reiterating that the constitution's guarantee of equal rights for all cults be strictly followed, urged that every time a new law or decree is passed which regulates some aspect of the relationship between the Catholic Church and the State, a similar law be adopted for all non-Catholic cults.

Youth Conference Takes Strong Anti-Liquor Stand: Youthful delegates at a forum discussion on the liquor and gambling evils drew up forthright statements of opposition at the Christian Youth Conference of North America meeting in Grand Rapids, Michigan.

They urged the 3,000 delegates to have local church groups write congressmen concerning their objections to the liquor sales "danger" prevalent in army and navy posts, recommended total abstinence to all Christians and urged delegates and their local youth

groups to establish a policy of refraining from patronizing stores and businesses where liquor is sold.

The young people also went on record against the publication of liquor advertisements in newspapers, magazines, and the radio because of the "dangerous influence" on the lives of young Americans.

Facts of Interest: The Automobile Manufacturers Association reports that 40,000,000 automobiles, trucks, and buses will be using America's streets by the end of 1948, and will be driven 400 billion miles during the year. There are now 50,586,000 licensed drivers, 49 per cent of the U. S. population over 16 years old.

In the United States, there is one vehicle to every four persons, compared with one for every 70 in Russia, one for every 25 in France, one for 17 in Great Britain, and one for 222 in the rest of the world.

The number of traffic deaths totaled 16,390 for the first seven months of 1948, four per cent below the 1947 total.

Consumer credit increased \$61,000,000 during July to reach a record high of \$14,189,000,000.

State governments collected an average of \$55 per capita in taxes in the 1948 fiscal year, a national total of \$7,900,000,000.

The Distilled Spirits Institute has complained that bootleggers are increasing, and now produce an estimated 172,863 gallons a day in illicit stills.

The backlog of unfilled automobile orders is greater now than it was on January 1, according to a recent survey. There is an estimated backlog of 7,300,000 orders.

And a Dallas, Texas, ear, nose and throat specialist reports he has treated 150 patients for cancer of the mouth, throat and vocal cords. Of these, 149 used tobacco.

—The Survey Bulletin.

Comic Publishers Establish Self-Censorship: Fourteen publishers who have subscribed to the new code of ethics formulated by the Association of Comic Magazine Publishers, Inc., have been notified to submit copies of all their publications for review.

Phil Keenan, association president, said the group's seal, indicating compliance with the code, would appear on all participating publications as soon as possible.

An advisory group is to be appointed to help establish standards. Educational leaders will be consulted in setting up standards.

Oppose Brewery Broadcasts: More than a score of civic, educational, and religious organizations have launched a letter-writing campaign to protest continuance of the Goebel Brewing Company as sponsor of the broadcasts of Detroit Tiger baseball games after present options expire at the end of the 1948 season, according to Religious News Service.

The campaign was organized by a committee which has been meeting for some time at the Y.M.C.A. under the chairmanship of the Rev. W. M. MacKay, former executive secretary of the Detroit Area Michigan Temperance Foundation. The protest letters will be sent to Billy Evans, general manager of the Tigers.

—The Christian Index.

A Smile or Two

A woman was talking with a friend of the athletic achievements of the latter.

"Your boy must be an exceptionally fast runner; I see by this morning's paper that fairly burned up the track with his record-breaking speed. I suppose you saw him do it."

"No, I didn't see him do it," replied the boy's mother, "but I saw the track this morning and there was nothing but cinders there."

Mary, age five, was facing a minor surgical operation, and mother told her: "Be a brave little girl, and mama will get you a nice kitten."

Mother was sitting close by when she came out of the ether. She leaned forward to catch the youngster's first words.

The child opened her eyes, grimaced slightly, and muttered, "What a bum way to go to cat!"

An Indian in New Mexico returned to his village for the third time to buy half a dozen bottles of cough syrup.

Druggist: "Someone sick at your home?"

Indian: "No sick."

Druggist: "Then what on earth is all that cough syrup for?"

Indian: "Mm—me like um on pancake."

Employer, to applicant for job as department store Santa Claus: "I see you have references from two ministers. We don't employ anyone on Sundays. Haven't you a reference from someone who sees you on week days?"

Sonny: "Mother, we're going to play phantoms at the zoo and we want you to go with us."

Mother: "What on earth can I do?"

Sonny: "You can be the lady who sells them peanuts and candy."

Customer: "Have you a book called 'The Master of Women'?"

Salesgirl: "The fiction department is on the other side, sir."

A deaf woman entered a church with a trumpet. Soon after she had seated herself an usher tiptoed over and whispered: "One toot, and out you go."

"Mary, how dare you go out in my church during my absence?"

"But, ma'am, you told me to air your wardrobe sometimes."

"Which platform for the Boston train?" the old lady asked the porter.

"Turn left and you'll be right," he answered cheerfully.

"Don't be impertinent," she said.

"Oh, very well, then," retorted the porter. "Turn right and be left."

The head of the house approached a young man.

"Look here," he said, "you've been coming here to see my daughter for a long time. May I ask what are your intentions?"

"Well," said the suitor, "I had hoped to become an addition to your family."

"Let me tell you," was the reply, "that's nothing doing in addition. You'll have to subtract."—Origin unknown.

Kingdom Finances — Every Dollar

By the Editor

"On 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."

What Is Prosperity?

There is one point of vital significance which should be cleared up in the minds of many people concerning this term "prospered," or prosperity.

We have given the terms prosperity and prosperous a specific meaning to indicate a degree of affluence or wealth in excess of the daily necessities of life. If one is described as prosperous, it is taken to mean that he is accumulating a reserve of wealth.

But Paul did not use the term in that sense; he did not say, "Let every one who is prosperous," meaning only those who have a reserve accumulation of wealth. He used the term in the generic sense to indicate one's income, whether that income be small or great.

The "dollar" is our medium of exchange and the measure of our prosperity. We say that one has earned so many dollars, that his wages are so many dollars, that his salary is so many dollars, that he is worth so many dollars, that he left an estate of so many dollars.

Now, at just what point in one's earnings or income may it be said that one has prospered, the first dollar he earned or the last dollar he earned, or at some intermediate point between these two extremes? It becomes obvious that every dollar of one's income, beginning with the first dollar of his earnings, represents his prosperity, not simply those dollars which he accumulates in excess of his daily needs.

Therefore, the apostle insists that every one shall lay aside for kingdom purposes a certain portion of every dollar received. The question we must settle is this: is it optional whether one sets aside a certain portion of his income every week for the kingdom of God?

Is It Optional?

Is it optional, first, whether one shall or shall not have any share in kingdom finances? We may as well ask: Is it optional whether or not one shall eat and provide for the other physical necessities in order to live?

Is it optional whether or not one shall provide for his spiritual needs? Is it optional whether or not the churches shall be maintained in our communities? Is it optional whether or not our churches shall enter into a co-operative program for kingdom expansion? Is it optional whether or not the Gospel shall be preached to all the world? The option in these spiritual matters is the same as the option, whether or not we eat. We eat or we die; we provide for our spiritual nourishment or we die.

There is a plant known by the name of mistletoe. This plant does not send its roots down into the soil and take its nourishment like other plants. It fastens itself to the tree and draws its nourishment from the life of the tree. The mistletoe is not a producer; it is a consumer only, living on that which another has produced.

The program of the church and kingdom of God in the world is maintained, promoted, and enlarged by the use of a portion of the earnings of God's people. This is the divine order, determined by God Himself. This is not an innovation which is sponsored by the preachers, or by the deacons, or by the



churches. It is both an obligation and a privilege which God has provided every individual for sharing in the world-wide program of His kingdom in the world.

There are those in the community who share the benefits of the churches in the community, and who would not live in a community without churches, but who do not support the churches out of their earnings "as God has prospered them." Please remember the mistletoe.

From Whole Income

Again, is it optional whether one shall support the financial program of God's kingdom in the world out of his whole income or only out of his surplus earnings? Suppose a man, upon drawing his weekly wage, makes the round of the shops. He dresses in the latest fashions, he drives the best automobile, he keeps up his membership in the clubs and spends freely on his favorite sports, and frequently he loses large sums at gaming. He comes home to his family with a little pocket change left. But he expects to find the home comfortable, the wife and children well dressed, and the table provided with an abundance of nourishing food. If all these necessities of the home are not provided, he lets forth a volley of criticism and complaints. If the wife insists that the only resource from which to provide all these things is his weekly wage, he dashes the change from his pocket upon the table with the charge that she is always wanting money. You say that is purely elementary reasoning. Yes, the elementary reasoning of a great many people concerning their support of the church.

Who Can't Afford To Give?

A man once remarked, "I can't give anything to the church because I am in debt." According to that logic the kingdom of God in the world must wait until all the private debts are paid before the church and its program can be maintained, before the ministers and missionaries can be supported, before the orphans can be housed and the sick healed.

Another man said, "I can't afford to obligate myself, because I must educate my children. I'll give you something when I can." According to that logic the kingdom of God in the world must wait until all the boys and girls are educated before it can claim any part of one's income.

Another man said, "I started out a poor boy and had to work up the hard way. I am trying to get ahead and therefore cannot obligate myself to the church. But I'll help you out when I can." And so the financial program of God's kingdom in the world must

wait until that man has built up an estate sufficient to keep him in luxury the rest of his life and until he is able to make his contributions out of his surplus, above what he considers sufficient for himself.

It is obvious from these examples, taken from actual observation and experience, that if the financial program of the kingdom of God depended upon such reasoning, it would collapse completely.

It is not an optional matter, it is a principle of life to "lay by in store for the kingdom interests "as God has prospered" one. That means that the whole income, every dollar of the earnings, has a share in kingdom finances. Those who follow this principle are building the kingdom of God, with all its spiritual interests and ministries, into their earning powers, into their employment, into their income, into their life obligations, into their family life, and into their estates.

What Proportion?

One more question should be settled, namely, is it optional what proportion or per cent of one's earnings shall be devoted to kingdom finances? If this vital question is left for the individual to decide, then it is checkmated by a thousand and one other interests which make prior claims upon one's earnings. To leave this question optional with each person makes it subject to all the inaccuracies of human judgment, the weaknesses of human decisions, the selfishness of human nature, and the vanity of human pride.

Is it logical, is it reasonable, does it make sense, that God should leave this matter, so vital to His kingdom program and so vital to the spiritual experiences of His children, to such an array of variables and weaknesses and frailties of human flesh?

You may be assured that God has not left this matter optional with each individual. God has fixed the proportion which He requires from the earnings of "every one of you." No one can read God's word with an open mind and an obedient heart without knowing what per cent of his earnings God requires. It was not even necessary for Paul to explain what proportion of their prosperity belonged to God; every one knew it was the tithe.

There is a suggestive picture in Leviticus 27:32. "And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Let us visualize a man about to give a tithe of his cattle or sheep to God. He would shut up the young in an enclosure with a narrow door capable of letting out one at a time. The owner, about to give a tithe to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of the lambs or calves stood on the outside and, the door being open, the young ones would run out one at a time to join them. And as they passed out the owner stood with his rod over them, and counted one, two, three, four, five, six, seven, eight, nine, and as the tenth one came out, he touched it with the colored rod, by which it was distinguished as the tithe lamb or calf which belonged to the Lord.

When we receive our pay envelopes, our salary checks, our fees, our dividends, our profits, may we not consider that every tenth part of it is touched with the crimson blood of the Lord Jesus Himself. Shall we dare to touch it for ourselves? Shall we not designate it as sacred to Him?

"Workmen That Needeth Not To Be Ashamed"

By HODY BUTLER

Training Union Director

For almost two years there was no Training Union organization of any description in the First Church, Prescott. The evening and mid-week services were poorly attended. It was a sad picture for a church.

In the fall of 1945 our pastor, Fred A. White, who was new on the field, started an Intermediate Union with four or five members. This union carried on for about a month or six weeks alone, then a Junior Union was organized.

In September 1946 our church elected a Training Union director, an associate director, and a general secretary. A little later



Hody Butler

the organization for a complete Training Union and a Story Hour was set up.

In spite of opposition, in December of that year, we organized a new young adult union, and created an Adult Department with full leadership and 37 members. With this good beginning we have systematically pushed forward in numbers and efficiency. In the 21



Members meet for Monthly Officer's Counsel, First Church, Prescott.

month period of our history we have grown from an enrolment of 41 to 112, from an average attendance of 37 to 71. We have been a standard union for the last quarter, and the future is bright and challenging.

We have used no spectacular or high-pressure methods. We attribute the building of our Training program to the following factors:

1. The leadership of God.
2. A Training Union minded pastor.
3. Deep and earnest prayer.
4. Definite goals and objectives.
5. Co-operation.
6. The use of the Standard as a guide.
7. A definite Training program.
8. Monthly Officers' Council.
9. A Consecrated membership.
10. Hard work.

The contribution of our Training Union to inestimable. It is real, genuine, deep, and wholesome. There has been a marked spiritual growth among our people. Especially has

this been true in the Young People's and Young Adult's Unions. The Training Union has led out in Bible study and in the teachings and workings of our church and denomination. It has promoted and increased attendance on the Sunday evening and 1 week worship services. It has sponsored has going a definite church visitation program each Thursday.

It is now sponsoring a program of church recreation, and is equipping a large ground with lights and recreational facilities. Two nights a week of wholesome, planned and supervised recreation are now under way. It is training and pouring a constant stream of young and consecrated leadership into channels of our church life. Over half of active deacons are young men from the Training Union. We have recently licensed one of our young deacons, Dexter Blevins, to the Gospel Ministry. He received his vision and much invaluable training in the Training Union.

Brother Blevins says, "I shall never cease to be grateful to the Training Union for what it has been to me in my young Christian life. The training, fellowship, blessings, and vision for service, can be had from no other organization in the church." Our Training Union backs and helps put over every project on the church calendar.

Our motto will continue to be, "Study show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:16).

—00—

CORRECTION

The date of the Caroline Association meeting at the First Church, Lonoke, has changed from Thursday and Friday, Oct. 28-29, to Wednesday and Thursday, Oct. 27-28.

—00—

A church committee on gambling in England estimates that Britains are betting nearly a billion pounds, \$4,000,000,000, a year on horses, greyhound racing, and football. In England and in this country, gambling has reached epidemic proportions.



Adult Department of the Training Union, First Church, Prescott.

A Message from Ouachita's President

"Yes, I Tithe"

Members, Board of Trustees
Ouachita Baptist College
Arkadelphia, Arkansas.

Dear Friends:

The sixty-third year of Ouachita College is just beginning, but we already have more than 800. It seems now that last year's record enrolment of 1,100 will be exceeded this year. The spirit on the campus is excellent. The attendance at the daily prayer meetings is even larger than it was last year.

Ouachita is fully accredited by the North Central Association. It will remain accredited. According to N. C. A. standards our student body is too large for the library, science laboratories, boys' dormitories, the dining hall, the faculty, and the \$500,000 endowment. There are two ways to remain accredited—decrease our enrolment or increase our facilities. We hope to do the latter.

Ouachita could have enrolled 1,200 this fall. We have made no canvass for students. We have refused admittance to many. Ouachita can never again be a little college. Hereafter the minimum enrolment can and should be 1,000.

Much work has been done this summer to get ready for this large enrolment. We have tried to make every dollar do double duty, but building and repairs are discouragingly costly. To build and equip the 16 bed Cannon infirmary has cost \$3,000 more than we expected. To save our \$30,000 Kilgen organ, \$3,000 electric organ, our 30 pianos, the band equipment and furniture from a "sweaty building," we have been compelled to spend \$10,000 to install a heating system in Mitchell Hall. Every building on the campus has been worked over this summer. Much of this work has been done with student labor.

How can we answer these six questions?

1. The manager of our college cafeteria wants to know how she can keep nearly 600 students patient when so many are compelled to stand and hold their trays of food waiting till the students at "first table" get through, \$40,000 would give relief.
2. The science teachers want to know how Ouachita can continue to do excellent teaching when almost twice as many students want science as our facilities will accommodate. We propose to care for this in the \$1,000,000 campaign.
3. The Dean and Matron of the boys' dormitories want to know how to keep boys happy, healthy, and studious when there are three boys in rooms built for two. We propose to care for this in the \$1,000,000 campaign.
4. The Librarian wants to know how to seat 300 students in a library reading room that was made for only 100. We propose to care for this in the \$1,000,000 campaign.
5. Those working in the administrative offices want to know how they can do efficient work in a kind of "bottle neck." It will take \$6,000 to give relief.
6. All of us want to know how to teach a 1,000 students with a faculty that would be well loaded with 750 students. An appropriation of \$60,000 and an addition-

al half million dollar endowment would answer this question. The endowment is to be cared for in the \$1,000,000 campaign.

The responsibilities and opportunities that face Ouachita are challenging. Two years ago the State Baptist Convention voted unanimously to launch a campaign for a million dollars which would enable Ouachita to render the service that 1,000 students, their parents, and the cause of Christian education are demanding. Success in this campaign will enable Ouachita College to keep her doors open, remain accredited, and train thousands of Christian leaders who will do their part in building a better world.

Sincerely yours,
—J. R. Grant, President.

—000—

Sometimes when I consider what tremendous consequences come from little things, a chance word, a tap on the shoulder, or a penny dropped on a news stand—I am tempted to think . . . there are no little things.

—Bruce Barton.

says Dr. Porter M. Bailes, pastor of the First Baptist Church, Tyler, Texas, and vice president of the Southern Baptist Convention.

The discovery of God's purpose in the tithe started me to tithing religiously. His purpose in everything is to make us like Himself. Hebrews 12:10—"That we might be partakers of His holiness." God's program of financing His kingdom is not a money raising scheme, but a soul growing, character developing program. It is not the money but the man; not the gift but the giver, that God wants.

This is God's way of blessing the giver. When one brings God's tithe to God's house on God's day, and lays it on God's altar for the cause of Christ in a world-wide program, he is blessed.

I believe in the program of

Every Baptist a Tither

—000—

The unconsecrated wealth of Christians is the greatest hindrance to the Church's progress.

Every BAPTIST a TITHER



WHAT IS IT?

EVERY BAPTIST A TITHER is a slogan

The world owes much to slogans. Businesses have been built and victories have been won with them. Baptists owe much to slogans: "A free church in a free state." "A regenerated church membership." "Debt-free in '43," etc.

EVERY BAPTIST A TITHER is an objective

This is not just an ideal to be talked about but a definite objective to be striven for and reached.

EVERY BAPTIST A TITHER is a program

Like the Hundred Thousand Club and other successful projects, it is a program that breaks down "impossibly large objectives" into units that can be grasped easily by the individual Christian; it begins where the people are and provides workable steps for reaching the ultimate objective.

EVERY BAPTIST A TITHER is a prophecy

Is it too ambitious to suggest that every Baptist be Christian? Under God, may not the words "Every Baptist a Tither" be a prophecy of things which shall shortly come to pass?

EVERY BAPTIST A TITHER



Sixty-two Years of Progress

for

Arkansas Baptists

Have been linked with the progress
of Ouchita College

Our Baptist Forefathers Laid Firm and Deep
the Foundation of this College.

They have passed the torch on to us.



Will we hand it on?

or

Will we betray their trust?

Ouachita Needs \$150,000 for a Science Building

NOW

Help Complete the

**Ouachita Million Dollar
Campaign**

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

Mrs. F. E. GOODBAR
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

State Mission Season of Prayer

I have just returned to the office from an all-day observance of the State Mission Season of Prayer in a local church. It was a day well spent. I was greatly impressed by the fact that not a single phase of our mission work was omitted.

Special prayer was had for every object and every department of our State work and its workers. They prayed particularly for their own church that it might participate in helping to win the lost of our State to Christ. The women in this society have a splendid picture of the spiritual needs of our State from the information given them in their program material. Has your organization observed this Season of Prayer for State Missions? Don't fail to do so at your earliest convenience.

The Dixie Jackson Offering goal for State Missions is \$15,000. This offering is already coming in. Glean and reglean for this offering and remit to the State W. M. U. treasurer. Please designate the amount to be credited to each W. M. U. organization and plainly mark "Dixie Jackson Offering." Give every woman in your church an opportunity to share in our State Mission work.

Southern Baptist Relief Center

A total of 1,702,018 pounds has been sent to the Southern Baptist Relief Center for shipping overseas during the past year, 82,206 pounds being from Arkansas. Get in the habit of sending at least one package per month from your church. Write for the number of duffle bags needed to the Southern Baptist Relief Center, 601 S. Olympia Street, New Orleans 19, La.

Findings of the 1948 Ridgecrest B. W. C. Conference

Next to being present at the Ridgecrest B. W. C. Conference is to receive a day by day resume of the happenings there. Miss Dora Miller of Missouri and Mrs. Verno Campbell of Oklahoma prepared "Findings" of the B. W. C. Conference periods and Southern W. M. U. has printed these to be distributed to each B. W. C. in the different States.

A free copy is being sent to each circle chairman. If you fail to receive a copy, perhaps your name is not on our mailing list. Please write us and give us the correct

name of the B. W. C. Chairman and a free copy will be forwarded to her. We trust each B. W. C. Chairman will see that the practical suggestions found in the "Findings" will be passed on to their circle membership. Next being present at the Ridgecrest Conference will be a study of these "Findings." I know you will make good use of this material.

Fall Mission Study Plans

Now is the time to begin planning for your mission study class to be held previous to the Season of Prayer for Foreign Missions, December. We are recommending the new series of books on China—a book for every age group. Two of these books are off press and may be secured now: "Light for the Whole World"—50c; "Carved on our Hearts"—40c. Other books in the series will be available soon. They are: Adults—"Torchbearers in Honor"—80c; Young People—"It Happened in China"—60c; and "Christ in China"—75c; Internationals—"Three Pairs of Hands"—60c; "Whirligigs in China"—40c; and "Chopstick Children"—40c.

All Mission study books are available from the Baptist Book Store, 303 West Capitol Avenue, Little Rock. Save time by ordering direct from the Book Store.

Teaching suggestions and helps are available free from the Foreign Mission Board, Box 51, Richmond 20, Virginia. Order them now and make adequate preparation for your fall mission study classes.

Mission Teaching Helps

Mrs. W. B. Pittard, state missions study chairman, has prepared teaching suggestions and helps for some books which have been taught recently. These books are not new, but they are vital to our mission study plans. The books are: "Following in the Train" by Cox, and "The Missionary Education of Young People" by Mather. These helps will be gladly sent free upon request to any mission study teacher desiring them.

Note: The date of the Southern District Conference was omitted in last week's issue of the paper. The conference will be held November 4, Second Church, Fayetteville, Bluff.



Baptist Student Union Convention



Fayetteville — October 8-10

Baptist High School Seniors Invited



Theme . . .

"Christ the Way, the Truth, the Life"

Time—October 8-10. Registration Will Begin at Noon Friday. Opening Session at 2:00 p. m.

Place— First Baptist Church, Fayetteville, Arkansas



DR. LEAVELL

South-wide Student Secretary

DR. GRAVES

Inspirational Speaker



OTHER SPEAKERS

DR. JOEL SORENSON — Director of Baptist Youth Work in Sweden. MRS. HAROLD K. GRAVES—JACKIE ROBINSON—Noted Youth Evangelist and Athlete from Baylor University. MARLIN GENNINGS—Senior and B. S. U. president, who was a summer missionary in the Hawaiian Islands. DR. BEN L. BRIDGES



CONFERENCE LEADERS

Dr. Edgar Williamson, M and Mrs. Herbert McGlamet, Mrs. Clarence Anthony, M Blanche Mayes, College Center Pastors, State B. S. U. Officers, Dan Bates, Miss El Cobb, Miss Laverne Ashb Dr. J. R. Grant.



UNIVERSITY OF ARKANSAS



BIG SATURDAY NIGHT YOUTH RALLY ON UNIVERSITY OF ARKANSAS CAMPUS



SPECIAL ATTRACTIONS

University of Arkansas-Baylor Football Game, students at student rates; a sunrise service on the mountain overlooking Fayetteville; forums; seminars; two college choirs; an orchestra; foreign missionaries; and Christian fellowship at its best.



COST

Homes furnished and meals at cost at the University Cafeteria. Registration fee \$1.00.



DR. JOHNSON

Host Pastor

JOEL SORENSON

Baptist Youth Leader of Sweden

Sponsored by the Religious Education Department

LIQUOR FORCES ATTACK DRY LAW THEY CAN BE DEFEATED ONLY BY DRY VOTES!

AN URGENT APPEAL!

The Christian forces of Arkansas, led by the Anti-Saloon League, prayed earnestly and worked hard and long during 1942 to get our local option law—Act No. 1. In spite of the unfair tactics of the wets, and in spite of their spending more than \$100,000 trying to deceive the voters, we won the victory.

Forty-four entire counties have held local option elections under that law, and thirty-five of them have voted bone dry. Twenty-six townships and eight towns in other counties have also voted bone dry under this law. The wets are now trying to destroy our local option law. We must—MUST—defeat them

TIME IS VERY SHORT!

October first is the DEADLINE DATE for paying poll taxes. In order to help the Christian forces in this campaign, you must be QUALIFIED TO VOTE. Please, BY ALL MEANS, BE SURE TO PAY YOUR POLL TAXES BEFORE the deadline date. Please also urge other adult dries to do the same thing.

October 1st will be here in a very short time. DON'T WAIT until the last day. The sooner you act, the better. Christians, please pay your poll tax NOW.

Every Christian and every other dry should join VIGOROUSLY in this campaign. May we count on YOU?

One Person May Pay Poll Tax For Another

One person may pay poll tax for another if given written authorization by the other to do so. Below is a suggested form that may be used:

-----, 1948

----- County, Arkansas

I hereby authorize _____ to pay my 1948 Poll Tax for me, and to receive receipt for delivery to me, and I have this day paid unto said agent the sum of one dollar to be used in the payment of my said poll tax.

Taxpayer's signature _____

Taxpayer's Color _____ Taxpayer's address _____ (Street or Route) _____ (City)

(W or C) _____

Taxpayer's voting precinct _____

Print Taxpayer's Name Here _____

Local committees could have sufficient numbers of these forms printed without great expense. It *might* be that the the County Collector would furnish them.

A husband may pay poll tax for wife, wife for husband, parent for son or daughter, son or daughter for parent, brother for sister, sister for brother, *without written authorization.*

The Anti-Saloon League of Arkansas

CLYDE C. COULTER, Superintendent

(Phil. 4:13) Waldon Bldg. Little Rock

A Sacred Obligation Is Ours

BROTHERHOOD



209 Baptist Bldg.
Little Rock
NELSON F. TULL
Secretary

Early this year, the Centennial Honor Club Committee was set up to promote the payment of the Honor Debt of Arkansas Baptists during 1948, the Centennial Year of the Arkansas Baptist State Convention. The Committee has three members: Nelson Tull, chairman; Mrs. C. H. Ray; and Ralph Davis.

In March of this year the Honor Club Committee wrote every Arkansas Baptist pastor asking him to lead in the formation of a church Honor Club committee to promote the Honor Club plan among the members of his church. Later on, for distribution on Centennial Sunday, April 4, the committee sent a package of Honor Club materials, information sheets and pledge blanks to each church. It was emphasized that if one out of ten Arkansas Baptists should enroll in the Honor Club, the remainder of the Honor Debt could be paid off in 1948.

We discovered, however, that many churches had already placed in their 1948 budget an amount for the Honor Club, and seemingly did not favor a drive for individual Honor Club memberships. The net result is that at the present rate of receipts we will need about \$175,000 between now and December 31, if we are to retire the debt this year.

The Executive Board has suggested that the State Mission Day Offering of October 24 be credited towards the payment of the Honor Debt. So the State Honor Club Committee has submitted the following plan to pastors and church Honor Club Committees throughout the State.

First, that each church accept for its quota for the State Mission Day Offering an amount equivalent to \$1.00 per member. Any church's quota, then, will be determined by the total church membership as reported in the 1947 Convention minutes.

Second, that the Honor Club Committee in each church publicize the offering and inform the people about the Honor Debt. Our people should know that when the Honor Debt is paid there will

be more money for State Mission causes.

Third, that each church take an offering on State Mission Day for the Honor Debt.

Fourth, that if your church lacks some amount of reaching its quota on State Mission Day, you put that amount in the 1949 church budget for the Honor Debt.

If our churches will follow the above plan, much of the Honor Debt will be retired this year, and the whole of the balance will be pledged for payment next year.

Below is an exact copy of a letter received from an outstanding Arkansas Baptist pastor, S. A. Whitlow, of First Church, Hope. Mr. Nelson Tull, Chairman, The Honor Club Committee.

Dear Brother Tull:
I think you will be interested in the action taken by our church in business conference last night. In keeping with your suggestion of August 26, with reference to the State Mission Day Offering on October 24 for the Honor Debt, the church voted to contribute \$1,500 for this cause. Our suggested quota on the per capita basis would be \$1,203, but some of our people feel so deeply concerning this matter, that the church unanimously approved the \$1,500 offering. An offering will be taken on October 24, and any deficit will be supplemented from other funds.

With every good wish for complete success in this undertaking, I am,
Sincerely,
—S. A. Whitlow, Pastor.

We thank God for the leadership of this fine church in accepting more than its share of the responsibility of "Cleaning the Slate in '48." We are praying that many other churches throughout our State shall follow the inspiring leadership of the First Church of Hope.

The Mystery of God

"I am not so much of a farmer as some people claim," said William Jennings Bryan, with a twinkle, "but I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight; and when you can tell me how it takes this material and out of its colors an outside surface beyond the imitation of art, and then forms inside of it a white rind and within that again a red heart, thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight — when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

Calvary Mission, Harrison

By E. E. GRIEVER



Pastor's home, Calvary Mission, Harrison.

Several years ago we definitely felt the need of a mission in a section of Harrison. One year we secured a tent and held a revival meeting with a great deal of success. Also, the following year a revival was held. We wanted to start a Sunday School in this area, but no house was available. Four lots were purchased. On D-Day, June 6, 1944, we hurriedly called about 100 people together and at 10:00 o'clock that morning had a great prayer meeting and started the ground breaking for this mission.

We continued that building program until we had the sub-floor in the auditorium and the basement finished and started services in the basement of that building the second Sunday in January, 1945. We had a week's revival with a great deal of interest. Through that year and up until September we had Sunday School regularly with occasional preaching services. Then starting the first of September, 1945, we launched a full time program under the supervision of the First Church

with our church supplying practically all of the workers and finishing a full time pastor. Since that time we have had full time work going and a pastor on field.

In May of this year we finished a home for the pastor on a lot joining the mission at a cost of \$7,000. Brother Lenox Medford, full time mission pastor and doing a marvelous work. This mission is now under the full supervision and control of the First Church, Harrison; however they are all self-supporting.

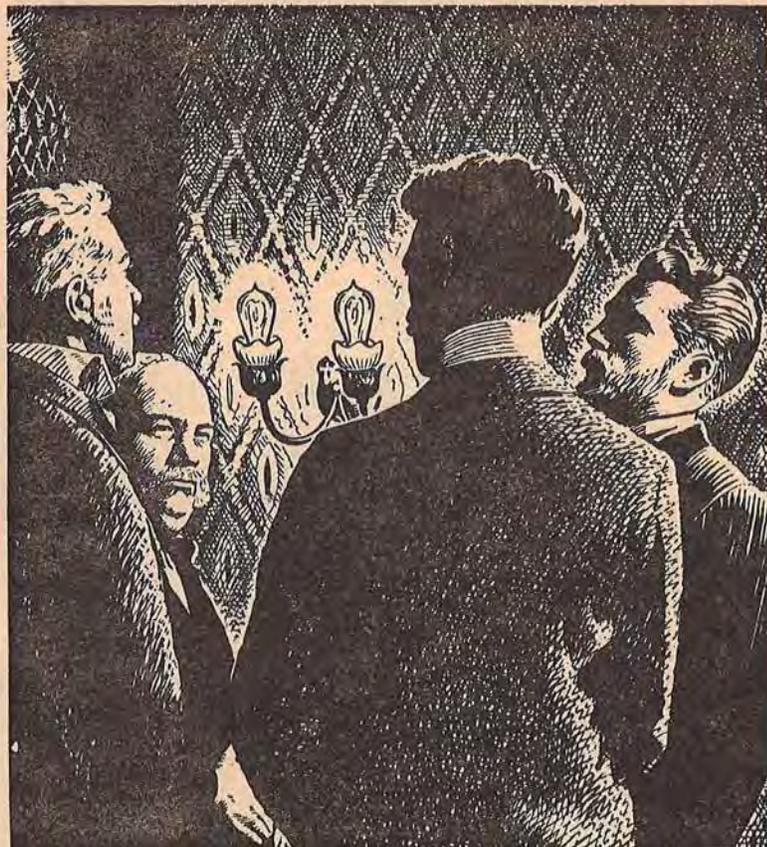
Through the past year they have contributed on an average of a week and we believe it will be long until they will be self-supporting.

They average 100 in Sunday School and 35 in Training Union and midweek services are held each Thursday night.

We believe any church can take on a mission field like this; probably, with some additional help from the State Mission Department, make a real mission project of it.



Calvary Mission, Harrison. Sponsored by the First Church



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September 12, 1948

Little Rock, Immanuel	1103	386
Including Missions	1424	619
Ft. Smith, First	1023	334
Little Rock, First	914	366
El Dorado, First	797	194
Pine Bluff, First	707	193
N. Little Rock, Barrington		
Cross	675	268
Including Mission	739	282
Hot Springs, Second	632	166
Paragould, First	594	247
Arkadelphia, First	558	287
Benton, First	520	95
Little Rock, Tabernacle	512	131
El Dorado, Second	494	170
Magnolia, Central	490	170
Including Missions	535	
McGehee, First	482	147
Including Mission	511	
Payetteville, First	478	161
Including Mission	518	177
Camden, First	477	113
Including Missions	658	283
Little Rock, Gaines St.	466	331
Hope, First	459	92
N. Little Rock First	431	91
Including Mission	503	
Warren, First	415	93
Hot Springs, Central	410	119
Including Mission	480	
Malvern	405	68
Including Mission	454	
Ft. Smith, Immanuel	402	141
Springdale, First	398	235
Including Mission	540	
Fordyce, First	387	195
Hot Springs, Park		
Place	387	113
Paris, First	360	134
Hot Springs, First	358	67
Ft. Smith, Calvary	346	69
Ft. Smith, Grand Avenue	339	75
Conway, First	338	
Hamburg, First	330	144
Rogers, First	319	97
Little Rock, South		
Highland	316	107
Stuttgart, First	315	122
Including Mission	374	
Monticello, First	278	118
Texarkana, Calvary	272	93
Siloam Springs, First	269	157
Harrison, First	266	120
Including Missions	355	148
Smackover, First	266	96
El Dorado, West Side	250	85
Little Rock, Calvary	248	128
Pine Bluff, Second	246	104
Dumas, First	244	86
Including Mission	302	
Ft. Smith, Southside	219	53
Greenwood	217	78
Stamps, First	216	103
Ft. Smith, Bailey Hill	213	90
Ft. Smith, Oak Grove	213	88
El Dorado, Joyce City	185	125
Jacksonville, First	183	123
Monticello, Second	168	96
Little Rock, Reynolds		
Memorial	156	50
N. Little Rock, Fourth		
Street	146	
Hebron Baptist Church	137	60
Levy	130	
Douglassville, First	126	82
Warren, Immanuel	124	153
Pine Bluff, Matthews		
Memorial	118	88
Little Rock, Capitol Hill	112	37
El Dorado, Parkview	100	57
Little Rock, West Side	97	53
N. Little Rock, Grace	94	35
South Texarkana	80	73
Hot Springs, Lake		
Hamilton	79	48
Texarkana, Trinity	76	42
Sweet Home, Pine Grove	76	39
Little Rock, Shady Grove	71	61
Little Rock, Bellevue	62	
Douglassville, Second	61	42
Geyer Springs	57	43
Little Rock, Tyler Street	56	
Little Rock, Pilgrim's		
Rest	49	36
Little Rock, Crystal		
Valley	43	32
Roland	28	

OOO
 "Give me a faithful heart,
 Likeness to Thee,
 That each departing day
 Henceforth may see
 Some work of love begun,
 Some deed of kindness done,
 Some wanderer sought and won
 Something for Thee."

o
 Give us clear vision, that we
 may know where to stand and
 what to stand for — because un-
 less we stand for something, we
 shall fall for anything.
 —Chaplain Peter Marshall.

Eunice, Lois, and Timothy, A Religious Family

By MRS. ROLAND LEATH

This week we concern ourselves with three characters, two women and a young man. Here is an outstanding lesson in the value of the right kind of home life. Oliver Wendell Holmes once said, "To educate a child we must begin with his grandfather." Here we learn of the godly influence of a grandmother transmitting itself to her daughter and blessing the young grandson.

The faith of the young man Timothy, was first evidenced in the life of his grandmother, Lois, and seen in the life of his mother, Eunice. Paul was grateful to God for this faith and spoke of it and the influence of this godly home as he wrote words of love and encouragement to the young preacher.

We know almost nothing about the lives of these three people; classes in many of our churches bear testimony to them as they have been named the "T. E. L. Class." Although we are not told much about these people, a great deal is learned through revelation as Paul speaks of Timothy's early training and usefulness in the service of the kingdom.

A Godly Home

We shall begin our study of Timothy's home by studying the latter portion of our Scripture text first. In II Timothy we find a letter from an aged friend to a beloved younger associate of other days. It is probably the last writing of Paul to anyone, and we find that he is writing a letter of love and encouragement to Timothy who was his companion and co-worker during busy, eventful days of traveling and preaching prior to his imprisonment.

Timothy had a godly heritage; no child can possess anything upon this earth more valuable than a genuine Christian home. As Paul recalls the tears of young Timothy when they parted, he assures him of his prayers for him and his desire to see him again. Then, he reminds this young friend of his blessings—the godly home of which he is a product and the glorious gifts of which he is the recipient. How grateful Paul is for the home of Timothy. In this home he learned the true faith of the people of God. He speaks of this faith as "unfeigned faith," this is without hypocrisy, or true

Sunday School Lesson For September 26, 1948

Acts 16:1-5; 2 Timothy 1:3-14;
3:14-15.

enough to stand all tests of afflictions. This faith was in his grandmother, Lois, and his mother, Eunice.

The father of this young man was a Greek; perhaps he was a proselyte to the Jewish faith or else he was a heathen. We have no way of knowing. Most writers, we notice, believe he was the latter and either died or disappeared when Timothy was a baby. All evidence is that the boy was reared by these two devout Christian women who taught him the sacred Scriptures even from a babe. They not only taught him as they read to him, helped him to learn the words and later read for himself, but they walked before him in consecrated, unfeigned love and devotion to God. The result of such a home life is far-reaching.

A Useful Partnership

In Acts 16 the first mention of Timothy is found; here we read that he is the son of a Jewess that believed. The knowledge of the Scripture and the deep faith of Eunice and her mother, it seems, prepared them and Timothy for salvation when the Gospel of Christ was preached. On Paul's first missionary journey he came to Lystra and Derbe and preached the Gospel, (Acts 14:6, 7). From the closeness of the bond between Paul and Timothy, it is entirely plausible to assume that salvation came to Timothy as Paul preached on that occasion. Either that was true or else, as a result of the Gospel's seed being planted at that time, Timothy believed, for on this second visit of Paul he finds "a certain disciple" there named Timothy. He was well spoken of by the brethren at this place and Paul saw such faith, love, and consecration in his life and such possibilities for service

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that he took Timothy with him on his further journeys.

Paul deems it wise, as Timothy joins him and Silas, that the young disciple be circumcised. Many have argued and questioned this act of Paul; it appears, certainly to be so characteristic of Paul who said, "If eating meat will cause my brother to stumble, I will eat no more meat." He simply did not want to arouse any distrust in the minds of those to whom they would witness; he wanted to remove all things that might become a stumbling block to the Jews. Timothy in submitting to the act demonstrates his deep desire to be a companion who would honor God and prove a blessing to the labors of Paul.

This useful partnership was approved of God as "churches were established in the faith and increased in number daily."

A Timely Charge

Again we refer to the epistle of the aged apostle to his son in the ministry. In the last days of his life, and with all his strength and fervency Paul exhorts Timothy to "continue" or "abide" in the things which he has been taught as a child and which he has proven for himself in later years. He had experienced the great things of God as he tasted salvation, witnessed to others and lived and worked side by side with Paul.

Now the charge is given him that he not be moved from those vital and fundamental truths. He had been warned by Paul of the

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apostasy around him; the apostle also urges that he must not let this apostasy sweep him away from the truth sown in his heart from babyhood. How timely is this warning to us today. The greatest safeguard for our faith is a religious home. Men and women nurtured on the word of God from infancy have a foundation that will stand in "perilous days."

—000—

Possession Is Not Ownership

"The earth is the Lord's and the fulness thereof" (Psalm 24:1). We may run our surveyor's chains as we please, and record their tracings with indelible ink at the courthouse; we may fill our barns until their sides burst with abundance; we may pack tight our securities in the safety boxes; we may smile selfishly at the mounting balance to our credit at the banks; and then we may shout ourselves hoarse declaring it is "Mine! Mine! Mine!" The God who is unmoved by human customs and who does not bend in conformity to human laws, comments sadly, "Fools."

—John Jeter Hurt Sr.

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How One Church Will Do It!

Here we are offering a suggestion which was given to us by one of our churches and pastors. This church and pastor are determined to win the day in its stewardship and budget effort this season.

Baptist Headquarters will be able to supply you with tracts and posters for your stewardship and budget campaign. We have tracts by Burkhalter, Fuller, Gilmore, Sipes, and others. We have to sell them because we have to buy them. They sell for fifty cents per hundred. There should be a Sunday School lesson on tithing every November. Somehow our Sunday School lesson makers have not been practical enough to arrange this kind of help. So you may have to write and mimeograph your own Sunday School lesson on tithing. We can get it done for you and mail a sufficient number of copies to you, and we shall be happy to do so if the demand is sufficient to justify us in doing it. We work day and night and do not have time to do anything that is superfluous, but we are glad to do anything within our power to help the churches in their tithing campaign if they want us to do it.

We are offering here the calendar by which one certain church is arranging its Stewardship and Tithing Campaign. Here it is:

- November 7.....1. Sermon on **stewardship**.
2. Tracts distributed.
- November 14.....1. Opening exercises in the Sunday School on **stewardship and tithing**.
2. Sermon by the pastor on **stewardship and tithing**.
3. Tracts distributed.
- November 17.....1. Teachers instructed by the pastor on **stewardship and tithing**.
2. Prayer Meeting; subject, "Stewardship and Tithing."
- November 21.....1. Entire teaching period of Sunday School on **stewardship and tithing**, lessons on tithing mimeographed and supplied to the teachers.
2. Sermon on "Tithing."
3. Church budget explained.
- November 22 to 26—Studies in Stewardship.
- November 24.....1. Further instruction and appeals by the pastor to enlist all deacons and all teachers, and all officers in tithing.
2. Special prayers for all church members to tithe.
- November 28.....1. Announcements in Sunday School about the methods to be followed on "Loyalty Day."
2. Appeals in each department for all officers and teachers to pledge a tenth of their incomes.

3. Another sermon on **tithing**.

4. Tracts and pledge cards distributed.

December 1.....1. Special prayer meeting in the interest of **stewardship, tithing, and the church budget**.

December 5.....1. "Loyalty Day."
2. Every member expected to subscribe to the church budget.
3. Goal—"Every Member a Tither."

December 6-10—1. "Canvass Week."
2. Teams canvassing all members who were absent on "Loyalty Day."

Your Church Budget

Brethren, please, please "up" the percentage in your church budget for the Co-operative Program. Don't you think that Christ's great world program has a major claim on your church budget? Or, was His interest in world missions a mere "side issue"? Did He mean that great church institutions are to be built up for the selfish glory of the congregation or the community, while a mere thin dime is given out of a church-budget dollar for spread of the Gospel to poor, lost men and women all over the world? If He died for all men everywhere couldn't your church budget manifest your belief in that fact by greatly enlarging the Co-operative Program item in it?

If your church has been giving 25 per cent or more for the Co-operative Program, couldn't you increase it as much as five per cent for 1949? If it has been less than 25 per cent and more than 15 per cent couldn't you "up it" at least 10 per cent? If it has been giving less than 15 per cent for the Co-operative Program couldn't you double that percentage for 1949?

State Mission Day For The Honor Debt

Your State Mission Day offering this year is to go to the Honor Fund unless you definitely object.

Make it a large offering for we are endeavoring to clear the slate in 1948.

The members of the Executive Board, following a suggestion of the Administration and Finance Committee, voted to allow this offering to apply on the Honor Debt. The Centennial Committee is making a special effort to complete the payment of this old debt before the year closes. Wouldn't it be glorious if we should do that? Of course, if we still lack some we will plug away next year, but we are endeavoring to do it this year.

After all, these old debts were created advancing the Baptists institutions and missionary work in Arkansas. Some States regard all work in the local State as being State Missions. Anyway on this State Mission Day, October 24, the Sunday Schools and churches are asked to make a special offering to clear up these old debts. When we finish paying these old debts there will be room in the budget for greater allocations for State Missions and other items as the brethren think wise and best. A Committee composed of Neill Tull, Brotherhood secretary; Ralph D. Training Union secretary; and Mrs. C. H. executive secretary of the W. M. U., is working, and will ask your church and Sunday School to raise a definite amount. We believe that you can do it. We believe that you will do your best.

Superintendents, watch for literature which the Committee will send to you. Please trust on a great program that day in the interest of the promises of Arkansas Baptists made when they borrowed this money.

Arkansas Recommended For Western Assembly

The committee appointed by the Southern Baptist Convention to recommend a location for a second great Assembly for Southern Baptists west of the Mississippi river is recommending that the institution be located northwestern Arkansas near Harrison. More than one thousand acres have been acquired by the Harrison Chamber of Commerce, will be donated to the Baptists if we will up the "Western Assembly" there. This recommendation will go to the Executive Committee of the Southern Baptist Convention at its December meeting. The Executive Committee has power to act.

If this site is finally chosen it will be a great asset to the work of Baptists in Arkansas. Perhaps the mightiest impulses in religious life today are born in the Ridgecrest annual assembly meeting. It is a great inspiration to all who attend.

Dr. Perry Webb, San Antonio, is chairman of the Committee that makes this recommendation and Pastor Clyde Hart, Hot Springs, is the Arkansas member of the Committee.

Have You a Poll Tax Receipt?

The whiskey and beer makers and sellers have conspired to defeat the efforts of Christian people as they try to put whiskey and beer out of circulation. They have planned to pass a law which would make it difficult for us to make progress in driving liquor as we operate under the local option law, Act No. 1. This will come to a vote in November election. The whiskey people proposing a new law to take the place of No. 1, which new law would make it impossible for us to have a local option election except at long intervals apart. You will want to vote against this new proposal, and you cannot unless you have a poll tax receipt.

PAY YOUR POLL TAX THIS WEEK. All means do it before September 30.