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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

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NUMBER 35



—H. Armstrong Roberts.

Editorial

Our Public Schools And Democracy

This is an interesting time of the year. Schools are opening for another session. Children are returning to school and many youngsters are entering for the first time.

Our Public School System is designed to provide educational opportunities for all children. This System is acknowledged to be the basis of our democratic society. There are no class privileges or distinctions in the Public School. It is a democratic system where all children, from all homes, mingle together on the same basis, sit together in the same classes, study the same books, and take the same tests.

It is inconceivable that the American Democracy could have developed without the Democratic Public School System. Unless the educational opportunities for all the children of America are on a democratic basis, it is inconceivable that we can maintain democracy in other phases of American life.

The Public School System of America is the great leveler in American society. Suppose we had schools supported in whole or in part by public tax funds for Catholic children, others for Protestant children, other schools for lawyer's children, still others for Doctor's children, and other schools for various groups, it is easy to visualize the complete collapse of American Democracy. Whereas, the Public School System which provides educational opportunities for Catholic children, Protestant children, rich children, poor children, and all other children, is the first lesson in democracy.

If, however, Catholic parochial schools are supported out of public tax funds, it means that the Government is providing special privileges and opportunities for a certain class of children, privileges and opportunities which are not provided other children.

This policy is opposed to the principle of democracy. It tends to create a class consciousness in the realm of politics. It is saying that here is a class of children for whom the Public Schools are not good enough. Therefore the Government would support a particular type of school for them.

Fathers and mothers should understand the threat to our Public School System and to our democratic principles involved in the current demand of the Roman Catholic Church for federal support for its parochial schools. When the Federal Government allows federal tax funds to be used for Catholic Schools, that will be the beginning of the end of American Democracy.

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The manager of an airport in Moorhead City, North Carolina, attaches a long banner to a plane every Sunday morning and flies it over the city, with words six feet high.

The Atonement

A Devotion by the Editor

"We have received the atonement."

The doctrine of atonement is central in the teaching of the New Testament. No matter what book of the New Testament we study we shall find atonement to be its central theme. No matter from what angle we approach the teaching of the New Testament, we shall find that its teaching centers in the atonement.

The atonement is the fundamental element in the experiences of salvation. Without it, there is no experience of salvation.

The presence of sin demands the atonement. The consciousness of sin acknowledges the atonement. The confession of sin appropriates the atonement. Baptism and the Lord's Supper picture the atonement.

The word "Atonement," broken down into its elemental parts, becomes "at-one-ment." Its primary meaning, therefore, is at once apparent. It means that unity is brought about where disunion prevailed, that harmony is produced where discord existed, that peace is restored where enmity dwelt.

Atonement in human redemption implies that man and God were separated, that the relationship between them was strained and that their fellowship was broken. Man's sins had separated between him and God. Man had violated his relation with God by his disobedience and this had produced in him a rebellious spirit.

In its broader meaning atonement is the method of removing the things that cause the disunion and providing a basis for reunion. There are several terms in the vocabulary of human salvation which present the various phases of this two-fold method of removing the disrupting factors between God and man and providing a basis upon which they may be reunited in happy, congenial, and vital relationship.

Propitiation means God's gracious ministries are made available to man. The channels of God's grace and love were obstructed as by a dam. These obstructions prevented the free flow of God's grace to the hearts of men. The atonement of Christ cleared away all these obstructions so as to allow the free and unhindered flow of God's gracious ministries to the human race.

Forgiveness is a companion term to propitiation and means the removing of the restraints on man and opening the way for his return to God. Just as atonement clears the channels of God's grace and love, so does atonement by forgiveness clear the road by which man may retrace his steps to God with the assurance of a friendly and royal welcome.

Regeneration is the restoration of the desire to return to God. Sin had killed the desire for God in the human heart. Regeneration is the recreation of that desire.

Reconciliation is a term which pictures the completed work of atonement. When the obstructions to God's grace and love have been removed by atonement and when the restraints of sin have been broken by atonement, and when the road back to God has been cleared of all obstructions, and when the desire for God has been restored in the heart, the happy result is the meeting of God and man in happy and loving embrace. That meeting is reconciliation.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Romans 5:11.

Commending Mrs. Buchanan

Mrs. Leslie W. Buchanan, who joined the staff of the Arkansas Baptist in February, 1948, has resigned her position to accept a position with Central College as Dean of Women.

Mrs. Buchanan has rendered outstanding service in her position as Editorial Assistant of the Arkansas Baptist. She has been faithful, diligent, conscientious, and efficient in her work. She has been pleasant to work with, always congenial and co-operative with the other members of the staff. We commend Mrs. Buchanan to Central College, President Irving M. Prince, and the faculty, and we wish for her every success in the new field of service which she is entering.

Good News From Washington

The best news that has come out of Washington in many months is the news that Secretary of Defense Johnson is slashing military spending and reducing the civilian employes in the military services by a hundred and thirty-five thousand. If such action were taken in all departments of our government it would restore the confidence of the voters and taxpayers as nothing else could do.

It is axiomatic that government jobs are far in excess of actual needs and that greater efficiency could be achieved with fewer employes on the government payroll if the government would require the same degree of efficiency as is required in the business world. Government spending could be brought within the anticipated receipts, even after reducing taxes, if all departments of the government would practice economy and demand efficiency of their employes.

The Associated Press report of Secretary Johnson's announcement states that "Anguished cries came quickly from Congressmen whose home districts were hit by the proposed cut-backs." The voters and taxpayers throughout the country should let their Congressmen know that they favor such cut-backs in the interest of economy and efficiency in government.

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The secret of happiness is not doing what one likes, but in liking what one does.

ARKANSAS BAPTIST

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Kingdom Progress

New Associational Missionary



Carl Scott, former pastor of the First Church, Oglesby, Texas, has accepted the position of associational missionary of the Faulkner County Association. The new associational office is located at 202 Hatler Building in Conway.

Mr. Scott is not a stranger in Conway and Faulkner County, having conducted a number of revival meetings in this area.

While a student in Baylor University Mr. Scott was elected president of the Baylor University Ministerial Alliance, the largest University Ministerial Alliance in the world. Mrs. Scott attended Central College when it was located at Conway, and Baylor University. She was active in the Minister's Wives organization of Baylor.

Dr. J. S. Rogers reports a meeting conducted by Missionary Scott at Cadron Ridge near Conway, July 31 to August 14. Dr. Rogers comments, "His preaching was unusually strong, sane, and courageous . . . there were nineteen additions to the church and Christians were stirred to renewed consecration and activity for the Lord. It was an epochal meeting."

The Cadron Ridge Church has lately erected a commodious building costing \$10,000 and it is free of debt. Daniel Taulbee is pastor of the Church.

Deacon Claimed by Death

W. E. Holt of Mena, known far and wide in western Arkansas for his outstanding leadership as a Baptist layman was claimed by death on August 8 after more than sixty years service in the Master's Cause. He served as moderator of the Ouachita Association for many years and was untrailing in his efforts to promote associational interests. Mr. Holt was a graduate of Ouachita College, as was his wife, his daughter Kathleen, and her husband, Lieutenant Colonel J. E. Bishop.

First Church, Clinton, Claude Jenkins pastor, had the services of Glen Wood of Paragould, for revival services, July 6 to 17. Kay Mansel of Arkadelphia led the singing. There were six additions to the church by baptism and four by letter.

Mission Revival

The First Church, England, and Pastor Luther F. Dorsey sponsored a mission revival August 14-28 in the Lassater School House located twelve miles west of England. Pastor Dorsey did the preaching in this revival, Missionary J. S. Coleman of Caroline Association directed the music and Mrs. Charles McKenzie, England, was the accompanist. The revival resulted in thirty-eight additions to the church, thirty of whom came on profession of faith. Pastor Dorsey says, "There were at least fifteen others who made profession of faith in their homes as the result of personal witnessing."

Commenting further, Pastor Dorsey says, "Members of the First Church, England cooperated in a splendid way to make this a church-sponsored mission project in obtaining permission for use of the school house; taking a religious survey; equipping the school building with chairs, lights, fans, and a piano; and by faithfully attending the services and witnessing to the unsaved. The church also provided a bus which brought people to the services each night. It is the plan of the church to establish a permanent mission station in this community. Mr. J. W. Justice, a deacon in the England church, is chairman of the mission's committee.

Pastor Bennie Pearson, Elaine, assisted Lexa Church and Pastor Jim High recently in a ten-day meeting which resulted in thirty-two additions to the church, twenty-one by baptism and eleven by letter; there were sixteen rededications, and six visiting persons made profession of faith and united with churches in their home communities.

Nine Vacation Bible Schools were held in churches of the Stone-Van Buren-Searcy Association: Clinton, Mountain View, Shirley, Leslie, Marshall, New Hopewell, Lexington, Red Hill, and Pleasant Valley. Paul Jacobs, under the sponsorship of the Home Mission Board, was principal in five of these schools.

The Weona Junction Church recently conducted revival services in which the pastor, H. L. Fisher, did the preaching. There were seventeen additions to the church, sixteen of whom were received for baptism. The church has gone from a half time program to a full time program.

Pastor J. W. Buckner, First Church, Crossett, was with Pastor W. L. Leach and the Hermitage Church in revival services August 14-24. There were six additions to the Church membership. Pastor Buckner comments, "Attendance and interest were good from the very beginning, giving evidence of pastoral work and good preparation. Sunday, August 24 was the banner day with record attendance in Sunday School and Training Union."

Old Town Mission sponsored by First Church, Helena, Ralph Douglass pastor, had the services of Bennie Pearson, Elaine, August 1 to 10. Eighty-one candidates were baptised at Waikiki Beach Helena, at the close of the meeting and there were ten other additions to the church. The Sunday School attendance was twenty-six at the beginning of the meeting, went to one hundred-sixteen during the meeting. Jerry Davis is mission pastor.

Tent Revival In Sheridan

The Mission Department began a tent revival in Sheridan, Monday September 5. J. F. McLelland, Superintendent of Rural Evangelism in Louisiana, is doing the preaching. The music is under the direction of David Moore, professor in Ouachita College. J. T. Elliff of Fordyce had charge of the music the first two days as Mr. Moore was unable to be present due to the closing services in another revival. Dr. C. W. Caldwell is directing the campaign.

The large tent which was used in the Tulip celebration last fall has been secured with all the equipment and is pitched on a lot about one block from the Courthouse square. The revival will continue through September 18. Those living in south central Arkansas are urged to attend the remaining services.

A recent revival meeting at West Point Church, Bill Lewis pastor, in which Lee Lewis, pastor of the Woodson Church, Pulaski Association, did the preaching resulted in eight additions to the church by baptism and two by letter.

The West Point Church is in the process of a general remodeling program and the construction of four additional Sunday School rooms.

A revival meeting at the West Helena Church, Lehman F. Webb, pastor, in which Charles A. Jolly of Pineville, Kentucky, was the evangelist and W. E. Ward, Pine Bluff, directed the singing, closed August 26 with twenty-eight additions to the church by baptism and eight by letter.

A revival meeting at First Church, Paragould, August 7-21 in which Pastor D. C. Applegate did his own preaching, resulted in sixteen additions to the church by baptism and thirteen by letter. Dr. J. E. Coggin was scheduled as the evangelist for this meeting but became ill and could not fill the engagement. Mr. Fred Becker, recently appointed to the music department of Ouachita College, directed the music.

Revivals in the three missions, sponsored by First Church, Paragould, were under the direction of Basil Goff, mission pastor. The evangelist in the South Side Chapel mission was C. E. Robertson of Marmaduke; at the Third Avenue Chapel, Charles R. Trammel, of Illmo, Missouri; at the North End mission, A. W. Osborn, Nashville, Tennessee.

Evangelist D. C. Bandy was with Missionary J. J. Franklin in revival services with Beck Memorial Church, plantation area of Arkansas Valley Association, August 16 to 28. There were Twenty-four additions to the church by baptism and six by letter; ten persons pledged to tithe, and eight family altars were established. The church plans to begin construction of a new house of worship in the near future.

Mrs. Jason Fish, Rt. 1, Gould, Arkansas reports that she is in need of a portable organ to be used in a program of christian service which she is conducting among the negroes of the community. Anyone who may be able to provide such an organ may contact Mrs. Fish at the above address.

The Bethel Baptist Church of Red River Association closed a ten day revival and Vacation Bible School on August 17. There were 17 conversions during the revival in which the pastor A. D. Corder led the singing and Charles Riley, pastor of First Church, Montpelier, Louisiana did the preaching. Mrs. E. E. Gustafson was principal of the Bible School which average 54 in attendance with a maximum attendance of 63.

If Your Church Should Burn What Would You Do?

By CLYDE HART

Your answer to the above question would depend entirely on whether or not you are a loyal church member and love your church and the cause of Christ. A good member would give sacrificially to rebuild his church.

Each local church stands in relationship to Ouachita College exactly as each member of the church to his membership. Each of our denominational institutions must look to the local church for help in the hour of need, just as the local church must look to the individual member. The church member who would refuse to give anything to help his church rebuild following a disastrous fire, would, by his refusal, throw a heavier burden on the other members of the church; they must carry his load in addition to their own. We hope this will not be true of any of our churches in relation to the "Old Main" emergency drive.

I believe that the success of the 1950 program and the raising of the 1950 budget will depend in large measure upon the successful completion of the "Old Main" drive and The Ouachita Million Dollar Campaign. A greater degree of co-operation in these two campaigns during the remaining months of 1949 will assure a greater degree of co-operation in the 1950 program of Arkansas Baptists.

Four years ago our Convention voted to launch a three-year campaign to raise a million dollars for Ouachita College. This was to be a co-operative effort. It was planned and voted by the Convention. However, at the end of three years it was apparent that more time was needed. The time was extended another year by

vote of the Convention and now we are near the close of the fourth year. We wish it were possible to report that the million dollars had been raised or was in sight.

We will realize approximately a half million dollars from the campaign. This leaves Ouachita far short of its anticipated resources at the end of the campaign, and without sufficient funds to meet its capital needs.

To add to Ouachita's difficulties, the Administration Building was destroyed by lightning and fire in May of this year, necessitating an emergency drive to raise funds to replace this building. The response to this drive has not yielded sufficient funds to assure the replacement of "Old Main." This further increases the deficiency in the capital needs funds of the college. According to the last report, only fifty-one churches have paid their quota to the Million Dollar Campaign and these same churches have given two-thirds of all that has come in on the "Old Main" emergency campaign.

If the other churches of the state, approximately five hundred, would respond to the challenge of these campaigns as the fifty-one churches have, their successful completion would be assured by the end of 1949. This achievement would clear the way for the 1950 budget.

One of our most honored pastors writes as follows: "Our little church gave thirty three and one-third per cent more than it was asked for in the Million Dollar Campaign. The people who put up the most money feel that the most of the other churches didn't 'tote fair' and it is up to them to come across now."

Time is running out — what will your church do?

Baptising At Baugh's Chapel



The accompanying picture is the scene of a baptismal service by Baugh's Chapel Church, Caroline Association. Troy Carroll Jr., pastor. There were thirty additions to the church by baptism and one by statement. Missionary H. S. Coleman was the evangelist. The morning services during the revival were devoted to Vacation Bible School program which attained an enrollment of forty-five.

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Jesus and the Psalms

By Mrs. ROLAND LEATH

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

Christ is the theme of the Word of God; the message of Him who came to fulfill all things is the scarlet cord which connects Genesis to the Revelation. God's creation and His dealings with individuals and nations focus our eyes upon the Christ, who is Savior, Prophet, Priest and King. In the Messianic Psalms, which we are studying in this lesson, reference is made to His Person, His ministry, suffering, resurrection, ascension, and future judgment and the Kingdom. In this book we find more about the inner thoughts and feelings of our Lord than in any other. The familiar quotation is applicable to this discussion: "In the Pentateuch we have the figures of Christ; in the Prophets, the foretellings of Christ; in the Psalms, the feelings of Christ; in the Gospels, the facts of Christ; in the Epistles the fruits of Christ." Jesus spoke of the Psalms as containing writings concerning Himself in Luke 24:44.

In this lesson the teacher may be led to explain the Psalm reference in connection with the New Testament references where Jesus quoted the Psalms. Three Messianic Psalms are our text. We are attempting to place Jesus in His ministry as He spoke these words from the Psalms with the hope that the Prophetic Psalms will have a deeper, richer meaning for us.

Christ Acclaimed by Multitude

It was Sunday in the city of Jerusalem, the day of the Triumphant Entry of our Lord, when Jesus rode into Jerusalem fulfilling the prophecy of Zechariah 9:9. The people waved palm branches and the children rent the air with their singing, "Hosanna to the Son of David." The glory of God was reflected upon the sweet, calm, saddened face of the humble Galilean as He entered the great city. The multitudes could not have kept quiet regardless of any restraint which might have been imposed upon them.

Jesus, having completed his entry, had gone into the Temple and for the second time had cleansed it of gross desecration, when the suffering and afflicted ones gathered around Him and were blessed and healed. The Chief Priest and Scribes were angered at the cleansing of the Temple, indignant over the healing of the afflicted, and beside themselves with rage at the acknowledgment of Jesus as King of Israel. They attempted to force Him to refute such claims and to reveal the acclaims of the people as evil. Jesus

Sunday School Lesson for September 11, 1949

Psalm 8:2; Matthew 21:15; Psalm 110:1; Matthew 22:41-45; Psalm 118:22-32; Matthew 21:38-39; Luke 24:44

quoted Psalm 8:2, "Out of the mouth of babes and sucklings..." These Jewish leaders recognized the Eighth Psalm as a part of their scriptures, which clearly pictured Jesus as King, ruling some day in triumph and glory over all the creation of God. In spite of adversaries, the work and will of God will be voiced even through the mouths of babes. Jesus would not be silenced by his enemies until the prophecy of the Psalter was completely fulfilled.

Christ Criticized by Religious Leaders

Jesus is now called in question concerning His authority. The Chief Priests and Elders ask Him, "By what authority?" and "Who gave thee this authority?" Our Lord countered with a question as to John's baptism which they dared not answer. Desperately, then, they sought ways of entangling Jesus. The Pharisees and Herodians questioned Him concerning tribute money to Caesar; the Sadducees came forth with a question on the resurrection. Jesus spoke marvelous words of divine wisdom to them they could not answer. When the Pharisees heard "how He had put the Sadducees to silence," sent a lawyer to ask Jesus which is the great commandment. He, in turn, "while they were gathered together," asked them what they thought of the Christ. These Jews had been taught all their lives concerning the Messiah; they knew the scriptures and pretended to be waiting for the coming of the Christ. Now, Jesus asks them: "What think ye of Christ? Whose son is He?" They answered, "He is the Son of David." They did not understand the nature of the Promised One; with their hearts and lives filled with legalism, materialism, and formalities, they would not believe even though they saw the miraculous power of Christ.

Jesus quoted Psalm 110:1 to show them that while Christ is the Son of David, He is infinitely more than that. "The Lord" the Heavenly Father, "said unto my Lord," the Son, is the way the Psalmist reveals that Christ is the Son of God. In human form, He became the Son of David for a short time. When He ascended back to the Father, He was welcomed with these words, "Sit Thou at my right hand." The man Jesus is the Christ, the Son of God, a Priest forever. The Father

and Son sit side by side in glory, until "I make Thine enemies Thy footstool," thus, the Father and Son shall reign forever, over all. In His answer to the critics Jesus reveals, "If the Christ were only human, why would David, the father, call his son, Lord?" No man was able to answer Him.

Christ Rejected By Israel

Jesus told them a parable which interpreted His mission in the world, using a Psalm to show His enemies how their scriptures foretold His suffering. The parable was of the wicked husbandmen. Israel was the vineyard, the husbandmen, the chosen people of God from whom He expected fruits of righteousness. The servants were the Prophets of God who were beaten and stoned. At last the Son of the Master was sent but they rejected Him, also, and "slew Him." Jesus showed them their own record of sin and rebellion against God and how He, also, was rejected and soon to be slain. He quoted Psalm 118:22-23 as He said, "Did you never read, 'The stone which the builders refused is become the head stone of the corner? This is the Lord's doing; it is marvelous in

our eyes.'"

Christ is that Stone, rejected by Israel, yet He is the Cornerstone and Foundation upon which our faith is built.

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—Ark. Methodist

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Facing the Future

Arkansas Baptists have never faced a more challenging day. There has never been a greater need in our state and the world for the Gospel of Christ. There have never been greater spiritual and material potentialities with which to meet this need. The day has come when we should arise and meet the challenge! We can do it! Arkansas is a Baptist State! Of the total population of our state, over 215,000 are members of Baptist Churches co-operating with our Convention. We have 725 active pastors in over one thousand churches. The Lord's plan of extending His Kingdom is through His Churches so we believe that the first way to accept the challenge of this day is by growing strong churches. We are encouraged in this belief when we observe that many churches are in building and enlargement of their programs. New churches also need to be organized so that a Baptist Church will be within reasonable distance of every individual in our State.

Our Institutions need to be strengthened. Ouachita and Central Colleges are in desperate need of money to meet growing demands in operating expenses and capital needs. Our Hospital School of Nursing is growing and must be provided for. Southern Baptist College will receive \$23,000 for operating expenses plus its allocation for capital needs under the proposed budget for 1950.

The other means of accepting the challenge which we mention heré is through our State Program, which includes Evangelism, Sunday School, Training Union, Baptist Student Union, Music, Womans Missionary Union, Brotherhood, and the Arkansas Baptist paper. If we are to meet the challenge we must enlarge every phase of our work.

Having accepted the challenge, we go forth to meet it:

(1) Through the Cooperative Program which is the sensible, reasonable, and scriptural plan by which every Southern Baptist is enabled to have a part in all of the activities commanded by Christ in the Great Commission. It is the only way an individual Christian can do everything involved in the support of the Gospel throughout the World. The tithes and offerings channeled through the Cooperative Program feed orphans, help heal the sick, care for the aged and afflicted, publish the glad tidings by printed page and by word of mouth, and support schools and mission boards. For a quarter of a century Southern Baptists have used the Cooperative Program to provide for each agency according to its needs. As a result each agency has prospered, debts have been paid, programs have been extended, and our membership of 6,491,981 in 26,822 churches has been a united impact for Christ upon a lost world. The proposed 1950 budget is designed to take care of all our needs, operating and capital, through one agency the Cooperative Program.

(2) The other means of meeting the challenge to Arkansas Baptists is through the Arkansas Baptist Foundation. The 1947 session of the Convention authorized the organization of this important agency of the Convention which has for its purpose the under-girding and stabilizing of all our Baptist agencies and institutions. It has two principal responsibilities to our people. First, to procure funds for capital needs and endowments. Second, to hold, disperse, and invest funds according to the designations made and as set up in the Charter. Arkansas Baptists and other friends of our Institutions are urged to study and support this agency of our Convention which is formed to serve any benevolent, charitable, educational or mission undertaking, institution or agency fostered by or having the official sanction of the Arkansas Baptist State Convention.

The 1950 budget of Arkansas Baptists presents a personal challenge to every Co-operative Baptist in Arkansas. It is the "Baptist Method"—all united in the great cause of Christ and His Kingdom upon earth. The tithe is our personal means of meeting the challenge of the day. It is the Biblical means of supporting our Lord's work. The Cooperative Program follows the tithe in all of its objectives: Evangelism, Missions, at home and abroad, Teaching, and Healing.

The challenge to our churches is to be met by increased allocations for the Cooperative Program. "In Unity there is Strength." If every church in our Convention would give as much as 25 per cent of its income to the Cooperative Program, we would have enough money to pay the 1950 budget requirements and have \$150,000 left over!

Brethren, we appeal to you as we launch into the promotion of the 1950 budget to give careful and prayerful consideration to this matter. Again we say "we can do it" through the co-operation of our people and a proper stewardship accounting.

Often our greatest tragedy is this: not that we do not give great powers to great ends, but that we dedicate our finest effort to little and mean purposes.

—Copied

Attention All Churches

All Associational Church Letters should include the name of every ORDAINED MINISTER which appears on the church roll. From these letters the list of all Ordained Ministers will be made for publication in the State Convention annual.

Mailed!

The suggested Associational Reports of our work have been mailed to the Moderators of the various Associations as have the "Clerk's Packages" been mailed to the Associational Clerks which packages contain the Associational Letter blanks. These reports and Clerk's materials were mailed to those listed as such officers in the Associations. Such reports and materials were mailed to those Associations meeting during the month of September, on July 29, and to those meeting during October, on August 29.

Caddo River and Boone-Carroll

Your assistant secretary was the guest of Caddo River Association last week-end. We arrived in Mt. Ida late Saturday afternoon and joined Brother Marvin Jagers, associational missionary, and went to Pine Ridge for services that night. We were honored to preach in Brother D. B. Bledsoe's church at Mt. Ida Sunday morning where we were greeted by a large and attentive congregation. The people of Mt. Ida are completing their building, which is one of the prettiest buildings in the state and up-to-date in every respect. Brother Bledsoe is doing a good work there.

After Sunday dinner with the Bledsoe family, we went with Brother Jagers to Glenwood where we were supper guests of Brother Charles Hampton and wife. We were privileged then to preach for Brother Hampton at the evening services and show the Ouachita film. Brother Hampton is an aggressive and capable leader.

We went with Brother Jagers on Monday morning on a "survey" of the Association. Monday afternoon, we spoke in the Associational Workers Conference and also spoke that night before presenting the Ouachita film. We left Caddo Gap at 10:15 Monday night and arrived in Little Rock about 1:30 a. m. Tuesday. We left home again for the Workers Conference in Boone-Carroll County Association in time to be there at eleven o'clock Tuesday and drove home that afternoon.

Brother Jagers in Caddo River and Jack Lafferty in Boone-Carroll are doing great missionary work. This is made possible to a great extent, I am sure, through the co-operation of the fine pastors and churches in these Associations.

Crossland and Webb City

An unusually good revival was enjoyed by the church at Webb City, across the river from Ozark. Pastor Crossland is leading this church in a masterful way. There were twenty-one professions of faith, five joined by letter, and two by statement. Crossland is an unusually fine pastor.