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December 18, 1947

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 46

LITTLE ROCK, ARKANSAS, DECEMBER 18, 1947

NUMBER 50

AND she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,  
Glory to God in the highest, and on earth peace, good will toward men.

--LUKE 2:7-14

# 26,401 Churches in Prayer Meetings

New Year's Eve, December 31, 1947

"If my people shall humble themselves and pray" (II Chronicles 7:14).

Because of the fact that civilization is probably facing the most critical hour in the history of man, we, the undersigned editors of our state denominational papers, are making the most earnest appeal of which we are capable to all Southern Baptist churches, regardless of size or location, to join together in the mightiest prayer meeting ever held by our people on New Year's Eve, December 31, 1947. The above date falls on Wednesday night, the time of our midweek prayer service; but we are urging that the service be different from the usual prayer meetings in that:

First, no church shall be hampered with the problem of time. Begin as early as you choose and stay as late as you choose.

Second, make the service one of song, praise, testimony, and prayer.

Third, make an appeal that everyone present who will pledge to try to lead at least one lost soul to Christ during 1948 come forward and give the leader his hand as a covenant.

Fourth, the following are suggested objects of prayer:

1. Pray for a revival to come in your own heart.
2. Pray for a revival in your church.
3. Pray for a revival to come to Southern Baptists.
4. Pray for a spiritual awakening to come to this world.
5. Pray for the pastors, evangelists, religious leaders, and the missionaries, home and foreign.
6. Pray for the power of the Holy Spirit to come upon all the leaders.
7. Pray for the State-wide Evangelistic Conference.
8. Pray for the next meeting of the Southern Baptist Convention at Memphis, Tenn., in May, 1948.
9. Pray for a burden to come to your heart for a lost world.

### Recognition Given to Prayer Meeting Attendance

We are urging that the largest attendance ever present at prayer meetings among Baptists will be attained New Year's Eve. We are asking that each pastor clip the blank below on New Year's Day, fill it out concerning his own church, and mail it to the Department of Evangelism, 204 Baptist Building, Dallas, Tex. Recognition will be given throughout the South to the 10 churches that have the largest attendance on the above mentioned night and also to the 10 churches that have the largest percentage present based on local membership. The sum total of those attending should number into the millions.

Signed:

- L. L. GWALTNEY, Alabama
- W. BARRY GARRETT, Arizona
- B. H. DUNCAN, Arkansas
- FLOYD LOONEY, California
- C. C. SMITH, Washington D. C.
- E. D. SOLOMON, Florida
- JOHN J. HURT, Jr., Georgia
- B. J. MURRIE, Illinois
- N. J. WESTMORELAND, Kansas
- R. T. SKINNER, Kentucky

- FINLEY W. TINNIN, Louisiana
- FRANCES A. DAVIS, Maryland
- A. L. GOODRICH, Mississippi
- H. H. MCGINTY, Missouri
- G. WARD FENLEY, New Mexico
- L. L. CARPENTER, North Carolina
- ALBERT MCCLELLAN, Oklahoma
- South Carolina acting editor
- O. W. TAYLOR, Tennessee
- DAVID M. GARDNER, Texas

DO NOT FILL THIS OUT NOW. Clip it out and save it until January 1, 1948. Then fill it out and mail to Department of Evangelism, 204 Baptist Building, Dallas, Texas.

Name of church \_\_\_\_\_ Address \_\_\_\_\_

Pastor \_\_\_\_\_ Address \_\_\_\_\_

Total resident membership \_\_\_\_\_

Total present at prayer service, December 31, 1947 \_\_\_\_\_

Remarks \_\_\_\_\_

# Cumulative Good and Evil

A Devotion by the Editor

"A good man . . . and an evil man."

We have here a vivid picture drawn by a few bold strokes of the pen. It is a picture of contrasts.

Jesus pictures two men living side by side in the same community. They are surrounded by the same general conditions and influences. They associate with the same neighbors. They live under the same economic and political systems; in many respects they live much the same kind of life.

However, from this common environment from the same general values of life, and from the same influences of life, one man accumulates good things and another man accumulates evil things.

It is like your garden. You plant a row of hot pepper and a row of English peas side by side. The one plant accumulates a fierce substance that burns and blisters the tongue; the other accumulates a delicious sweetness which is pleasant to taste.

A crab apple tree and a Starks Delicious grow side by side from the same soil, subjected to the same atmospheric conditions and changes of the seasons. The one tree produces a bitter fruit, the other produces a delightfully appetizing fruit.

On the one hand, the evil man, the pepper plant, and the crab apple tree collect only the burning, bitter, sour elements of life from the soil in which they are rooted and from the environment by which they are surrounded.

On the other hand, the good man, the English pea plant, and the Starks Delicious tree collect the pleasing, palatable, and harmonious elements from the soil in which they are rooted and from the environment by which they are surrounded.

In which classification do we find ourselves?

"A good man out of the good treasure of his heart bringeth forth that which is good; And an evil man out of the evil treasure of his heart bringeth forth that which is evil" (Luke 6:45).

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God washes the eyes by tears until they can behold the otherwise invisible land where tears shall come no more. — Henry Ward Beecher.

## ARKANSAS BAPTIST

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Official Publication of the Arkansas Baptist State Convention

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IONE GRAY EDITORIAL ASSISTANT

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# Across the Editor's Desk

## JESUS IS BORN

the greatest announcement ever made to man was the announcement of the birth of Jesus Christ. It meant that heaven was coming to the rescue of the earth, and that deity was stopping to lift up fallen humanity.

We stand in awe and in open-mouthed wonder in the presence of such an event. We will never cease to marvel at the daring faith of God in humanity, a faith that led Him to send His son in "the likeness of sinful flesh" in order that He might "condemn sin through the flesh" and thereby destroy Him "who has the power of death."

That the "word" should be "made flesh" and dwell "among us" is to prove the kinship between the human and the divine that not only allows God to step down into humanity but that man can step up to divinity.

And yet how calmly did the earth receive such news! The news that set all heaven on quiver with excited joy, news that was sung by angelic voices, made but little impression upon earth and was soon forgotten.

The child who is born an heir to an earthly throne is surrounded by a guard, carefully protected from possible enemies, given all the culture and training possible to fit him for his royal position. And what sorry specimens some of them are! A recent instance which rocked a world-wide empire reveals one such monarch forsaking the high destiny to which he was born, and for which he was trained, for the charms of a woman who was another man's wife. What waste of effort and pains!

But when the King of kings was born, although announced by the angelic host, earth took little account of the event, and it was soon forgot except by a few devout souls. No secret service men surrounded Him, no high salaried tutor was employed as His teacher. He took His place among the common people for whose sake He came. He grew up in a humble home. He worked at common labor until the day of His showing forth and spent His life ministering to the needs of the people and finally gave His life a ransom for many. The poor and the rich, the ignorant and the learned, the high and the low, came to the one festive table, and the one fountain of life, and have there found the satisfaction of their heart-thirst.

Dr. Chamberlain, one of the oldest missionaries to India, says that one day while he was preaching in Bernaes, among the devotees who came to bathe in the sacred stream by which he was standing, was a man who had journeyed wearily on his elbows and knees from a great distance with the pain of conviction in his heart. He hoped by washing in the Ganges to be relieved of his "looking for of judgement."

Poor soul! He dragged himself to the river's edge, made his prayer to Gunga, and



crept in. A moment later he emerged with the old pain still tugging at his heart. He lay prostrate on the bank in his despair and heard the voice of the missionary. He raised himself and crawled a little closer. He listened to the simple story of Jesus; he was hungry and thirsty for it. He rose upon his knees, and then upon his feet, then he clapped his hands and cried, "That's what I want! That's what I want!"

And that is what the whole world wants, Jesus Christ and Him crucified—a Saviour born to men.

The announcement of the birth of Jesus was accompanied by the dawning of a heavenly light, and therefore wherever the story of Jesus has gone and been it has dispelled the darkness of sin and superstition.

We sometimes think how wonderful it would be to have the light such as the shepherds saw, and such as Paul saw on the road to Damascus.

But how strange that men should want a little patch of light such as the shepherds saw, when today the whole world is flooded with the light of the gospel; for the light that flashed that night with the first announcement of the good news has spread with the spread of the gospel throughout the world.

It reminds one of the heated argument between two small boys concerning the relative value of the sun and moon. One boy contended that the sun was more important because it shone brighter. The other championed the cause of the moon because it shone at night when it was most needed.

Wherever the gospel has been preached the "people who sat in darkness, saw great light, to them that sat in the shadow of death, light is sprung up."

What Would Jesus Say . . .

## ABOUT CHRISTMAS?

The city of Jerusalem was crowded to capacity. The people had come from every section of the land to celebrate the feast of the Passover. Because of the distance which many had to travel, provision was made whereby they might buy the animals or fowls for their sacrifices after they arrived in the city.

Shrewd business men and sharp traders were quick to see the business opportunities provided by this arrangement, and they were prepared to take full advantage of the privileges thus afforded them. They were not content, however, to carry on their business transactions in the business district of the city. Competition was so keen that these traders crowded into the temple courts.

It must have been a maddening scene upon which Jesus came, its blaring noises comparable in some degree to our modern carnivals. Each huckster was hawking his wares, trying to drown the voice of his neighbor salesman and attract the potential customers to his booth.

Jesus felt the outrage of this intrusion of the greed and avarice of men into the sacred precincts of the temple; He resented the desecration of a religious service, the debasing of a memorial feast to the level of a purely commercial opportunity.

The indignation of Jesus flared out against those who were debasing the sacred memorial of the Passover by their greed for gain. Making "a scourge of small cords, he drove them out of the temple" saying "Make not my Father's house an house of merchandise."

If Jesus would walk the streets of our cities, towns, and villages, during this Christmas season, would He feel honored by the celebrations which we are now carrying on? Would He not feel the same sense of outrage which He felt when He drove the traders out of the temple," saying "Make not my differently from those whom Jesus charged with making His Father's house "a den of thieves?"

The commercial and business world has taken the occasion of Christ(mas), which arose as a memorial of the birth of Christ, and has made it the greatest single commercial event of the year.

In spite of all the distraction, may those who sincerely seek to honor the Christ find that their experiences are enriched, their faith strengthened, their hopes brightened, and their love deepened during this Christmas season. We can find Christ, even in Christmas, if we search for Him with all our heart.

### NO PAPER NEXT WEEK

In keeping with our annual custom, there will be no issue of the Arkansas Baptist Christmas week. Our next issue will be that of January 1.

The paper staff wishes for each of our readers a well spent Christmas and a Spirit directed new year.

# NOTES OF ADVANCE

First Church, Paris, recently observed the fourth anniversary of the pastorate of Harold C. Seefeldt. During the four years there have been 456 additions. Contributions have totaled \$66,000, plus \$13,590 given to mission causes. Sunday School enrollment has grown from 438 to 725; Training Union from 139 to 353.

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Pastor A. B. Van Arsdale, College Avenue Church, Fort Worth, Tex., formerly pastor at Benton, writes: "The Lord is really blessing us in our work here in Fort Worth. Just recently we observed our second anniversary and had many occasions to rejoice as we began our third year. During those two years the Lord has given unto us 508 additions, and our church has contributed \$101,480 for all causes, with more than \$32,000 going to missions. At the present time we are carrying the largest budget in our history and we plan to begin erection of a third unit."

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First Church, Bauxite, had 54 additions, 43 by baptism, in recent revival services. Pastor Earl Herrington, Central Church, North Little Rock, did the preaching, and Arthur Nelson, Dallas, Tex., directed the music. Sunday School attendance for November broke all records with an average of 401. Training Union attendance averaged 168. The church has 72 tithers. Roger A. Butler is pastor.

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Arkansas gave \$14,044.92 to Southwide causes in November according to the monthly report of the Executive Committee of the Southern Baptist Convention. Of this amount, \$13,764.61 was given through the Cooperative Program and \$280.31 to designated causes. Southwide total was \$575,019.77.

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First Church, Nashville, had 73 enrolled in a Training Union Study Course the first week in December. Mrs. Agee Ball taught the Story Hour group; Mrs. H. B. Donnell, the juniors; Pastor Jimmy Harris, Central Church, Mineral Springs, the intermediates; Frank C. Mills, Jr., the young people; and Pastor W. T. Byrum, First Church, Lockesburg, the adults.

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First Church, Roswell, N. Mex., Arthur A. DuLaney, pastor, voted to give the increase in budget receipts during October, November, and December through the Cooperative Program. During November the total budget receipts were \$7,580.83 and of this amount \$4,007.97 went to missions.

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The Department of Evangelism of the Baptist General Convention of Texas will hold a state-wide evangelistic conference at First Church, Dallas, January 12-14. Two thousand five hundred preachers, evangelists, and singers are expected.

## Pastoral Changes

A. P. Elliff from Oklahoma to Carey Association as missionary.

Ten leaders spoke for five nights in 10 rural churches of Van Buren, Stone, and Searcy Counties Associations, December 1-5. Rotating so that they would speak in a different church each night, they drove a total of 1,597 miles, spoke to 1,538 people, and received \$117.11 for expenses. Visible results showed that 72 people pledged to tithe, 103 dedicated their talents to the Lord, and a great number pledged to join in prayer and to render a better teaching and training program, and to lend better support to all mission causes. A rally, attended by 200 people from the various churches of the association, climaxed the week. Each of the speakers gave a testimony at the rally, and Pastor Claud Jenkins, First Church, Clinton, delivered the closing message. Chester Roten, missionary in the association, directed the week's activities.

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Geyer Springs Church, Pulaski County Association, will have a Christmas program at 7:30 December 24. E. D. Estes is pastor.

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The mission of First Church, DeWitt, became East Side Baptist Church at special services on November 30. There were 44 charter members. The mission which was established in 1942 has gone forward under the leadership of Basil Underwood, Sunday School superintendent. Services were held in homes until a building was erected in November last year. James W. Johnson, who has served as mission pastor since March of this year, was called to the pastorate. The executive committee of Centennial Association made up the organizational council. Pastor Douglas M. White, of the DeWitt Church, was elected moderator and preached the sermon.

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## Ft. Smith Church Has 511 In Training Union

First Church, Fort Smith, had 393 enrolled and 258 average attendance in a Training Union Campaign in November. The school was under the direction of Joe Davis Heacock of Southwestern Seminary, who also worked with the adults. Mrs. Hulbert Driggs, East Grand Church, Dallas, worked with the young people; Mrs. Heacock, the intermediate leaders; Mrs. Versil Crenshaw, Nashville, Tenn., the junior leaders; Mrs. William Perkinson, Fort Smith, the boys and girls; and Mrs. Emmett Golden, Nashville, Tenn., the Story Hour.

The church had set a goal of 200 new Training Union members for the school and it actually enrolled 106. There were 511 in the Training Union, November 23, the closing night of the campaign. One new department and six new unions were organized. Miss Irene Jones, educational secretary at the church says: "It is the expectation of this Training Union that they will soon have an enrollment of between 800 and 900 and an average attendance of 600. Every director of the organization, and there are now 16 departments, is tops when it comes to loyalty, cooperation, and earnestness in the Lord's work."

## Baptists In The News

By DUKE K. McCALL

An indication that in the future South Baptists will receive in the nation's publications the news recognition the denomination deserves comes in a citation just awarded to Baptist Press. The citation is from Religious News Service, an international organization of wide repute for the syndication of religious news.

In a letter to denominational correspondents of the nation's 264 denominations the New York office of RNS pointed to the work of Baptist Press as "the prototype of all denominational reporting." Then in detailing the varied nature of Baptist Press releases, the editor concluded: "If it appears that the (Southern Baptist) denomination is receiving the best kind of public straight objective reporting of newsworthy events, it is only because the denominational correspondence is on the job."

This citation points up the early success of Baptist Press, a news service sponsored by the Southern Baptist Convention Executive Committee and edited by C. E. Bryant. Founded shortly after Mr. Bryant's coming to the Executive Committee as publicity director last May, BP supplies denominational and secular publishers alike with Baptist news from the whole of our Southern Baptist territory. The news is gathered in cooperation with the editors of the several state Baptist papers, and the Nashville office digests it and distributes it for widest possible publication.

Within the denomination, the publication of Baptist Press items helps to knit denominational fellowship through the sharing of information, and it aids advance through the sharing of promotion ideas. Outside the denominational press, friendly relations with national news syndicates and nationally circulated magazines of both secular and religious nature has resulted in the bringing of Southern Baptist activities to the attention of readers throughout the nation.

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The most fervent revivalism will wear itself out in mere smoke if it be not maintained by the fuel of teaching.—Charles Haddon Spurgeon.

## Radio

"The Voice of Arkansas Baptists," a radio program produced by the radio Commission of the Arkansas Baptist State Convention, presents Dr. R. C. Campbell, pastor, First Church, Little Rock, next Sunday.

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

KFFA—Helena, 7:45 a. m.  
KLCN—Blytheville, 8:00 a. m.  
KCLA—Pine Bluff, 8:30 a. m.  
KHOZ—Harrison, 8:30 a. m.  
KTFS—Texarkana, 8:45 a. m.  
KARK—Little Rock, 10:30 a. m.  
KFPW—Ft. Smith, 12:45 p. m.  
KWFC—Hot Springs, 1:45 p. m.  
KGHI—Little Rock, 1:45 p. m.  
KUAO—Siloam Springs, 4:15 p. m.  
KELD—El Dorado, 12:15 p. m.

# The Road To Bethlehem

A Short Story  
By T. B. DOUGLASS

is nineteen hundred years ago in the land where Jesus lived and taught. A young man is standing on the roadside near the town of Capernaum. He is a comely young man, tall and straight, with dark hair and olive skin. Because he is the first-born son of his family, his parents have given him the name of Israel's most revered king; his name is David. The thoroughfare through which he is the famous Via Maris, the "Road to the Sea." It is one of the most ancient routes of travel in all the world. It was paved by the Romans to facilitate the movements of their conquering legions. The Romans exacted a toll from all who used it and it was beside this road that Matthew sat at the receipt of custom, collecting the tax for the Roman government.

Close by the Via Maris stood the lad David, leaning with wondering eyes the ceaseless passing of travelers from every part of the world, dreaming, as young men do, of far-away places that he should one day see in his own eyes.

As the young man looked toward the east his eye was arrested by a solitary figure swinging along with firm and measured step. While he was yet some distance away, David knew from his manner of dress that he was a Roman soldier. As he came opposite the little knoll, he looked up and his eyes met those of the Jewish youth. The soldier stopped. "Come here," said the Roman, in a voice of firm command. David obeyed. "You will carry my pack."

Now in those days it was decreed by the Roman government that persons belonging to subject nations be conscripted to transport military baggage at the order of any member of Caesar's legions. The distance which one might be required to go in performing this service was one mile. Thus a Roman soldier traveling through Palestine could order any Jew to carry his impediments one mile, but no further. This duty the young David was now commanded to perform. The Roman Empire spoke in the voice of the soldier; he dared not refuse. So he shouldered the pack, fell in behind the warrior, and followed him westward along the Via Maris.

The load was heavy, the summer sun beat down pitilessly upon the highway, and the stones were painfully hot under David's unshod feet. But he scarcely noticed these physical discomforts because of the blinding resentment that rose within him. His proud young Jewish blood cried out against it. His sentiment was more than personal. All the wrongs of his people, the indignities that had come to them at the hands of their conquerors, rose before him to feed his mounting rage.

Who was this soldier who marched so confidently before him, never deigning to cast a single glance in his direction? He was a dog of a Gentile, a pagan, a worshiper of false gods, an emissary of the hated Caesar, the very incarnation of the forces that had brought shame and oppression upon his people. As David raged inwardly, he began to wonder if he should be able to contain his wrath for the required mile and

hand over his burden without committing some rash act which would bring the vengeance of Rome upon his head. How he longed to curse aloud at this swine and fling his baggage in the dust.

Well, it was only a mile—one mile. He said the words over and over to himself. "One mile. One mile."

Suddenly he found himself remembering a time, only a few days before, when he had been with a company of his own people listening to a young itinerant teacher who had been followed by crowds of eager hearers as He went through Galilee. There had been something about that man—something in His manner of speaking—something in the way He looked at one—that one could not

ever achieve its destiny if they went on yielding supinely to their oppressors over the years?

David was so preoccupied with these thoughts that he failed to notice when the Roman soldier stopped, and in consequence almost walked into him.

"You have come a mile," said the soldier. "Give me the pack."

David answered, and he was amazed at the sound of his own voice, for it was as though the words were drawn from his lips against his will.

"I will go on. It has not seemed far. I am not tired."

The Roman looked at him in astonishment, and for the first time, David really saw the face of his companion. He saw that this soldier was very young.

"You have come a long way," said David.

"From the borders of India."

"Have you far to go?"

"I go to Rome."

"Then let me carry your pack another mile. There is no one here to take it. Another mile will be nothing."

The look of astonishment was still on the soldier's face as he said, "You are very kind."

So they went on; and now the Roman dropped back and walked by David's side.

For, as they set out upon this second mile, something extraordinary, something passing all wonder, occurred. It was as though a door, fast closed between them, had suddenly swung open. They began to converse, at first with some restraint, then with a rapidly growing freedom. Between them the natural trust and friendliness of youth began to make itself felt. They possessed the eager curiosity of youth, and each questioned the other about his manner of life.

The Jewish lad told of the simple, homely affairs of the Galilean village. He spoke of his friends and their daily meetings at the well. He told of his parents, and his younger brothers and sisters. And as he talked, a far-away, wistful look came into the soldier's eyes.

The young Roman, in his turn, spoke of the life of the imperial city which was his home, of his adventures with Caesar's armies—the long marches, the skirmishes, the bitter privations on distant frontiers of the Empire. He, too, spoke of friends and family whom he had not seen for months.

At length he said, in a voice just tinged with sadness, "It is very strange, is it not, that we should be talking thus? I am a Roman; you are a Jew. And your people hate me because my Emperor has become your ruler. You know the bitterness of the conquered."

Then it was David's turn to speak, and he said quietly, "I do not hate you; you are not my enemy."

"Tell me," said the Roman, "how is it that you have carried my pack so far? You have come a full two miles when one is all that is required."

(CONTINUED ON PAGE EIGHT)



The spirit of Christmas is simply the spirit of the second mile. Christmas belongs to those whose souls march out beyond the milepost of self, beyond that portion of the road where one carries only so much of humanity's burden as one is conscripted to carry. Christmas belongs to those who press on into the farther country, where angel songs are real, and stars are true, and the glad service of a Little Child is the greatest thing in the universe.

forget. David had found his mind returning to that place and to the young teacher.

"One mile." He had used those very words. What was it that He had said? Suddenly David remembered.

"Whosoever shall compel thee to go one mile, go with him two."

What had He meant? That might be sound advice, except when one was dealing with Romans. But who else could compel him to go one mile? Was it possible that the teacher had been thinking very definitely of Romans when He spoke those words?

He had said something else, too.

"Do good to them that persecute you."

And then again He said, "If ye love them that love you, what reward have ye? Do not even the publicans so?"

He must have been talking about the Romans.

But of course it was absurd. What about the honor of His people? How could that be restored? How could God's chosen nation

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# CHRISTIAN HORIZONS

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*"Blessed is the man whose skylight is undimmed  
by the dust of doubt or sin of disobedience."*

**The True Secret:** After they had been pronounced man and wife, Princess Elizabeth and Prince Philip heard the following wise words from the Archbishop of York:

"Notwithstanding the splendor and national significance of this occasion, the service is in all essentials exactly the same as it would be for any cottager who might be married this afternoon in some small country church . . .

"A vow was taken by each of you . . . when before God and man you made a solemn and deliberate promise that come what may, for better or for worse, in sickness and in health, you will always be true and faithful to one another . . .

"You have given yourselves to each other in unselfish love. Love must always be unselfish, and unselfishness is the true secret of a happy married life . . . It means thoughtfulness and patience, ready sympathy and forbearance, talking over and sharing together the special interests and cares which each of you will have.

"But this service is far more than the taking of solemn vows. It is one of blessing. For it is only through God's help that you can keep the promise you have made. The ever-living Christ is here to bless you. And He will always be near to help and guide you. His perfect love will deepen your love. The nearer you keep to Him the nearer you will be to one another."

**40,000 Carolers:** A minimum of 40,000 carolers to form 2,500 groups is being sought by the St. Louis Christmas Carols Association for the coming Yuletide, according to Mrs. Albert H. Toma, executive secretary of the Association.

**Inadequate Religion:** Addressing 2,000 Bostonians at a revival, Robert G. LeTourneau, mid-west industrialist and "flying evangelist," said "most people today are getting just enough religion to make them miserable and not enough to make them happy."

"You've got to go all out," he stated. "It's either worth everything or nothing, this being a Christian. I don't believe in that saying, 'You can't take it with you.' Give it to God's work here and it will be credited to you up there.

"The more time I spend serving the Lord the more my business grows. It pays to put God on your payroll."

**Family Worship:** A Gallup poll which has recently been published shows that more than four out of every 10 families in the United States ask blessings before meals. This, however, is a third less than a generation ago when the ratio was six out of 10 families.

**Prayer vs. Honk:** Prayer is better than horn-honking in traffic tie-ups, Rev. Norman Vincent Peale said in a sermon at the Marble Collegiate Reformer Church of New York. "The New York traffic problem would be solved if every taxi driver, bus driver, and motorist would stop for a moment of prayer when the light changes at an intersection, instead of nervously honking their horns," he declared.

**Bible Reading:** The 1949 Oklahoma legislature will be asked by the state WCTU to pass a resolution calling for daily reading of the Bible in public schools, according to Mrs. Elizabeth House, state WCTU president.

"The constitution now says it 'may' be read, but we want the wording changed to say that it 'shall' be read," said Mrs. House.

**Worry Clinic:** A "worry clinic" for people who are beset by personal troubles has been set up at the First Methodist Church, High Point, N. C., with the pastor, Wilson O. Weldon, serving as conductor. He is assisted by an advisory committee composed of laymen and doctors.

"I am convinced that worry is a disease of the spirit and that many people in our city are unhappy simply because they are not mastering their worries," Mr. Weldon said. "We shall refer personality problems which are in need of psychiatric services or other professional attention to such specialists. However, it is commonly agreed today that many of the ills possessed by moderns can be remedied through the simple processes of pastoral psychology.

"All interviews will be kept in strict confidence. No charges will be made, and any person may call for an appointment, but there will be a limited number available on other days."

**Texas Baptists:** One half of all the church people in Texas are Baptists, J. Howard Williams, state executive secretary, told the 62nd annual session of the Texas Baptist General Convention meeting in Amarillo. He said membership in the 3,300 churches of the Convention was above the 1,000,000 mark, and these, added to Baptists "of all other descriptions," indicated that 50 per cent of the state's church people are Baptists.

**Russian Baptists:** "There are more than 3,000 Baptist churches in the U. S. S. R.," states the Soviet Information Bulletin. "Baptists form one of the country's largest religious communities. There is a Baptist presbyter in practically every region and district of the U. S. S. R. At the head of the community is the All-Union Baptist Council in Moscow. Sermons are published in the Baptist magazine, Bratski Vestnik, which is sold in every Soviet city."

**Pray at Eight in '48:** Dr. C. Oscar Johnson, president of the Baptist World Alliance, has called upon the world's 15,000,000 Baptists to pause for prayer at 8 o'clock each morning in 1948.

"By so doing we will establish a round-the-world hour of prayer," Dr. Johnson said in a New Year's greeting just prepared. "Some will be praying every hour of the

**How To Be Happy:** If you can cultivate the habit of living one day at a time without sacrificing reasonable long-term planning, you will have a much better chance of happiness, according to Dr. Luther E. Woodward, field consultant of the National Committee for Mental Hygiene.

Dr. Woodward gives five rules which, says, contribute to mental hygiene in family living. One is to live a day at a time; other is to start each day fresh with problems left over from yesterday; another is appreciation and understanding of other people; another is to provide continually for positive satisfaction, especially love, approval, and a sense of belonging; and fifth is skill in draining off each other's tensions.

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## Churches Encouraged To Record Services

OKLAHOMA CITY, Okla. — (BP)—That churches buy wire-recording machines for the preservation of programs for later hearing is advocated by Editor Albert McClellan of the Baptist Messenger, state denominational paper here.

"With a wire recorder," McClellan points out, "a pastor can bring a Convention home to his people. Too, he can record funeral services for absent members of the family, and the same is true for weddings, anniversary services and other types of public meetings."

The editor suggested further it might well for the pastor to record his sermons that "he can hear himself preach." The procedure also would allow the exchange of messages "with his brother preachers for the sake of voice and accent improvement."

McClellan heartily endorses "giant stride" being made by the churches "mechanical" well as in other ways. He cited an Oklahoma Baptist church soon to install an elevator to assist the infirm into the auditorium, visual aids already being used in 200 of the denomination's churches in the state, public address system and air conditioning systems. Such mechanical contrivances, he said, "make more efficient the work of the churches."

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## Page Mr. Webster

NASHVILLE, Tenn.—(BP)—C. E. Bryan, publicity director of the Southern Baptist Convention Executive Committee, has added another example to his illustrations that the working secular press needs help on Baptist terminology.

It is a clipping from a Tennessee paper reporting an election by the State Baptist Convention. Pastor so and so, says the clipping, "was honored by fellow members of the Tennessee Baptistry . . ."

# Can A Retired Couple Afford To Tithe? . . .

## "CONSIDER THE LILIES"

By HOWARD L. WILSON  
Pastor, Fouke Church

"What do you think of two people who are such religious fanatics that they give tenth of their pensions to the church? Small as they are, these checks cannot provide even the necessities of food, clothing and shelter for them. Certainly God is not so unreasonable that He would require of them the tenth."

These are logical words of defense—tender, though critical, well-meaning words of a would-be champion of the poor man's cause. But let these "fanatics" speak for themselves. One of them, the wife, came to my study and told me another chapter of their fascinating story.

### They Dare To Tithe

Just a year ago this month, they both decided independently of one another that they would tithe their portion of the pension check. It was not an easy decision, for \$8 of the \$28 they received each month had to go for medicines for both of them. But they stood firmly on the promise of the Lord and the conviction that the nine-tenths would cover their needs. And they were not long in receiving an earnest of God's promise that was reassuring to them. The first week after they joyously placed their tithes in the Sunday School envelopes, a kind friend took them with her to town and, drawing some money out of the bank, gave them \$5.

They live about two miles from the church and were walking to every service when one day they came to me and said, "Pastor, we feel better than we have for a long time. The Lord has blessed us. Since we started tithing and coming to church every Sunday, our medicine bill is almost nothing at all any more."

Last week I received a letter from them explaining why they could not attend revival services, but saying that they had had some special blessings and would tell me of them when they saw me. That is why she came rejoicing; she could hardly wait to tell me what the Lord had done for them. She had gone to work for the new school superintendent and was very elated over her job, and praising the Lord for the pay she received. But that is not all. Last week when the pension checks came, there was \$33 instead of the usual \$28. They had not asked for more. It was just the Lord "opening the windows of heaven," keeping His promise.

God does not promise financial blessings when we tithe. We do not tithe in order to prosper materially, but God, seeing our needs many times meets them in this way. How much richer spiritually, too, were these people today than they were a year ago. They have grown spiritually because they did step out on faith, believing that God would make the nine-tenths go as far as the ten-tenths had gone. They are finding themselves—discovering each day more and more what it means to "live by faith." "He has never broken any promise spoken," is not merely a happy thought from the poet's



pen to them. They now have the knowledge of experience—God has blessed them.

### They Speak To God Through Tithes

The infant in his father's arms many times experiences an agony unutterable because he cannot express himself. Can you remember the first words your little one uttered? They were the most melodious syllables you had ever heard, and the little fellow beamed in exultation when he successfully formed them with his tiny lips.

What agony we experience as babes in Christ until we find a means of telling Him our love, and what exultation when we do get our thoughts across to Him. This sweet old couple started speaking to the Father a year ago with their tithes. What exultation to them and what joy to the Father these "words" have wrought.

Evidences in lives like these, however, are not the only indications of God's pleasure in tithes and offerings. Not long ago, a new pastor was lightly reprimanded for taking an offering his first Sunday night. A deacon informed him that "we finance our church through the Sunday School, and we don't want to drive any visitors away by taking an offering in the evening service." When the pastor explained that giving was as much a part of a worship service as the hymns, the good deacon gave his assent, and the Sunday night offering continued.

With only frequent admonitions to prove

the Lord in tithes and offerings, and without any subscriptions, more than \$300 over the prescribed budget came in during the year. And when the pastor recommended that the budget for the new year be increased to allow greater gifts to missions and benevolences, the finance committee unanimously recommended that the pastor's proposal be accepted. There were two exceptions, however; first, that the increase should be 15 per cent more than his recommendation, and second, that the pastor's salary be increased. Churches grow at home as they go abroad with their gifts.

### They Have World-Wide Influence

Cake sales, pie suppers, and lotteries have crystalized the idea of the people that the church is a parasite, depending on the community for its support. To pay the preacher and furnish a place for the people of the community to come together and "worship" is the only ideal that many people ever had for their church.

How inspiring to know that our church fulfills a need in the community and at the same time projects its influence around the world. Even as small as our church is, we have a part in sending missionaries all over the world. Although we do not give as much as larger churches, as God has "prospered us," we have a small part in every mission activity supported by our great Cooperative Program.

Hence, our church is a service institution, living, growing, loving, serving with investments all over the world—contributing to the growth of the Kingdom in China and Africa as well as in our home and neighbor states. But in all this sending the Word, our church itself is more than a hundredfold the gainer. We can lift our heads in the community. We are not living off the people, but serving them. We are opening a channel—clearing the line from earth to Heaven—affording a means of expression for ourselves and others. Our tithes are not dutifully paid, but joyfully invested—invested, shall we say, in a toll call to Heaven—yea, and the message itself, a fluent expression of our devotion to God.

IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND.

II CHRONICLES 7:14

*Southern Baptists*

L. L. LARENCE - HANKINS

"GOD BE MERCIFUL TO ME A SINNER"



# Southern Baptists and Foreign Missions

**M. THEBON RANKIN**  
Executive Secretary

**E. C. ROUTH**  
Editor, The Commission

The Foreign Mission Board in its monthly meeting December 11 voted to set as a goal for 1948 the appointment of 100 new missionaries. This high mark will probably enable the Board to send out in 1948 all applicants who will be qualified for appointment. With unprecedented world mission opportunities, Southern Baptists must not fail to enter open doors which God has set before us.

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## Bibles in Japan

From Tom L. Holloway, field secretary of the American Bible Society, comes copy of a cable which General Douglas MacArthur sent November 27, 1947, to the treasurer of the American Bible Society: "Reference personal cable to Commander-in-Chief 21 November. Contribution of American Bible Society inestimable value to spiritual rehabilitation of Japan and is appreciated deeply. Demand for Bibles, Testaments, and Gospels is insatiable and beyond ability of Japanese publishers to satisfy, although proffered shipment of paper and binding material will do something to alleviate situation.

"Large numbers of Japanese Scriptures were lost during war and in addition there is great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan. Urge that American Bible Society's 1948 plans be greatly expanded and that decision to discontinue publication after that date be reconsidered. Believe strongly that discontinuance or even decrease of production will be tragic to Christian effort in Japan if effected before the Japan Bible Society can assume full responsibility for meeting the extraordinary demand now existing."

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## Opportunity in the Orient

Dr. Baker James Cauthen, secretary for the Orient, writes that doors of opportunity have been opened widely to our missionaries. Kwangsi University with its student body of 2,000 welcomes the coming of the missionaries. Fourteen high schools in the city are virgin fields for missionary undertakings. In several of these already the missionaries are teaching classes in the New Testament.

"It was my privilege to speak to more than 500 students of this institution. Following this service, large groups of students came to the services in the city, although it was necessary for them to walk three miles each way. On one night, one hundred came. On the second night, more than 200. Groups of singers from Kwangsi University provided special music for the services; and on Sunday morning, shortly before I left for Canton, it was my privilege to speak to a large group of students at Kwangsi University."

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Despite discrimination against and persecution of evangelical Christians in Spain, the tide of interest in New Testament Christianity is rising. Our leading Spanish pastor writes that on October 12, when 26 persons

were baptized, eight others "decided for Christ." He also states that the recent offering made by members of his church for "evangelization in new areas largely surpassed our own record."

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One of our Nigerian missionaries writes about the outreach of some of the churches into the pagan tribes. He was particularly impressed by the presence at one worship service of 269 members of a very primitive tribe who had recently been turned to Christ. Another of our representatives related that he had conducted a series of services in which more than fifty came forward to confess Him as Saviour and Lord.

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## New Day In Brazil

The destruction of a Baptist chapel by a fanatical mob over a year ago in Pilar, in the state of Paraiba, North Brazil, caused many to feel that our work there was at an end. But through the courageous spirit of the little congregation, the generosity of Southern Baptists, and above all, the grace of God, a new day has dawned.

Missionary J. B. Underwood writes: "You will rejoice to know that the new church building in Pilar, Paraiba, has been officially inaugurated—on the 19th of November. We were thrilled by the great crowd of Christians who attended, as well as many non-believers. There were easily 400 or 500 people present; although not half that number could crowd into the new house of worship. The new temple is adequate for Pilar. Representatives from 14 churches attended and participated in the program. There were at least seven trucks and buses chartered by the different churches to bring their people.

"Loud speakers made it possible for all in the streets to hear. Pastor Firmino Silva, the official speaker, brought an inspiring message. The new building is located in the heart of the city, in the main square, and although simple in its architecture is very attractive and impressive."

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At its December meeting the Foreign Mission Board appointed Miss Elizabeth Lee as missionary to Palestine. Miss Lee, who is a trained nurse, has served a number of years as supervisor of Scots Mission Hospital in Tiberias, Palestine. She was led to the Baptist position by Henry Hagood, and while in this country in 1946 joined the Immanuel Baptist Church, Nashville, Tenn. Her training and experience fit her admirably for continued service in Palestine in the ever enlarging missionary program of Southern Baptists.

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Mr. E. P. Buxton, treasurer of the Foreign Mission Board, reports total receipts of \$2,184,091.42 for the first 11 months this year; receipts for the corresponding period last year were \$1,864,842.03. The receipts through the Cooperative Program for November this year were \$226,976.58, compared with \$151,301.63 for November 1946.

Miss Alberta Stewart, missionary to Brazil recently arrived in the states and is now at 25 Seventeenth Ave., N., Texas City, Tex.

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The American Bible Society is making gift of Gospels in various languages to be distributed with relief clothing from Southern Baptists to needy persons in Europe and Asia. The plan came from Dr. Paul Caudill pastor of the First Baptist Church, Memphis, Tenn., and chairman of the Relief Committee of the Baptist World Alliance. He suggested that gifts of clothing as an expression of Christian goodwill should be accompanied by a portion of the Scriptures as a testimony to the Christian Gospel. The first shipment of 50,000 copies of the Gospel of John in German has been sent to Southern Baptist Relief Headquarters in New Orleans to be included with clothing scheduled to sail from New Orleans the middle of December.

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## The Road to Bethlehem

(CONTINUED FROM PAGE FIVE)

For a moment David did not answer.

"I scarcely know," he replied; "but I think it was because of something I heard a few days ago, something that was spoken by one of our wandering religious teachers. He said . . ."

And then David went on to repeat, as well as he could remember them, the words that he had heard. When he had finished, the Roman remained silent, apparently lost in thought. Then he said, in a low voice, as though conversing with himself:

"'Love your enemies' . . . I never thought of it before. 'Do good to them that persecute you' . . . I do not quite understand it . . . But I wish I could meet that man."

They stood at the top of the hill. And there they parted.

"I must go back," said David. "The hour is late and my parents will wonder where I have gone."

They clasped hands.

"The Lord be with thee—friend," said one.

"Apollo bless thee—friend," said the other.

As the Jewish youth strode down the Via Maris toward his home in the valley, he found himself saying, with a strange feeling of exultancy. "It works! There's something in it! It really works! I walked one mile with an enemy; I walked the second mile and found a friend."

The spirit of Christmas is simply the spirit of the second mile. "How far is it to Bethlehem town?" asks an old carol. The answer of the song is, "Not very far." But it is always more than one mile. The rude stable where shepherds and kings gather around a manger is always beyond the market place where life is merely barter, merely an endless exchanging of this for that.

Christmas belongs to those whose souls march out beyond the mile-post of self, beyond that portion of the road where one carries only so much of humanity's burden as one is conscripted to carry. Christmas belongs to those who press on into the farther country, where angel songs are real, and stars are true, and the glad service of a Little Child is the greatest thing in the universe.

# Valuable Assistance May Be Rendered Arkansas Baptist Historical Society

By L. C. TEDFORD  
First Church, Corning

The Arkansas Baptist Historical Society was constituted by a unanimous vote of the Arkansas Baptist State Convention in its recent session. The appearance of another chapter in our Baptist work calls for some explanation: what is it? why was it constituted? how will it function? This article is a brief answer to these questions.

The History Commission which has assisted Dr. J. S. Rogers in the task of gathering material for his book, "The History of Arkansas Baptists," has been made to realize that we have sadly neglected the work of preserving historical materials. We were grieved to discover that most of the early records—church, associational, and state minutes; school catalogues and records; pamphlets and periodicals—and much valuable material of recent date—have been lost.

How we would like to have the minute books of some of the old churches—Salem, the first Baptist church in Arkansas; Twelve Corners, one of the oldest churches in Northwest Arkansas; and many others, but all have been fed into the maw of forgotten things. Nobody felt responsible for preserving them, nobody thought in those days they were writing interesting history, nobody provided a safe place for keeping church records, and the inevitable happened—most of them are irretrievably gone.

Realizing what negligence in this field has cost us, and desiring to remedy it, the History Commission took the initiative in establishing the Historical Society. Several other states have had Historical Societies for several years. Virginia and Missouri in particular have a wonderful collection of Baptist historical materials.

By way of further explanation in regard to the object of this Society we quote here Article II of the Constitution:

"The object of the Society shall be to promote interest in the discovery, collection, and preservation of materials pertaining to the history of Arkansas Baptists. To this end the Society shall seek to stimulate the history consciousness of all Arkansas Baptists, to encourage the collection of pamphlets, periodicals, manuscripts, pictures, autographs, records, programs, bulletins, associational and church minutes, and other materials as will aid in the preservation of Arkansas Baptist history."

Membership in the Society is open to members of Baptist churches in Arkansas who pay \$1 annually to help defray the expenses of the Society. (This is the only fund the Society has for defraying the expense of its work.) All district associational clerks are regarded associate members whether they pay annual dues or not.

The present officers are: L. C. Tedford, president; J. G. Cothran, vice-president; Harold Tillman, secretary-treasurer; Earl Berry, auditor; and B. L. Bridges, custodian. All membership dues should be sent to Rev. Harold Tillman, Conway.

This collection of materials will be kept in a fire-proof room of the Baptist Building, Little Rock, and will be under the custody

of the General Secretary. Access to it will be given teachers, writers, students, in fact, anyone who is known to be trustworthy; but for obvious reasons the materials will not be carried out by anyone.

Whether you are a member of the Society or not you can render valuable help in this work. Here are some suggestions as to how you may do it:

1. Write a brief history of your church and send a copy to the Society.
2. Write a history of your association and send the Society a copy.
3. Send in a copy of every book, pamphlet, or tract written by any Arkansas Baptist on any subject relating to religion.
4. Collect any materials suggested above and send it to the Society. (Minutes of churches, associations, and conventions antedating 1900 are considered very rare and will be greatly appreciated.)

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## God's Way Is Best

Below are excerpts from a letter Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, wrote to J. E. Meador, Texarkana, brother of Albertine Meador, Foreign Board missionary to Brazil, upon learning of her death on November 14.

"We cannot always understand the things that take place under God's guidance. How grateful we are, that we can trust His love and wisdom even when we do not understand. I am certain that the going of Miss Meador to Brazil was not in vain. In His wisdom, God is working out His plan through her life. She gave her all and in doing so followed her Master all the way. The influence of such a life cannot end with physical death,"

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The reward of work well done is always more work to do.

## Sunday, February 1, Set As World Alliance Day

WASHINGTON, D. C.—(BP)—The administrative committee of the Baptist World Alliance in a meeting here voted that the First Sunday in February, 1948, be Baptist World Alliance Sunday and that churches be encouraged to contribute "Fellowship Offerings" on this day to the Alliance, half of which will be used for world relief and the other half for current expenses.

Dr. C. Oscar Johnson, president of the Baptist World Alliance, said that a special message will be prepared for the day stressing a three-fold program, relief, evangelism, and religious freedom. A tentative operating budget of "approximately \$75,000" was voted and a committee of three appointed to formulate a detailed budget to be presented to the constituent bodies.

Another committee was appointed to determine the place of the Baptist World Congress in 1950.

Encouraging reports were presented on the campaign to secure a "Million dollars for food and clothes for a million people."

It was also voted to secure a full-time representative to serve with the Cralog Organization in Germany; to expand relief work in Austria; to have a worker with displaced persons; to aid English Baptists this winter by sending them CARE packages, and that special relief projects and individual appeals for help be cleared through existing relief agencies and the Baptist World Alliance office here.

Final action was taken on the purchase of a new Baptist World Alliance headquarters building here and, after the meeting, the committee members paid an unofficial visit to the new Baptist Center.

## Ten Commandments for Christmas

I. Thou shalt not leave "Christ" out of Christmas, making it "Xmas." To most minds "X" stands not for Christ, but for the algebraic unknown.

II. Thou shalt not value thy gifts by their cost, for many shall signify love that is more blessed and beautiful than silver and gold.

III. Thou shalt give thyself with thy gifts. Thy love, thy personality, and thy service shall increase the value of thy gifts an hundredfold and he that receiveth it shall treasure it forever.

IV. Thou shalt not let Santa Claus take the place of Christ, lest Christmas become a fairy tale rather than a sublime reality in the spiritual realm.

V. Thou shalt not burden thy servant. The shop girl, the mail carrier, and the merchant shall have thy consideration.

VI. Thou shalt not neglect thy church. Its Christmas services are planned to help spiritualize the Christmas season for thee, thy family, and thy friends.

VII. Thou shalt not neglect the needy. Let thy bountiful blessings be shared with the many who will go hungry and cold unless thou art generous at Christmas.

VIII. Thou shalt be as a little child. Christmas is the day of the Christ Child; not until thou hast become in spirit as a little child art thou ready to enter into the Kingdom of Heaven.

IX. Thou shalt prepare thy soul for Christmas. Verily most of us spend much time and money getting gifts ready but few seconds in preparing our souls.

X. Thou shalt give thy heart to Christ. Let thy Christmas list have Christ at the top and thy heart as the gift. In so doing thou art as the Wise Men of old and verily thou shalt find thyself born again on Christmas Day.

## Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention  
209 Baptist Building, Little Rock.

Mrs. J. E. SHORT  
President

Mrs. C. H. RAY  
Executive Secretary and Treasurer

MISS LAVERNE ASHBY  
Young People's Secretary

ALVIN HATTON  
Royal Ambassador Secretary

## Christmas Greetings!

To each of you we extend the season's greetings and best wishes for a Happy Christmas and New Year. May "Peace on earth, good will toward men," find expression in your heart and life now and throughout the coming days.

We, your workers in the WMU Department, appreciate the opportunities we have had of serving you during the past year.

We are especially thankful to be in our new Baptist Building where we hope to be able to render better service.

We wish for all a merry, merry Christmas and happy New Year.

Mrs. C. H. Ray  
LaVerne Ashby  
Alvin Hatton  
Mrs. Lucy Duff  
Pauline DuMond  
Ruth Skiles

### WMS Gets Direct News From Mission Field Via Telephone

Three hundred members of the Woman's Missionary Society of the First Baptist Church in Nashville, Tenn., heard first hand from a missionary on the foreign field.

The missionary was H. W. Schweinsberg, representing Southern Baptists in Columbia, Venezuela and Ecuador, who spoke via inter-continental telephone from his office at Barranquilla. Nashville end of the 15-minute conversation was handled by Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention and chairman of the local church's Mission Education Council.

An amplifier, installed by the telephone company, brought the conversation to the hearing of the audience.

The conversation was the principle feature of a day-long mission study program in connection with the annual Lottie Moon Week of Prayer for Foreign Missions as emphasized by Baptist Woman's Missionary Unions throughout the South. Mrs. W. Maxey Jarman was in charge of the day's activities.

Mr. Schweinsberg told the women that 70 candidates for baptism await completion of the baptistry in a new church building at Barranquilla financed by the Jarman Foundation of Nashville. This is one of several such

buildings erected with Jarman funds.

Severe restrictions have recently been placed by the Columbia government against the entry of new missionaries, Schweinsberg reported, adding that the last two American Baptists to enter the country had to do so as students rather than missionaries. It is hoped, he explained, that the visas can be revised later when the newcomers have learned the language. He said there has been no trouble getting entry permits for Venezuela. Baptists now have 13 missionaries in the two countries.

Of keen interest was the missionary's announcement that flourishing Baptist congregations have recently been found on St. Andrews and Providence islands, though these people have been isolated from other Baptists for more than a century. "They

simply had based their beliefs and their organization on the reading of a Bible in their possession, and the churches they organized were identical with ours." And still more interesting, the missionary reminded the women, is the fact that these islands had been headquarters of pirates in centuries past and the Baptists he found are descendants of the pirate clans.

Thirty-seven churches in Venezuela had a like beginning, he said, and the organization set up entirely without any pattern except that of the new Testament

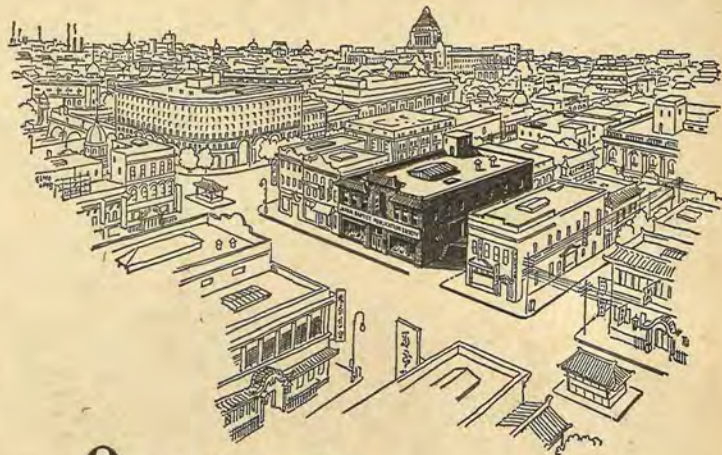
was Baptist. "Really," he explained, "your Baptist missionaries who came here to pioneer Baptist teachings in these countries found their principles already being practiced."

### Joyful News About Dixie Jackson Offering

I know you will rejoice over the total to date (December 10) of \$16,370.39 for the Dixie Jackson Offering for State Missions. Please remit any balance you may have on hand before December 31, if possible.

*Southern Baptists Can Make This Dream Come True!*

## A Christian Publishing House for Japan in Tokyo



One of the twentieth century's tragedies is the betrayal of the world's most literate nation by its own military leaders. Literacy without literature can lead to ruin, and the Baptists of Japan pray for help in the production of a body of literature of positive Christian content to give to the disillusioned, embittered people of their country. Their churches, schools, seminaries, and kindergartens need Sunday school lessons helps, missionary program materials, and Bibles in the Japanese language. Although English language helps are being used more widely than ever,

they are not a substitute for a Christian literature for Japan.

A staff of editors and translators, a corps of bookstore workers, and well-trained colporteurs are needed.

Missions volunteers are preparing in the States for this type of ministry to the new Japan. They have a right to expect appointment.

Unless Southern Baptists can increase their gifts to missions, this open door may be entered by those who would exploit it for paganism.

Continue to give

through the **CO-OPERATIVE PROGRAM**

**PELOURET'S SELECT NOTES...**  
A Commentary On The International Bible Lessons  
BY WILBUR M. SMITH D.D.  
COMPLETE FOR TEACHERS OF ALL GRADES  
**1948**  
74th VOLUME \$2.50 POSTPAID AT ALL BOOKSTORES  
**W. A. WILDE COMPANY**  
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BOSTON, MASS.

# Religious Education

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Student Union Secretary  
MRS. B. W. NININGER  
Church Music Director

Baptist Building, Little Rock



## Figures to Inspire

December 7, 1947

CHURCH	S.S.	T. U.	Add.
Little Rock, Immanuel	963	312	9
Including Missions	1329	503	10
Fort Smith, First	956	467	5
El Dorado, First	769	154	2
Fort Smith, Immanuel	708	145	3
Including Missions	758		
North Little Rock, First	607	116	1
Camden, First	550	123	
North Little Rock,			
Baring Cross	525	238	
Including Missions	556	260	
Fayetteville, First	487	149	
Including Missions	527		
Magnolia, Central	440	117	
Arkadelphia, First	439	267	4
Benton, First	434	111	
Including Missions	556	260	
Hot Springs, Second	416	164	
Hope, First	415	89	
Malvern, First	382	83	
Bauxite, First	373	119	
Fordyce, First	366	115	
Little Rock, Tabernacle	364	112	4
Springdale, First	347	212	3
Including Missions	496		
Fort Smith, Calvary	321	111	
Siloam Springs, First	320	200	16
Hot Springs, Park Place	312	136	
Paris, First	311	165	1
Hot Springs, Central	295	111	8
Including Missions	332		
Stuttgart, First	282	129	
Including Missions	320		
Smackover, First	284	94	
Fort Smith, Grand			
Avenue	275	99	1
Monticello, First	270	49	1
Paragould, First	261	175	
Including Missions	357	243	
Gentry, First	252	142	
Harrison, First	247	165	
Including Missions	329	211	
Hot Springs, First	247	167	8
Little Rock, South			
Highland	223	65	2
Pine Bluff, Second	215	74	6
Greenwood, First	213	131	
El Dorado, West Side	207	59	
Nashville, First	182	57	
Fort Smith, Bailey Hill	180	86	
Stamps, First	173	96	
Fort Smith, Oak Grove	171	98	3
Elaine, First	165	77	
Monticello, Second	146	56	
South Fort Smith, First	124	53	
Walcott	99	72	4
North Little Rock, Grace	92	24	1
Monticello, North Side	91	31	
Tuckerman, First	70	31	
Fort Smith, Bethlehem	53	12	1

## Student Night at Christmas

Christmas season offers a happy occasion for observing Student Night at Christmas, a service which has come into increasing favor among churches of the Southern Baptist Convention. This program usually re-echoes the message and heart of the Baptist Student Union organization on the college campuses to the churches at college centers, and at home.

The emphasis and message of the program reaches out to include high school students, parents, and other leaders in the home churches who share in Christian experiences and the welcome atmosphere of the home church.

The objectives of the Student Night at Christmas program are: to increase the students appreciation of the home church in relationship to his college life; to acquaint the home people with college religious life and particularly with the program of the Baptist Student Union; to relate the program of the home church to that of the church at college; to appreciate adequately the ministry of the church at college; to assure parents of our denominational concern for students; to recognize and utilize students in the home church, thus crystalizing their spiritual experiences; to introduce high school students to college life at its best; to provide attractive, helpful activities for students while at home for Christmas; to assure students that the home churches have the same interests and type of concern for them, and to keep pastors informed, parents reassured, and high school students inspired concerning the worthwhileness of college life.

A special feature each year is the idea of a Christian recreation week, sponsored by the Baptist students on the college campuses and in the home church community during their holiday stay. One part of this special program is the fellowship hour following the Student Night at Christmas service. The spirit of a Christian should be pre-eminently an unselfish one. This season calls for the best in every one and young people can mean

much if they will. Young people should set the standard by being thermostat Christians rather than thermometer Christians.

A home church leader should have well planned recreational activities for the days that our college young people will be at home. Such planning might include the following: A Christmas fair, a progressive Christmas party, a Christmas story service, a Dickens Christmas party, a Watch Night service, and a Christmas caroling party.

For further helps and suggestions write T. D. McCulloch, Baptist Building, 403 West Capitol, Little Rock.

### Parkin Has Music School

The people of Parkin church came in goodly numbers every night during a school of Church Music held recently. Nothing of the sort had ever been tried and there was ample evidence of sincere purpose among those who attended to carry on a progressive program of study and growth in the realm of church music.

The adult choir was organized and a regular time was set aside for rehearsal in preparation of the music for services. Special attention is being given to activities of the choir, such as singing for shut-ins, caroling at Christmas, assisting the mission with music, and preparing a full evening of Christmas music for the church service of December 21.

A beautiful new Hammond organ has been purchased by the church and was used for the hymn-sing and all other rehearsals throughout the week. Mrs. Seibert Haley, wife of the pastor, played the instrument skillfully to the delight of all. Several members in the church are scheduling lesson periods with Mrs. Haley.

The Junior choir met each evening and learned four new Christmas carols to be included on the Christmas service. These boys and girls are eager to continue their study.

Unanimous vote was taken to have another music school next year.

### Important Training Union Information

1. State Training Union Convention will meet with the Immanuel Baptist Church, Fort Smith, March 19-20, 1948. Registration fee will be 25 cents for juniors and intermediates and 50 cents for young people and adults. Bed and breakfast will be furnished free by the churches of Fort Smith.

2. The Junior Memory Drill, the Intermediate Sword Drill, the Young Peoples Speakers Tournament and the Poster Contest will be held at the State Training Union Convention in March. The Junior Memory Drill, Sword Drill, and Speakers' Tournament elimination contest should be conducted in each association not later than the first part of March. The association winners will then go to the State Convention. The State Sword Drill and Speaker Tournament Winners will represent Arkansas at Ridgecrest next summer, with all expenses paid.

3. The State Christian Training Assembly will be held at Siloam Springs, July 15-22 for all of those interested in Training Union, Student Union, or Church Music. Reservations may be made after January 1.

### Register Your Youth Choir

Although it is not necessary to send any money, it is important that each director write immediately saying that his youth choir will be present at the Youth Choir Festival which is to be held at Ouachita College on January 30. Give the approximate number of singers and listeners and state what voice combination you will present—whether girls' ensemble (Soprano and Alto, or First Soprano, second Soprano and Alto) Three-Part Mixed (Soprano, Alto and Baritone) or regular Four-Part Mixed (Soprano, Alto, Tenor and Bass).

Any group with a minimum of six members may participate, provided the ages range from 13 to 20 years. Each group sings one number of its own choice in addition to learning the six required selections which will be sung by the entire group in the evening. It is not necessary to learn any of this music from memory, but your group will

make a finer contribution to the Festival by being familiar with all the music on the program. Copies may still be obtained from the Baptist Book Store.

This splendid church music can serve as special numbers for all sorts of worship services held in your church. Dr. Grant, president of Ouachita College, has again agreed to provide noon and evening meals in the college cafeteria for those who are registered for the Festival.

The same fee as last year will be paid by each individual who comes to the Festival, whether as singer, director, or listener. It is requested that the director of the choir collect the fees beforehand and have a check to present to the registration desk upon arrival. This procedure will prevent the congestion in the foyer of the Music Building where the rehearsals and Festival are to take place.

Miss Maxie Cleere, director, and the entire personnel of the Ouachita Choir will serve as hosts to the visitors and will provide every means of convenience and comfort for all who attend.

Register your choir with Mrs. B. W. Nininger, 212 Baptist Building, 403 W. Capitol, Little Rock.

# Brotherhood Opportunities For 1948

Brotherhood emphasis for 1948, as set forth by the Baptist Brotherhood of the South, are:

- Evangelism
- Stewardship
- The Man-and-Boy Movement
- Church and Denominational Publicity


Evangelism is perennially first in every endeavor that is worthy of the name of Christ. Stewardship makes it possible for evangelism to be extended everywhere there are souls to reach for Christ. Evangelism and stewardship go hand in hand.

The Man-and-Boy idea was born in the heart of a Texas layman, Ivy Boggs. The Man-and-Boy Movement was initiated by the Dallas, Tex., Associational Brotherhood, and is spreading throughout the Southern Baptist Convention. The purpose of the movement is to get Christian men interested in boys, especially underprivileged boys, and to get them in Sunday School.

Church and denominational publicity is gathering momentum among Baptists. Churches are taking up the project of identifying their buildings with suitable signs; and bill-boards and placards of a religious nature are beginning to make their appearance and their appeal.

Leading out in the field of church and denominational publicity is the Shelby County Association of Baptist churches—the Memphis area. This association has allocated \$7,500 for publicity and advertising during 1948. Earnest Cummings, advertising expert and a Baptist, is helping in the preparation of the materials. Mr. Cummings made a trip to Little Rock a few days ago to lay his plans before several interested people in this area. The bill-board sheets, the placards, and other materials will be made available to churches and associations throughout the South. If your church is interested, get in touch with your state Brotherhood office.

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NELSON F. TULL  
Secretary

212 Radio Center  
Little Rock

### Centennial Year

Next year will be the Centennial year of the Arkansas Baptist State Convention. It should be a year of praise and of preparation; of praise to God for what He has wrought in our state during the century; of preparation for a new century greater in every way than the century that is closing. The Centennial year should be a year of victory for Arkansas Baptists.

Among the objectives for the Centennial year is the goal of "no less than 25,000 people won to Christ and baptized" during the year. This looks like a rather large number to reach for Christ during one year, especially since it is twice as many as we have ever reached before within 12 months; but when we consider that there are nearly 200,000 Baptists in our state the goal looks small, indeed. Only one soul for every eight Baptists during a whole year! May God help us to reach these, and more!

Another objective for our Centennial year is the finishing of the campaign to raise \$1,000,000 for Ouachita College. The successful completion of this campaign will mean that our senior

educational institution will be able to begin the new century with greatly increased facilities for the training of the young Baptist men and women who are going to be the leaders of the new century. May God help the Baptist men of Arkansas to bring the Ouachita Campaign to a wonderful and victorious conclusion.

Still another worthy objective for the Centennial year is the paying off of the Honor Debt of Arkansas Baptists. Many of our people have joined the Honor Club. Many others will do so if the matter is personally explained and the opportunity is given. How wonderful it is going to be for Arkansas Baptists to be able to launch the new century free from debt!

Every Brotherhood in Arkansas ought to get every man in its membership into the Honor Club, and then through them reach every man in every one of our churches.

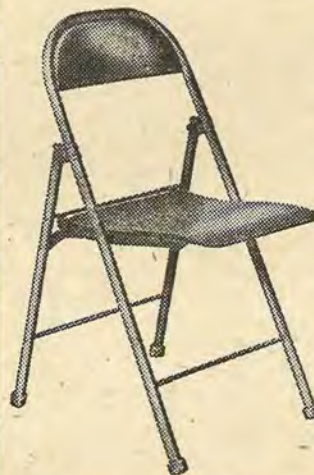
## Use Billboards To Tell Of Christ

MEMPHIS, Tenn.—(BP)—Seventeen large billboards strategically located in Memphis and Shelby County will proclaim gospel tidings in 1948.

The billboards have been contracted by the Shelby County Baptist Brotherhood in an experiment which, if successful, will signal such advertising throughout the 20 state territory of the Southern Baptist Convention, according to plans laid by Lawson H. Cooke, executive secretary of the Baptist Brotherhood of the South.

Displays on the 17 Shelby county billboards will be changed monthly, to give an aggregate of 204 presentations during the calendar year. Details are in the hands of the Cummings Advertising Agency, and displays will be of standard billboard size and done in expert advertising style, Cooke said.

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## New Employee of Mission Department Will Work in Larger Towns and Cities

The movie film on local missions has been highly praised everywhere it has been shown. It has been presented in El Dorado, Texarkana, Fort Smith, Hot Springs, Pine Bluff, and Little Rock. If churches over the state would like to see it just write to the Mission Department for a date.

In regard to local mission work the Department of Missions was authorized in a recent meeting of the Executive Board to employ a man who would work throughout Arkansas in leading the churches in the larger towns and cities to establish more missions. This man will be available to go to these larger centers to assist the churches in making surveys and finding the needy sections where missions may be opened. The man to fill this office has not been employed, but if any of the churches wish to write in for his services, they may do so and their requests will be put on file. The first requests will be the first places this new worker will go.

### Evangelistic Conference

Great interest is being manifested in the great State-Wide Evangelistic Conference, January 26 - 28. Some brethren from out of the state have written for reservations. It is going to be one of the largest attended conferences ever held in Arkansas. Even laymen and laywomen over the state have indicated their desire to attend.

Of course, the services will be open to all people. But every church should especially see to it that its pastor attends. Some expenses will be involved, and it would certainly be a good thing for the church to take care of all the pastor's expenses in attending the meeting which will mean so much to him directly and to the church indirectly.

### Merry Christmas!

Since this will be the last issue of the paper before Christmas the employees of the Mission Department desire to wish for you a very Merry Christmas. May the spirit of Christ be manifested in

## Department of MISSIONS

C. W. Caldwell, Supt.

every service, and may the joy of the season radiate in each and every heart.

—000—

## 30 Per Cent Boost In Illinois Gifts

CARBONDALE, Ill.—(BP)—Dr. Noel M. Taylor, executive secretary of Illinois Baptists, said that a survey of 52 churches in the state revealed a 30 per cent increase in gifts the first month of the Southern Baptist "test the tithe" program.

Dr. Taylor said the number of tithers in the 52 churches increased from 1,785 to 2,940, and that the contributions in these churches increased from \$34,316.62 in September to \$43,092.26 in October.

The churches surveyed are said by Dr. Taylor to be representative of all the state and range in size from 14 members to more than 1,000 members.

While the October offerings revealed a \$9,000 increase over September, the gain over October 1946 was \$13,000. The per capita contributions of the membership increased from \$1.68 in October, 1946 to \$2.29 in October, 1947.

Similar increases throughout the state would mean an increase of \$1,000,000 in receipts by Illinois churches during 1948, Dr. Taylor said. He pleaded that church budgets will be adjusted to allow state and Southwide Cooperative Program objects to share in the increase. "After calling upon their members to give unselfishly, some of the churches may selfishly keep all the increase to themselves. But will the Lord bless selfish churches?" he said.

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## God May Be Calling You

By J. W. MARSHALL, President  
Wayland College, Plainview, Tex.

It is a small church; and, like many small new churches, it meets in a school building. Every week the 50 or so faithful ones gather for Sunday School and every first and third Sunday for preaching. There are no evening services. And their most crying need is for a pastor.

Typical of many Texas churches, you say. But this church is not in our state, nor even in our nation. Turn to a map of Venezuela and note the great number of oil camps dotting that South American republic. In the bustling clamor of one of the largest and best of these is the little church, the church with no pastor.

One Sunday afternoon in September the hospital administrator for the camp slipped from his typewriter three closely-worded pages telling the needs of this little non-denominational church and sent them to me. He realized, he said, that the pastor who took this church would have no ready-made situation. It will be necessary that he take regular employment with the company

(not over 42 or 46 hours per week), insuring himself of a house, plus salary in keeping with whatever job he takes, and a living allowance.

Though Venezuela is a Catholic state, the writer of my letter points out that "we, of course, worship according to the dictates of our own consciences." He regrets that there seems no possibility of building a church, but rejoices that they have had to move into a larger room in the school because of recent growth.

Here is a world-shaking opportunity—not in scope but in implication. The right man, in God's hand, could "light such a candle, by God's grace, in South America, as . . . shall never be put out." Surely among a million Southern Baptists there is one man whom God is beckoning out to be a candle in a South American oil camp.

My writer states also that nurses, accountants, stenographers, and oil workers of all kinds (warehousemen, engineers, stewards) are needed. Here is a real opportunity for humble Christian service among a people who need our technical skills and our Christ. If you feel a responding glow as you read, write me in care of Wayland College, Plainview, Tex., for further information.

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HELPING BUILD ARKANSAS

# "Peace Be Unto You" Is Christ's Message to Every Human Heart

By R. PAUL CAUDILL

John's portrayal of the ideal universe brings to the Christian one of the most comforting messages in all Holy Writ. Especially do his words have meaning today as civilization totters on the brink of total destruction. There is indeed little left for the Christian to hold to apart from the promises of God. Let us think on these promises.

## Spiritual Satisfaction

Whatever else the new Jerusalem is to mean to the heart of the believer, it will mean satisfaction to all spiritual desire. There will be nothing lacking. All that is required for an eternity of joyful bliss will be present.

The desire for fellowship with the divine shall have abundant satisfaction. The tabernacle of God is "with men" and he shall dwell "with them" and they shall be "his people" and God himself shall be "with them" and "their God."

What greater blessing could the believer ask than that of the presence of God Himself. The mere consciousness that in the new Jerusalem we are to be in His presence and He in our midst should bring unspeakable joy to every heart.

When the tabernacle of God is with men, they will not have to cry out for the presence of God, for God will be with them and in their midst forever. That is the picture John presents, and that is the portrait of the future that brings comfort to the believer.

Again, in the ideal universe there will be consolation for those who, while on earth, have walked through the valley of the shadow of death: "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (Rev. 21:4).

The new heaven and the new earth is no half-way affair. It is the consummation of the age-long longings of the heart of man. Job asked the eternal question: "If a man die, shall he live again," and John answers the question in his message concerning a new heaven and a new earth.

Finally, in the new order, there is to be eternal refreshment: "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6). One thinks

## Sunday School Lesson For December 21

Rev. 21:1-7, 22-27

of the words of the prophet Isaiah: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;" (Isa. 55:1).

## An Unspeakable Boon

This consummation, the new heaven and the new earth, may be thought of as an unspeakable boon from the hand of our gracious God to the heart of His believing children. Note that the blessings which are prepared for the redeemed are free. God is to "give" these glorious things that have been prepared unto His own. "He that overcometh shall inherit these things" (Rev. 21:7).

Then, too, these blessings are full: "Behold, I make all things new" (Rev. 21:5). God is not going to offer the redeemed some "patched up" affair. The life that is to be is described by John as a radiant, glorious life. How could it be otherwise when God is in the midst of His people—with them, their God.

Notice also the relationship is filial: "And I will be his God, and he shall be my son" (Rev. 21:7). John could hardly have pictured a more tender and beautiful relationship than that of the Father and the Son.

The closing verses of our lesson tell us that in this glorious estate God is to be all and in all. "And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb" (Rev. 21:22).

But what of the unbeliever? What is to be his end? Hear John's fearful words: "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21:8).

Only those whose names are in the Lamb's book of life (Rev. 21:27) will know the glory of which John speaks!

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# Ultimate Victory Awaits All Who Trust The Eternal Ruler

By R. PAUL CAUDILL

## Sunday School Lesson For December 28

Isa. 9:2-7; Rev. 11:15; 15:2-4

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

Well might Jesus be called the Prince of Peace, for verily He is just that. Whatever else His presence brings to the human heart, it brings peace.

His first word to His disciples, when behind closed doors they met on the first day of the week, following the resurrection, was "peace be unto you" (John 20:19). Likewise, after eight days when His disciples were again within, the doors being shut, He stood in their midst and said, "Peace be unto you" (John 21:26).

The difficulty with nations today is that they seek peace without the assistance of the Prince of Peace. How can we hope for lasting alliances even on the part of friendly nations unless the alliance is founded upon the friendship that stems from faith in the Prince of Peace?

## A Great Light

"The people that walked in darkness have seen a great light: They that dwelt in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

Jesus declared Himself to be the light of the world: "I am come a light into the world, that whosoever believeth on me may not abide in the darkness" (John 12:46). And again he said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8:12).

The advent of Jesus was the most revolutionary and transforming experience since the dawn of history. So tremendous was His impact upon society that the date of His birth became the watershed of history—the great divide. All time is now thought of in terms of before Christ and in the year of Christ—B. C. and A. D.

He threw light on childhood. Before the coming of Christ, according to Ruskin, there were no little children to be seen in art. But Jesus took the little child and set him in the midst of His querulous disciples and declared that except they should turn and "become as little children" that they would in no wise be able to enter into the kingdom of heaven" (Matt. 18:3).

Just as Jesus led us to have new appreciation of childhood, even so did he magnify and dignify the place of womanhood. The estate of woman is altogether different now to what it was before He came. So one might go on and on until every phase of human relations has been surveyed and the picture would be much the same.

Jesus has proved Himself to be for us all "a great light."

## His Name

The name, or names of, Jesus, help us to interpret more fully His character and influence among men. One finds the word rendered "wonderful," together with its cognates, frequently used of divine action (see Exodus 15:11, Judges 13:19, Psalms 118:23). In Judges 13:18 it is applied to the divine name.

Some interpret the word "god" as having the sense of "ruler" or "king." It appears to be so used in the plural form in Exodus 21:6. The point is, the Prince of Peace is to be thought of as "Mighty God." He is not to be associated with the pagan concept of many "gods." Israel's god was one God and the coming of the Prince of Peace was to be interpreted as His own incarnation—a finite expression of His own infinite nature and character.

Because of the protecting care exercised by God over His people, the Prince of Peace likewise is to be thought of as "the everlasting Father" (Father of eternity)—(see margin of ASV).

## The Increase of His Government

"Of the increase of his government and of peace there shall be no end" (Isa. 9:7). Such has been the story of the spread of Christianity since the days of our Lord when He walked among men. Now and then there are those who become discouraged because of the sorry character and miserable record of His so-called disciples. But the increase of His government in the hearts of men, and of the peace which He brings, is constant.

And there is to be no end to this "increase." Men in their human frailty may fail Him, but His cause shall go on, and on, and on, until the knowledge of God shall cover the land as the waters cover the sea!

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# \* Executive Board — STATE CONVENTION \*

B. L. Bridges, General Secretary, 200 Baptist Building, Little Rock, Ark.

## BRETHREN, PLEASE RECEIVE THEM

During the next month certain of our worthy pastors and laymen will approach our preachers on the question of becoming members of the Widows Supplemental Annuity Plan. Especially will this be done in the monthly workers conferences during January. We are asking the committees in the various associations to give us at least one hour and a half on the program of the January workers' conference meeting. A representative will talk and conduct a conference on this Annuity Plan.

Our state convention authorized us to promote and set up the Widows Annuity Plan as soon as possible. The state is too large for one or two workers from Baptist headquarters to cover the field in a brief time. We, therefore, called in 19 men from different sections of the state. Dr. Jones, of the Relief and Annuity Board, met with us for a clinic. Dr. Jones explained the Widows Supplemental Annuity Plan. Questions were asked until all of the 19 workers were confident that they could handle similar conferences.

Each of these men agreed to work a given territory approaching the eligible preachers in such territory, and urge them to enlist in this Annuity Plan. We are asking the brethren to give these workers an opportunity and a welcome to talk to them about the benefits of this Annuity Plan. We believe that our pastors will hear with interest the appeal.

### *The Workers And Their Territory*

The 19 men who will assist in the promotion of the Annuity Plan and their territories are:

R. D. Washington, Bartholomew; T. H. Jordan, Clear Creek, Dardanelle-Russellville; Irvin Moshier, Independence, Rocky Bayou; L. A. Sparkman, Harmony, Centennial; Theo James, Delta; Lloyd Hunnicutt, Hope, Liberty; Fred White, Red River, Carey; Clyde Hart, Central, Caddo River; W. E. Perry, Little River, Ouachita; H. C. Seefeldt, Concord, Buckner; Minor Cole, Tri-County, Arkansas Valley; R. T. Strange, Faulkner, White County; Russell Clubb, Mississippi County, Trinity; C. E. Robertson, Gainesville, Greene County; Blake Westmoreland, Current River, Black River; Dewey Stark, White River, Big Creek; E. E. Griever, Boone-Carroll, Stone-Van Buren; C. E. Wilbanks, Benton County, Washington County; and A. B. Hill, Pulaski County, Carline.

### *The Necessity of The Plan*

The necessity for the Widows Plan lies in the fact that the preacher might die before he retires. If he does die before he retires, all his widow would get would be the amount that he has paid into the Re-

tirement Plan. She would have no pension at all.

We heartily recommend this Plan to every preacher. We would urge every eligible preacher to join the Plan in January, 1948. There are several technicalities that we need not go into here, but the plain fact is that a preacher pays his dues as outlined above. Then after one year of participation in the Plan, his widow would be entitled to a pension which would amount to 10 per cent of the preacher's average salary. The next year, if he should die, her pension would amount to 12 per cent of his salary. The pension possibilities steps up two per cent each year until it reaches the maximum, on the sixth year, of 20 per cent of the preacher's average salary. Yes, it is a good thing.

### *The Cost Of The Plan*

Briefly stated, any preacher who joins the Widows Supplemental Annuity Plan will pay a percentage of his salary each month. The amount will be one and one-half per cent of his salary until he reaches age 60. Then he will pay two per cent of his salary until he reaches age 70. Then he will pay two and one-half per cent of his salary the rest of his active ministry. His church pays nothing, but the Convention pays the same amount that the preacher pays.

If the preacher dies after one year of participation in the Plan, his widow is guaranteed a pension as long as she lives in widowhood. The preacher thus gives protection to his family. Year by year during his active ministry, his wife has such protection.

If the preacher retires before he dies, then all connection with the Widows Supplemental Annuity Plan ceases. Nothing is refunded. It is like term insurance. If you insure your furniture, you pay the premium for a year. When one year is out, you do not get a refund of the premium that you pay, but you had protection that year.

Then when the preacher retires, he can take a divided Annuity on the Ministers Retirement Plan leaving a portion for his wife in case she becomes a widow. Thus a pension will be provided for his widow if he dies before she does after he retires. The two Plans taken together, therefore, will guarantee a pension for a preacher's widow whether he dies before or after he retires.

Here is an illustration: A preacher's salary is \$2,000 per year. When he retires, his maximum Annuity would be \$1,000 per year. On the divided Annuity Plan, he can elect to take an Annuity of \$800 instead of the full \$1,000. He continues to draw this amount as an Annuity. Then when he dies, his widow would begin to draw an Annuity amounting to \$400, and continue to draw that amount as a pension as long as she lives in widowhood.

## Christmas Greetings

We at Baptist headquarters extend Christmas greetings to all the readers of our paper. We hope that it has been a blessed year for you. We wish for you a merry, merry Christmas and a prosperous New Year. We hope that 1948 will be the best year of your entire life.

—Your Friends At  
Baptist Headquarters

## The End of The Year

This is the last issue of our paper for 1947. We are a little behind on Cooperative Program receipts. If you have a surplus left over in your church budget, wouldn't you be willing to send an extra check for the Cooperative Program, and help us to close the year without a deficit?

## Rudloff Still Believes In Cooperative Program

A. C. Rudloff is now associated with Southern Baptist College. He has, however, accepted the pastorate of Mounds Baptist Church near Rector.

When Brother Rudloff was pastor at Piggott, he put the Cooperative Missionary program out in front in his promotion activities. He also helped a country church nearby establish a budget including a definite amount for the Cooperative Program, and assisted the church and pastor in arranging to send that amount to us weekly.

Now, we notice that the budget for the Mounds Church includes \$2.50 per week for the Cooperative Program. Under Rudloff's leadership this country church will send it regularly. You think that isn't much? Well, it will be \$130 for the year. Rudloff believes in the whole program.

## Muncy and Wilson

First Church, Wilson, is making progress under the leadership of Pastor A. F. Muncy. Pastor Muncy led the church in a great way in the tithing campaign. When Brother Muncy began as pastor there the church was giving \$25 per month for the Cooperative Program. During the coming year, they will give \$125 per month. Muncy is a great preacher.

The gadgets of modern civilization do great harm to homes if allowed to release completely children and parents from "chores" that are work but that make character.—Harold E. Ingraham in The Sunday School Builder.