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ARKANSAS BAPTIST

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VOLUME 47

LITTLE ROCK, ARKANSAS, JANUARY 1, 1948

NUMBER 1

About the Old and the New

As we "ring out the old" and "ring in the new" year, may God give us wisdom to cling to that which is good in both. A change in calendars does not change that which is good or bad. The good in the old year is invaluable; let us conserve it. The good before us in the new year is the gift of God; let us possess it.

Conserve the Old that is Good

Nothing is good simply because it is new. New things may be shoddy merchandise, camouflaged with superficial coverings that catch the eye but do not stand wear or stress. As we enter 1948 let us beware lest we be inattentive with that which is new. Many, if not most, of the old things are the best. Old friends are the best friends because time is of the essence in friendship. Friendships are not discovered—they are made. It was only after a time that Jesus no longer called His disciples "servants" but "friends."

God admonished His people in Jeremiah's lay to "ask for the old paths, where is the good way, and walk therein." Certainly there is no wisdom of virtue in discarding pathways of time and experience for the untried and the new. People, like trains, need tracks to run on lest they move every way and go nowhere.

The desire for the new may even lead to idolatry. The fickle Israelites in the time of Moses forsook the God who made them and sacrificed unto gods which they knew not, to new gods that came up of late." The practice is as modern as it is ancient! John tells us to "prove the spirits" to see whether they be of God.

The Athenians were gifted at multiplying false gods and erected an altar in their city with the inscription, "To an unknown God." Was their sin of idolatry due in part to the fact that they "spent their time in nothing else but either to tell or to hear some new thing"? The God of Jesus is eternal, tried, and true. We do not need a new god but

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—By W. HAROLD HICKS
Pulaski Heights Church, Little Rock

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vital renewal at the hands of the God who is from everlasting to everlasting.

Much of the false worship at the shrine of that which is new is a symptom of man's neglect or misuse of that which is old and good. Desire for a new tomorrow may be the yearning of the person who needs to be about the Father's business in the day that now is. A preacher may be wishing for a new church instead of solving the problems and meeting the opportunities in the field that is already his and one to which God has called him.

A change of latitude does not guarantee a change of attitude. Neither does a new house guarantee a new or better home. A new environment is not nearly so important as a new creature. Character and not covering makes the man. The old Gospel with its power to produce "new creatures in Christ Jesus" is our greatest need for a "happy new year" of 1948.

Possess the New that is Good

The new year of 1948 comes to us without spot or blemish "fresh from the hand of God." Time does march on and with it people and nations move toward eternal destinies. New worlds are in the making and surely God is calling His redeemed people to high ministries of spiritual power and righteousness.

A leading scientist, President Robert Hutchins of the University of Chicago, tells us that we have only five years to make up our minds about atomic energy. If we use this great discovery as a gift of God, its power for good will bless all mankind. If we make it an instrument of destruction, life as we know it will be impossible on the earth. Only five

years to make up our minds! And Christians are entrusted with the only message that is powerful enough to produce "peace on earth, good will toward men."

*"We pause beside this door;
Thy year, O God,
How shall we enter in?"*

Let us enter the new year with Christ, our advocate and guide. With unwavering faith let us sing, "If Jesus goes with me, I'll go anywhere." We dare not enter such an epochal year without His presence and power. Without Him we can do nothing and we labor in vain except He build with us. He graciously invites all who labor and are heavy laden to come unto Him. He is able to "make all things new."

We need new hope. "Hope is the temper of faith and the highest expression of love." A widespread paralysis seems to frustrate the noblest efforts of world leaders to bring order out of chaos. Christian hope is a source of comfort and power. We are sustained by hope and propelled by hope. When the whole world groans and travails in pain, Paul says, "We are saved by hope." The Psalmist sings, "Hope thou in God." Christian hope will

*... "trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be."*

The year 1948 demands new power. We fight against principalities and powers and world rulers of darkness. We must combat sin within and evil without. Those who are in touch with Christ are in touch with mighty power. The gospel is the "power of God unto salvation to everyone who believes." There is no greater need today in the life of our churches and in our individual lives than for greater spiritual power. We have numbers, we have position, we have a reasonable amount of money but so little of heaven-sent power.

*"Come, Holy Spirit, heav'nly Dove
With all Thy quickening pow'rs;
Kindle a flame of sacred love
In these cold hearts of ours."*

Porter Routh Says

Parade To Join Roman Catholic Church Is Not On A One-Way Street In South

NASHVILLE, Tenn.—(BP)—Porter Routh, Southern Baptist statistician, has declared following a survey of Southern states that "the parade to join the Roman Catholic Church, advertised by national magazines through publicity given the reported conversion of several well-known Americans, is not on a one-way street in the South."

Mr. Routh's survey of Southern Baptist churches, covering the period from 1942 to 1947, indicates, he said, "that thousands of nominal Roman Catholics have renounced their vows to the Roman Church and have asked for membership in Southern Baptist churches."

Mr. Routh's findings are given in the First Quarter, 1948, issue of the Quarterly Review published by the Baptist Sunday School Board.

The survey indicated that "the rethinking of religious values had brought many nominal Catholics into a new relationship with God," Routh said. He stated further, "the dispersal caused by the war brought many nominal Roman Catholics into contact with a vital faith for the first time, according to the testimony of a number of pastors. Several wrote of young men from Catholic homes in the North who attended Baptist churches while stationed in an army camp in the South and became interested in Christianity as a personal religious experience. A number of chaplains reported the conversion of nominal Catholics while in the service."

Mr. Routh stated however that "without question, there are members of Baptist churches who leave and join the Catholic Church." An Oklahoma church reported that 19 Catholics had joined the church during the five-year period, but that 11 members had been lost to the Catholics, nine of them through marriage.

"Records of many churches are incomplete, since no effort is made to indicate the church background of those coming on profession of faith for baptism," Routh continued. "All nominal Catholics are received in this fashion (by baptism) by Southern Baptist churches."

Then he declared, "No special effort is being made by Southern Baptist pastors to proselyte members of the Roman Catholic Church. But Baptist pastors have been willing to pray and confer with nominal Roman Catholics who desire a more vital religious experience. They have come in large numbers. The parade is not on a one-way street."

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Cooperative Receipts

More Than \$5,000,000

NASHVILLE, Tenn.—(BP)—The Executive Committee of the Southern Baptist Convention announced December 11 that the denomination's undesignated receipts for South-wide and worldwide cooperative work have exceeded \$5,000,000 for 1947.

This is the first time in history that Southern Baptists have given as much to general cooperative South-wide and worldwide work

of the denomination, Dr. Duke K. McCall, executive secretary, said.

Undesignated receipts in 1944 were \$2,797,171.08; in 1945, \$3,860,708.37; and in 1946, \$4,602,212.48, Dr. McCall said. Total 1947 receipts to date, including both designated and undesignated gifts, are \$7,111,293.04, Dr. McCall states.

It was a check from California, newest state in Southern Baptist membership, that sent undesignated gifts over the \$5,000,000 mark. The contribution was only \$723.25, but it shoved the total \$336.96 over the top.

Dr. McCall credited a tithing appeal, climaxing in the last three months of the year, for the large increase in receipts. Taking a chart of receipts for both 1946 and 1947, Dr. McCall pointed out that while every month in 1947 showed an increase over the comparative month in 1946, that increase averaged \$41,810.60 per month for the January to September period and then skyrocketed to an average of \$115,666.88 for the months of October and November after the tithing appeal came into play.

Dr. McCall estimated that more than a million members now tithe into their churches. Total gifts to the churches are expected to reach \$134,000,000 for the year.

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"Divine Light For Daily Living," Is Radio Theme

The Radio Commission of the Southern Baptist Convention announces programs for the first three months of 1948. The theme of the programs is "Divine Light for Daily Living." The aim of the programs is to throw the light of Scripture on practical problems in Christian living and action."

The program follows:

January — "Taproots of Character"

4 — "Faith for Forty-Eight" Dr. Kyle M. Yates.

11—"Love—God to Man" _____ Dr. Yates

18—"Repentance—Man to God" _____ Dr. Yates

25—"Justice—Man to Man" _____ Dr. Yates

February—"Church, Youth and the Home"

1—"Why the Church" — Dr. C. C. Warren

8—"The Church Militant" _____ Dr. Warren

15—"Youth's Great Investment" _____ Charles Wellborn

22—"Marriages are Made" _____ Dr. T. F. Adams

29—"A House with a Home Inside" _____ Dr. Adams

March—"Christian Citizenship"

7—"The Things That Are Caesar's" _____ Dr. Duke K. McCall

14—"Your Church and the Public School" _____ Dr. McCall

21—"Equal—Under God" _____ Dr. McCall

28—"The First Day of the Week" Dr. McCall

Faith-Prayer Clouds

A Devotion by the Editor

"There is a sound of abundance of rain."

It was faith that heard the sound of rain. There was no cloud overhead, no lightning flashed across the heavens. No thunder rumbled from afar. The atmosphere was dry and hot; the sky blazed with relentless heat; the earth was despirited and sullen.

Yet, here is a man who dares to claim that he hears the sound of abundance of rain. No one else heard that sound, nor did Elijah hear it with the natural ear.

Someone hears the sound of a great revival, and he confidently expects it to come to pass. Another sees the vision of a greatly expanded program of Christian service; and, keeping faith with that vision, it is soon realized. Still another becomes burdened for a lost soul, and that is the beginning of the salvation of that soul though he knows it not.

When Elijah heard the sound of rain, he accepted it as a signal to pray. It was not, as some might be inclined to think, a sign that there was no need to pray, since the rain was on its way. Beginning to pray, Elijah sent his servant to the mountain top to see if the visible sign of rain had appeared. "There is nothing," he reported. "Go again," ordered the prophet. Six times the report was, "There is nothing." But seven times the order was given, "Go again." Faith held on and prayer continued longer than "there is nothing" lasted.

Here is that faith which hears the movement of God's purposes and that keeps the man of God on his knees until the visible evidence appears. Prayer cannot cease until the bleak and barren skies are overcast by the gracious clouds of God's promises, until the showers of His love and grace refresh the parched and arid earth below.

The cloud appeared. It was a little cloud, no bigger than a man's hand. But it was a cloud. Faith said it was there. Prayer demanded its appearance. God promised it would be there, and there it is.

"And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand . . . And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain" (I Kings 18: 44-45).

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B. H. DUNCAN _____ EDITOR
IONE GRAY _____ EDITORIAL ASSISTANT

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Across the Editor's Desk

The God Of The Bush

A lonesome man, having been away from his people for 40 years, was tending a flock of sheep as they grazed along the mountain side. It was a quiet and uneventful life which he lived, with plenty of time for reflection and meditation. He had doubtless given much thought to his own people who were oppressed by their overlords down in Egypt.

It was possibly on a day when this man, Moses, was especially exercised by his rejection that he saw a strange sight which attracted his attention. It was a bush that burned with fire, and the bush was not consumed. And Moses said, "I will now turn aside, and see this great sight, why the bush is not burned." And when the Lord saw that he turned aside to see, He called unto him out of the midst of the bush, and said, "Moses, Moses." And Moses said, "Here am I."

When Moses knew that he was not permitted to accompany the tribes of Israel into the promised land and was preparing for his permanent separation from them, there was no greater blessing he could ask for them than "The good will of Him that dwelt in the bush."

A Vital, Dynamic Experience

This experience with God at the burning bush was the most vital, the most dynamic experience in the life of Moses. It gave content and character to all other experiences of life.

From his encounter with God at the bush, Moses went forth in power to deliver a nation from bondage. From this experience he went to deliver God's message to an oppressed people; he brought them a message of hope and promise and assurance; he guided them in their escape from oppression and slavery. From this experience with God he was able to pronounce the plagues upon those who opposed the will of God and to bring them to humility and submission.

In later years, when returning from an audience with the same God, his face carried the light of heaven and the radiance of God's glory as he descended from the mount.

A Living, Creative Experience

This experience with God at the burning bush was a living, creative experience. This is the real significance of the fact that the bush, though burning, was not consumed. This is not the fire that kills and destroys life but the fire that gives life and that stimulates the powers of life. This is the fire that fills, that warms, that makes life relaxed and yielded to the purposes of the living God. One cannot come near the glow and glory, the warmth and the power of

the burning bush without his heart and life being melted and moulded into the gracious purposes and plans of the eternal God.

The life that is hard and stiff and unfeeling and cold and unyielding is far away from the burning bush, it is in the frigid zone of life. At the burning bush God said a thing of paramount importance to Moses: "I am that I am." The emphasis in this statement is upon being, the fullness of being. God means to say that He is not the negation of life, but that He is the source and foundation head, the origin of all life and being. The fire of God therefore energizes and quickens and makes alive.

Need of the Burning Bush Today

Slavery and bondage and insensibility and worthlessness are found in the frozen realms of life far removed from the burning bush. At the burning bush where one meets and feels the stimulus of His presence the energies of life begin to flow and the powers of life begin to operate.

This is where sermons are born, sermons that convey the sparkle and the glow, the heat and the light, the power and the life of God. And sermons that are not born at the burning bush will be little more than cold, intellectual, dissertations, or worse still, a fruitless beating of the air, a raucous noise substituted for the vital throbbing of the pulse of life.

At the burning bush where one's heart is warmed by the fires of God is where the Sunday School teachers get their lessons for the classes they will meet on Sunday morning, else they will have no vital message for their classes or may even find some excuse for their failure to meet the class at all.

It is at the burning bush where the singers have their voices attuned to the voice of the divine grace and love and their songs vitalized by the spirit of the Master, else their singing will be purely mechanical and without soul.

It is at the burning bush where the deacons and other church officers capture something of the flame of heaven itself to make their lives glow with the light and wisdom of God in directing and guiding the church in its activities and cooperative engagements.

It is at the burning bush where the laity of the pew have their hearts warmed and opened for the reception of the word of God from the pulpit.

You and I cannot escape this question: Have we come from the burning bush to the house of God? To the pulpit? To the choir? To the Sunday School? To the Train-

ing Union? To the Missionary Society? To the pew?

It is at the burning bush that the lost sinner discovers God and His forgiving grace. It is here that we all find our way, out of self and out of sin, into the life and light and love and grace of our Lord.

The New Year

"Be not the first by whom the new is tried: Nor the last to lay the old aside." This famous quotation accurately describes the largest segment of the human race. There is a small group of venturesome souls who are constantly breaking away from accustomed paths and blazing new trails. There is another group which can never get away from the old beaten paths. The race has advanced by blazing new trails, by venturing into new fields, by discovering new values, by undertaking new tasks, as well as by conserving the good that is in the old and carrying it into the new adventures of life.

We stand upon the threshold of a new year. This new year holds for us new achievements, new thrills, new challenges, new advantages. The extent to which we avail ourselves of the opportunities and privileges, which the new year will provide, will depend in large measure upon the spirit with which we enter the new year.

We sometimes hear murmurings, even by Christians, that life is one long ordeal of drudgery; that the daily routine and the monotonous repetition of uninteresting and prosaic tasks rob life of its zest and adventure and take the edge off all the implements with which we work. There are those who grow tired of Christian service and voice the sentiments of Israel in the days of Malachi: "O, what a weariness it is!" Life has lost its adventure and Christian service has become a monotonous toil, an uninspired thing with no challenge, no verve.

The question we face at the threshold of the new year is, shall we succumb to the tiredness of repetitious tasks, or shall we bring something new to the performance of the old tasks. That distinction in our approach to the challenges of the new year will determine whether it shall be a dull and uneventful year, or a year replete with thrilling adventures and noble achievements.

To the man with the withered hand, Jesus said, "Stretch forth thy hand," and he stretched it forth. He didn't know he could do it. No doubt he looked his amazement when Jesus addressed him so. Why, he hadn't moved that hand for years. But in the excitement caused by the shock to his settled state of mind and perhaps without thinking what he was doing, he stretched forth his hand. There it was, a power long idle, idle so long that it was considered non-existent. But at the word of Jesus, it came alive as a new power ready for use.

Stretch forth your hand as you face the new year, call into service your life powers which have been lying idle, and the old tasks will become new and adventurous.

NOTES OF ADVANCE

Dr. W. T. Connor, professor in Southwestern Seminary, Fort Worth, will conduct a Bible study week at First Church, Fordyce, January 4-9. The Gospel of John will be taught. The church has adopted a \$35,000 budget for 1948.

Approximately 30 Baptist students of the University of Arkansas and Vernon Bellue, student secretary at the University, provided a Christmas tree and presents for the 18 inmates of the Washington County Home for the Aged. The students sang Christmas carols and Mr. Bellue spoke.

W. H. Horn has retired from the active ministry and from the pastorate of Epsaba Church, Greene County Association.

Elizabeth Lee Hall is the baby daughter of Rev. and Mrs. J. Leland Hall, Southern Seminary, Louisville, Ky.

First Church, Eureka Springs, had 19 additions, 12 by baptism, in revival services. D. C. Bandy, rural evangelist with the State Mission Department, did the preaching and Denver Murray, Rogers, directed the music. W. T. Coston is pastor.

Second Church, Pine Bluff, recently had a revival with Pastor Delbert C. McAtee doing the preaching and Pastor Walter Hill, First Church, Almyra, directing the music.

Members of Earle Church presented their pastor, Joe B. Sullivan, with a new 1947 Model Fleetline Tudor Chevrolet. Reports indicate that all church organizations have increased in membership and attendance in the short time Pastor Sullivan has been on the field. One of the chief accomplishments is the purchase of an entire city block which will be the site of a new \$130,000 building.

Second Church, Monticello, has placed the Arkansas Baptist in its 1948 budget, and its approximate 100 families will receive the paper weekly, according to Oscar Dickson, chairman of the Board of Deacons. Mr. Dickson reports other significant advances: the church was third in Bartholomew Association in additions by baptism; it has increased gifts to the Cooperative Program by more than 50 per cent; the building fund will total close to \$2,500 by the end of the year;

PASTORAL CHANGES

D. B. Bledsoe from First Church, Blytheville, where he has been associate pastor, to First Church, Mt. Ida, as pastor.

W. H. Horn from Epsaba Church, Greene County Association, to retire.

Frank O. Anders from Mt. Pleasant Church, Delta Association, to First Church, Kelsner.

H. D. Palmer from Cane Creek Association, of Missouri, to Perry Association as missionary. His address is Route 1, Perry.

the pastor's salary has been increased; more than 100 tithers have been enlisted; the Ouachita Campaign and the Anti-Saloon League have been placed in the new budget; Sunday School attendance has increased 50 per cent and is nearing standard recognition, and the Training Union attendance has doubled. Appreciation is expressed the membership of First Church, Monticello, for assistance in raising the building fund. All funds raised by the church are to be matched twice by funds from the Greenberg Foundation, Chicago. The foundation is supported by contributions from the various industries of the Greenberg brothers, owners of the Monticello Textile Mill, Inc. Wesley A. Lindsey is pastor of the church.

First Church, Fordyce, received \$6,200 the first two months of the "Prove Me" Campaign as compared with \$2,900 during the same period of 1946. Pastor J. T. Elliff expresses the belief that many of those who agreed to tithe for three months will become permanent tithers.

Star City Church and Pastor Help Churches to Prepare for Pastoral Field

Three churches of Harmony Association formed a pastoral field and called T. S. Cowden, of Hot Springs, as pastor. The churches are Crigler, Yorktown, and Hickory Grove, all near Star City. Work done in preparation of the church field was directed by Pastor Luther Dorsey, First Church, Star City, who served as pastor of the Hickory Grove Church for three and one-half years and of the nine-month-old Crigler Church for five months.

On November 16, the day of Pastor Dorsey's resignation from Hickory Grove, the new seven-room, debt-free building was dedicated. Under the leadership of Pastor Dorsey, the church had its first Vacation Bible School, organized a Training Union, bought new hymn books, put the Arkansas Baptist in the budget, doubled its gifts to missions, and erected the new building.

At the invitation of Pastor Dorsey, Missionary Marvin Jaggars, Caddo River Association, then missionary in Harmony Association, took a religious census in the Crigler community, the results of which led Pastor Dorsey to see the need for a church there. To help prepare the minds and hearts of the people for the church field, Pastor Dorsey invited Rural Evangelist D. C. Bandy to preach in revival services at Hickory Grove and to teach a stewardship course at Crigler. This led the people to see that they could support a worthy financial program.

The Harmony Associational Missions Committee, composed of Pastor Lloyd A. Sparkman, Southside Church, Pine Bluff, Pastor T. T. Newton, Rison Church, and Pastor Dorsey, set up a steering committee from the three churches to call a pastor, promote finances, and secure the pastor a place to live.

The development of this pastoral field is a good example of how a church and pastor can

Evangelist Dan Vestal reports that he was in 19 revivals during 1947 with seven of these return engagements in Texas, Oklahoma, and Iowa. He says: "In many respects this has been the greatest year of my ministry. I have seen more adults saved than ever before."

Lucien E. Coleman, Training Union director and superintendent of the Young People's Department in the Sunday School of Second Church, Little Rock, has accepted the position of educational director of First Church, Springdale. He succeeds R. Allan Brickey, who will re-enter Southwestern Seminary, Fort Worth, Tex., to complete his work in theology. In addition to the educational work, Mr. Coleman will preach in the mission stations sponsored by the church — two in the city and two in nearby communities.

First Church, Danville, has had 25 additions since John A. Freeman became pastor the middle of October. Eighteen of these came into the church during a 10-day evangelistic meeting in which the pastor did the preaching.

Wanted: Consecrated and industrious young woman with stenographic experience to work in Little Rock church. Write or call Ione Gray, 403 West Capitol, Little Rock, Phone 2-1125.

be missionaries. Pastor Dorsey preached at Crigler at 10 a. m.; Star City at 11 a. m.; Hickory Grove at 3 p. m.; and Star City again at 8 p. m. His own people were anxious to lend him for these services.

The words of Jesus, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," are as true of a church as of an individual. The Star City Church has a growing attendance record. The Sunday School attendance for the four Sundays of November runs like this: 125, 144, 167, and 170. Much of this growth is attributed to a weekly visitation program which grew out of a recent Sunday School Enlargement Campaign under the direction of Pastor Rel Gray, First Church, Rogers.

On a recent Sunday a class of intermediate boys taught by Clyde Fish had the 12 boys enrolled present and all were 100 per cent. One year ago there was not a single boy in the class for three months, though there were two or three on the roll. The secret of this success is that Mr. Fish goes to the homes of the boys on Sunday morning and brings them to Sunday School. He is always 100 per cent himself and sits with the boys during the worship service.

Sixteen of those making profession of faith during the three and one-half years' ministry of Pastor Dorsey are people whom he has brought from surrounding communities to the church in his own car. Now the deacons of the church have taken over this task.

In the new budget of the church the contributions will be divided as follows: general fund, including local expenses, salaries, supplies, etc., 55 per cent; Cooperative Program 25 per cent; associational missions, 5 per cent; building fund, 10 per cent; Ouachita College, 5 per cent.

The Analysis of Faith

By C. L. WEIGEL, *Conway*

Have you ever watched Junior tinkering with a discarded alarm clock, carefully unscrewing the parts and laying them in order about the floor? Have you ever had to stop little Sissy from tearing the mama doll apart to see what made it talk? Children are just as curious as grownups and would like to satisfy their wonder about the insides of fascinating toys or gadgets; they must know what makes them "tick."

In mathematics you learned that the whole is made up of the sum of all its parts. That means that a pie cut in six pieces is complete when all six pieces are there; it would not be a whole pie if only five pieces were left after I had eaten one. Any object cut into sections cannot be complete, or whole, without all the sections fitted together. Junior's clock would not be a whole clock if just one wheel were missing. Nor would Sissy's mama doll be a whole mama doll if the "mama" were removed.

Faith's Ingredients

This same law of the universe evidently holds good in the realm of spiritual experience, as Peter, explained rather carefully in his second epistle. He said (marginal rendering):

*"In your faith provide virtue;
in your virtue provide knowledge;
in your knowledge provide temperance;
in your temperance provide patience;
in your patience provide godliness;
in your godliness provide brotherly kindness;
in your brotherly kindness provide charity."*

Note here that Peter is describing faith in terms of its ingredients, much as a housewife would describe her cake by giving you the recipe. Phrased in other words, the statement might read, "Faith consists of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity." Count these ingredients and notice that there are seven, the number of perfection. What a fortunate coincidence!

Given this background, we can visualize faith as a large sphere inside of which are seven smaller spheres, each succeeding circle containing one less of the number given. This means that faith contains seven spheres; virtue contains six; knowledge contains five; and so on down to charity, which stands in its own right, sufficient in itself.

Now, if the universal law stated at the beginning of this article holds true in the spiritual realm, then I cannot claim to have Bible faith unless my faith is made up of all these ingredients. If I should remove patience from the sphere (as I ate one piece of pie), my faith would be incomplete and crippled in its efficacy. If I should have all the parts except brotherly kindness, my faith would still be maimed, for it must contain all its parts in order to be complete.

Love Is Core of Faith

Now that we have laid the foundation we are ready to make some observations and draw some conclusions about these facts. First, we observe that the core of this seven-sectioned ball is charity. Charity contains nothing else within itself as do the other ingredients. Charity is its own excuse for being; its existence is justified by its own presence. It is the foundation upon which all the other virtues rest, for they all contain

charity within themselves. It is the very beginning of all Christian virtues, the open door to all spiritual experience. If anyone should claim to have faith without love, his boasting is empty, for love is the very center of faith.

A man of faith will treat his fellows kindly and not assert himself to their detriment. Love will constrain him to be kind to his brother, and thus he will fulfill the second requirement of Bible faith, brotherly kindness. If a man cannot serve his brother whom he has seen, how can he claim to serve a God whom he has not seen? Actually, brotherly kindness is a vehicle for godliness; kindness to our brother is akin to respect and reverence for God.

Thus we come to the third ingredient, godliness, without which our faith is lacking. But this virtue does not stand alone; it, in turn, leads to another: patience. Joseph was a godly man; because of his godliness he was made a victim of circumstances and became a sufferer for other people's sins. His moral code and spiritual vigor landed him eventually in the deepest dungeon in Egypt. But it was there where he exercised patience for a year. Then the butler forgot him, and for two more years Joseph was compelled to sweat it out in jail. Patience? If you don't believe it, try it.

Patience, moreover, will lead naturally into temperance. A patient man is self-possessed; he does not flare up; he does not fly off the handle; he can control his emotions and appetites. He masters his desires and thus is greater than a general who takes a city (Proverbs 16:32). He will not eat too much; he will not talk too much; he will not go to extremes in anything detrimental to his general well-being.

By such judicious conduct he will acquire

a store of knowledge not obtainable to others of less astute character. Someone has said that knowledge is power; if so, then the Christian who has come up the pathway we have described must possess a fairly liberal amount of power, for his knowledge has been gained by actual experience and has stood the test of extreme pressure.

This knowledge of which Peter speaks, however, is undoubtedly a sense of the sublime, for he adds that it leads to virtue. The knowledge acquired by our first parents led them to shame and distrust, and ultimately to murder. But the knowledge of the Christian who treads these seven stepping stones will lead, not to expulsion from paradise and to alienation from God, but to a close and abiding fellowship with God and an assurance of an eternal home with the Lord in the "many mansions."

Reaching the Abundant Life

Having reached this stage of the progression, then, the Christian may rightfully claim the faith of which Peter speaks, the faith which will abound in good works and spiritual fruit. Nothing is so lamentable as barrenness, the state of unfruitfulness, and the disciple who produces nothing in the way of service is evidently lacking in faith and is subject to be "dug" about and "fertilized," as Jesus explained in the parable of the barren fig tree (Luke 13:6-9).

As we have seen, the life of faith is an abundant life, a virtuous life filled with knowledge, a temperate life guided by patience, a godly life expressed in brotherly kindness, and, above all, a life whose center is love. With these attributes the Christian may join the company of the faith heroes in the eleventh chapter of Hebrews and look for the "promise" (Hebrews 11:39).

A New Year's Answer

I asked the New Year for some motto sweet—

Some rule of life by which to guide my feet;

I asked, and paused. It answered low:

"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.

But e'er the question into silence died

The answer came: "Nay, this remember, too—

God's will to do."

Once more I asked: "Is there still more to tell?"

And once again the answer softly fell:

"Yea, this one thing all things above,

God's will to love."

FROM EUROPE AND ASIA COME...

THANKS!



Rome, Nov. 26, 1947

A new Christmas is coming. I cannot help thinking of the love of the God, who gave His only begotten Son to the world without thinking of what that love of God, manifested to men through Jesus Christ, has worked out in the hearts of men of our own generation.

God so loved the world that He gave His Son, our Baptist brethren in the States so loved us that helped us in many ways.

I am glad, dear brethren over the Atlantic, to tell you how much your help was appreciated and useful. Many were moved by your generosity as a token of your Christian faith and gave thanks to God because of you.

Yours in His Service:

Manfred Ronchi

POSTA AEREA

...I have decided to write you this letter because two days ago, I was deeply surprised to find a package of Christmas 1947 as a gift from the American Brethren sent for the President of Romania, Icaro, Cluj-Napoca, by the courtesy of our American brethren. I am so happy that you thought of the need. May God bless you and your family and all.

THANKS!

MIDDLE SCHOOL COLLEGE THEOLOGICAL SEMINARY

SEINAN GAKUIN

FUKUOKA, JAPAN, 1947

THANKS!

The Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.

Dear Sirs:

Thank you for your second-hand clothes sent us today. We, who get each share, are the faculty of the Seinan Middle School. Our school as you know has been founded by prayer of Rev. W. L. Bogler, a Southern Baptist missionary. The war crashed us with spiritually and materially into pieces and we are now striving hard for the reconstruction of our school with newly invigorated democratic spirit. We are now persuaded to do our best for the attainment of our school's mission.

We are grateful for your kindness. Please remember our school here in Japan. Your further friendly assistance will be very much appreciated by us.

THANKS!

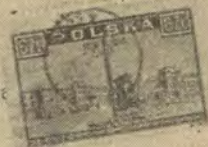
Yours sincerely,

Ken Sengoku
Ken Sengoku
For the Seinan Middle School faculty.

OPENED BY EXAMINER



Pocztówka



w postaci poczki
ie, gdzie przebywam
- nie wiem. Przewo-

THANKS!

Southern Baptist
Richmond 20, Va.

...the liberty to give you of... parcels of clothing and underwear... you via the remittance office of the district office in London.

...God love you... parcels of clothing and underwear... you via the remittance office of the district office in London.

Thanks to the bundles received from the American, etc., through the Church World Service and through direct of the people and Churches in America, we have been able to some of the needs of our people. Three cases have in the last month and special parcels for our ministers, as well as C.A.R.E. packages. The need of clothing and food is tremendous all over Europe, it is great in France also.

November 22, 1947

Hemi Vincent



Dear Brothers and Sisters... We are deeply moved by the fact that... the amount of money has decided to do our best... out to your brethren in need's further... sent your gifts of food and... of reconciliation, peace, and... you are doing... these include... many and more... This year... appeal that... wherever the... receive... We try to... meaning of these gifts... United with you...

THANKS!

George Sadler
George Sadler
Southern Baptist
Richmond



TO YOUR RELIEF COMMITTEE FOR YOU!

Religious News Service Summarizes...

THE YEAR IN RELIGION

+ + +

By WINFRED E. GARRISON
Professor Emeritus of Church History
University of Chicago

+ + +

General approval greeted the award of the Nobel Peace Prize for 1947 to the American and British Friends Service Committees. The Quakers have been foremost in the work of postwar relief and rehabilitation in which Protestant, Roman Catholic, and Jewish agencies have been active.

Church World Service, most important of the general church agencies, set itself a goal of \$60,000,000 for relief during the year. The office of the World Council of Churches, in Geneva, has been a central agency for collecting specific information about needy places and for administering relief. All that has been done has been too little; but if the need has been vast beyond precedent, so also has been the effort to meet it.

Denominational Increases

Observers will probably agree that the American churches have been busier than usual in the pursuit of their own institutional ends. Most churches have had substantial increases in membership, larger attendance at services, more local activity, and ampler funds for carrying on their work.

The accumulated need for new or enlarged buildings has been reflected in many plans, but less actual construction has been launched than was anticipated at the beginning of the year, when it was reported that church building projects totaling \$650,000,000 were about to be undertaken.

Reasons for the hesitation to sign contracts and start building will be evident to anyone who has recently tried to get the south porch enclosed or a new set of front steps built. Certainly the overbuilding of which some had been apprehensive has not occurred. There are, however, signs in a few areas that some of the urgently-needed construction is beginning.

The paradox of high denominational morale together with an accelerated drive toward union is still visible, as it was last year, and is perhaps even more conspicuous. The denominational consciousness expresses itself in, and is enhanced by, the evangelistic and financial campaigns now in progress, the revival of foreign missions, with some tendency toward a greater degree of cooperation but far less than many hoped for, and the stress upon world-wide denominational fellowship by some of the larger communions. The last of these features has been notable in 1947.

Lutherans from 30 countries, meeting at Lund, Sweden, June 30, formed a Lutheran World Federation. The Baptist World Alliance crowded the little city of Copenhagen with 5,000 visitors at the end of July. The seventh Methodist Ecumenical Conference met at Springfield, Mass., late in August. The Disciples of Christ held a World Convention at Buffalo, N. Y., early in August.

Movement Toward Church Unity

The movement toward Christian unity, in America and elsewhere made definite progress during the year. Abroad, the most notable event was the inauguration of the Church of South India. A service in the cathedral at Madras on September 27 signalized the consummation of prolonged efforts dating from 1919. This Church unites the

Anglican, Methodist and "United" (Presbyterian and Congregational) churches of that area into a single body with about 1,100,000 members, including families.

In America, the union between the Evangelical Church and the United Brethren, forming the Evangelical United Brethren, with a membership of about 700,000, became an accomplished fact at the uniting conference in Johnstown, Pa. A proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church is so far advanced that its completion is probable news for 1948. Disciples of Christ and Northern Baptists have commissions consulting in regard to union, and the national conventions of both bodies this year gave encouragement to the project.

Great preparations are being made for the first meeting of the Assembly of the World Council in August 1948 at Amsterdam and the formal completion of its organization by the delegates from the more than 125 churches which have been accepted for membership.

Divergent Views

Tensions must be recorded as well as signs of growing unity. Divergent views in regard to certain church-state relationships have been the occasion for sharp disagreements and increasingly heated argument between Protestants and Roman Catholics. These pertain especially to the "Vatican embassy" and to the expenditure of public funds for parochial schools.

As soon as the appointment of Myron Taylor was made, in December 1939, as the President's "personal representative with the rank of ambassador" to the Vatican vigorous protests were made. The Protestant critics objected particularly to the fact that the envoy was sent to the Pope "as head of the Roman Catholic Church" and not as the sovereign of a state.

The protests continued intermittently through the war years and were renewed soon after the end of hostilities. In June 1946, the President authorized the statement that permanent diplomatic relations were never intended and that the appointment would terminate no later than the signing of the peace treaties. This assurance was renewed in November 1947.

The school question is more intricate. It involves the nature and scope of public education. The fundamental issue is whether the system of tax-supported education should be religiously neutral, as the public schools hitherto have been, or whether it should include sectarian schools conducted by such churches as feel the need of them.

Several intermediate issues have arisen, the most frequent of which has had to do

with the transportation of parochial school pupils at public expense. This "bus question" has led to bitter contests in the courts and at the polls, notably in New Jersey, Wisconsin and Pennsylvania. But the bus question, important as it seems to both sides, is only marginal to the main issue, which concerns the financial support of the schools themselves.

Catholic Highlights

A major development in the Roman Catholic Church in the United States was the appointment of Msgr. Patrick A. O'Boyle as Archbishop of Washington, and of Bishop Francis P. Keough of Providence, R. I., as Archbishop of Baltimore. The two sees had been under a single archbishop—the Most Rev. Michael J. Curley, who died in May.

Washington was established as a separate archdiocese by Pope Pius XII in 1939, but this was the first time an archbishop had been named to serve exclusively as spiritual leader of the District of Columbia.

A sharp indictment of secularism, signed by the 14 cardinals, archbishops, and bishops who make up the administrative board of the National Catholic Welfare Conference, was issued in November. It declared that "secularism, which over the years has sapped the divinely-laid foundation of the moral law, bears a heavy responsibility for the plight of the world today."

Meanwhile, Pope Pius issued a 15,000-word encyclical—the longest in the history of the Church—in which he called upon bishops everywhere to promote more rigid observance of liturgical laws and warned against the infiltration of errors in Catholic doctrine and practice. The year was marked also by a notable exchange of correspondence between Pope Pius and President Truman implicitly condemning Communism and pledging mutual efforts in building a better international social order.

Jewish Events

The outstanding event of Jewish interest was the UN decision to partition Palestine into separate Jewish and Arab states. A question of great importance that has yet to be answered is the position religion will occupy in the new Jewish state. Officials of the Jewish Agency for Palestine declared that one of the more ticklish problems will be to reach a compromise between orthodox Jews, who will want the Jewish religious law to be basic to the new state, and Jews of other beliefs.

At the same time, the status of minority groups in the Holy Land will have to be decided. Christian groups are asking whether full freedom of religion will be guaranteed by the Jewish state and whether Christian missionaries will be permitted to continue their work unhampered. This would mean the unrestricted right to carry on proselytizing programs. Also paramount in Christian minds is the question of guarantees for the protection of Christian shrines in Palestine.

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Let's Clean The Slate In '48

Encouraging Facts About the Ouachita Campaign

First Church, Benton, paid the balance of its quota, \$4,173.07, out of its reserve fund.

Mrs. C. C. Nash, an alumna of Dallas, sends in \$1,000 for endowment.

Pastor Rel Gray, First Church, Rogers, writes: "I am glad to report that we are going to put Ouachita College in our budget and keep it there until we have done our part."

Seventy-one Arkansas churches sent in \$16,139.50 between December 1 and December 20.

Five out-of-state alumni sent in \$1,180.00 in December.

Ten churches have paid their full quotas.

First Church, Brinkley, remits a check for \$1,220.

Pastor J. T. Elliff, First Church, Fordyce, writes: "Our church plans to give \$2,000 to the Ouachita Campaign this year and to pay the balance of the \$6,000 pledge the following year."

Pastor S. A. Whitlow, First Church, Hope, says: "Our church accepted a quota of \$7,500. We have a \$2,400 item in our budget for Ouachita in 1948, and we plan to complete our quota."

Dr. B. V. Ferguson, pastor, First Church, Fort Smith, writes: "We have given \$10,176.10 to the Campaign and have Ouachita in the budget for \$7,500 this year."

Executive Committee Plans 1948 Denominational Program; Recommends 50 Per Cent Allocation to Foreign Missions in 1949

By C. E. BRYANT

The Executive Committee of the Southern Baptist Convention will recommend to the Convention in Memphis next May that 50 per cent of 1949 Southwide undesignated denominational funds be given to the Foreign Mission Board for spread of the gospel around the world.

Increase in the foreign mission allocation from 46 per cent to the 50 per cent objective is made possible by the generous cooperation of the Home Mission Board and the Relief and Annuity Board in reduction of their allocation that additional money may be available for foreign work in these years of world crisis. The Home Mission Board allocation will be reduced by 1.5 per cent (to 16.5 per cent) and the Relief and Annuity Board 2.5 per cent (to 12.5 per cent) if the Convention adopts the budget recommendations.

Director of Promotion Named

Other highlights of the semi-annual meeting of the Executive Committee include the selection of Rev. Merrill D. Moore, Nashville pastor, as Director of Promotion and Associate Secretary, and the projection of an inclusive promotion program for the churches in 1948.

If Mr. Moore accepts the position to which he was elected, he will fill a vacancy created by the retirement of Dr. J. E. Dillard last June, and in addition will assume duties as associate to Dr. Duke K. McCall, executive secretary.

Mr. Moore is a native of Mississippi and was educated at Mississippi College and Southern Baptist Theological Seminary. He has been pastor of churches at Selma, Ala., and Newport, Tenn., prior to his past six years service at Immanuel Church in Nashville. He was president of Tennessee College for Women two years.

A report of the Promotion Committee recognized tremendous gains in Southern Baptist life in 1947, especially in soul-winning with an estimated 280,000 baptisms and in stewardship as a result of the tithing crusade. A continuation of momentum in both these aspects was expressed as a hope for 1948.

Recommendations for 1948

Recommendations for 1948, all of which were adopted unanimously, include:

"That emphasis upon tithing be continued and 'Every Baptist a Tither' be the goal for this year and all the years to come.

"That churches be urged to continue their wholehearted support of the Cooperative Program, increasing their gifts to missions in proportion to increased receipts from the tithing appeal.

"That an effort be made for a spiritual revival among our people, directed through the Department of Evangelism of the Home Mission Board, and that an evangelistic emphasis in all the churches this spring be climaxed by a great evangelistic service in the Memphis ball park, Sunday afternoon, May 21, during the Southern Baptist Convention.

"That our people be urged to give much time to prayer during 1948, cooperating in

the proposal for New Year's Eve prayer services in all the churches and cooperating with the Baptist World Alliance president's suggestion that every Baptist 'Pray at Eight each morning in '48.'

"That the Executive Committee offices promote through information and enlistment the observance of all special days in the Calendar of Co-ordinated Denominational Activities.

"That one Sunday in the year be designated as Enlistment Day in the churches, at which time every member will be asked to pledge loyalty to the church program, and to offer personal service for places of church leadership, to pledge the tithe, and to pledge to the 1949 church budget.

"That special effort be made to secure large gifts for all or any of our causes through the Southern Baptist Foundation and the respective state foundations, special attention being given to wills and bequests.

"That churches be encouraged to identify their church buildings by a sign, nameplate, bulletin board, or other appropriate marking.

"That Southern Baptists cooperate heartily in the observance of Baptist World Alliance Sunday, February 1, 1948, including the taking of an offering, to be divided equally between continued relief for our stricken fellow-Baptists and the current operation budget of the Alliance."

The 1949 Budget

The Allocations Committee looked to a minimum overall Southwide goal of \$10,000,000 for 1949, of which \$7,500,000 would be undesignated Cooperative Program receipts. The committee recommended the following percentage distribution for the first \$4,000,000 received (subject to action of the 1948 Convention):

Foreign Mission Board	50
Home Mission Board	16.5
Southern Seminary	5

Southwestern Seminary	5
New Orleans Seminary	5
WMU Training School	1
American Seminary	2
Relief and Annuity Board	12.5
Radio Commission	1.9
Baptist Brotherhood	1
Southern Baptist Hospital	0.1

Total 100

The recommendation provided that distributable receipts above \$4,000,000 be distributed according to capital needs as defined by a 1945 Survey Committee.

An item of \$20,000 for a National Baptist Hospital for Negroes, now projected at Hot Springs, Ark., was included in the proposed 1949 Convention Budget.

A survey was authorized wherein all Southern Baptist pastors will be asked to answer "a questionnaire relating to the expenditure of all Southwide funds, together with such other information as may be desirable in relation to the Southwide program of Southern Baptists, with a view to the utilization of the collective counsel of our brethren throughout the South in the furtherance of our worldwide task."

Official commendation of the current effort to complete a Booker T. Washington Birthplace Memorial in Virginia was given in a unanimous vote which suggested that Southern Baptists help "by purchasing as many of the memorial half-dollars, authorized by the 79th Congress, as they can as Christmas gifts and for other purposes, thus aiding our Negro brethren in carrying to successful conclusion this very timely tribute to a great and cherished American Christian leader."

Hearing a report from Dr. George W. Sadler, director of the current Southern Baptist relief effort, the Executive Committee expressed appreciation for the work being done by both the Foreign Mission Board and the Home Mission Board in furthering this work.

Convention Report on Stewardship Urges All Church Members to Tithe

By MINOR E. COLE, *Chairman*

We believe that the doctrine of stewardship is intended to exalt Christ through His churches. We believe that the local church is the unit in the economy of God, and that it is the "body of Christ" functioning on earth today. We believe that these divine organisms are made up of "living stones," and that these "living stones" are under divine obligation to work in unity with Christ as Head of the church.

In the matter of stewardship three things are involved: time, talent, and treasures. Our time, our talents, and our treasure should be directed through the church for its glory.

This report is intended to deal primarily with that part of the "living stones" treasure which is "holy unto the Lord," the tithe. It is God's part to be received by and distributed through His divine agencies, the churches. No one has a right to place this divine part any other place. Christ receives tithes through His churches (Hebrews 7:8).

Baptists need to reemphasize the mission and authority of the local church. They should have respect for this divine agency, and bend every energy to magnify it. These groups of believers constitute the functioning body of Christ on the earth today. They will continue in such sublimity until He comes for them.

We believe that the doctrine of the tithe is coming back to its rightful place. We have had many churches in which there was not even one tither. We are hoping and praying that we will soon have many churches in which there is not even one who is not a tither. In a recent tithing campaign in Forest City, only three members who did not agree to tithe signed cards. There should not have been one.

We urge that every church in the Convention launch a month's intensive and extensive tithing campaign every year. Our Baptist people want to do right and will when our leaders, in the spirit of Christ, show them what is right.

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

Order Supplies for New Year Now

Leaders should be planning ahead for the promotion of their WMU activities for the new year. Now is the time to order all helps and supplies such as Standards of Excellence, Wall Charts, Membership Charts for all grades, each 10 cents; Year Books, 15 cents each; Guide Books, 10 cents each, 12 copies for \$1, 30 copies \$2. Tithing cards, tithing boxes, and leaflets on different phases of WMU work are free from your state WMU office.

Mission magazines are indispensable for these missionary organizations. Literature chairmen should make a canvass of the membership securing subscriptions to Royal Service, The Window of YWA, World Comrades, and Ambassador Life, each \$1 per year. Order direct from Birmingham. Plan wisely and "carry through" that the year 1948 may show wonderful achievements in all your missionary endeavors.

Reports and Questionnaires Due by January 5

Reports for the fourth quarter of 1948 are due January 5. Please see that reports for all WMU organizations in your church are sent the proper officers on time. Your promptness will be greatly appreciated since these reports close last year's work. State and Southwide reports must be tabulated in the near future and we need your report on time.

Questionnaires on the Standards of Excellence for all grades are due to be in this office by January 5. Such questionnaires were sent late in December to each WMU organization. Missionary societies and auxiliaries must fill in and return this questionnaire in order to be graded on the Standard for 1947. Should any organization have failed to receive one, make request for one immediately from this office. Don't delay but send at once.

Announcing New Books For Study Now

The Home Mission Board announces that the 1948 graded series of Home Mission books are now ready. They may be secured from the Baptist Book Store, 303 W. Capitol any time. They are as follows: WMS — "Spiritual

Frontiers," by Courts Redford—50 cents; Young People—"Amazing Grace," by Louie D. Newton—50 cents; Intermediates—"The Ice Cutter" by Phyllis Sapp—50 cents; Juniors — "These Were First" by Eubanks and Lawrence—35 cents; and "Strawberry Road" by Margaret Hutchison—50 cents.

Lottie Moon Christmas Offering

The Lottie Moon Christmas offering for foreign missions is being received daily. Wonderful reports of the observance of the Season of Prayer and of increased giving has reached us. Glean and reglean and see that your check or money order reaches us before December 31, if possible. Gifts received after that date will be included in the total gifts for next year.

Hot Springs Second Observes Prayer Season

The WMS of Second Church, Hot Springs, had a very successful and inspirational week of prayer for foreign missions, according to a report from Mrs. W. L. Stuart, the program chairman.

"First of all, 60 women completed the study of the book, "That the World May Know," the book being taught in the circles during October and November.

"A program was observed each of the five days and the attendance was 98 and the offering amounted to \$105.05.

"The WMS work in our church is going forward in a good way. We have the utmost cooperation and encouragement of our leaders and we feel that 1948 will be our greatest year in missionary work. Every member takes so much interest and seeks to enlist new members constantly."

Observe Day of Prayer For Community Missions

Suggested program for Day of Prayer for Community Missions has been prepared and will be mailed to each WMS president. We are asking the president to see that this material is placed in the hands of the local community missions chairman and her committee so that plans for the observance of it may be set for a special time during January.

We are suggesting that it be

Head Baptist World Alliance Extends New Year's Greetings

By C. OSCAR JOHNSON

From the heart of my city, Saint Louis, and from the heart of my country, but more from my own heart, I send you greetings.

As these greetings are read all around the world, a new year will be dawning.

How different will be conditions in which this message will be read. With some there will be laughter and song and revelry. That a year is dying will mean little. The general attitude will be "let it die, it brought little of good anyway." To millions, the date on a calendar will have no significance. Every day is filled with sorrow, suffering, and anxiety.

To all such of our Baptist family we extend our sincere love and prayers. The strong must bear the burdens of the weak and our Baptist World Alliance, from its united strength, has undertaken to provide clothing for 1,000,000 people and \$1,000,000 for food by July 1, 1948.

We realize this will not meet the tremendous need, but it will, at least, testify to our deep concern, as well as our sincere desire to share with those less fortunate.

A glance backward brings at once before us our great gathering in Copenhagen, July and August last. The honor conferred upon me carries with it a great responsibility, as well as a great opportunity. My first definite realization was and is that what needs to be done, can be done only if we are together. We cannot be in "one place," but we can be "of one mind and one accord."

Two objectives have been set before us. Each is so important that we can hardly say either should be first. They are "evangelism and relief," or "relief and evangelism." They are inseparately linked in our program ahead.

made a day of prayer and consecration. Its observance should lead to definite decisions to help make our own communities better places in which to live and to the winning of the lost about us. No offering is suggested.

Millions are hungry and dying for food, clothing, and shelter. Millions also are hungry and longing for the Gospel, the Bread of Life, the Light of the world. One of the brethren said to me in Copenhagen after expressing thanks for all the material aid which had been sent to his people: "Please do not cheat us on the Gospel."

That is the picture before us now. Food, clothing, shelter; yes, but also and along with the other, the Gospel, salvation, hope, peace and life eternal.

As we enter into the New Year my prayer will be that we may do so with courage and faith. That we may each covenant to pray at 8 o'clock in the morning for each other. By so doing we will establish a round-the-world hour of prayer. Some will be praying every hour of the 24.

Please do not think me too selfish if I ask that you remember me in your prayer, for I feel my own weakness and unworthiness, to be your leader. All I can do is to give my best under the leadership of our blessed Lord and Saviour Jesus Christ, to whom I call upon you to dedicate yourselves anew along with me, as you carry on into another year.

—00—

Many prominent business and professional men and women were among the 43 who made decisions during evangelistic services at First Church, Berryville. Among them were the county clerk and his wife, owner of a photography studio and his wife, a grocer and his wife, another grocer, a garage mechanic and his wife, a farmer and his family, a poultry producer's wife, and others. Pastor Loy-al Prior, First Church, Norphlet, did the preaching and Denver Murray, Rogers, directed the singing. Pastor Prior writes: "Pastor Gray Evans did an excellent job of making preparation for the meeting. A religious census was taken and a list of prospects made. We spent a great deal of time earnestly visiting in the name of the Lord, and his blessings were abundant. Mr. Murray is an excellent singer."



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Adult Size\$27.00 per dozen
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Primary Size 21.00 per dozen

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YOUTH CHOIR FESTIVAL

January 30, 1948

Ouachita College

Sponsored by

**Religious Education Department
Arkansas Baptist State Convention**

MRS. B. W. NININGER
Church Music Director



DR. WARREN ANGELL,
*Dean of School of Fine Arts,
Oklahoma Baptist University
Shawnee, Okla.*

Required Selections

- Lo, My Shepherd's Hand Divine—Haydn
- While by Our Sleeping Flock—Jungst
- Fanfare For Christmas Day—Shaw
- Praise the Name of the Lord—Ivanoff
- Battle Hymn of the Republic—Ringwald

Eligible Voice Groups

- Soprano and Alto Ensemble
- Three-part Girls' Ensemble
- Soprano, Alto and Baritone Ensemble
- Four-part Mixed Choir
- Male Choir

Dr. Warren Angell Will Again Direct The Festival



IMPORTANT FACTS TO REMEMBER

1. Groups of six and more may enter.
2. Singers must be between ages of 13 and 20.
3. Each group will sing one number of its own choice for adjudication.
4. Required selections may be ordered from Baptist Book Store and should be learned in advance.
5. All persons, including singers, directors, accompanists and listeners, must pay the registration fee of \$1.50, which includes noon and evening meals.
6. Choirs must arrive at the college in time to register, draw for places, and be ready to sing at 9 o'clock.
7. Register your choir immediately with Mrs. B. W. Nininger 403 West Capitol, Little Rock. Send no money.

Dr. Ayer Will Be One of Principal Speakers at Evangelistic Conference

By C. W. CALDWELL



Dr. Ayer

Dr. Williams Ward Ayer, pastor of the century-old Calvary Baptist Church of New York City, and third citizen of New York by popular poll, will be among the noted men appearing on the evangelistic program in Little Rock, January 26-28.

Dr. Ayer was born in the village of Shediak, New Brunswick, of American parents—the youngest of 10 children.

During his school days in Brooklyn he sold newspapers and later became a printer's devil in a country newspaper office in Winchester, Mass. On New Year's Eve in 1916 he was converted at a Billy Sunday campaign meeting in Boston, where he was working for Ginn and Company, the schoolbook publishers. At the Sunday revivals it was customary for a night to be set aside for different business concerns, on which occasion company officials and workers attended.

On the night set for the employees of the book-publishing company Ayer went along "just to see the show" and "to get some laughs out of Billy's antics," but at the meeting the Lord used the evangelist to turn loose one of the machine guns of glory on young Ayer. Like Saul of Tarsus on the road to Damascus, Ayer was "unhorsed" and "laid low" and immediately felt the call to be a preacher, thus fulfilling the heart's desire of his mother, who died when he was six and who had prayed that he would become a minister of the Gospel.

He studied at Moody Bible Institute, at Lincoln College in Lincoln, Illinois, and at the Northern Baptist Theological Seminary in Chicago. Before going to Calvary he served churches of Valparaiso and Gar, Indiana and Hamilton, Ontario, Canada.

Carrying on the tradition of this church as a rallying-center for evangelical Christianity, during Doctor Ayer's ministry more than 3,000 people have accepted Christ in the evening services alone since he took up where a distinguished line of famous preachers left off. In that period also approximately 1,400 members have been added to the church, 60 per cent coming by baptism after conversion in the services.

Every Sunday morning and evening unnumbered thousands all along the Eastern seaboard from Canada to Maryland (a recent day's mail covered 25 of the 48 states) listen to his dynamic, "punchy" sermons via the Calvary Radio Ministry—America's oldest Gospel broadcast—many of these writing to him regularly to report blessings received from the messages or to seek his advice on spiritual problems. Doctor Ayer is thus radio pastor to many spiritually-needy souls, including those shut in by age or illness, and is convinced that radio is God's 11th-hour method for world evangelization.

The poll which declared Dr. Ayer as New York's third citizen was conducted by Mutual Broadcasting Company. Neither Dr. Ayer nor his congregation knew the poll was being taken until it was practically over. Francis Cardinal Spellman stood first and Mrs. Eleanor Roosevelt second. Considering the fact that New York is predominantly Catholic and Jewish it is a significant honor to come to a Baptist minister whose chief message is "Christ and Him crucified." In the poll

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

A few rooms available for both young men and young women. Applications should be made at once to:

H. D. BRUCE, PRESIDENT
MARSHALL, TEXAS

Little Rock Church Records Services

South Highland Church, Little Rock, is preserving its services by the use of a wire recording machine.

Pastor Ray Branscum says: "Through the courtesy of one of our deacons, who is furnishing the machine, we have been able to take our services into the homes of our

John D. Rockefeller stood seventh and Harry Emerson Fosdick tenth.

Dr. Ayer is author of several very popular books. Recently the church raised nearly half a million dollars in 16 months, \$200,000 of which was for the reducing of the mortgage on the 17-story building which they occupy. Dr. Ayer will speak twice during the conference. His first message Tuesday afternoon will be on the subject, "Marching Orders of the Church." His last message will close the conference on Wednesday morning, speaking on the subject "Do the Work of an Evangelist."

sick and shut-in friends. Many of our people who have not been permitted to attend our regular services have been blessed by these recordings. This is one of the greatest things South Highland Church has ever done. This pastor wants to urge each church to adopt this plan of preserving its services."

Editor Albert McClellan, of the Oklahoma Baptist Messenger, gave a similar plea to the churches of the Southern Baptist Convention in a recent Baptist Press story.

"With a wire recorder," Editor McClellan pointed 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 that it might be well for the pastor to record his sermons so 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."

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Write or wire,

REV. K. L. SUTTER
West Plains, Mo.

The Associational Brotherhood

Relief Drive

To Continue

Relief Committee during November in cooperation with the Baptist World Alliance was highly gratifying. In addition to the nearly 352,000 pounds of clothing sent to New Orleans by Southern Baptists many churches sent boxes to nearby Church World Service centers. The following break down by states includes only the clothing sent to the New Orleans center:


- 143,528—Texas
- 37,066—Tennessee
- 36,077—Georgia
- 28,150—Mississippi
- 19,485—North Carolina
- 15,042—Alabama
- 14,029—South Carolina
- 11,389—Missouri
- 10,331—Florida
- 9,904—Kentucky
- 8,276—Louisiana
- 5,103—Oklahoma
- 4,452—Illinois
- 3,320—Arkansas
- 3,146—Virginia
- 1,363—New Mexico
- 408—Maryland
- 156—Arizona
- 142—California
- 8—Washington, D. C.

"The drive for used clothing, bedding and shoes will go on until the needs of our friends overseas are completely met," according to Rev. Clovis A. Brantley, Director of the Southern Baptist Relief Center, New Orleans, who reported that 351,609 pounds of clothing have been contributed by Southern Baptists between November 1 and December 6.

"Scores of persons are writing to ask 'Is it too late to send clothing?'. Of course it is not too late" Mr. Brantley said. "Based on the latest information obtainable from Europe and Asia the needs of the people overseas will remain critical for many months to come. Surely, Southern Baptists will not cease their efforts to clothe the naked and feed the hungry until the job is completed. The November effort just shows what Southern Baptists can do when they want to.

The drive sponsored by the Re-

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NELSON F. TULL
Secretary

212 Radio Center
Little Rock

Including Missions.....	330		
Hamburg, First	298	136	
Greenwood, First	283	117	1
Cullendale, First	280	87	1
Mena, First	276	84	
Including Missions.....	327		
Smackover, First	259	108	
El Dorado, West Side..	246	99	
Pine Bluff, Second	235	85	
Texarkana, Calvary	230		
Fort Smith, Bailey Hill	221	108	1
Fort Smith, Oak Grove	183	100	
Elaine, First	168	87	1
South Fort Smith, First	128	47	
Pine Bluff, Matthews			
Memorial	124	85	
Vilonia, Beryl	68	47	

Many of the associations in our state have elected associational Brotherhood presidents, looking forward to the setting up of associational Brotherhoods during the coming year. Several associational Brotherhoods are already functioning; and they are doing much to enlarge the vision of the men of the churches, to bring about a wider fellowship in service, and to give the men a greater denominational consciousness.

The associational Brotherhood also helps to stimulate the organization of Brotherhoods in all churches of the association, and to lift up the level of Brotherhood work throughout the association.

1948 will be a year of much associational activity in our state.

The purpose of the associational Brotherhood (quoting from George W. Schroeder) is: "To provide a means of Christian fellowship among the men of the churches; create and stimulate interest in the Brotherhood movement; find and utilize the executive abilities of lay membership of the churches in all the affairs of the church and denomination; deepen the spiritual life of the men; and promote, efficiently and effectively, all practical projects as recommended and sponsored by the church, association, and denomination."

The associational Brotherhood organization consists basically of the president and the executive committee. The executive committee is made up of the following officers: program vice-president, attendance vice-president, promotion vice-president, chorister, and secretary-treasurer. In addition, it is well to have the advisory council, composed of pastors and laymen, to help guide the organization in its work to set forward the whole denominational program within the association.

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Figures to Inspire

December 21, 1947

Church	S.S.	T.U.	Att.
Little Rock, Immanuel	1402	446	6
Including Missions	1802	816	
Fort Smith, First	1095	451	
Pine Bluff, First	730	201	3
Hot Springs, Second	600	172	3
Fort Smith, Immanuel	598	135	
Including Missions	652		
Camden, First	557	97	5
Including Missions	610		
West Memphis, First	545	287	
Paragould, First	544	253	
Benton, First	532	87	2
Including Missions	549		
Hope, First	511	101	
McGehee, First	486	126	2
Little Rock Tabernacle	479	117	2
Fayetteville First	469	118	2
Paris, First	427	205	
Hot Springs, Park Place	419	153	2
Hot Springs, Central	416	125	4
Including Missions	460		
Pine Bluff, Southside	416	120	
Including Missions	458	162	
Springdale, First	391	211	2
Including Missions	528		
Conway, First	374		
Fort Smith, Calvary	369	98	1
Hot Springs, First	338	86	
Stuttgart, First	309	143	
Including Missions	355		
El Dorado, Immanuel	302	95	6

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COURTS REDFORD

The challenge of home missions now operating and the missionary task yet to be done is here presented by a master of surveys. The author is assistant executive secretary of the Home Mission Board.

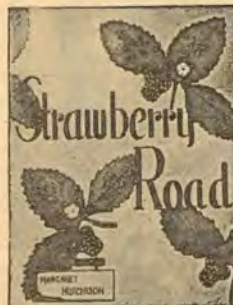


For Intermediates

THE ICE CUTTER .50

PHYLLIS SAPP

The life of Dr. J. B. Rounds, missionary to the Indians, is interestingly told by the brilliant young writer of Oklahoma. This book for Intermediates is one of the most readable biographies to come from the presses in a long time.



For Primaries

STRAWBERRY ROAD .50

MARGARET HUTCHISON

The picture story book depicting the life of a migrant child going with her family from the citrus groves of Florida through the strawberry regions to other meeting places of migrants is written from the child's point of view. There are interesting pictures throughout the book.



For Young People

AMAZING GRACE .50

LOUIE D. NEWTON

The biography of M. N. McCall would be interesting written by any author. President Louie D. Newton of the Southern Baptist Convention is journalist, columnist, editor, and pastor. The book was written for young people, but will challenge adults and inspire Intermediates.



For Juniors

THESE WERE FIRST .35

MARGARET KIME EUBANKS
UNA ROBERTS LAWRENCE

The two experienced writers working together have given brief biographies of home missionaries Lucien Smith, Frank DiMaggio, Kathryn Sewell, J. Lewis Shuck, Federico Rodriguez, Rachel Sims, and Samuel Gorman. Juniors will enjoy visiting mission fields with outstanding home missionaries.

OTHER RECENT RELEASES

THE HOLY SPIRIT IN MISSIONS .50

J. B. LAWRENCE

A study of the Holy Spirit in instituting missions, inspiring Christians, empowering churches, and encouraging missionaries. Written in answer to a definite request.

AMERICA MUST BE CHRISTIAN .75

H. C. GOERNER

A statement of present conditions; a review of previous efforts to meet Christian responsibilities; and a challenge to Southern Baptists in this, our day of destiny.

The Golden Legend

(Excerpts from "Chapters for the Orthodox" (Doubleday), by Don Marquis as printed in the December 14-20, 1947 issue of "Quote.")

Jesus of Nazareth had been going about New York for more than a year, and the rumors of His various quiet activities had come to the ears of certain persons who liked them none too well. It was not the occasional miracles which He had been performing; the offensive and dangerous thing was the way He sometimes talked with people. People would listen to Him, and then go and do the most extraordinary things without any respect at all for the established order.

A miracle is a miracle; there it is, and that's that; you can take it or leave it, believe in it or not; you can call it supernatural or supremely natural; in any event, it need have very little effect upon general human conduct . . .

But ethical ideas are different. They are loaded. They are also dangerous. Under the influence of an ethical idea any meek little rabbit of a Long Island commuter is apt to get off the 8:57 train and run down to the Wall Street district and bite the fiercest financial bulldog there . . .

Something would have to be done about Jesus . . . but what? Three or four dozen men prominent in the life of the city met one evening in a building in uptown New York. There were politicians, bankers, commercial magnates, newspaper proprietors and editors, representatives of several Christian denominations, in the solemn assemblage — in short, the best people of the community, the people interested in seeing that the current system of civilized society should suffer no overthrow at the hands of idealistic radicals.

One queer thing about the meeting was, that while all knew well enough that the man was really Jesus of Nazareth, they seldom referred to Him by that appellation. They called Him "Josephson" and several other names.

"Josephson is an anarchist," said one, who had a prominent place in municipal affairs. "He was clubbed by police down in Union Square the other day, and that proves it."

A well-known radical, who was frequently described as a philosophical anarchist, got up and denied that Jesus was an anarchist.

"He isn't orthodox," said a Protestant minister, conspicuous

He was also repudiated by a Socialist, a Bolshevik sympathizer, a Holy Roller, a Theosophist, and International Banker, a Prohibitionist, and a Vegetarian. Just a week or two previously, before public sentiment had begun to crystallize against Him, all these people, and a good many more, had been eagerly claiming Him as one of themselves, trying to gild their Causes with His name.

for years as a thundering Modernist.

"Orthodox — you make me laugh!" This was from a priest of the Greek Church. "As far as I can see, there's no one here, except myself, who can lay the slightest claim to being an Orthodox Christian." A Roman Catholic priest demurred to this, and the revival of a classic controversy was imminent . . .

Jesus came in guarded by two policemen . . . And charges went on . . .

Finally, the editor of an important paper got up . . . slowly, as if he were somehow impelled to rise. "We might as well get some honesty behind this thing. All these charges of law violation, blasphemy, and sacrilege are nonsense. We want to eliminate Him because He means, sincerely and effectively, the application of the Christian ideal to our current society.

"There's this about idealism, and particularly about Christian idealism—some people are able to take it, undiluted, and practice it. But most people are not. Humanity is not yet ready for a thoroughgoing Christian ethic. We are in an intermediate state, and we can't stand too much spirituality.

"Prophets of an absolute idealism confuse us, and earn our enmity. We can't live with them, and can't live in a state of society dominated by them. We simply aren't all spirit; if we try to act as if we were, it leads to a disintegration of what we really are. We feel this absolute idealism, this absolute spirituality, as an enemy. This man said once, years ago, that He brought a sword into the world: and He did, and now He has come back here again to

sharpen the sword. We've got to get rid of Him, or go ourselves.

"There is the issue, squarely joined. Do you want the world to go on very much like it is going on now; or do you want it changed in accordance with the Christian ideal? For my part, I couldn't stand it if it were changed. The Christian ideas and ideals, if they were really put into practice, instead of being merely talked about, in churches and elsewhere, would burst the world asunder. Cover them up with any sort of talk-or-clever explication you like, attempt to explain them away if you will, the fact is that if they are really put into effect it means a revolution in every department of human life, an overturning of all our cherished institutions. Do we believe in these ideals enough to follow through with them to the limit, to face all that their sincere practice connotes? I don't for one!"

He sat down. Jesus spoke for the first time. He went to the end of the nave, where a statue of Christ on the cross faced the main body of the church. Directly opposite, blazoned on the wall in prodigious gold lettering, were the words: THE GREATEST OF THESE IS CHARITY.

"Gentlemen," He said, "I am minded to save you a certain amount of trouble. At the same time, I cannot allow you to dodge your share of responsibility."

With these words, the Christ upon the cross was suddenly gone. An instant later, Jesus Himself had taken its place; He seemed to have turned to stone there. He backed up to it, His arms spread wide, and crucified Himself. It all happened so quickly and so strangely that most of those in the church thought nothing had happened.

But many began to see a look on the face of the statue which they had never noticed before—a faint smile, too good-natured to be really satirical, although partaking somewhat of the element of satire, too. This element of satire, perhaps, having something to do with the fact that the eyes of the statue are fixed all day long upon the golden legend opposite: THE GREATEST OF THESE IS CHARITY.

Home Board Has New Series Mission Books

Spiritual Frontiers, by Courts Redford, Home Mission Board, paper, 50 cents.

The author is assistant executive secretary of the Home Mission Board holding degrees in sociology and theology from college, university, and seminary.

Amazing Grace, by Louie D. Newton, Home Mission Board, paper, 50 cents.

The story is written for young people.

The Ice Cutter, by Phyllis Sapp, Home Mission Board, paper, 50 cents.

A brilliant young writer in Oklahoma presents her first book for Baptists as she discusses the life of Missionary J. B. Rounds, superintendent of Indian missions for Southern Baptists.

Written for intermediates, the story will appeal to all age groups.

These Were First, by Margaret Kime Eubanks and Una Roberts Lawrence, Home Mission Board, paper, 35 cents.

Here are brief biographies of home missionaries.

Strawberry Road, by Margaret Hutchison, Home Mission Board, paper, 50 cents.

Miss Hutchison, who had active part in establishing work among migrants in Arkansas, presents the story of a migrant child following the crops by trailer. It is a lithographed picture story book for primaries and a worthy successor of Katie of the Canyon, presented last year as the Home Mission Board's first experiment in picture story books.

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Sunday School Lesson for January 4, 1948 . . .

Beliefs That Matter

Scripture: John 20:30-31; Acts 16:11-15; I Timothy 4:16; I John 1:1-5.

Surely we who love, study, and teach the Word of God are challenged by the beginning of a new year, a new quarter's study and this first lesson on fundamental beliefs. These three months, closing with Easter Sunday, we study "Great Christian Teachings." Many feel that this first lesson is an introductory one for those that follow. In the light of this, it must be a dynamic and forceful one, one which will set our hearts right and lead each pupil and teacher to anxiously continue the study week by week.

How essential that we believe right! That we know in whom we believe! How basic to all our professing and living that we first, believe that Jesus Christ is the Son of God, the Saviour of the souls of men (John 3:36), and second, that we follow our belief by accepting Him as our own personal Saviour (Romans 10:9-10).

Some maintain that it is perfectly all right for a man to believe whatever he pleases so long as he is sincere. This is an absurd stand in any realm of life. On one occasion some 150 or 200 people attended a banquet at which they were served a most satisfying and delicious meal. Each person present believed the food was pure and enjoyed it thoroughly. The food, by some careless handling or inadequate preparation, was slightly spoiled. As a result practically everyone who had eaten the poisoned food became ill. Some were seriously ill and a few died. Their sincere belief was not enough to change their tragic condition. Just so it is with spiritual experiences.

All beliefs matter in our lives. The degree varies, of course, but what a man believes will inescapably determine how he lives, what and whom he loves, how he behaves in all situations of life. His one thing is of utmost importance — what one believes about Jesus Christ and his action because of that belief means lost or saved, Heaven or Hell.

The Essential Belief

The question of Pontius Pilate, "What shall I do with Jesus?" (Matthew 27:22) remains the one essential question of all mankind. What shall I believe concerning Christ is the most important and far-reaching question of a life.

John, who loved his Lord dearly as friend, as well as Saviour, wrote the Gospel account dealing with His life with the one burn-

ing desire in his soul: "... that ye might believe . . . and that believing ye might have life through his name." This belief brings life—everlasting, immortal, incorruptible.

John knew that many in his day, as in ours, believed Jesus to be a worthy, good man, a great teacher and leader of men. The rich young ruler believed, no doubt, all these things about Jesus. But, the belief must go deeper. A person to be born again, to become a regenerate soul, to be a Christian, must believe, as John climaxed in his mighty conclusion of the main part of his Gospel, that Jesus is the Christ, the Son of God.

That is our true conviction which brings eternal life and causes us to walk and talk as saved men and women. This conviction is the essential one to every soul in this world. Faith in the person of the Lord Jesus Christ brings the touch of the Divine into our lives as our sinful souls are cleansed and our carnal natures are sanctified.

God's Spirit Moves Upon People

No more beautiful picture of genuine belief is found in all Scripture than that of a certain woman named Lydia "whose heart the Lord opened." People hear the gospel daily through pulpit, press, and radio the world over and countless hundreds do not believe. Many do not care to know, evidence no interest in spiritual matters. Decidedly different was the case of this woman to whom Paul was directed.

This story given to us in Acts 16 is that of the marvelous vision which changed Paul's ministry and the course of Christianity. Paul and his co-laborers had made plans to go into Bithynia but the Spirit prevented their going. How often the plans of men are opposed to the plans of God.

In the night, at the site of ancient Troy, Paul was led westward by the vision of one calling for help. In the city of Philippi on the Sabbath, Paul went outside the city by the side of the river where a prayer group was assembled. There he met a Jewish proselyte, a woman of business affairs, a woman seeking the light of truth. What a picture of the Spirit's leading one to true belief. "He opened her heart"—He brought to bear upon her a constraint to attention—Lydia listened; she gave heed and by the river side in Philippi—she was won for Christ" (G. Campbell Morgan).

The Holy Spirit presses home the truth and leads us, through



Mrs. Roland Leath, Little Rock, is preparing the Sunday School lessons for the Arkansas Baptist, beginning with this issue. Mrs. Leath is a Bible scholar. She teaches a class of women in one of the adult departments of First Church, Little Rock, and the officers and teachers of the entire church school each Wednesday evening preceding the prayer meeting service.

even to respect my Christianity." Revelation of the true facts in the case revealed that she consistently engaged in degrading worldliness with her husband. We teach with our lives probably far more than Christians realize. We lead and greatly influence with our verbal teaching.

Paul during his latter years sought to drive those truths home to the young preachers with whom he was associated. He admonished Timothy that his personal life would be above reproach that he be careful to teach truth instead of error in order that he and those he influenced would not be carried away by false teachers.

Victory Through Belief In Christ

Again we listen to the venerable John as he climaxes our lesson on true belief. Faith in the Lord Jesus Christ gives us a life of love. Natural man cannot live in true love for that is a gift from God the Father to His children. Christians have said, "I cannot love a certain person." Regardless of the individual, of slights or hurts perhaps, a life of love is possible through faith in a God of love. We triumph through Him; He lifts us; He leads us to willingly and obediently serve Him for John says, "we do," not merely keep, "his commandments."

Through this victorious belief in Christ we have power because "all power is given unto him" (Matthew 28:18). He gives us power to overcome evil in this world of sin. A psychiatrist in telling of his work with alcoholics said "one must possess two things in order to ever overcome—belief in divine help and will power. Divine help! What power is contained therein! Our faith in Christ alone gives us victory to overcome the work of the Devil. It is our hope in escaping total enslavement. The power to overcome is given to all those born of God. Let His triumphant, victorious spirit keep you from the world, the flesh and the Devil. He is our victory.

faith, to true belief. This is followed by our desire to serve the God of our salvation. Notice Lydia. Following her baptism, she won her household to faith in Christ. So often this is a true indication of genuine conversion.

I firmly believe this first convert on European soil housed the first church from which all in the western hemisphere have sprung. How quickly those who profess Christ band with fellow believers and desire to increase the work. How mighty is the church and how glorious her opportunity.

The Holy Spirit not only leads to true belief but He shows us our grave responsibilities as children of the King. An individual once said, "I cannot persuade my husband to think of his soul or

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E. C. Brown Is President of Convention; T. H. Jordan Heads Executive Board

Pastor E. C. Brown, First Church, Blytheville, was elected president of the Arkansas Baptist State Convention to succeed Dr. W. J. Hinsley, of Hot Springs. Brother Brown since coming to Arkansas has been pastor at Benton, Warren, and now at Blytheville. He has been one of the most successful pastors in the state. He is a good preacher, and a tireless worker. He has taken unusual interest in general denomination work.

He is a young man, and has the promise of many years of useful service in Baptist work. Under his leadership First Church, Blytheville, is growing, and is planning to erect a large auditorium. They have accumulated a great deal of the money, and will be ready to start the work as soon as conditions permit.

This will be a significant year for Arkansas Baptists because it is our Centennial Year. For Brother Brown we bespeak loyal cooperation, and unceasing efforts in the interest of the work of the Lord as Arkansas Baptists do it.

Pastor T. H. Jordan, Van Buren, was elected president of the Executive Board for the year. Brother Jordan is a native of Arkansas, and has given his ministry thus far to his native state. He is one of the greatest preachers that we have. He is solid and dependable. He is always wise in his planning, and is trustworthy, and no one distrusts him. He makes a good presiding officer also.

What the Widow's Plan Would Have Done for Her

Recently a good preacher went to his reward. He was Pastor B. S. Franklin, of Hermitage. We paid to his widow his accumulations in the Ministers Retirement Plan which amounted to \$402.89. This represents a saving which Brother Franklin perhaps would not have had (neither would I), if it had not been for the Ministers Retirement Plan. We were glad that we could pay this amount over to Mrs. Franklin. This is one thing that the Ministers Retirement Plan does for a deceased preacher's family.

If we had set up the Widow's Supplemental Annuity Plan when we first should have done it, July 1946, and Brother Franklin had joined it, Mrs. Franklin now would be eligible to receive a pension the rest of her widowhood. Here is what it would do:

On Brother Franklin's salary, his widow now could begin to draw \$20.12 per month or \$241.44 per year as long as she lives, and remains a widow. Suppose that would be 10 years. During that 10 years, she would actually draw \$2,414.40. If she remained a widow 20 years, she would draw \$4,828.80, and Brother Franklin would have paid into the Widow's Plan only \$51.34.

Brethren, don't you think the Widow's Supplemental Annuity Plan ought to be set up, and don't you think you ought to be a member of it? If you will let us speak plainly, and not be misunderstood, we should like to say that we are afraid that we preachers are not thinking clearly. Disinterested men tell us that they don't understand why we do not take advantage of this opportunity.

The Honor Club

We are glad to report large gifts from Mr. Fred Carter, First Church, Lake City, and from Mr. and Mrs. L. J. Cooper, Harrison, for the Honor Fund.

Below we give you the report which Pastor Wilford Lee, Crossett, gave, as chairman of the Committee on the Honor Club, to the Convention. We commend Brother Lee for his report and recommendations which the Convention adopted. Read it carefully with special attention to the recommendations. Here it is:

"If any man compel thee to go a mile—go with him twain." This word of our Lord reveals that one of the glories of Christianity is the principle of voluntary service. Greater than the word of any sermon on the second mile is the demonstration of the spirit of the second mile in the act of Arkansas Baptists in voluntarily assuming the repayment of a legally-cancelled debt of \$640,000.

"The first mile was the 35 per cent settlement reached in agreement with our creditors and receiving the approval of the courts, thus legally closing the matter. The second mile has been the mile of honor for it has been one of the most honorable acts ever performed in voluntarily taking upon ourselves the remaining 65 per cent of the indebtedness as a moral obligation. This is no doubt the longest second mile we have ever traveled in our near 100-year history, but the record of it will be one of the brightest pages of that history.

"For four years we have been traveling this second mile and have covered more than half the distance. Along the way we have found the honor debt has done several things for us. Aside from giving us satisfaction in knowing we were doing the right and honorable thing, it has also reestablished the faith of investors in the honesty and integrity of Arkansas Baptists.

"We have found new meaning in that proverb, 'A good name is to be chosen rather than great riches.' It has done more; it has gone far in giving us a greater self-confidence and self-respect.

"The record is gratifying and the progress has been consistent. Four years ago, at the beginning of the voluntary payments on old debts, the unpaid amount was about \$640,000.

From this period about \$360,000 of this amount has been paid. Of this the Honor Club has contributed \$136,350.

"One year hence, we will be celebrating our Centennial Anniversary. It would be a glorious act to enter our second century debt-free and honor-redeemed.

"We make the following recommendations:

1. The Baptist Honor Club be continued as the ideal means of promoting and gathering funds for payments on the old debts.
2. It is suggested every church select an active and responsible individual to promote the Honor Club in the local churches.
3. The Executive Board again be designated as the Honor Club Committee with each associational representative responsible for promoting the Honor Club in his association.
4. The departments, WMU and Brotherhood, assist the Board in the above effort by urging their constituent organizations to an active support of the Honor Club.
5. We accept a goal of 18,000 members for 1948 and this goal shall be broken down into associational and church goals.
6. We make every effort to retire the remaining obligation by our Centennial celebration next year."

Oppose Dog, Horse Racing

At the December meeting of the Tri-County Baptist Men's Brotherhood, an organization made up of men of the Baptist Churches of Crittenden, Cross, and St. Francis Counties, a motion was made and unanimously carried that the Tri-County Men's Brotherhood go on record as opposing the return of dog racing to West Memphis or Hot Springs, or anywhere else in the state of Arkansas. A committee was appointed by the chair, consisting of Joe B. Sullivan, moderator of Tri-County Association, Aubrey C. Halsell, pastor, First Church, West Memphis, and Billy Rogers, a layman and deacon from Earle, to draft a resolution stating the opposition of the Baptist men of Eastern Arkansas.

The resolution follows:

"Whereas, there are forces at work in the State of Arkansas seeking to bring dog racing back to our state and with it other deplorable forms of gambling and

"Whereas, we believe this to be one of the greatest evils that could be thought of and practiced, and

"Whereas, we deplore gambling in any form and especially the kind that accompanies such sport,

"Therefore, be it resolved that we, the men of the Baptist Churches of Tri-County Association, such association embracing the three counties of Crittenden, Cross and St. Francis, do go on record as being unalterably opposed to the return of dog racing to the state of Arkansas and earnestly request those in authority to use every means available to keep such a public nuisance away from our state."