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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

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NUMBER 3

Enriching The Soil

"I saw a field of rich green clover grow,
Its blossoms honey-laden for the bee;
And turning to the farmer who stood by
I asked him when the harvest time would be.
'Twill not be gathered in.' 'How then,' said I,
'Have you no recompense for all your toil?'
The farmer smiled; he was more wise than I,
'We plow it under to enrich the soil.'

And all at once I saw, as never before,
Some things that I had failed to comprehend;
Has not the life, like the broad field, its growth
That never seems to reach its destined end?

The early dreams that perish unfulfilled,
The cherished hopes that vanish ere their prime
The fond ambitions and the tender loves
Borne down before the perfect harvest time.

And as I mused on this I turned my feet
Back to the city with its swift turmoil,
Saying with glad complacence sweet,
'God plows them under to enrich the soil.'"

-Author Unknown

Criteria Of Success In The Missions

By DR. OLIN T. BRINKLEY

Professor of Christian Ethics and Sociology at
Southern Seminary

(Condensed from an article in the January, 1948,
issue of THE TIE, monthly news magazine of
Southern Seminary)

There is a grave danger that worldly conceptions of success will invade the thinking of our time concerning the Christian ministry. John Oman declared that the churches are troubled, but it is about their finances, their statistics, and their projects, and not about what alone matters supremely, their message and the embodiment of it in their own fellowship.

The first test and measure of a successful ministry is the progress of the gospel. The basic test of our effectiveness is this: Are we helping to advance the gospel in the communities in which we live and preach? Is God's saving power at work among men, women, and children? Do men live by faith, hope, and love? Does Christ have the highest place in their minds and the deepest place in their hearts? Are we helping to make the gospel effective in the home, in the community, and across international boundaries?

Every pastor needs knowledge, skill, and the qualities of Christian character. It is necessary for him to have a personal knowledge of God, a growing understanding of the Bible, and a clear conception of the nature and destiny of man. He must possess moral integrity, spiritual vitality, and a passion for the salvation of men.

The distinctive feature of the Christian conception of success comes from the example and teaching of Jesus. He presented the revolutionary idea that all greatness should be measured in terms of service. He was considerate of the interests and needs of others (II Cor. 10:1). He went about doing good (Acts 10:38). He taught plainly that love is the law of life and that love expresses itself in service, especially in acts of kindness and practical helpfulness. At this particular hour in history, when hunger stalks so many of the peoples of the world, the summons to service is clear and imperative. Brotherly love is personal in essence, but it is practical in action.

The final test of genuine and lasting success in the ministry is obedience to the will of God. It is the obedience, not of a slave to his master, but of a child to our Father who is in heaven. The ultimate standard is God's judgement, and a pastor who obeys the Holy Spirit will never wholly fail.

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The Picture of the Month

By RELIGIOUS FILM ASSOCIATION

BEYOND OUR OWN, initial production of the Protestant Film Commission recently introduced by a world premiere held simultaneously in 100 cities on four continents, has been designated "The Picture of the Month" in the December issue of the Christian Herald. The selection was made by the Protestant Motion Picture Council which regularly evaluates theatrical films for the publication.

In announcing the selection the Council stated, in part, ". . . . The choice is not made primarily because we are interested in religious films and are eager to promote their wider use. It is made because here, at long last, is a movie which not only has a great and important theme but which compares

favourably in production excellence with entertainment motion pictures at their best."

The Council was not alone in its praise. Most significant from the technical standpoint are the comments of two trade papers of the entertainment industry. Variety boldly affirmed, "Easily good enough to rate bookings in any theatre" while the Hollywood Reporter admiringly called it "... slick and satisfactory . . . with production polish."

From the church point of view the outstanding fact about the film, aside from its vital appeal for world evangelism, is the tangible evidence it presents that Protestantism can unite to speak its faith through the medium of the motion picture and reach thousands of new listeners. The script of the film was first checked and adapted to meet the requirements of the thirteen major denominations which originated the production. They did their work so well that after the film was completed six additional denominations contributed to the financing and still others are likely to come in on it in the near future.

The popular reception given the film has been just as remarkable. In many of the larger cities in which the world premiere took place, repeat showings had to be made to accommodate overflow crowds. The offerings received at the premieres amounted to nearly \$2,000, in excess of local expenses. In numerous cases distribution arrangements were disrupted because local agencies which had copies of the film for the world premiere refused to return them to the distributors until after they had made additional showings in their communities. A number of church councils purchased prints so that they could make intensive use of the film.

One observer reported that when BEYOND OUR OWN was televised over C. B. S. and affiliated stations habitues of at least one bar became so absorbed in the story they stopped drinking.

Although eighteen denominations and nearly a hundred local film libraries are distributing the film, the demand is so great that one agency reports that as of December 22, all its prints are completely booked through March!

The Protestant Film Commission is currently engaged in a campaign to raise two million dollars for a production fund. Meanwhile it is continuing to produce films with interdenominational support. A new film on China is to be released in the spring. Other subjects of special interest to the churches will follow.

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Five of the nation's outstanding Christian leaders will be at Southern Seminary, Louisville, Ky., as featured speakers for the annual Pastor's Conference, March 8-12. Dr. John A. Mackay, president of Princeton Theological Seminary, Princeton, N. J., will be both lecturer and preacher, lecturing each morning and preaching each night. "The Strategies of Christian World Conquest" is the general theme for the conference, and Dr. Mackay will speak on "Who Will Win the World?" Other speakers will be Dr. Claud Bowen, Calvary Church, Jackson, Miss.; Dr. Solon Cousins, head of the Bible Department of the University of Richmond, Virginia; Dr. Edward Pruden, First Church, Washington, D. C., and Dr. Everett Gill, Jr., of the Foreign Mission Board.

VENTURESOME FAITH

A Devotional by the Editor

"Lord, if it be thou, bid me come unto thee on the water."

There seems never to be a dull moment in the life of Peter, so far as the records indicate. From our first introduction to him until the curtain is drawn, there is energy, movement, sparkle, interest, in every meeting with him. This is not saying that he is always brilliant, nor that he is always faithful. But whether he is on the mount of transfiguration or sinking beneath the waves, he is always dramatic.

We are now filled with admiration and wonder at the heights of spiritual attainment and the flashes of spiritual vision which would require days of laborious self-discipline by others, but which he reaches by one supreme bound. Again we hold our breath with fear as we see him stumble over some dangerous precipice and fall headlong to what appears for the moment to be certain ruin.

John by slow degrees reaches the heights of love and vision, Judas by slow degrees reaches the depths of infidelity and darkness, but Peter bounces back and forth from the one extreme to the other.

We are happy that at last he gains a permanent foothold on the highest peaks and stays there, and the last glimpse we have of this interesting disciple he is soaring still higher.

Genuine faith is always venturesome and daring, and willing to take risks for God. Paul dared to risk all for the excellency of the glory of God in Christ Jesus. Jesus challenges to venturesome faith when He urges: "seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you."

Such a venturesome faith will attempt the impossible in the name of Jesus. All exact formulas and mathematical calculations are upset by a faith which dares in the name to undertake what is humanly impossible. Faith the size of a grain of mustard seed has removed mountains of difficulties, bridged impassable chasms, and built noble christian character out of the sorry clay of humanity.

"But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, "Lord, if it be thou, bid me come unto thee on the water. And he said, Come" (Matt. 14:27-29).

ARKANSAS BAPTIST

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Across the Editor's Desk

Eternal Life

Resident within the human soul are the potentialities of eternal life. However, eternal life is not inevitable for the human soul so long as these potentialities lie in the barren soil of sin and are not subjected to the spiritual atmosphere necessary for their germination.

Eternal life is an inner condition of the spiritual nature. The fountains of one's spiritual being need only to be charged with the divine power of God to send forth their waters of eternal life. "The waters that I shall give him shall be in him a well of water springing up into everlasting life," said Jesus.

Eternal life is a present possession. One does not have to wait until death or the resurrection to come into possession of eternal life. The very moment that a person drinks of that spiritual fountain which Jesus offers, the processes of eternal life become active and the elements of eternal life are constituted in the soul and become operative in the life.

Eternal life is qualitative rather than quantitative. The popular conception of eternal life is that it is a never ending life. It is true that eternal life shall never end; it is also true that the existence of the wicked shall never end. Therefore, the difference in the existence of the righteous must be in quality and not in quantity.

All we can say of the time element in eternal life is that it is independent of time, also of space. When we shall have put off this robe of the physical, the fountain springs of our immortal beings will no longer be hampered by the caprice of mental and physical moods, or the accident of time, or the limitations of space. Unlimited freedom for the full development of those qualities which go to make up the characteristic life of the redeemed shall be our heritage.

Faith is a constituent element of eternal life, the abiding element. "Abide in me, and I in you," said Jesus. The realization of oneness with Christ is the life of faith, it is eternal life.

Faith is not merely an intellectual assent; it is an attitude of the soul that involves the whole of one's being in absolute confidence and trust. It comes from within outward and permeates the whole being and adds a distinct tone to the whole life. Faith so identifies the believer with Christ that the trustful soul feels the infilling of His love and grace and Jesus is "touched with the feeling of our infirmities."

Knowledge is another element of eternal life. Jesus said, "This is life eternal, that they might know thee the only true God, and the Jesus Christ whom thou hast sent." If faith is union with God, the abiding element in eternal life, then knowledge is communion with God.

We may know God in His holiness and purity. Is it not a relief to turn from the

imperfections by which we are surrounded and in which we are sometimes submerged to the spotless purity of an immaculate character that knows no blot or stain? To know such a person, to be in unison with such a character, to commune with such a savior, to enter into the heart experiences with such a God — is not that life absolute, eternal life?

Knowledge of God also includes His truth. Not only are we made conscious of the imperfections of life, but there is crowded upon us continually the sense of the falsities that prevail about us: Not merely falsehoods but falsities. To turn from this conglomerate world of living falsities to the eternally true God—that is life absolute, eternal life.

Love is an element of eternal life. Love is the heart that vitalizes life and makes one's whole being tingle with the interests and sympathies of God. Love is the motor power that impels us in Christian service, it is the robe with which we are clothed, the royal garment by which we are adorned, the crown that glorifies and makes a king of the peasant and a victor of the weak.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Every soul may have that everlasting life by faith in Jesus Christ, faith by which one comes to know God and experience His redeeming love.

A Call To Prayer

Henry A. Wallace, by the announcement of his candidacy for the Presidency on a third party ticket, has burned all his bridges and has sold out completely to Communism and Soviet Russia. This Mr. Wallace has done at a time when every true American should strive to lesson the tention and confusion instead of aggravating the already dangerous national and international conditions.

A communication has just been received from another quarter which advocates the use of atomic bombs on Russia now. Of course, that suggestion is absurd and unchristian.

Between these two extremes, there is to be found a sane and just and Christian position in our relation to Soviet Russia. At the same time, Communism should not be allowed to find a foothold in our democratic institutions.

The Christian people of America should pray for our National leaders, that they may be directed by divine wisdom in their decisions. Obviously, Communists should be cleared out of government positions, from labor unions, and from all other positions of influence and authority in our American institutions. Such measures, however, will serve little purpose unless we keep our democracy healthy and make it work better than any other system of government in the world.

Certainly our democracy should be fortified against the many "isms" which are persistently trying to infiltrate into our institutions, isms which afflict many other nations of the world.

A Tribute To Miss Gray

We regret to lose Miss Ione Gray from the editorial staff of the Arkansas Baptist. However, our best wishes go with her and we recommend her to her new position as assistant to C. E. Bryant, publicity director of the Executive Committee of the Southern Baptist Convention, Nashville, Tenn.

Miss Gray has been with the Arkansas Baptist for four and one-half years. She has been conscientious and untiring in her work. Her genius and resourcefulness have been apparent in both the content and the layout of the paper.

Miss Gray's contribution to the Baptist life of the state through the medium of the Arkansas Baptist cannot be estimated. Her greatest reward has been the production of a good paper which is attractive and inviting to the reader, challenging his attention and holding his interest.

Miss Gray enters a larger field of service and her contribution to denominational life will be greatly extended. To her we say, "God bless you in your new position."

Faith in a Dime

Do we have more faith in a dime than we have in the word of God?

Suppose we put the accumulated tithe of our income over against the teachings of the Bible. In which do we have the greater faith? If we believe those teachings, we will turn the tithe over to the Lord's treasury; if we appropriate the tithe for ourselves, we repudiate the teachings of the Bible.

Stack up the dimes until they grow into dollars. Beside these dollars stack up the promises of God conditioned upon the payment of the tithe. To which do we pin our faith, to the stack of dimes grown into dollars, or to the stack of divine blessings which will grow into a rich spiritual life? No matter how we approach the question of the tithe, it resolves itself into this alternative, we must place our faith in the dimes, or in God. For we cannot keep the tithe or any part of it for ourselves without weakening our faith in God.

In recent weeks many people have found the joy, the satisfaction, and the spiritual enrichment which come to those who honor God with their tithes and offerings. However, there are doubtless many others who are holding out against the teaching of the Bible and the needs of Kingdom work. God says they are robbing Him of "tithes and offerings."

We challenge all those who are yet holding out to have more faith in God than in dimes. Surely a dime out of every dollar earned is mighty small compared to the promises of God and the riches of His grace in Christ Jesus.

NOTES OF ADVANCE

Walter D. Rodgers, student at Southern Baptist College, was ordained to the ministry by the First Baptist Church of Stuttgart, Sunday afternoon, December 28th. The examining council was composed of the following pastors; Ralph D. Dodd, Frank Jeffreys, James Johnson, Walter Hill, D. M. White; Association Missionary Walter Watts; together with the deacons of the First Baptist Church. Pastor Dodd was elected as chairman; deacon Greer as clerk; and Pastor Hill was elected to conduct the examination.

On recommendation of the council the church proceeded with the ordination. Pastor Hill led the ordination prayer. Pastor Dodd presented the Bible and delivered the charge. Pastor White preached the ordination sermon. His theme was, "The Ministry of a Prophet."

Associate Pastor D. B. Bledsoe, First Baptist Church, Blytheville, has accepted a call to become pastor of the Mt. Ida Baptist Church and has entered upon his new work the first of January.

Nelson Tull, Brotherhood Secretary, will be with the First Baptist Church of Monticello January 16, to assist in the organization of a Brotherhood in the church.

The Rison Baptist Church has installed a Shuramatic Music system. Each day at 5:00 P. M. chimes are played and organ music is broadcast through the tower. It is reported that the chimes are heard at a distance of three miles and that the people of Rison and surrounding communities express great appreciation for this service.

The First Baptist Church of Greenwood has recently purchased a bus for the purpose of transporting people from outlying districts to and from the church services. One mother was heard to say, "My children do not remember having attended Sunday School, Training Union, or church services, until this opportunity was afforded us.

An impressed ordination service was held in the First Baptist Church at Greenwood recently when Louis Moore and Miro Spicer were ordained as deacons.

The First Baptist Church of Corning was destroyed by fire the night of December 31. Pastor L. C. Tedford writes as follows concerning their tremendous loss: "About 1:30 P. M. yesterday lightning struck the power line here knocking out a section of the town, setting a residence on fire, striking a tree about two blocks from the church and setting our church on fire. Fortunately I was not in at the time. The flames spread through the building very rapidly and the fire force responded promptly but we didn't save even so much as a song book. In fact we never even opened a door. The tragedy came during a downpour of cold rain and only by hard fighting were the residences to the south of the building saved.

"My study was in the church and my personal loss was heavy. I had no insurance

on my library. In addition to losing my books, manuscripts, minutes, etc., I lost two typewriters and a multigraphing machine. Also I had a fine collection of bulletins, minutes, etc., which I intended to turn over to the Historical Society Collection. The church was insured for \$20,000—building and equipment. This, of course, is not half enough to replace what we lost. But we shall rebuild—the Lord willing."

Rev. Simpson L. Tidwell, formerly pastor of the First Southern Baptist Church, Turlock, California, has resigned the pastorate to give his full time to evangelistic work. Dr. A. F. Crittenden, Executive Secretary-Treasurer, California, has the following to say about the Rev. Tidwell: "I wish to commend Brother Tidwell to you and the Baptist Churches of Arkansas. He's a faithful preacher of the word of God. His doctrine is sound and denominationally loyal to every Southern Baptist cause. His sermons are scriptural, his message sane, methods safe, and his invitations earnest, sincere, and full of evangelistic passion."

The First Baptist Church of Bauxite has made marked progress during the past year as reported by Pastor Roger A. Butler, who says, "The opening of a new calendar year at the First Baptist Church, Bauxite, was also the beginning of a new year's relationship of the Pastor, since the present tenure began with the calendar year of 1947. During the first year of this relationship the church reports progress in every phase of the work. New young people's organizations have been initiated, a Hammond Electric organ has been installed, increased financial support through the church has been experienced, enlarged contributions to the Co-operative Program of Southern Baptists are being made, increased attention to special appeals is appreciated with good and liberal response through offerings, and 118 additions to the church have come during the year, 78 by baptism and 40 by letter."

Three new mission pastors have been added to the staff of the Immanuel Church, Little Rock. They are: Rev. L. G. Miller, Pastor at Bethany Mission. Rev. W. C. Rowe, Pastor at Capitol Hill Mission. Rev. E. J. Evans, Pastor at Alexander Mission.

Missionary E. H. Acuff, Bartholomew Association, reports his activities for December: traveled 1,634 miles; preached 14 times; visited 57 homes; made six sick visits; contacted 14 church officers, 21 pastors, four other preachers, 11 pastorless churches; distributed 20 tracts, 26 New Testaments, 29 Arkansas Baptists; sent 161 cards, 59 letters, and collected \$72.74 among other things.

Evangelist H. E. Kirkpatrick, Hot Springs, supplied the pulpit for the Second Baptist Church, El Dorado, December 28, and January 4. There were fourteen professions of faith and two by letter in these services. The church is looking forward to having a pastor on the field right soon and hope to get well into their building program this year.

Evangelist Kirkpatrick has just closed on of the greatest years in his ministry and is receiving many advance calls for revival from churches in several states. He was with churches in nine states during 1947.

Pastor Dillard S. Miller has recently gone from the pastorate of the Wake Village church to the First Baptist Church of Wilmot. Pastor Miller was formerly pastor of Immanuel Church, San Leandro, California, also of South Texarkana Baptist Church, Texarkana, Arkansas.

The Wilmot Church has launched an ambitious program for 1948 with a budget of \$480.00 per month.

Pastor Harold White, North Crossett Church, Crossett, Arkansas, reports, "Our work is going fine here and we are happy in it. We moved here November 11 and since that time seventeen persons have united with the church. A fine spirit prevails throughout the church."

Missionary H. D. Palmer, Perry County Association, reports that arrangements have been made for a week of stewardship meetings with all the churches within the association. Missionary Palmer says, "The outlook for the year is good and all the churches of the association are behind the mission program and are supporting their missionary."

Life More Abundant

Christianity is not the religion of sorrow and gloom; it is the religion of the morning, and carries in its heart the happiness of heaven.

Christianity is not a restraint but an inspiration—not a weight but wings; not subtraction but addition.

Christianity brings bloom for faded hearts, rejuvenation for the prematurely old, imagination for the dry, liberal mind.

Christianity is not a kill-joy at the feast of life, not a kind of incarnate "don't;" it bristles with great affirmatives and durable loyalties.

Christianity leaves a trail of light wherever it goes; it can keep you cool under any confusion, bring you up smiling from any depths and utterly banish your fret and worry.

Radio

"The Voice of Arkansas Baptists," a radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "The Meteor of Light Series" by B. H. Duncan.

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

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

Receipts For Southwide Causes

Total \$7,396,226.65 For 1947

Nashville, Tenn.—(EP)—Southern Baptists in 20 states contributed a total of \$7,356,226.65 to Southwide and world-wide denominational objects in 1947, Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, announced.

Dr. McCall said that the figure represents only monetary receipts handled by his office in Nashville for distribution to the Convention's educational, benevolent and mission agencies.

This does not include, he said, the yet incomplete record of materials and money given by Southern Baptists to the current world relief campaign sponsored by the Baptist World Alliance. This relief campaign of the world-wide organization has as its goal clothes for a million people and a million dollars for food, Southern Baptists are undertaking to raise half that amount.

The 1947 receipts at the Convention office includes \$5,217,762.39 for the general Cooperative Program distributions and \$2,138,464.26 for designated objects. Both represent all-time highs. However, contributions to world relief and the special Centennial Offering in 1946 shoved the 1946 grand total to \$10,259,995.77.

Texas Baptists Get Loan Fund For Rural Churches

Dallas, Texas.—(BP)—A revolving loan fund for the building and repairing of rural churches has been set up by the Executive Board of the Baptist General Convention of Texas.

The plan is the suggestion of a Texas ranchman and his wife, Mr. and Mrs. R. W. Smith of Odessa, who started it with a cash contribution of \$10,000 and a first lien note of \$5,000.

Loans are to be made at 3 per cent interest per annum with 2 per cent going back into the funds and 1 per cent to the Baptist board for handling of the transactions. No loan can be made to a church building costing more than \$10,000.

Russian Baptists Ask For American Friendship

Atlanta, Ga.—(GP)—Russian Baptists have cabled New Year greetings to the Southern Baptist Convention with the prayer "May God give in the new year greatest friendship between our peoples and close collaboration of our countries."

The hope was expressed in an exchange of Christmas and New Year greetings between Dr. Louie D. Newton, president of the Southern Baptist Convention, and Rev. Jacob Zhidkov, president, and Rev. Alexander Karev, secretary, of the All Union Council of Evangelical Christian Baptists in Moscow.

Dr. Newton addressed his cable message on December 24 to Rev. Zhidkov, and said:

"Southern Baptists send grateful greetings to our Baptist brethren in Russia on this our Saviour's birthday, praying His con-

tinued blessing upon you and upon the people of Russia."

Zhidkov and Karev replied:

"All Union Council of Evangelical Christian Baptists in Russia heartily thank you for gracious greetings of Southern Baptists on our Saviour's birthday and for prayers for Russian brothers and whole Russian people, and send to Southern Baptist mutual cordial Christmas and New Year greetings. May God give in New Year greatest friendship between our peoples and close collaboration of our countries."

Dr. Duke McCall to Tour Latin-American Missions

Nashville, Tenn.—(BP)—Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, will leave January 21 for a three-week tour of Baptist mission fields in Latin America.

Dr. McCall will spend a week of the time at Balboa, Panama, conducting revival services at the First Baptist Church where Dr. William H. Beeby is pastor.

Other points to be visited are Havana, with tours over Cuba, and Barranquilla, Colombia with tours over the Colombia-Venezuela-Ecuador mission field.

Dr. McCall spent last summer in a similar tour through Europe, following attendance at the Baptist World Congress in Copenhagen.

WHY TITHE?

Dr. Ellis A. Fuller, president of the Southern Baptist Seminary at Louisville, gives the following reasons why Southern Baptists should tithe:

1. They ought to do it. Tithing is Spiritual. World need is urgent.
2. They must do it. The world is a modern Sodom whose hope is based on righteous men.
3. They need the money for their program. Southern Baptists in their world-wide mission work and institutional development and their local church activities need more money.
4. They will experience a new sense of unity if they do it.
5. They will learn stewardship by doing it. God will be an accepted partner in business.
6. They will enrich themselves spiritually by doing it. "If ye love me ye will keep my commandments."
7. Tithing may pave the way for the revival the world needs. "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

We cannot all think alike; nor is it right that we should. Only when opinion strikes against opinion is the spark ignited that can kindle the lamp of truth.—King George VI

Want to Borrow a Sermon?

By R. T. SKINNER

Charles Spurgeon, on vacation in a remote rural section, worshipped one Sunday morning in the neighborhood church. Clad in a corduroy suit and sitting to one side, he was not recognized.

The great preacher soon discovered to his amusement and pleasure that the pastor was using a published sermon of his, prepared and delivered in London.

The service ended, Spurgeon made his way to the front and, congratulating the preacher, asked him how long it took him to prepare the sermon. The young man replied that it took him only a matter of a few hours. Spurgeon answered, "When I made that sermon it took me much longer; I am Charles Spurgeon."

Not many years ago a minister related that on one occasion he used one of the better sermons of another preacher. He thought he would give his people something a little extra. It went over well; but as "fate" would have it, the other preacher came soon after to preach in that church. Just as the pastor feared, he preached that very sermon—the second time his people had heard it in a matter of weeks. Members of the congregation whispered to the pastor that they suspected the visitor of browsing in his sermon notes.

There probably is not a preacher alive who, at one time or another, mostly in youth, has not "borrowed" sermon material, sometimes even an outline. As one said, "The ancients have robbed us of most of our original thoughts." Wasn't it Spurgeon who said that "the man who uses not other men's brains has none of his own?"

There would be a vast difference between such use of truth another has expressed and which has blessed one's soul and become a part of him, and the taking bodily, word for word, the message of another or a part thereof and using it as one's own without due recognition of the labors of the man secretly quoted. Ordinarily, at least the constant fear that some sufficiently well-read hearers would detect the trespass (and there would nearly always be such persons in the audience, though they might not speak of it), would deter one from such unacknowledged use of another's labors and material. Deeper still, there is in the good man's heart a profound respect for that which belongs to another.—Western Recorder.

It's the Pole that Does It

By CHARLES A. WELLS

We watched a tightrope walker performing an unusual exhibition and noticed that on the longer, more difficult feats he carried a pole. At first we thought that he would have wanted to be as unburdened as possible for the more difficult and trying tests, but, of course, the obvious fact was soon apparent—that the pole gave him balance, its extra burden being a definite advantage. Haven't you noticed that the folks who say they "can't be bothered with religion" or they "don't have time for anything like church," are often to be found tottering to a fall when caught in a tight spot because they have nothing to cling to that would give them balance? Yes, it is true that it takes time to go to church, to maintain a strong personal faith, but it also takes time to mend broken lives, broken hopes, and broken hearts when someone has slipped.

CHRISTIAN HORIZONS

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

Marathon Bible Reading: While bells rang out the old year and hilarity ushered in the new in most parts of the nation, the citizens of Covington, Ind., launched a marathon reading of the Bible on New Year's Day. The reading began with Genesis at 12:01 a. m. New Year's Day and was scheduled to continue without interruption for four nights and three days until the final word of the last of the Book's 1,189 chapters were read by the people of Covington.

Mayor-elect Roscoe Sprague said: "We hope to start a movement that will sweep the nation; we urge other towns to adopt this idea. We want the folks in our town to follow the Bible throughout the new year. Also we think a good Bible reading around here might curb some of this juvenile delinquency, although we haven't had much of it here."

Prisoners Study Religion: A hundred inmates of San Quentin Prison and 75 of Indiana State Penitentiary are among 5,500 people who have enrolled in the "correspondence school of religion" sponsored by the International Lutheran Hour.

Dr. Eugene R. Bertermann, director of the program, explained the course as being 30 lessons in the "fundamentals of the Christian faith, on a doctrinal rather than a Bible history basis." Plans are for an expanded school on a permanent basis.

Film Censorship: The Ministerial Association of Kalamazoo, Mich., has called upon the city commission to create what would amount to a board of censorship to pass upon "questionable" motion pictures. The request called upon the commission to appoint a representative group of Kalamazoo citizens to preview pictures that might be questionable.

Pennies Buy Bus: A 48-passenger school bus, bought with pennies and nickels, has arrived at Rehoboth, N. Mex., a gift from youngsters of the Christian Reformed denomination. It will be used at the Rehoboth mission school for the Navajos, among whom the Christian Reformed Church has maintained schools, mission stations and a hospital since 1897.

The Navajo Indian children on the reservation in New Mexico were so impressed with the campaign that they sent in \$135 as their own contribution to startled Christian Reformed mission workers.

"For Men Only": "For men only" church services drew crowds beyond all expectations during the pre-Christmas week in Neosho, Mo. Overalled workmen rubbed elbows with the town's bankers and merchants at the daily services before each went his separate way to work.

Laymen of all churches banded together behind the idea, to revive the Christmas spirit for the hard-working heads of families. Speakers were prominent laymen of the district.

Become Christians: A total of 8,377 persons on the island of Shikoku have signed "decision cards" announcing their readiness to become Christians, according to Dr. Toyohiko Kagawa, Japanese Christian leader.

Dr. Kagawa, who has been conducting an intensive evangelistic campaign during the past year, said the conversions were the result of a 16-day tour of the island, during which 34 meetings were held, with a total attendance of 23,843 persons.

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Clear Creek Mountain School For Preachers

By ERNEST O. SELLERS
Emeritus Professor, New Orleans Baptist Seminary

One visit to this school, five miles out from Pineville, Kentucky, will convince anyone that here is a heaven blest and Spirit directed enterprise, one that meets a particular need effectively.

Beginning in 1926 with twelve students and no buildings it now enrolls 115 students, a faculty of seven and property valued at over one half million dollars. This includes "Kelly Hall", an auditorium for use at summer assemblies, and homes for married students. (Several new ones are being erected).

It is the only institution, so far as I know, that so fully meets the religious needs of the class of students it ministers to. These men average over thirty years of age and but few have had High School work. Yet they are convinced of their call to Christian service. They come chiefly from the mountains of eastern Kentucky and Tennessee and western Virginia, some also from Michigan, Illinois, Ohio and two from Scotland.

No attempt is made to offer a short-cut theological training. The School can rightly be called a Bible School pure and simple and it has no other ambition or plans to be otherwise. The students are real missionaries in religiously one of the most needy areas in America. The seriousness of the students, their eager attention and plain practical spirituality was, to me, most refreshing and encouraging. It has been a long time since I have had a greater spiritual blessing than that received during my recent visit to Clear Creek. Dr. Kelly and his associates, J. F. Carter, T. D. Brown, R. P. Mahon, D. M. Aldridge, M. V. McKinster and Mrs. Kelly, are to be congratulated upon their fine service. They deserve both commendation and fullest support.

16 Million Christian Impressions Per 24 Hours

By LAWSON H. COOKE

On New Year's Eve night three hundred Memphis laymen went into action inaugurating what promises to be the greatest program of religious advertising in the history of this country.

New Year's morning the citizens of Memphis saw between three thousand and four thousand street corners stenciled "1948—Give GOD a Chance—This Year." They saw also seventeen standard size billboards carrying the same slogan. Pictures of posting the boards and stenciling the corners appeared with news stories in the Memphis papers. News releases were sent out over AP and UP wires as well as through RNS. Prominent mention was made in radio news broadcasts.

In addition to the billboards and stenciling, five hundred cards, 11x28 inches, will repeat the message in stragetic shop and office locations throughout the city. Forty thousand copy cards 2½x6 inches will carry the message into the homes of Memphis.

A new display will appear each month during the year on the billboards and copy cards, thus giving an enormous coverage of Christian advertising.

The campaign in Memphis will cost approximately eight thousand dollars for 1948, and this is provided for in the regular budget of Shelby County Association. When we multiply this by the 930 associations throughout the Southern Baptist Convention, we will have an annual investment of nearly three quarter million dollars in outdoor Christian advertising.

All of this advertising material is copyrighted, and is handled by Cummings Advertising Agency, Leader Federal building, Memphis. Inquiries regarding costs and material should be made direct to this agency.

Mr. Ernest B. Cummings explains: "By spreading the Memphis program throughout the Southern Baptist Convention, we can reach one out of four persons every day. We figure this means 16,500,000 individual impressions for Christianity every twenty-four hours."

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Dr. Merrill D. Moore Accepts Southwide Post

NASHVILLE, Tenn.—(BP)—The Rev. Merrill D. Moore has accepted directorship of promotion for the Southern Baptist Convention Executive Committee and will go to work on January 12 to push immediately a program of "Every Baptist a Tither."

In addition to his duties as successor to Dr. J. E. Dillard, who retired last June after 11 years service, Dr. Moore will serve as associate to Dr. Duke K. McCall, executive secretary, in administrative and promotional details of the Executive Committee.

Dr. Moore comes to the Southwide post after six years as pastor of the Immanuel Baptist Church in Nashville. Previously he was pastor of the First Baptist Church of Selma, Ala., and the First Baptist Church of Newport, Tenn. He served two years as president of Tennessee College for Women immediately prior to the Nashville pastorate.

WHAT OF THE FUTURE?

By R. EUGENE SHEARER

Was there ever a day when mankind experienced so much insecurity as today? How great is the economic inflation—grade B milk selling now for over 20c a quart! How questionable and confusing is the governmental and political procedure—high-ranking army officers and senators reported cheating the people whom they are supposed to serve! How bitter many of our social issues—race quarrels and strife between industry and labor! How tense the religious forces—Catholics battling for political as well as religious supremacy; Protestants wasting their energies sparring among themselves! And hanging perilously above all this, balancing dangerously like a mountain boulder over a grass-hut village, is the newly developed king of destruction, the atom bomb.

With all this insecurity, living has become like the crossing of a turbulent brook. One jumps from rock to rock, not knowing which will tip and spill him into the water. In the face of these present-day insecurities, what can we say of the future?

Silent Outlook

We cannot know the future, for it is not a map that we can unfold and read at will. How fortunate it is for us that the future is padlocked and well guarded. Such knowledge would destroy the adventure of living. No one knows the details of the next hour, and how glad we are that it is that way.

Everyone seems so frightened today. Just recently we saw a set of slides on the control of the atom bomb. These slides pictured the bomb as a great black flying animal. Mankind was portrayed by a weak, nervous cartoon character that reminded me of "sadsack," the G. I. creation. As the black death came flying over the earth, these little men would run, like rats, into holes in the earth for underground protection. The pictures taught that there was no such possibility of escape from the bomb and encouraged support of the United Nations as the only sure protection against this evil. I am in hearty agreement with the emphasis of these cartoons, but I believe there is more that must be said. In spite of it all, we are not afraid of this thing called atomic power. If it is true that knowledge casts out fear rather than creates it, then our recent discovery should be a boon rather than a bane to life.

What is it then, that we should fear? We should fear what we ourselves will do with this great power. We should fear our own moral nature, our lack of honesty, our weakness, our sinfulness. How great has been our comedown from the egotism of the 19th century! Was it not in the recent past that we, in our complacency, looked on ourselves and our world as an everlasting Utopia? When clergymen spoke of heaven, men threw back their heads and laughed heartily, "Heaven, why I'm satisfied just to live on earth, and then to die." Our treasure was altogether an earthly package. But recent developments have stuck a pin in our balloon, and we have lost what we thought was our basis of security in the past.

Face Reality Now

Such acknowledgement would be the healthiest sign we have seen in this generation. A man walking unknowingly along the edge of a precipice may be startled at first when he realizes his predicament, but he is a

hundred times safer after he sees the danger. Of course, if this recognition is to be helpful, it must be followed by action of the right sort.

The world is fast realizing that material resources are not sufficient. Science and education are not enough. Man when left alone will kill himself. He needs his Maker, God; and his Saviour, Jesus Christ. Men are groping blindly. They need the security which seems so evident to us. Here is our greatest chance. The only thing we have to fear in the future is that we shall do less than our best for Christ.

What does Christ say to us now? Long before man was able to fly through the air; long before the word "atom" was ever coined to become part of our vocabulary, a noble figure walked the shores of Galilee, and the hills of Samaria, and said, "Lay not up for yourselves treasures upon earth"—these are passing, for even earth shall pass away. Christianity has always taught that this life was important, but primarily because it was the prelude to a greater life in the future. We are to live vibrantly here, but our real citizenship is in heaven. The impact of the true Christian message is not a blueprint of the future, but a faith that God, who created and loves us, through Christ has molded out of the uncertainties of tomorrow a joyful assurance of a greater life to come. We have nothing to fear save our own failure to do our best for Christ. God will be in tomorrow, and he will care for his own.

"I know not where his islands lift their fringed palms in air; I only know I cannot drift beyond his love and care."

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Forgiven

A story is told of a physician in Scotland who was loved by the people to whom he had ministered for many years. After his death, his books were opened, and it was found that several accounts had been canceled. He had written across them in red ink, "Forgiven—too poor to pay." His wife, not being as forgiving as her husband, determined to collect the money and began to sue in the court for it.

The judge asked her if the handwriting in red ink, canceling the accounts, was her husband's handwriting. She replied "yes." Then the judge stated "There is not a tribunal in the land that can obtain the money where your husband has written 'forgiven'."

Likewise when Jesus writes the word "forgiven" across the sinner's account in heaven's ledger, he is released from all condemnation.

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Remember the Conference

Let us remind you again of the great state-wide Evangelistic Conference which will be held in the Immanuel Church, Little Rock, January 26-28. All the Southern states will have such a meeting, but none of them will have any better programs than the one planned for Arkansas. Where could one go and find more outstanding personalities to take part on the program than C. E. Matthews, B. B. McKinney, Harry Rimmer, R. G. Lee, and William War Ayer? Then, too, there are men in Arkansas second to none who will be on the program.

Miss America Captures Spotlight at Conference

By RELIGIOUS NEWS SERVICE

Barbara Jo Walker, 21-year-old Sunday School teacher of Memphis, Tenn., attending the Church Youth Conference in Cleveland, has done it again.

Coming here as a delegate to the Methodist Youth Conference, she captured the spotlight as easily as she won the title of Miss America, 1947, in the Atlantic City finals last September.

Yet there was no blaring of bands at her arrival. She won her way into the hearts of her 12,000 fellow delegates through her quiet modesty, that amounts almost to shyness, her interest in the welfare of others and her innate qualities of leadership.

As she stepped off a special train with several hundred other young people from the South, she seemed surprised to find a half dozen of her sorority sisters from Baldwin Wallace Colloge waiting to present her with a corsage of yellow roses.

Because her train was late, the first session of the conference had opened when she walked into the hall. For a moment she looked up into the row upon row of youthful faces that filled every seat in the giant auditorium. When she turned around, her expressive gray eyes were shining.

"I don't know when I've been so thrilled," she whispered. "If these young people only realize the opportunity before them, what a lot it will mean to church all over the country."

As she was leaving the hall, a freckle-faced boy from Kentucky, no more than 15, fell into step beside her.

"You're Miss America, aren't you?" he asked.

"I suppose you could call me that," she smiled, "but I like to be called Betty Jo. Is there anything I can do for you?"

"Well, you're so important and all, I was wondering what you think is the big job we boys and girls have to face up to," he said.

"That's a pretty big order," she told him. "But I think we've got to find a way to lasting peace. I don't know how it's to be done; I wish I did. But it's got to be done somehow."

Later she went into the improvised dormitory where cots had been set up for 1,600 girls. One of the girls, sitting crosslegged in pajamas on her cot, asked how they could help build up their churches back home.

"I'd say it's by personal example," Miss Walker replied without a moment's hesitation. "If we're tolerant, if we're clean living and if we try to follow the golden rule, there is no question but that other young people will begin to take an interest in your church and want to join."

Later on, just before leaving for home, Miss Walker was asked for her impressions of the conference.

"It's more than met my expectations," she said. "I look upon these young people as the real builders of the better world we're all looking forward to."

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The Christian is not ruined by living in the world, but by the world living in him.

Under-Estimating People

By R. T. Skinner

"A bruised reed shall He not break, and a smoking flax (lampwick) shall He not quench, till He send forth judgment unto victory" (Matt. 12:20).

Nothing is much nearer useless than a broken reed, nothing more offensive than a smoking lamp, filling the room with its ill-smelling, eye-hurting fog. Yet, these are used as figures of speech to describe the persistent kindness and persevering hopefulness of our Lord in His dealing with people. He could see values where others were blind.

Is it not the almost universal weakness—underestimating people? "What could there be to him?" "What will he ever amount to?" "What in the world did they see in him?" "Why she ever took up with him is beyond me!" "He's too young for that." "He's too old." "He'll never be able to do anything after that."

Yet, all the time, the Book is saying of Jesus, "A bruised reed shall He not break, and a smoking flax shall He not quench, till He send forth judgment unto victory."

People underestimated the prophets; they underestimated Jesus. We probably would not have chosen His disciples; it is doubtful many would have seen much worth saving in the woman out of whom He cast the demons. How many of us would have stopped under the sycamore tree long enough to answer the Spirit-led curiosity of Zachaeus?

Many of the brightest lights in the service of God were at one time or another, smoking lamps. Abraham denied his wife in Egypt; Jacob was the deceiver; King David had some dark pages in his diary; Solomon, with all his wisdom, had some traits we wouldn't want in a deacon; Elijah fied in duty's day and God found him under the juniper tree; the son, wearing rich apparel and a ring of gold in the father's house, was once the prodigal in the swine-pen; Simon Peter? yes, he denied his Lord, and Thomas the doubter was worth showing evidence his Lord was alive.

An impatient teacher who should never have had the assignment, told a lad that if he didn't sit perfectly still in her Sunday school class, he need not come back any more. The normal boy did sit still through that lesson, but he dropped out of the class and started on the course which has led so many to destruction. The pastor heard about it, called at the home, talked with the lad and the parents, tried to undo the harm. The boy had been underestimated. The pastor could see not only a rollicking boy who easily tried the patience of an ill-fitted teacher, but a potential leader, a strong man in the kingdom of God. He knew that, given love and patient understanding and proper appraisal and confidence, the boy could be made a pillar in the church.

The world always sees the smoking lamps. They pass a thousand burning brightly, to call attention to one that is fogging the air. They write them up in the newspapers, whisper about them behind gloves and fans. Broken reeds, smoking lamps! Could it be they smoke because, somewhere, they have been neglected? If the girl about whom whispers pass, concerning whom hard things are said, had been properly appraised; if those who speak of her as a "no-good," had gathered about her earlier, to give her strength and assurance and confidence and hope, then

there might have been no stories to relate.

Smoking lamps may have neglected the means of grace, but the great heart of God, tender in His understanding and compassion, far in His seeing, can take the lamp which is not shedding its full light, whether it be Noah, an Abraham, a Jacob, David, Elijah, the sinful, penitent woman, Thomas, you or me, and make of them—all of them—by grace the servants He wants them to be. There is hope for any life that will wholly surrender to Him. That is the meaning of grace. A bruised reed will He not break, and a smoking lamp will He not quench, till He send forth judgment unto victory.

May God give us eyes to see men and women as He sees them, to strive for their salvation and sanctification in grace; may He save us from the great sin of underestimating people—what God can do through them by grace of our Lord Jesus Christ!

—Western Pecorder

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Hoover Urges Daily Prayer

By RELIGIOUS NEWS SERVICE

J. Edgar Hoover, FBI director, urged a return to God and to the practice of daily family prayer in a radio broadcast in Washington.

"If there is hope for the future of America, if there is to be peace and happiness in our homes," Mr. Hoover declared, "then we, as a nation, must return to God and to the practice of daily family prayer."

The FBI director stressed that a nation cannot exist void of all religious thought and action. "Can we have internal peace without morality?" he asked. "Can we build homes without God, or have worthy parents who do not know the practice of His teachings?"

"Our nation is sadly in need of a rebirth of the simple life—a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips, and ended the day by gathering together to place themselves in His care."

Pointing out that the foundation of American democracy was built upon a firm faith in God, Mr. Hoover said, "As our nation grew and prospered, as it overcame vicissitudes and adversities, its people never lost faith in a personal God.

"Our generation, it seems, has allowed old faithful religious practices to slip into oblivion. As a result, family life has been weakened and the nation has suffered.

"A Godless home is built upon sand; it is an inviting breeding ground for moral decay and crime. My hope for the future of this nation is predicated upon the faith in God which is nurtured in the family."

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Eudora Steps Up

The Eudora Baptist Church has increased its budget to \$16,000 for 1948. \$2,400.00 will be given through the Cooperative Missionary Program.

Rev. Clarence Cutrell is the brave and earnest leader of this people. Mr. A. B. Vauthers is chairman of the Finance Committee and Mr. J. P. Riley is the faithful treasurer.

A Stubborn Faith

By CARL WALLACE PETTY

It takes a stubborn faith to believe in the goodness of God. Life carries with it so many possibilities, and so many maladjustments seem to defy solution, that it is impossible to talk glibly about Divine Love. The cruel so prosper and these who love so suffer—there are so many inequalities, so much sorrow and pain for which no one seems responsible, that to hold firmly to one's belief that through all and in all and over all is the love of a God who cares, is not the result of just mumbling a creed.

It takes a stubborn faith to believe in people. For human nature can be so kind and then so cruel, so true and then so treacherous, so intelligent and then so ignorant, men can love so beautifully and hate so bitterly, be so fair and then so false—that faith in humanity is not an easy matter. To love those whom you cannot like is difficult. Nor is the dilemma so easily resolved by mere understanding. The more you understand some people the harder it is to trust and to love them.

It takes a stubborn faith to believe in life beyond the grave. Appearances seem to be so set against it. We love and laugh and live together, and then an unseen hand is laid on the shoulder of our friend. He slips through the curtain that separates the seen from the unseen. The trail is long and listless as we trudge it alone. He has gone and only the fragrance of memory remains. In our desperation we cry, "Where has he gone, where has he gone?" and so often there seems to be no answer, but the echo to our cry, "Where—where?"

This stubborn faith in the love of God, the goodness of people, and the life beyond the grave is founded not on superstition and credulity, but upon the greatest historical fact of all centuries. Nineteen hundred years ago there walked the highways of the earth a personality in whom was revealed perfect love, and he looked out on our work with compassion and said, "He that hath seen me hath seen the Father." That God is like Jesus is the greatest, most comforting fact I know. And then taking the race of men with all their sin and sorrow and shame into our heart, he appraised their value and said, "They are worth dying for." Woe is me if I count worthless what he valued so highly. And then with a nail-scarred hand he wiped the tears from the eyes of a bereaved humanity and proclaimed, "He that believeth in me, though he die, yet shall he live."

*When the last day is ended
And when the nights are through;
When the last sun is buried
In its grave of blue;
When the stars snuff out like candles
And the seas no longer fret;
When the winds unlearn their cunning
And the storms forget:
When the last lip is palsied
And the last prayer said—
Love shall reign immortal
While the worlds lie dead.*

This is my stubborn faith.

THE MESSENGER
Immanuel Church, Ft. Smith.

Southern Work in California

By A. F. CRITTENDEN
Executive Secretary-Treasurer

The Southern Baptist General Convention of California was organized September 13, 1940, with a membership of 13 churches. By November 1, 1947, the number of churches in our fellowship had increased to 170. Thirty-seven of these churches were added during the past year. The number of associational organizations has increased from one, seven years ago to 16 today. Total receipts for all missionary causes have increased from \$976.64 in 1941 to \$175,034.47 in 1947. Contributions to Southwide missionary causes reached a total of \$20,931.35 in 1947.

Missionaries Mark Progress:

Our Convention employed nine general missionaries for the work during 1947. These missionaries traveled nearly 200,000 miles, wrote 1,629 letters, made 594 visits to churches, 259 visits to missions, 6,373 visits to homes; conducted 56 revival meetings, 16 schools of missions, 33 study courses; surveyed 262 communities and conducted religious census in 48 communities; started 56 missions, revived 9 churches, organized 28 new churches and conducted 62 Vacation Bible Schools; witnessed 721 baptisms, 758 additions by letter, 288 other professions of faith, 97 volunteers for special service and 864 rededications.

Churches Continue Progress:

The reports of the churches to the associations for the work of 1947 recorded remarkable progress. These reports show that the membership of our churches increased from 11,427 in 1946 to 15,985 in 1947—a gain of 48 per cent. The Sunday School enrollment increased from 13,515 in 1946 to 19,988 in 1947—a gain of 47.9 per cent, while the Training Union enrollment increased from 5,014 in 1946 to 7,424 in 1947—a gain of 48 per cent. The WMU membership increased from 2,270 in 1946 to 3,563 in 1947—a gain of 57 per cent. The churches reported 3,012 tithers, which is almost one tither for each five members. The tithing crusade has increased that number by many hundred since October 1st. The churches reported 2,572 baptisms during 1947, which is one baptism for each 4.5 members in our churches.

General Missionary Needs:

There are more than seven million unchurched people in the territory of our Convention. There are two thousand cities, towns and villages without a Baptist church. There are enough unaffiliated Southern Baptists in any one of more than 500 towns and cities to start a new Southern Baptist church. They need to be found and enlisted. Our missionary opportunities and possibilities are limited only by our resources. If we could double the number of our workers we could more than double the results.

Help Needed to Build Churches:

Not one of our churches has an adequate church building and all are lacking in equipment. Many of our churches are worshipping in rented lodge halls; club rooms, remodeled store buildings, converted dwellings, tents, and churches rented from other denominations. Only about one-third of our churches are using buildings which were constructed for church purposes. About half of them are engaged in building, remodeling or buying church property.

Help Needed to Finance Work:

Our churches are heroically endeavoring to meet the needs, in spite of their lack of buildings and equipment, and the meagerness of their resources. Their contributions to missionary causes in 1947 were double their contributions of 1946, and they have set a goal for 1948, a budget more than double their contribution this year. We urge the Baptist Home Mission Board, the Baptist Sunday School Board and other friends to match this sacrificial and heroic spirit of our people by doubling their contributions to our cause. We need help in financing our general mission program, our general promotional program, our church building program, our Baptist Headquarters Building and to provide an automobile for use of the Executive Secretary.

Best Investment:

It is my earnest and honest conviction that your mission money invested in any of these causes will yield greater dividends than any investment you can make elsewhere. The record of accomplishments listed above should convince you that this is the best place to invest your money for spiritual dividends and Christ glorifying results. We invite you to share with us the burdens and the victories of this glorious crusade.

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British Methodists

Imitate Americans

By RELIGIOUS NEWS SERVICE

A proposal that British Methodists imitate their American co-religionists by starting a laymen's campaign to win more church members was made in a New Year's message here by the Rev. William E. Farndale, president of the Methodist Conference of Great Britain.

Mr. Farndale commended the Methodist Crusade for Christ in the United States, which, he said, "after a period of year-by-year decrease in membership has won thousands to Christ by prepared laymen visiting two-by-two the homes of non-churchgoers."

"If in America, why not in England?" he asked.

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Ft. Smith Immanuel

Church Adopts Budget

The Immanuel Baptist Church, Ft. Smith, has a 1948 budget of \$32,000. Six thousand and four hundred and eighty dollars is for the Cooperative Program.

Rev. Victor Coffman has been the intrepid aggressive pastor there for about a score of years.

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The way to determine a man's illness is not by absence from church but by absence from his job.

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A recent survey by the Oxford University Press indicated that 88.8 per cent of the people owned Bibles, that southerners own more Bibles per family than any other group, and Baptists read their Bible more often than any denomination.

World Alliance Sunday

By Louie D. Newton

Baptist World Alliance Sunday, February 1, will afford the usual opportunity of acquainting our people with the history of the Alliance, and its chief purpose—"to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members."

Also, and this is most important, to urge our people on this Baptist World Alliance Sunday to make an over and above offering for the two-fold purpose of (a) relief for our suffering Baptist brethren throughout the world, (b) for the current budget of the Alliance, making possible an expanded ministry on the part of the Alliance in keeping with the program adopted at Copenhagen.

The Southern Baptist Convention is appropriating \$10,000 annually to the work of the Alliance, but this is not sufficient on our part to sustain the essential work of the Alliance. It is my hope that Southern Baptists will give at least \$25,000 on Baptist World Alliance Sunday as an over and above offering for this vital and cherished cause. This special offering has been approved by the Executive Committee of the Southern Baptist Convention. It is expected that other American Baptist bodies will receive proportionate offerings on Baptist World Alliance Sunday, February 1.

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Seven Days A Week

By MRS. J. B. WEATHERSPOON

One of the most satisfying experiences which a Christian can have is teaching a Sunday School class. The work of a Sunday school teacher is twofold: teaching the Bible lesson and ministering to the membership of the class. Both phases must be tended with the best effort of which the teacher is capable. A great deal can be done on Sunday morning, to be sure, but the between-Sundays work helps to complete the lesson. I have to spend much time in prayer and study. I need all of the spiritual and mental preparation possible.

Another important part of the teacher's week-day ministry is her constant contacts with members who need her. These require much telephoning, note writing, and many personal calls.

To see unsaved members converted; to see growing families remain loyal to the church and their children giving their hearts to the Lord; to see them facing tragic difficulties with triumph; to see individuals grow in interest and ability and become efficient leaders in the class and the church; and to experience through the years the confidence and love and fellowship of scores of Christian young women and mothers—all of this constitutes an enviable reward for any teacher.

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Parents must realize that they are molders of character and teachers of religion. It is not a question of "Shall I teach my children religion," but "What kind of religion are my children learning from me?" The place for children to learn how to live is where they do live . . . Mrs. W. O. Benson in *The Sunday School Builder*.

Woman's Missionary Union

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

Mrs. J. E. SHORT
President

MISS LAVERNE ASHBY
Young People's Secretary

Mrs. C. H. RAY
Executive Secretary and Treasurer

ALVIN HATTON
Royal Ambassador Secretary

Lottie Moon Offering Goal Exceeded

This is the first report we have given concerning the total received for the Lottie Moon Christmas Offering for Foreign Missions. You will rejoice to know that the offering received to date of January 7 is the largest ever received this early, the grand total being \$37,728.96 and the offering is still coming in good.

We had received a total of \$30,656.92 on January 10 last year. We wish it were possible to write each contributor a letter of sincere gratitude for the splendid cooperation in making the offering the best ever up to the present date. Since this is impossible, we are using the medium of the Baptist state paper to express our gratitude to God and to each of you. Please continue to glean for this offering and remit at your earliest convenience to the State W. M. U. treasurer at the above address designating the amounts to be credited to the different W. M. U. organizations in your church.

Leadership Conference

A very successful Leadership Conference was held at the Immanuel Baptist Church, Little Rock, January 6-7 with a total attendance of 71. This conference was held for the District Presidents and Counselors and Associational Superintendents and Young People's Counselors. There were six district presidents and four district counselors, 18 superintendents and 12 associational young people's counselors present, seven state officers and chairmen and 18 visitors.

Two separate conferences were held, one for the district presidents and associational superintendents conducted by Mrs. Ray, and one for the district and associational young people's counselors led by Miss LaVerne Ashby. The two secretaries were ably assisted by Mrs. J. E. Short, president, Mrs. F. E. Goodbar, chairman of Community Missions, Mrs. H. M. Keck, chairman of Mission Study and Mrs. H. B. Tillman, chairman of Stewardship.

Special speakers for the meeting were Miss Irenee Chambers and Miss Nancy Cooper, both field workers of the Home Mission Board. The devotional period on

Tuesday evening was led by the Rev. W. O. Vaught, Jr., pastor of the entertaining church. Plans were set in motion for the attainment of high goals for 1948 in Commemoration of the Sixtieth Anniversary of the Woman's Missionary Union of Arkansas and

the South. The leaders were inspired and challenged to give themselves whole-heartedly in service in their respective fields of labor during the year.

Helpful materials were prepared in booklet form and presented to each one present. The same material will be sent to our leaders who were not privileged to attend in order for our entire leadership to know of and to follow the outlined plans for the attainment of specified goals.

We are grateful to each association for making it possible for their superintendent and young people's counselor to attend. We would also express our sincere gratitude to the Immanuel Baptist Church for opening their doors for us to hold this important meeting with them.

Better to prevent than have to repent.

Community Missions Emphasis in January

Suggested program material and helps for the observance of a Day of Prayer for Community Missions have been sent to every W. M. S. president with the request that the local Community Missions Chairman and her committee plan for the Day during the month of January. The program has been prepared by Mrs. F. E. Goodbar, State Chairman of Community Missions and was presented in the Arkansas Baptist last week. This is not a season of prayer to be accompanied with an offering of money but of self and rededication to the missionary tasks in our own communities. If, for any reason you have failed to receive this program material, request a duplicate package from your State W. M. U. Office and it will be sent immediately.

Every Baptist a Tither

... a Scriptural, adequate, all-inclusive plan for continual undergirding of the Cooperative Program of Southern Baptists

"A Million Southern Baptist Tithers for Christ" have proven God in His promise of Malachi 3:10 by tithing the last three months of 1947. They have taken God at His word, and He has blessed the giver, the church, and the denomination.

In this recognition, the Executive Committee of the Southern Baptist Convention on December 17 voted unanimously and enthusiastically to adopt "for 1948 and all the years to come," the slogan "Every Baptist a Tither."

Surely now, these million three-month tithers are ready to enter 1948 and all the years to come as permanent tithers to the Lord's treasury. Surely now, nothing less than unanimous recognition of the Lordship of God befits Southern Baptists. Surely now, the six-million members of Southern Baptist churches from Maryland to California will join happily in putting truth behind the words: "Every Baptist a Tither."

Every ~~A MILLION~~ SOUTHERN BAPTIST a TITHER\$ FOR CHRIST



Benefiting: All local, state, Southwide and worldwide causes. "And prove me now, saith the Lord."

Religious Education

EDGAR WILLIAMSON, DIRECTOR

R. O. BARKER
Sunday School Superintendent
 RALPH W. DAVIS
Training Union Director

T. D. McCULLOCH
Student Union Secretary
 MRS. B. W. NININGER
Church Music Director

Baptist Building, Little Rock



Associational Training Union Rallies

2,216 people attended forty Associational Training Union Rallies which were held in forty Associations during the week of December 8-12. These meetings were conducted by eight teams of men. The Training Union program for 1948 was launched at these meetings.

The same type of rallies will be held during the week of December 6-10, 1948, and every association is urged to keep open one day during the week for the Training Union meeting. During the fall of 1948 a schedule will be printed showing when and where each of the forty meetings will be held. 7,000 is the attendance goal for the rallies next December.

Sunday School Superintendent visited in each of the thirteen schools. This is the second school for Gainesville Association within a year. There were approximately twice as many enrolled in this school as compared with the first one.

If your Association is interested in a school of this type, please write to your State Sunday School Superintendent, Robert O. Barker, Baptist Building, Little Rock, Arkansas.

Concerning Ridgecrest

There will be three Training Union weeks at Ridgecrest next summer. July 8-14, July 15-21, and July 22-23. The Arkansas Week will be July 8-14. During this first week the State Sword Drill and Speakers Tournament winners from Arkansas will participate in the Southwide Drills. If you desire to attend one of these three weeks be sure to get in your reservations now. Reservations began December 1.

New Study Course

We recommend to your attention the most recent addition to the Sunday School Training Course, *Adults in the Sunday School*, by William P. Phillips. Just now it is a particularly significant book, for Adult work has its greatest opportunities and is most urgently needed in our churches.

Adults in the Sunday School is ultimately to replace *The Adult Department of the Sunday School* in the Adult Section of the Sunday School Training Course. For some time to come, however, credit

will be offered on both of these books.

In this new volume, Dr. Phillips has concentrated his vision and experience of thirty-five years detailing how a Sunday School can best reach the multitudes of men and women for Bible study. Pastors, educational directors, Sunday school superintendents, as well as Adult workers, should carefully study this book, for without a strong and soundly administered Adult program the entire school and church will suffer.

Adults in the Sunday School is a handbook equally appropriate for workers in class Sunday schools as for larger schools operating on the department basis. It is based on laboratory experience; it is direct and challenging; it is worthy blueprint for the present; it is prophetic of the brighter future of Sunday school work when adults are reached in proportion to their numbers.

New B. S. U. at Henderson State

The State Student Union Secretary is happy to announce the organization of a Baptist Student Union at the First Baptist Church, Arkadelphia, Arkansas, for the Baptist students attending Henderson State Teachers' College. Through the splendid leadership of Rev. Dan Thomas, the associate pastor, and Mr. Robert Sawyer, the newly elected B. S. U. president, a promising and efficient organization has been set up. The following officers were elected: President, Robert Sawyer, a Junior from Hamburg, Arkansas. First Vice president, Norma Jean Langly, freshman from Arkadelphia. Second Vice President, Royce Wright, sophomore from Mt. Ida. Third Vice President, Mary Cruce, freshman, from Morrilton, Arkansas. Secretary-Treasurer, Bertha Gay, junior, from Arkadelphia. Corresponding Secretary, Lucille Bitely, freshman from Grady, Arkansas.

These Baptist young people are elected to provide an attractive, worthwhile program of religious activity centered in and around the First Baptist Church, Arkadelphia, for our Baptist students attending H. S. T. C. May the Lord bless them as they serve Him.

Figures To Inspire

Sunday, January 4, 1947

Church	S.S.	T.U.	Ad.
Little Rock, Immanuel	1054	305	5
Including Missions	1500	588	11
Fort Smith, First	1022	425	1
Little Rock, First	908	417	6
El Dorado, First	826	202	1
Little Rock, Second	732	137	1
Pine Bluff, First	686	163	4
North Little Rock, Bar-			
ing Cross	644	256	0
Including Missions	691	271	0
North Little Rock,			
First	590	101	2
West Memphis, First	565	255	5
Benton, First	561	133	1
Including Missions	594		
Hot Springs, Second	560	177	1
Paragould, First	556	237	1
Fort Smith, Immanuel	553	106	
Including Missions	593		
Hope, First	517	92	
Camden, First	501	131	10
Including Mission	601		
McGehee, First	495	171	
Little Rock, Tabernacle	493	108	5
Little Rock, Gaines St.	447	295	9
Hot Springs, Park			
Place	446	146	4
Magnolia, Central	441	135	2
Malvern, First	440	87	
Fayetteville, First	429	150	14
Including Mission	467		
Little Rock, Pulaski			
Heights	424	79	1
Bauxite, First	416	114	1
5-8-46			
Fordyce, First	409	122	1
Hot Springs, Central	407	115	1
Including Mission	460		
Paris, First	405	170	
Conway, First	368	74	
Springdale, First	367	183	5
Including Mission	514		
Fort Smith, Calvary	340	92	5
Hot Springs, First	334	64	5
Stuttgart, First	316	149	
Including Mission	362		
Fort Smith, Grand			
Avenue	315	97	
Harrison, First	308	134	
Including Mission	422	176	
Nashville, First	301	106	
Siloam Springs, First	293	165	
El Dorado, Immanuel	286	116	
Including Mission	323		
Rogers, First	284	102	
Jacksonville, First	280	138	3
El Dorado, West Side	263	87	3
Monticello, First	260	108	1
Mena, First	259	90	2
Including Mission	313	127	
Little Rock, South			
Highland	256	78	
Greenwood, First	248	108	
North Little Rock,			
Central	217	93	
Fort Smith, Oak Grove	210	101	3
Fort Smith, Bailey			
Hill	192	96	
North Little Rock, Pike			
Avenue	184	108	
Little Rock, Calvary	183	117	2
Carlisle, First	177	36	2
Pine Bluff, Matthews			
Memorial	144	82	1
North Little Rock,			
Sylvan Hills	142	58	
Monticello, Second	141	77	2
Rose City, Immanuel	141	65	6
South Fort Smith, First	133	66	2
Eureka Springs, First	130	47	2
Warren, Immanuel	104	65	
Tuckerman, First	103	30	
North Little Rock,			
Grace	102	36	
Douglasville, First	100	54	1
Little Rock, Plainview	89	70	3
Texarkana, South	79	58	1
Monticello, Northside	79	46	
Van Buren, Oak Grove	70	47	
Little Rock, West Side	60	34	2
Little Rock, Bellview	53	44	
Little Rock, Zion Hill	40	32	
Little Rock, Biddle	40	25	

SECOND SEMESTER

East Texas Baptist College

February 2, 1948

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 West Plains, Mo.

In Gainesville Association there were thirteen schools. The faculty for these schools was selected from the pastors and various laymen of the churches in the Gainesville Association. The Missionary, Bro. H. W. Johnston, and the State

THIS RETIREMENT BUSINESS

By DR. SELSUS E. TULL

The reports in our papers of the activities of Pastors and the work of the Churches are always interesting news. Perhaps it might be of some interest to have a report of the "activities" of a retired pastor!

Some time ago I was introduced to an audience by a Brother who used these words: "Dr. Tull has been a widely known and useful preacher, but he is now retired from the ministry". When I took the floor, I said: "I desire to correct certain words in this kindly introduction. In the first place, I am no "has been," and in the second place, I have not retired from the ministry. I have only retired from the demands of the pastorate. I never expect to retire from the ministry." At another time I was introduced in these words: "Dr. Tull has taken out of the local pastorate and is now pastor at large." That type of introduction suits me much better.

Opportunities to Preach

The fact is I am preaching about as much as I ever did. I was idle only about four Sundays during 1947. I preached in fourteen different pulpits in different States and held two revivals. I supplied two months for the First Baptist Church of Helena, Arkansas, and I was for two months the interim pastor at the First Baptist Church of Warren, Arkansas.

One thing of much personal pleasure to me is that I am becoming a sort of "man of reference" to Pastors who are expecting to retire. From several States such men have asked me: "How does it feel?" "What do you do with yourself?" Some have even visited me to talk it all over!

Friends and Home

I have two main items of advice for any Pastor who is contemplating retirement. First, when you retire be sure to locate so as to make your permanent home among established friends; and second, buy you a home of your own with plenty of outside room to garden and to grow flowers. A retired Pastor who has no hobby to employ himself will become a nuisance to others! This retirement business is an enterprise and should be the result of long-range planning. It must include plans for a suitable location and a house with the "retired" wife's interests duly considered. It must include plans for agreeable and profitable employment for mind, body, and time.

One Pastor said to me: "When I retire I am just going to sit down and read all I want to." My reply was: "Yes, that will last just about one month and you

will get so tired of reading that you can't sit still." Another said: "When I retire I am going to do some research work I have never had the time to get to." I replied: "What for?" I then suggested that the incentive to research is the desire to "deliver the results" to some body. When a Pastor has retired his "objectives" in his audience suddenly vanish, and his urge to research passes into eclipse unless he plans to write for publication. My observation is that if a Pastor has not been a writer before he retires he will write no books after he retires.

However, I find that the preaching done by a retired Pastor is the best preaching he has ever done, because when he is invited to fill an engagement he will select from all his records the best messages he has ever developed. He will want his preaching to be a real contribution to the Church or to the occasion.

When I retired I located at Pine Bluff, Arkansas, where in the past I was twice the Pastor of the great First Church here. We have worlds of established friendships here. In other words, we are at home here. In connection with the residence I bought the whole half city block frontage. This affords plenty of room. I have all this landscaped for fruits, flowers, and vegetables. I am a member of the Garden Club! I help put on the flower shows! I can lecture on "soil culture." I even have bees to gather the nectar from the flowers I grow and to furnish us honey!

Retire While Active

My conviction is that every pastor ought to retire while he is active and physically able to establish a home and to surround it with those comforts which will be easy to maintain as his strength begins to slow down in later years. All this is no job for a weakling or lazy man. That Pastor who thinks that retirement is a time to do nothing will either die soon or become a burden to others. On the other hand, a retired Pastor who keeps himself employed can find a wonderful happiness. He can rejoice constantly in the memory of friends and of accomplishments of other days. He can stand on the sidelines and shout his cheers to the men on the field who are still carrying the ball. He can cultivate all the graces of true christian neighborliness. He can uphold his Pastor and show others how to be a good Christian member.

To the retired Pastor, the world becomes his field. He can go where he wants to and come back when he pleases. He can work when he cares to and quit when he gets ready. He can rejoice in the ways to keep young. I retired at 65, and I advise every other Pastor

to do the same thing. There remains a delight in having quit before you had to. Your Brethren far and wide will invite you to supply their pulpits when they know that you are still alert and abreast with the times.

Unique Career

A career in the pastorate is unique in its breadth of culture and in the understanding of life's experiences. No other career can so qualify a man for a happy retirement. No other career can leave behind fewer regrets. By frugal preparation for it he can be truly independent. Nothing is more pitiable than a miserable, regretful, dependent old preacher. Such an estate is worth a life time of effort to avoid.

There is a strange blessedness in the expression of the Apostle Paul when he said: "Owe no man any-

thing but to love him." The Prophet Micah pictures an ideal estate which is attained when a man may be able to sit under his own vine and fig tree!

Let me say to every Pastor who is facing retirement age that retirement is a business enterprise which has in it both elements of success and failure. Happiness is not an accident. It is the result of a grand desire dilligently planned and prayerfully brought to fruition. There is no personage whose presence is more welcomed than the old preacher who is loved by everybody. That is always true when the preacher himself continues to be an asset to society and not a burden on the community.

—000—

God has never failed me, because He is God—H. H. Jones.

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B. O. Baker



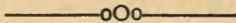
Warren Hultgren

Reverend B. O. Baker (left) and Reverend Warren Hultgren (right), two youth evangelists of Texas will be among the out-of-state speakers on the evangelistic conference program. Both of these young men are ministerial students in Southwestern Baptist Seminary, Forth Worth, Texas.

Reverend "Bo" Baker, as a high school student, was All-Conference back in football and captain of the team. As a college and seminary student he has served as State B. S. U. Music Director, leader of mission program during the summer, and pastor of the Seventh and James Street Ninth Street Mission. He served on the youth team which visited in Hawaii in December of 1946.

Reverend Warren Hultgren is a graduate of Hardin-Simmons University and is now in his first year's study in Southwestern Seminary. In his college and seminary extra-curricular activities he has served as President of the Oratorical and Debating Council, Vice-President of Student Council, Vice-President of the Ministerial Council, University Radio Committee, member of Life Service Band, and listed among Who's Who among students in American colleges and universities.

The two young men are excellent speakers and will make a great contribution to the program.



New Books

"The Greatest Decade," by L. L. Gwaltney, Birmingham Printing Company, Birmingham, 1947, \$2.75.

Dr. Roland Q. Leavell, President New Orleans Baptist Seminary, New Orleans, Louisiana, says of this book:

"It has been a long time since I have read a book so interesting and so instructive as this book by Dr. L. L. Gwaltney, Editor of the ALABAMA BAPTIST. It is a rare combination of history, personal matters, philosophy and religion. It is a good tonic for any Baptist.

"The book is divided into three parts. The first part is a keen analysis of some of the greater and more revolutionary movements in the world since 1940. Rarely does one find so much packed in so little space. This section gives history, interpretations and prophecies concerning nearly everything from Pearl Harbor to the United Nations from pacifism to prohibition, from

the atomic bomb to the race question.

"The second part is about the Southern Baptist Convention, of which Dr. Gwaltney has attended the annual meetings since 1911. Baptist history, Baptist policy, Baptist doctrines and Baptist principles are illuminated in to rare clarity.

"The third part of the book concerns the Alabama Baptist Convention in which Dr. Gwaltney has played such a helpful and devoted part. Much of this is personal with him, but it will be read with interest by Baptists wholly unfamiliar with internal affairs of Alabama Baptists.

"Building Better Churches," by Gaines S. Dobbins, Broadman Press, Nashville, \$3.75.

"This book has grown out of the rich experiences of Dr. Dobbins as a teacher in the Southern Baptist Theological Seminary and from his wide contacts with churches and pastors."

Arthur G. New, Conway, says of this book:

"This volume will be equally helpful to the student or to the successful pastor of long experience.

"The author deals with church problems in a practical way and points the way to greater efficiency in building churches and church organizations.

Appearance

By Roy L. SMITH

The story is told of a newspaper photographer who trailed Theodore Roosevelt for weeks, getting hundreds of "shots" of the hard-hitting president. One day, in the midst of a vigorous address, when his features were tense and contorted, he snapped him and when the plate was developed it revealed the president in a particularly ugly fashion. Months later the opposition used that photo with deadly effect. Later still, the photographer told Mr. Roosevelt of the experience and said, "I had to follow you for weeks and take hundreds of pictures to get one

Alcohol Incidence

In Auto Accidents

American Business Men's Research Foundation

Current correspondence to the American Business Men's Research Foundation indicates that the year 1948 will see a much closer scrutiny of the part played by alcohol and drinking drivers in auto accidents than has heretofore been the case.

In wide contacts with auto casualty insurance companies during recent weeks, the dangers of insuring drinking drivers and the need to educate insurance prospects against the use of alcoholic beverages while operating cars, have been repeatedly emphasized by insurance experts, and the Foundation is being widely asked to aid in making these facts available to the public.

The most significant development has been the adoption of certain tests, largely chemical, that reveal the amount of alcohol in the blood, and which have now been held legally valid, as in the case of the State vs. Cram, Oregon, —(164 ALR 952, 160 P2d 283). The uniformity of these findings today, throws considerable doubt on all claims that alcohol is a definite factor in only 25 to 30 percent of fatal highway accidents.

The latest authoritative study made in Cuyahoga County, (Cleveland) by the eminent physician, Samuel R. Gerber, M. D., Coroner of Cuyahoga County, and Secretary-Treasurer of the National Coroners' Association, reveals that of 2,215 vehicular fatalities in Cuyahoga County in the ten years 1936-1946, 51.96 percent of the victims showed "incidence of alcohol,"—i. e., over half had been drinking.

The foundation is conducting further studies in this field, results of which will be announced.

that suited our purpose.

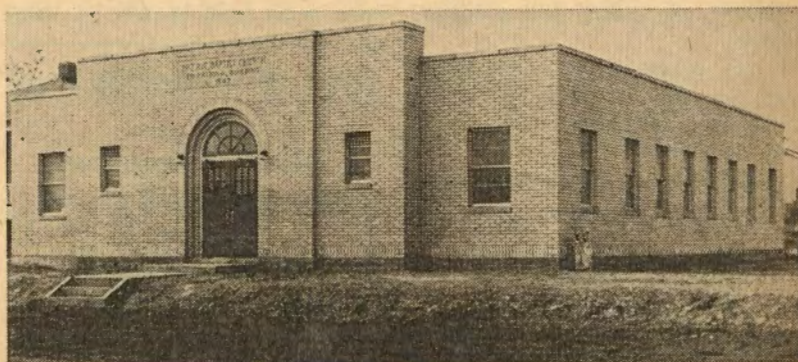
"Then I am satisfied," said the good-natured "Teddy." "If I look that way only once in 7 weeks, I must make a fairly decent appearance the rest of the time.—from QUOTE.

Pike Avenue Church Dedicates Educational Building

The recently completed educational building of Pike Avenue Church, North Little Rock, was dedicated in December. The building consists of an auditorium which seats 300 persons, pastor's study, kitchen, dining room, nursery, and 12 classrooms which connect with the auditorium by sliding panels.

Heating is supplied by two thermostat-controlled gas furnaces of the blower type. All furnishings are new. Lighting fixtures were donated by a furniture company. Men of the church furnished 75 per cent of the labor. The church and three lots are valued at \$35,000.

The three-year-old church was started as a mission of the Baring Cross Church, North Little Rock. The mission was begun in 1943 with 26 present in Sunday School; the church entered the new building with 246 present in the Sunday School. The membership has increased to 300. Services have been held in a frame building.



President Truman the Churchman

By Religious News Service

President Truman stands well with his pastor.

That was apparent when Dr. Edward Hughes Pruden of First Baptist church, Washington, D. C., was asked:

"What sort of a churchman is the President?"

Dr. Pruden paused for only a moment before he smiled and said: "I wish I had more people in my congregation like him. He's always pleasant and I've been greatly impressed by the sincerity of his religion.

"Yet—and this is a point I'd like to emphasize," the minister continued. "The President doesn't wish to capitalize on it and he never seeks to make a public impression."

In Cleveland, Ohio, for the mid-year meeting of the Northern Baptist Convention, Dr. Pruden gave his impressions of the President, as a churchman, in the lull between general sessions.

"In the first place, I think you should know the President has never transferred his membership from his little hometown church in Independence, Mo.," the minister said.

"But he started to attend our church when he first came to Washington and he's been fairly regular in his attendance since then. Sometimes he comes with his wife and daughter, Margaret. But more often they go to the Episcopal church while he attends ours."

Asked about the seating of the President, Dr. Pruden said, "that little detail is taken care of by secret service men. Usually he has a pew about two-thirds of the way back from the pulpit and a little left of center.

"But you musn't," he smiled, "read a political implication into that."

Dr. Pruden said he came to appreciate President Truman's keen interest in children at recent Promotion Day exercises.

"We were going to have the pupils of the Sunday school in and I felt I ought to warn the President the service wouldn't be as quiet as usual," the minister related.

"'Oh, that's all right,' Mr. Truman told me. 'I know how children are. Is there anything I can do to help?'"

"'It might be well,' I said, 'if you'd give them a little talk.'"

"The President agreed and, when the time came, he talked to the children from in front of the altar. I don't know when we've had a nicer Promotion Day service."

Dr. Pruden said he visits President Truman at the White House as he visits his other parishioners.

"Everything is very informal," he continued, "but it's surprising to learn how much interest the President takes in various phases of our church work."

The minister went on to point out that Mr. Truman is treated like any other member of the congregation except at the close of a worship service.

"Then," he explained, "I go to his pew and escort him from the church while the other worshipers remain seated. That is in line with a custom that was established for Presidents in Washington years ago."

Dr. Pruden's church is 145 years old—the oldest Baptist congregation in Washington. It boasts 2,000 members. To accommodate the crowds, two services are held each Sunday morning. President Truman usually attends the early service.

—oO—

Newton County Has Full 1948 Program

By OTTIS E. DENNEY
Pioneer Missionary

The Baptist churches of Newton County were blessed recently with a Sunday School training school which was under the direction of Rev. Robert O. Barker, state Sunday School superintendent; Pastor Dale McCoy, Cabot Church; Rev. George Stuart, educational director, Baring Cross Church, North Little Rock; Rev. T. N. Shaddox, assistant pastor, Immanuel Church, Little Rock, and Pastor Guy Wilson, Reynold's Memorial Church, Little Rock.

In so far as we are able to tell, this was the first training school ever to be held in any of these

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churches. We wish to join the churches of Newton County in expressing our appreciation for the fine work done by these good men. Each man took special interest and pains to do his utmost in leading the churches out into a progressive program of winning the lost for Christ.

Arkansas Baptists are fortunate in having such a leader as Mr. Barker for the state Sunday School Department. He loves the Lord and His kingdom above everything else. We are looking forward to having him and his co-workers again next November for another Sunday School clinic in all of the churches.

The Baptists of Newton County are looking forward with great interest in having Mr. Nelson Tull and his workers for a county-wide Brotherhood revival February 15-22; Mr. T. D. McCullough and his student volunteers for a county-wide Vacation Bible School Emphasis Week the last two weeks in June; Rev. Ralph Davis and his summer field workers, July 23-31; and another county-wide revival next August.

More than 28 preachers from all over Arkansas have already promised to come for this simultaneous campaign. Our goal is: "A revival in every Baptist church and school house in the county."

The churches are still pastorless. Pray for us, brethren, that the Lord will send forth laborers into His vineyard here in Newton County.

Missionaries Embark

Recent departures to foreign mission fields are: Rev. and Mrs. Charles Knight to Nigeria by boat from New York, November 18; Rev. and Mrs. J. E. Mills to Nigeria by boat from New York December 9; Miss Ernelle Brooks to Nigeria by boat from New York November 21; Miss Jo Withauer to Brazil by boat from New Orleans, November 2.

You will always find that the serene person is a humble person. Humility is a spiritual quality. It is wholly unlike timidity. There is

Juvenile Delinquency

By JOE W. BURTON

Suggestions for community action on juvenile delinquency, based on recommendations of the National Conference on Prevention and Control of Juvenile Delinquency, are now available to interested agencies and the general public, according to an announcement from the office of Attorney General Tom C. Clark.

The recommendations for local, positive action aimed at solving the problem of juvenile delinquency evolved in the three-day national conference which was attended by more than 800 representatives of religious, educational, and governmental agencies, including three Southern Baptists.

The handbook now available, which outlines step by step procedures to be employed in communities, will be of value to those who are concerned about initiating some positive course of action on juvenile delinquency in their own communities. The handbook may be obtained for ten cents from the Superintendent of Documents, United States Government Printing Office, Washington, 25, D. C. It is entitled "General Recommendations for State and Community Action." Seventeen other reports of the national conference are also available, ranging in price from ten cents to twenty-five cents.

no fear in it. It is rather an expression of perfect confidence. "Humility," says Emma Easten Newman, "is a fragrance which pervades the character of him who expresses it, though it can never obtrude itself, lest the fragrance vanish."

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Our Relationship To God

By MRS. ROLAND LEATH

Last Sunday we attempted to answer for our classes the important question, "What do we know or believe about God?" We had as our supreme objective the giving to our pupils a clear picture of the nature of God. This we did through the description of Isaiah and the revelation of Jesus Christ, God's Son, who gave us the spiritual truth, "The Father and I are one."

Now, today, having established belief in God, we come to consider our relationship to this omniscient, omnipresent, omnipotent, holy and loving God.

It was with a thrill of joyful anticipation that I found the scripture for this study in the book of Romans. The apostle Paul has given to the world in this epistle to the faithful believers at Rome a soul-stirring and thoroughly systematic revelation of the plan of salvation, along with remarkable teaching concerning the relation of the Holy Spirit of God to and through the believer. Dr. B. H. Carroll says in his Introduction to Romans (an Interpretation of the English Bible): "Romans is the most fundamental, vital, logical, profound and systematic discussion of the whole plan of salvation in all the literature of the world. It touches all men; it is universal in its application." That statement claims a great deal for this epistle, yet Bible students in every age seem to agree. A man can be saved and, after salvation, be led to a consecrated life, fully pleasing to God, if all he could read of the Word of God was Romans. How we should lead our people to a study and livable knowledge of this great epistle. Perhaps it is not amiss to urge all to study the entire book as we prepare for our specific study. Teachers who have access to commentaries should study Romans in these helps. All who teach can secure the Bible study course books which contain a multitude of truths. Highly recommended is "Studies in Romans" by Carroll, which can be secured for a nominal fee from our Book Store. Romans is a book that sets souls afire and hearts aflame.

Here is a brief and simple outline of the book which is often used by Bible teachers:

The Righteousness of God revealed in Christ—Romans 1:16-17.

Jews, under law, Gentiles, without law, unrighteous — Romans 1:18-3:20.

Righteousness provided for all men, through Christ — Romans 3:21-4:25.

Results of righteousness in Christ, by faith—Romans 5:1-8:39.

Israel rejected righteousness,

Sunday School Lesson For January 18

Scripture: Romans 8:12-17, 31-39

Gentiles gained blessing—Romans 9, 10, 11.

Place of righteousness in conduct and service of Christians—Romans 12-16.

The climactic chapter of the epistle is the one from which we study our relationship to God, this mighty eighth chapter.

Release From Sin

From the fifth chapter through the 13th verse of this eighth chapter, Paul gives us the doctrine of universal sin which can be justified by a perfect and just God for all who will repent and believe on His Son, man's perfect substitute. By one man (the first Adam) sin entered into the world but because God so loved us and desired fellowship with us, we are justified through His grace by one man (the second Adam, Christ). As a result of this grace in our lives we are released from the wages of sin, and, still further, through Christ's power released from the bondage of the flesh. We are all familiar with the eternal conflict which goes on within each of us: that of flesh against spirit. It is oftentimes cause for deep concern and sorrow within a young Christian when he realizes that the flesh still has hold upon him. People doubt their conversion because of this. There is a great need for truth to be taught at this very point. We will have these conflicts, all of us, but victory is possible through the power of Christ. We have no obligation now to the flesh—we must reject the demands of the flesh which call for indulgence and depend upon the Spirit of God to mortify (make to die) the desires or deeds of the body.

The blessed release from eternal damnation is permanent the instant we are justified; the Christian lives from "faith to faith" through a daily walk with Christ which makes the Spirit triumph over the flesh. Someone said, "Paul kept the spirit on top." He did this through a life dedicated to God's will.

Assurance by God's Spirit

Now we shall consider what the Spirit accomplishes and gives us in addition to power over fleshly nature. We become conscious of our adoption through the Spirit of God as His Spirit bears witness with ours. The very presence of God's Spirit is proof of our relationship to God for if we were not His children, His Spirit would not dwell within us. The Spirit as-

ures us that God is our Father and we are His children. Such a relationship is one of courage and confidence and none of fear. "PER-ARK BAPTIST—SS Lesson confer love casteth out fear." God's love for His children is perfect and can lead us to close fellowship with Him. I watch my children as they play with their father—there is no restraint, no distrust, no fear on their part. They are perfectly natural with Him, love to be with him and clamor for his attention. Their attitude is like that because he has loved them and made them feel his interest in them and care for them since their first knowledge of his presence. Is that not a human picture of our relationship as sons and daughters of our Heavenly Father? Sonship in God's family is realized by the Holy Spirit's presence within us, thus we cry "abba," a syrochaldaic word for father, as we acknowledge this beautiful relationship.

Just think of the fullness of our adoption—not only are we children of our Father but heirs and even joint-heirs with the only begotten Son, Christ Himself. When we turn away from sin, accept Jesus as our Saviour, we enter into this precious (though costly—for Christ paid our penalty) relationship of children in our Father's Family and He gives us countless benefits. What a glorious privilege. Yea, surely, we are children of the King!

Security Through the Father's Love.

In the portion of this matchless eighth chapter which we do not definitely study, we find that as God's children we have the privilege of the constant, earnest intercession of the Holy Spirit (verses 26, 27). Through His marvelous work we see God's hand upon us, planning all our lives that things may work for the best if we love and serve Him (verse 28). In the closing verses of the chapter we are inspired by the challenge: Those whom God did foreknow and predestinate He called, justified and glorified and as a

result, "If He be for us, who can be against us?" Who can lay anything to the charge of God's elect or chosen? Who can separate us from Him?

Think of this: "Paul looks around the whole world of ghostly enemies of men and proclaims their helplessness to destroy the Christian's relationship with God" (Abingdon Commentary). Why is it that God so protects and cares for sinful man? Christ died for our sins; He is risen and for all who accept Him, He is even now making intercession for us. Through Christ we know this mighty love with which the Father binds us to Him. No power, whether it be trials, distresses, persecutions, famine, nakedness, peril or the sword, is strong enough to separate us from this love. Shall the atomic age cause Christians to tremble and be afraid? Nay, in all things (how emphatic is God's Word) we are more than conquerors. Paul said, "I am persuaded," that is, I am positive, I am certain, that "nothing shall separate us from the Love of God which is in Christ Jesus our Lord." God sees and knows our every need and provides for us. How we need Him! How the world needs Him, sin-sick, starving, cold, bleeding as it is this first month of a new year!

What is your relationship to God? He is your Father; you are His child. Blessed be His name!

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According to an ancient custom, the Cotswold shepherds are buried with a ball of wool on their chests to excuse them on arriving in the next world for not attending church on account of their occupations. A cynical parson, referring to the custom, suggested that some in his congregation might well be laid to rest with a golf ball on their chest.

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YOUNG MEN WANTED

Some young preachers have gained the impression that if a young man joins the Retirement Plan he would be "paying for the older man"—that if he joins while he is young he would pay into the Plan over such a long period of time that his outlay would be greater than his benefits. We would like to disabuse the mind of any young preacher on this idea.

One of the points emphasized is that if a man is eligible to become a member of the Plan and help build up a fund for annuities, and yet refuses to do so, he will lose the amount of annuity which his contributions, the contributions of his churches, and the contributions of the Convention would have purchased for him over the period of time when he should have been a member of the Plan.

It Is Not Wise to Wait

First, Pastor A and Pastor B, each 25 years of age, are entering their first pastorates at the same salary, each \$1,000. Pastor A joins the Ministers Retirement Plan at once, continuing at the same salary throughout the years of his active services and finds at age 65 he has a retirement annuity of \$500.

Pastor B, struggling with school debts, decides to wait for five years before joining the Plan. He will be only 30, he argues, and there is plenty of time. By so doing he will put in pocket the \$30 a year membership dues for five years, thus saving \$150 in all. It appears to be wisdom, so he waits.

He will save \$30 each year using it for something "more urgent." He will save \$150 in the five years, but he overlooks this fact; the \$150 plus an added \$150 his church would have paid had its pastor been a member, plus still another \$100 his denomination would have paid (\$400 in all) will not be working for him through the entire period of more than 35 years with interest compounded year after year. And the result will be his age annuity will not be \$500 as in the case of Pastor A, but only \$342. He saves \$30 a year in his youth and is short \$158 a year in his old age.

His retirement annuity will be decreased the first year by an amount larger than the total he saves in the five years. If he should live to age 70 he will lose \$790; to age 75, \$1,380. Is it wisdom for him to wait? Surely the youth of 25 can spare \$30 a year far easier than the aging man of 65 can spare \$158 a year.

Does the Young Pay for the Old?

Second. This question comes up to the average young preacher: "Does the young man pay for the old man?" The answer is "no"; he only pays for himself.

Let us illustrate; Suppose a man begins to pay dues at age 25, and his salary is \$200 per month. He pays \$6 per month. Forty years at \$72.00 per year would be a total of \$2,880, which he would pay in personally. Now, the first thing to remember is, he never

loses that \$2,880. It is always to his credit and if he dies before he receives any annuity, every cent that he has paid in, plus interest, would be refunded to his family.

Suppose he reaches age 65 and retires and begins to draw a pension, and his pension is \$100 per month, or \$1,200 per year. The expectancy of the life of a preacher is 13 years beyond age 65. Suppose he draws this \$100 per month for 13 years. At the end of the 13th year, he will have drawn in annuities a total of \$15,600, whereas he only paid into the Plan \$2,880. He has drawn nearly six times as much as he paid into the plan, although he started in the Plan very young.

Don't you see such a young man has not even paid for himself, much less for the older man? Suppose the young man reaches only half the years of his expectancy, even then he would draw more than twice as much as he paid into the Plan.

Disability Benefits

Third. Another thing to be considered, suppose for some reason a young man becomes disabled and cannot work any more. If he is a member of the Plan, he draws a disability annuity equal to 40 per cent of his previous year's salary, up to \$500 in annuity, if he has pastored five years in the South. If he did not join while he was young, and if he became disabled, he would be 100 per cent out of luck. We consider that this is a distinct advantage and a good reason why the very youngest should be a member of the Plan.

Fourth. Another thing, there is a safety valve that holds down the annuity these days on the older man when he retires. The annuity ceiling during the first five years of the operation of the Plan was \$600; the sixth year of the Plan the ceiling is \$800; the ceiling lifts \$200 each succeeding year of the Plan until the twelfth year when it reaches the maximum. The younger man who joins the Plan will have a ceiling of \$2,000 on annuity; the old man \$600 or \$800, or less than \$2,000. You see, that is an advantage for the young man which the older man does not have.

Calvary Baptist Church, Ft. Smith, and C. H. Davis

Last year, the Calvary Baptist Church handled \$22,540.88 with \$5,971.50 going for outside causes. The church gave for the Co-operative Program. They have adopted a 1948 budget of \$19,404.00 with twenty-two per cent going for Missions. They are laying aside \$100.00 per month for an addition to their building. The church has increased its pastor's salary for the new year. The church had sixty additions last year.

L. H. Davis has been the steady moving hard preaching pastor of this church for several years. His ministry is bearing rich fruit.

Arkansas Baptist State Convention

Budget — 1948

I. Administrative and Promotional (Preferred)		Amount	Approx. Pct.
Administrative		\$ 23,000	4.8
Arkansas Baptist		8,000	1.7
Brotherhood Department		8,000	1.7
Religious Education Dept.		28,660	5.9
Woman's Missionary Union		18,000	3.8
Promotion and Convention		5,500	1.1
Reirement Plan		20,000	3.9
Old Debts		45,000	8.7
Office Bldg. (An. Payment)		7,500	1.4
History Commission		5,000	1.0
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		\$168,660	32.6
II. State Causes			
Baptist State Hospital		\$ 5,000	1.0
State Missions		55,000	10.0
Ouachita College		36,000	7.0
Central College (Conditional)		36,000	7.0
Orphanage		25,000	4.8
Ministerial Education		2,000	.4
Emergency Reserve		2,000	.4
Radio		13,000	2.5
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		\$174,000	33.7
III. Southwide Causes			
Southwide and Worldwide		\$174,000	33.7
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GRAND TOTAL		\$516,660	100.0

Over the Top in 1947

The Brotherhood will be glad to know that we reached our goal in our 1947 budget. We do not know the exact amount at this writing, but we are positive that we have reached the figure that we set out to reach. We think there will be a few dollars over. We are deeply grateful to the churches for cooperating with each other in putting over a great program, for 1947. You will recall that we had more baptisms than we have ever had in any one year in Arkansas except in 1940.

The Widows Supplement Annuity Plan

We are undertaking to set up in Arkansas the Widow's Supplemental Annuity Plan this month. To all eligible men we have sent an explanatory tract. We hope, brethren, that you will join this Plan by sending in your application and one month's dues during this month. If you are under sixty years of age, your dues are exactly half of the amount you pay into the Ministers Retirement Plan, one and one-half per cent of your salary, with \$4,000.00 salary as the maximum. If you are over sixty years of age, you will pay two per cent of your salary until you reach seventy, and then if you continue, your dues will be two and one-half per cent.

Please read what we said about it on the back page of the paper last week.