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ARKANSAS BAPTIST

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NUMBER 7



—H. Armstrong Roberts.

Student Summer Workers Available!

By MISS MELBAREE LANDS

College students, you have three valuable summer months entrusted to you . . . what will you do with them?

Home-town pastor, you have the lives of these students entrusted to you . . . will you let those reservoirs of energy and enthusiasm go to waste; . . . those creative minds with new ideas become stagnant and inactive; . . . or will you encourage and help them to be channels of blessing and to invest their lives in one of the various fields of volunteer summer service? Will you make your youth count for Christ—now?

Students, you have been missing the fun if you have been content to spend your summers sleeping ten hours a day, staying up ten hours a night, overeating, and reading anything in print in a futile attempt to find happiness and to make the long hours pass quickly and hasten the day in September when you will be with college associates once again.

Pastors, you have been missing a great blessing if you have neglected your college youth when searching for leaders and associate workers to promote the church program during the busy vacation period. Remember, they are no longer irresponsible "little tots," but they are capable young men and women eager to apply themselves and prove the value of their advanced training. College youth with its contagious enthusiasm, its abundance of energy, its buoyancy of spirit, and its optimism and cheerfulness inspires others to follow, brooks no odds, and foresees no failure. "Consecrated college youth possess that which is most needed and which, when shared, will multiply and bless the world."

Students, there is an open field for almost any type of work that you might wish to do. If you have been saying, "I'd like to do something, but I want to be at home, too," why not avail yourself of the opportunities your home church offers? There are classes in Sunday School which must be taught, impromptu talks in church services to be made, prospective mission groups in need of sponsorship, Training Unions which must be led—maybe a study course or an enlargement campaign to be conducted. There is music which must be rendered, probably a potential youth choir, or recreational program in need of organization and leadership. There is visitation and soul winning which must be done, Vacation Bible schools which must be promoted, and youth revivals in need of willing workers.

On the other hand, if you desire adventure, travel, work with new people, some of whom have never known the Word of God, you would probably find your place of service as a summer missionary to Alaska, or to Hawaii, a glorious program that is just two years old. Judith Pierce and Marlin Gennings, Arkansas' representatives, found this work both challenging and rewarding in the summers of 1947 and 1948 respectively. This year it is hoped that four or five such workers may also be sent to the San Andres islands off the coast of South America to work among the English-speaking Negroes.

A somewhat older program, yet just as challenging, is student home missionary work among the Spanish-speaking people, the Indians, the French, city missions, good will centers, rural and mountain areas, Western states, the Negroes, the Japanese, the Italian, and summer camps. In this work, which is under the direction of regular workers of the Home Mission Board, you will grow to know

and love the hundreds of eager, appreciative Latin-American children who, though many



Two summer field workers visit on horse back in Newton County.

have never seen a Bible or heard the name of God except in profanity, yet are so hungry for the gospel—and so responsive.

However, if you find a joy in making new acquaintances—meeting people from all sections of our native land, then why not be a Ridgecrest or a Siloam staffer? One girl writes, "I waited tables in a hot, crowded dining hall, lived in a room with seven other girls, went to bed too late and got up too early, all for three dollars a week." Yet, she continues, "It was the most wonderful summer of my life!"

Similar testimonies come from hundreds of students who have done Summer Field work, Vacation Bible school work, and Church Music work in different areas of our state, as well as from those who have served with associational missionaries. Of course, they faced disappointments, discouragements, antagonisms, misunderstandings, and even oppositions at times, but all of those things faded into insignificance in the thrill of seeing lost souls saved and Christians strengthened in their faith.

Surely these fields are expanding; they are white unto harvest; they are in need of laborers. Will you not answer their call and apply now? You will find the most complete fulfillment of your capacities and your greatest happiness as you discover that it is good common sense to seek and know His will and plan for your life this summer, and once knowing, to co-operate joyfully with God by saying, "Here am I, use me." If you feel weak and unable, place your trust in his promise, "Lo, I am with you always, even to the end of the world." He will give you strength to overcome your weakness . . . He will make you able. Yes, He will help you to make 1949 first on your list of never-to-be-forgotten summers!

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Financial Record

Members of the Glendale, California, Seventh-day Adventist church in 1948 contributed more than one quarter of a million dollars in tithes and offerings. With an average per capita donation of \$190, the year's funds reached \$257,478.

Tithing contributed \$184,225, while an added \$38,000 was given toward general denominational work and \$12,000 was solicited from the public for foreign missions. Church expenses of \$23,000 were also collected. The membership as of last December 31 stood at 1,293.

Church officials attributed the high sum to tithes and offerings of a large number of physicians in the church membership.

The Son of Man

A Devotion by the Editor

"Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the Son of Man."

Dr. F. B. Meyer remarks that chapter one of John's Gospel "abounds in striking names and titles for our Lord. They are a study in themselves." Those names include: "the word"; "the light"; "the life of man"; "the lamb of God"; "the only begotten of the father"; "the Christ"; "the Master"; "the son of God"; "the king of Israel." The list is climaxed with the "Son of Man." This name occurs eighty times in the Gospels, and is always applied by our Lord to Himself.

Each name reveals some phase of the character of Jesus, some part of His redeeming work, some expression of the divine love, some objective of His gracious purpose, some relationship which He sustains between God and man.

Taken all together these names present a character full and complete, lacking nothing in Himself. He had resourcefulness to meet any test, a ready rebuttle for every temptation, abundance of love and grace for every need, wisdom to answer every question of life, a reach that spans the yawning chasm between heaven and earth, touching the heights of the infinite God and the depths of mortal and sinning man.

Obviously Jesus alludes to Jacob's dream of the ladder which reached from earth to heaven and on which the angels were ascending and descending. But instead of a dream it is now an actuality, the ladder is a reality and the lines of communication are re-established between heaven and earth through the Son of Man and the messengers pass back and forth with unhindered freedom.

The Son of Man draws men as the magnet draws the iron filings. This power to draw men to Himself was evidenced by the numbers who followed Him and clung to Him and found in Him the full meaning of life. It was more than a winsomeness and charm that attracted men to Jesus; it was an indefinable claim which His person and presence seemed to impose upon men. When men were asked what there was about Him that compelled their adherence to Him they could only say, "Come and ye shall see."

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:50-51).

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From the Editor's Desk

Shall Tax Funds Go to Church Schools?

The struggle between the Catholics who are seeking Federal aid for their schools and all others who oppose Federal aid to private and parochial schools is reaching a climax during the session of the eighty-first Congress. The Catholic hierarchy is doing everything within its power to influence legislation which will provide public funds for parochial schools. Those opposed to such legislation represented primarily by Protestants and Other Americans United for the Separation of Church and State, have accepted the challenge and are doing everything they possibly can to halt such legislation which would constitute a serious breach in the wall of separation of Church and State.

Methodist Bishop G. Bromley Oxnam of New York charges that the Roman Catholic Church is opposed to the American system of education. Bishop Oxnam's charge is based upon the open and undeniable declarations of the Roman Catholic Church on public education. Yet, a Catholic priest, John S. Spence, director of education in the Washington Arch-Diocese, denies Bishop Oxnam's charge. The ruse used by the Catholics is their claim that they are seeking these public funds for public welfare programs and health services. Obviously it is a government responsibility to provide welfare programs and health service for the school children of America, in the public schools. These services are provided without discrimination toward any religious group in the public schools. However, the Catholics repudiate the public schools because they cannot teach their Catholic religion in the public schools. Therefore they establish their own schools for the sole purpose of teaching the Catholic religion and then they ask that the government support these schools financially and with welfare programs and health services the same as the public schools. Anyone with any degree of reasoning power will understand that to do so the government would be putting itself in the position of supporting these Catholic schools. The general public must be aroused to the danger of this situation. It is encouraging to note that the danger is being recognized throughout the country and that definite and vigorous steps are being taken to meet it.

The Indiana Association of Church Related and Independent Colleges meeting in Valparaiso, Indiana, recently adopted a resolution asserting that a general Federal subsidy to any institution of higher education "will stifle the development of American democracy on college campuses." The Indiana college heads expressed themselves willing to continue working for their own financial support from churches, foundations, individuals, business

corporations, and other non-governmental agencies, but opposed Federal subsidies "which would involve a great immediate financial burden, and ultimately regimentation and control."

The advisory board of Protestants and Other Americans United for the Separation of Church and State, meeting recently in Washington, D. C. adopted a resolution urging Congress to "defeat the attempt of the Roman Catholic hierarchy or any other church group to secure public funds for parochial schools." The resolution specifically urged the defeat of S. 246, a bill introduced by Senator Elbert D. Thomas, and Robert A. Taft which leaves it up to the states to decide whether to give financial aid to private as well as to public schools.

Leo Pfeffer, assistant director of the Commission on Law and Social Action of the American Jewish Congress, asserted that the First Amendment was intended to erect a wall of separation between Church and State and he warned against "a more limited interpretation which has been raised by Catholic leaders and some Protestants.

Catholics, Protestants, and Jews all obtain benefits by separation of Church and State.

At a meeting marking the first anniversary of the organization of Protestants and Other Americans United for the Separation of Church and State, a three-year campaign for a million dollars to finance a "resistance movement to cope with the aggressive program of the Roman Catholic Church" was launched.

All liberty loving people and those who cherish the traditional and historical American principle of separation of Church and State, should throw their full weight of influence into the effort to stop this movement to break down the walls separating Church and State. Once that wall is definitely breached, there will be no end to the demands upon public funds by church groups. But worse still, the church group with the greatest concentration of power will be able to dominate the whole policy of government aid to church schools and will therefore be able to obtain the largest grants.

The Roman Catholic Church is in that dominant position and will take full advantage of it if the proposed bills are passed by Congress. It is no secret; rather it is an open, avowed doctrine of the Roman Catholic Church that the State should support the church, meaning only the Roman Catholic Church, and that the church should dominate the state, again meaning the Roman Catholic Church.

It is time for Americans to see the truth, to make up their minds, and to choose their course of action now.

Religious Feeling

Clifton Fadiman, book editor and radio master of ceremonies, is quoted by Religious News Service as saying, "The decay of religious feeling in America is one of the causes of the de-personalization of our populace."

We may not know exactly what Mr. Fadiman means by de-personalization, but we do know that religion without feeling is a cold, impersonal, static sort of thing that can never evangelize the world for Christ. A vital, dynamic experience of grace will produce profound religious feeling that moves a person to rejoice, to testify, to witness, and to seek to lead others to Christ.

Not everyone expresses his religious feeling alike, that expression varying with the temperament and personality of different individuals. But to have a living experience with the Redeeming Lord will produce profound feeling and feeling will find expression appropriate to the occasion and to the personality of the individual.

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The Soviet Government

Religious News Service quotes Francis Sayre, "prominent Episcopal layman and member of the United States delegation to the United Nations General Assembly," as saying "If the Soviet Government is willing to respect fundamental rights and is willing to cooperate in building a world based on law and justice, there is no insoluble problem standing between us and the Russian people."

How any intelligent person who has studied the history and methods of the Soviet government can stretch his imagination to think that there is even a remote possibility that the Soviet government will be "willing to respect fundamental rights and to co-operate in building a world based on law and justice," is impossible to understand.

There may be no "insoluble problems standing between us and the Russian people, except the Soviet hierarchy, which is unalterably and irrevocably committed to world revolution by intimidation, frustration, and liquidation.

The Soviet government recognizes no "fundamental rights" or "a world based on law and justice." It cannot expand where there is prosperity and where the people are in a position to demand their fundamental rights. The Soviet is committed to the overthrow of established governments by violence. Whatever other methods it may use, these are only stepping stones to the final aim of taking over other governments by violence. That is the openly avowed method and purpose of the Soviet government.

Mr. Sayre further declared that "war would not stop the spread of Communism." The fact is that war is a means of spreading Communism because war leaves people confused, frustrated, and poverty stricken, and these are the things upon which Communism thrives.

Kingdom Progress

First Church, Osceola, Achievements

A mid-winter eight-day evangelistic campaign at First Church, Osceola, Russell J. Clubb, pastor, resulted in 28 additions to the church, with 22 for baptism and three dedications for full time Christian service. This meeting brought the total additions to the church during the past 14 months to 214. A trio of outstanding Christian workers led in the campaign. Sam T. Mayo, field evangelist for the Home Mission Board, did the preaching; Nelson Tull, State Brotherhood Secretary, directed the personal work; and Lee H. Baum, Trinity Baptist Church, Memphis, Tennessee, directed the program of music.

The Osceola Church has gone forward in every phase of its work during the past year. The offerings have practically doubled; the Sunday School has had a steady growth with several new classes being added and a high attendance of more than 450. The Training Union has had an unusual growth, with 187 marking the highest attendance. The church is now giving over \$7,000 to outside causes, including \$5,000 to the Co-operative Program.

The physical aspect of the church plant has been changed with a general over-all redecorating program in the educational building and auditorium. A new carpet has been laid in the auditorium, and the organ has been electrified at a cost of more than \$4,500.

Recently two lots were given for the erection of a mission building in another part of town. A mission fund has been established and plans are underway for the construction of the mission building in the near future.

Pastor R. O. Ekrot and the First Church, Strong, have made considerable progress during the past year. Sunday School attendance and offerings have increased. A weekly officers and teachers meeting has been instigated. A Sunday School Study Course was held recently, and another book is being studied as a part of the mid-week services.

Pastor Ekrot says, "We attribute a part of this growth, and better quality of work being done, to the weekly visit of the Arkansas Baptist to our church families."

Evangelist Morris Commended

Pastor A. B. Pierce, First Church, Pine Bluff, commends Evangelist W. J. Morris of Pine Bluff and recommends him for revival meetings either to direct the music or to do the preaching.

Pastor Pierce says, "Evangelist Morris is well known in Arkansas and has been pastor for a number of years in the state. He is now giving his full time to evangelistic work, both preaching and singing. He has some open dates for 1949, and I would like to remind those in need of a singer or evangelist for a meeting that they would do well to engage the services of Brother Morris. He is a good preacher and a good singer. He is sound in the faith and a good personal soul winner. Having been a pastor he knows the pastor's problems and works with the pastor and for his interest in a meeting. Brother Morris is capable and worthy and I hope the churches will keep him busy in the field where endeavors have led him."

First Church, Mountain View, Gus Poole, pastor, has recently completed remodeling and redecorating the church auditorium. Individual seats have been installed in the auditorium. A vestibule with balcony above has been built at the main entrance at the rear of the auditorium, and another classroom has been added. These improvements are being financed by special donations and almost half of the amount needed has already been raised. The Young Married Couples' Class has taken as a project the completing and equipping of a nursery room in the church basement.

A 48-stop, three-manual organ, second largest in the state, is being installed at the First Church, North Little Rock, O. W. Moran, pastor. The 2,500-pipe instrument was described as equivalent to a huge symphony orchestra, complete with a choir. The organ was purchased at a cost of over \$15,000 and was assembled in Erie, Pennsylvania, and played over the telephone to members of the organ committee before the purchase was made.

Growing a Good Baptist

Missionary Ottis E. Denney in the Newton County Baptist Bulletin says, "To grow a good Baptist you must keep him fed on information of the right kind. We are thinking of our State, Home and South-wide papers. Keep your Arkansas Baptist, your Home Missions and Foreign Missions magazines coming in EVERY Baptist home. Have you had new members to join and "forgot" to send him his papers? Shame! He is now one of us. Let's not neglect a one of God's family in our churches."

Missionary Denney reports "another Baptist church in the making." The reference is to a group of young people at Swain, which meet every Sunday night for Training Union under the leadership of Mr. and Mrs. Lester Ramsey. Mr. Denney says, "This union was set up by one of the State summer field worker teams last summer. They are giving their parts—this is no 'reading society.' And with Mrs. Ramsey acting as teacher, they are studying "Building A Church Training Program," one chapter after the program each Sunday night. Everyone reads the Bible daily and they are enlisting their parents to read theirs, too.

"We preached for these young people Sunday night and two of them were saved."

Sunday, January 30, First Church, Carlisle, ordained Paul Pearson, Central College student, to the full gospel ministry. The following were ordained as deacons in the same service: Omer Perciful, Joe Buffalo, and Howard Highfill. Guy D. Magee is pastor of the church.

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Pastoral Changes

Raymond Marks has resigned the pastorate of Harmony Hill Church, Red River Association, to accept the pastorate of the First Church, Hampton.

Othar Smith from First Church, Heber Springs, to First Church, Conway.

Ben D. Kyzer has resigned the pastorate of the Owensville Baptist Church.

Associational Missionary



E. W. Taylor

E. W. Taylor has resigned the pastorate of the Antioch Church, Central Association, to accept the position of Associational Missionary in Faulkner County. Missionary Taylor has been pastor of the Antioch Church since April, 1945. During his pastorate there a \$10,000 educational building was erected, the auditorium modernized, and a heating and cooling plant installed. A \$12,000 parsonage is now near completion. Sunday School enrollment has increased, and many tithers have been enlisted.

Purl Stockton, Little Rock, has been employed by the First Church, Little Rock, a director of enlistment. His duties will include personal evangelism, young people's activities and establishment of two missions to be sponsored by the church. Mr. Stockton has been an evangelist, singer, and youth leader in Arkansas for over thirty years. During World War II he was director of the Baptist Soldiers' Center, Little Rock, which was a "religious home" for thousands of service men. Hundreds of men confessed personal faith in Christ under his ministry at the Center, and he was affectionately known to them as "Uncle Purl."

Dr. R. C. Campbell, pastor of First Church, says, "The coming of Brother Stockton to this position in our church will mean new life for every organization."

H. A. Elledge, pastor, Baring Cross Church, North Little Rock, recently closed a successful revival at the First Church, Walters, Oklahoma. There were 20 additions to the church membership. Mr. and Mrs. Mel Dibble, Shreveport, Louisiana, directed the music program.

John J. Evans, pastor, says, "The real climax of the meeting came on Saturday night which had been designated Family Night. Brother Elledge preached on the Christian home. Mel and Ruth Dibble brought a great message in song about the home; then the invitation was given for all who would resolve to establish a family altar to come and stand in the church altar. People responded from every part of the building."

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How long can one safely wait to build for his soul more "stately mansions," by idling away his time?

Othar Smith to Conway

Othar O. Smith, former pastor of the First church, Heber Springs, has accepted the pastorate of the First Church, Conway. Pastor Smith received a Bachelor of Arts degree from Ouachita College and the degree of Master of Theology from Southern Baptist Seminary, Louisville, Kentucky.

The Conway Church ordained Mr. Smith to the ministry in 1940, during the pastorate of his brother, Dr. Blake Smith. While attending the seminary, he held pastorates at Oakland and Garland, Kentucky. Following his graduation from the seminary, he served a year as Baptist student secretary at New Orleans. He assumed his duties at Heber Springs in 1946. While pastor there he led the church in erecting an educational building.

In an impressive service at First Church, Stephens, Wednesday evening, January 26, promotion, recognition, and coronation was accorded a number of young people, members of the auxiliary organizations of the Woman's Missionary Union.

Mrs. Harry Spooner gave a brief statement of the purpose of the W. M. U. in fostering the auxiliaries. Dr. Henry G. Hearnberger sang, "The Light of the World Is Jesus." Mrs. Hugh Cantrell, pastor's wife, then conducted the coronation and recognition service.

An Ordination Council composed of ministers and deacons from the Baptist Churches at Hoxie, Black Rock, and Tuckerman, ordained Lance Messengill to the gospel ministry at the Tuckerman Church January 18. Pastor Ray Rhyne, Tuckerman, served as moderator and J. E. Parrott served as clerk. Dr. C. D. Tibbels, Black Rock, conducted the examination, and after prayer and laying on of hands, J. V. Chandler, Hoxie, preached the ordination sermon. Mr. Messengill is pastor of Baptist churches at Jacksonport and Old Glaize, Jackson County.

The Freer Church, Trinity Association, ordained Denzil Smith, Gordon Sullins, and Wesley Suiter as deacons January 30. J. M. Basinger, Trumann, served as moderator, and Currey E. Coker as clerk. Carl Barton, Pleasant Hill Church, preached the ordination sermon. Pastor Kennedy, Pleasant Valley Church, prayed the ordination prayer.

Gambrell Street Baptist Church, Ft. Worth, Texas, Dr. Bernes K. Selph, pastor, held "Opening Ceremonies" of their new \$200,000 church building, near Southwestern Seminary campus, February 6. Cornerstone laying ceremonies were conducted in the afternoon.

Dr. Selph is a native of Sparkman, Arkansas, and was pastor of First Church, Smackover, for three years. He graduated from Ouachita College, Arkadelphia, and Southwestern Seminary, Fort Worth, Texas.

Eastview Church, Texarkana, C. A. Maule Jr., pastor, observed the first anniversary of the dedication of its building Sunday, February 6, with services extending throughout the day. Eastview Church was organized from a mission sponsored by Beech Street, Texarkana, Church. Mr. Maule began his ministry with the church November 1, 1948.

After the annexation of South Fort Smith by Fort Smith, it became necessary for the First Church, South Fort Smith, to change its name. It is now Temple Baptist Church, and the new address is 5100 South Thirty-first Street, Fort Smith. This church was erected in 1916, and is now going forward under the leadership of Pastor W. A. Crow.

International Barriers Vanish



Barriers vanish in Christian fellowship when foreign students of the seminary get together for a chat. In the foreground are, left to right, Julio Diaz, Argentina; Rebecca Han, China; Herbert Haney, Canada; and David Yang, China. Seated behind are, left to right, Mario Acaria, Italy; and Jose Quinterro, Argentina.

International barriers vanish among the six foreign students at the New Orleans Baptist Theological seminary.

They come from all parts of the world—China, Argentina, Canada and Italy—but their differences in customs, language, and government are forgotten in their common aim of Christian service.

"My people, 450 million Chinese, need a change for Christ," declared Chinese student Rebecca Han. Her words tumbled out fast and decisively. In them one caught a glimpse of famine, of Japanese occupation and devastation, of civil war, of clouds of locusts darkening the skies and destroying the crops, of men and women eating—eating wood pulp and mud.

Practical in her plans for meeting the needs of her people, Miss Han plans to return to China and open up industrial schools for the poor where they can learn the story of Jesus while they become skilled in a trade.

After completing his education, Chinese born David Yang also will return to his native land to work as a teacher, and to carry on a crusade for Christ. He is studying theology and religious education at the seminary, and working on a master's degree in education at Tulane university. "We must," says David, "take Christ to our people even at the peril of death."

Italian born Mario Acacia spoke in the same vein. "The Italian people are looking for something real. They are looking for Christ," he said. "We are having a real revival all over Italy—especially in the North. Many new fields are opening up. People are gathering in private homes for prayer and worship," he declared.

The seminary students paid Mario's trans-

portation to America, and for this he is truly grateful.

The two young preachers from Argentina, Julio Diaz and Jose Quinterro, are also anxious to complete their studies in order to return to their country with the message of Christ.

Both Julio and Jose are former students of the Baptist Theological seminary in Buenos Aires. Moreover, both are living testimonies to the significance of the step taken by Southern Baptists when, in 1904, they began mission work in Argentina.

Julia has already spent five years preaching the gospel and meeting Christ's challenge to his own life. Jose has also been preaching for about five years, a year and a half of which time he served as pastor of the First Baptist Church, Pando, Uruguay.

Jose's talented young wife, Nelly, is a skillful artist, and draws and paints pictures which illustrate the central themes of her husband's messages. At present, Jose is busy translating several good books, most of them religious in nature, into Spanish.

The sixth member of the international group is a young preacher from New Brunswick, Canada, Herbert Haney.

"Canada is growing, and she needs Christ to help her grow in the right direction," Mr. Haney declared. He hopes to do some graduate seminary work which will better fit him for his ministry in the land to the north.

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A Bible class for the deaf has been organized at the First Church, Russellville, Pastor W. E. Speed announced. The class meets each Sunday at 11 a. m. in an annex of the church. It is taught by Mr. and Mrs. John W. Stout, who have had much experience in work with the deaf.

*** Christian Horizons ***

A Smile or Two

Results in Drab Dulwich Grove: Ordinarily, one would not expect anything new to come out of Dulwich Grove, a drab, rather unlovely middle class section of southeast London, England. However, members of the Congregational church there have done something new. Their church building was destroyed in air raids, and it seemed that the only way it could be rebuilt was for the members to do it themselves. So they took off their coats, and working at night, prepared the ground for the professional builders who worked by day. In the process, says William Allen, their pastor, they discovered that elusive gift of "community," and the new church buildings are occupied seven days a week instead of four hours on Sundays. Plans now call for a finer community center to provide for more people. This is one of the liveliest bits of news of evangelism to come out of London for many a day.

—*Christian Century.*

Reasons for Breakup of Homes: The Archbishop of York recently listed four factors which he believes contribute to the decline of parental influence and the breakup of homes in England. Many marriages, he says, are merely "sentimental adventures," with too much of "cinema romance" about them and the seeds of disillusionment in them from the beginning. A second factor is the "house famine" which makes satisfactory home life practically impossible for thousands of young couples. A third is the necessity for many mothers to spend most of the day out at work, with only "tired hours" to spend with their children. Dr. Garbett sees a fourth reason for the weakening of parental responsibility in the taking over by the state of the education, nutrition and health of the children. "It is wrong to criticize the state for taking over these responsibilities," he says, "but it is right to demand that in so doing it does not undermine the rights of the parents. The children of the poor and of the well-to-do belong equally to the parents, and not to the state."

—*The Christian Century.*

Reports Colleges Pushing Spiritual Programs: A "growing awareness of the need for spiritual resources" on the campuses of colleges and universities throughout the United States was noted by Dr. Morris Wee, executive secretary of the Division of Student Service of the National Lutheran Council, New York, according to Religious News Service.

Dr. Wee told the Council at the thirty-first annual meeting that this trend marks an "almost revolutionary development" in the American educational world.

He pointed out that many state universities which previously did not permit religious instruction in the regular curriculum are establishing departments of religion and securing full time college chaplains to minister to the spiritual needs of students.

Hailing this change as "one of the most significant developments in American education in the last thirty years," Dr. Wee declared that the educational forces of America "are awakening to the fact that democracy and the American way of life can be main-

tained only by adding moral guidance to technical skills."

"The religious element in education is necessary," he said, "if the structure of society is to be preserved. The moral anarchy of our age cannot be solved by an educational system which is in itself merely technical and amoral."

"The fact that the state-supported educational institutions are accepting a responsibility for a moral and spiritual element in education is one of the most hopeful and important developments in the postwar period."

Minnesota Temperance Group Adopts Legislative Program: The United Temperance Movement of Minnesota and appointed temperance delegates from Minneapolis Protestant churches were on record for a four-point liquor control program for the state.

The group has agreed to urge action in the current Minnesota legislature calling for: Uniform closing hours for beer taverns and "on sale" liquor establishments. Granting of the power of arrest to liquor control commission enforcement officials. Appointment of an alcohol research commission for the state. Rejection of proposals for any type of liquor dispensary, whether private or public.

First two of the proposals are planks in Governor Luther W. Youngdahl's legislative program. Separate bills will be brought in on the other proposals.

Six objections to a liquor dispensary have been listed by Paul S. Rahneff, director of legislation and policy for the movement. They are: The moral issue involved; graft and corruption that has occurred in other states; danger of building and perpetuating a corrupt machine; weakening and destroying of controls; the setting of a bad example for youth; no gain to the state in revenue.

Chinese Christian Principles Plan Adjustment To Social Changes: Ninety principals of Christian colleges and middle schools of East China, meeting in Shanghai, agreed that Christian schools should adjust themselves to any kind of social change which is not against Christian teaching.

Recognizing that the Communists favor vocational training schools, the group decided that, in order to survive, Christian schools must expand vocational training departments.

On the other hand, it was realized that the Communists may nationalize education, taking it out of the hands of the church schools. In such a case, the principals agreed, "we must organize to fight for our lives."

The conference also decided that efforts should be made to hold school property, and convert it, if necessary, into churches, social centers, theological seminaries and similar institutions.

In view of reports from Communist-held areas that the Reds are not permitting schools to collect tuition fees, it was proposed that schools in various areas organize as a unit to promote enterprises such as co-operatives as a means of providing funds to carry on the work.

If Communists ban religious meetings and religious teachings, it was agreed, Christian teachers must continue to preach the Gospel through the testimony of their own lives.

—*Religious News Service.*

Molly: "Why do you call your boy friend 'Pilgrim?'"

Polly: "Because every time he comes he makes a little progress."

A soldier who had just lost his three stripes for a slight infraction of regulations emerged from his Commanding Officer's tent muttering: "That man is a man of few words. He calls me in and says 'Hello, sit down, sergeant, get up, corporal; goodbye, private.'"

—*Passing Variety.*

He was shrewd, thrifty and hungry. Entering a grocery he said to the clerk: "Give me a dime's worth of cheese and crackers."

"Anything else?" inquired the clerk.

"Well, I'll trade the cheese and crackers for a can of sardines."

"All right, anything else?"

"Well, I'd like to trade the sardines for potted meat."

"All right."

"Now I must be going."

"But you haven't paid me for the potted meat."

"I traded the sardines for it."

"But you haven't paid for the sardines."

"I traded the cheese and crackers for it."

"You haven't paid for the cheese and crackers."

"But you still have them. Good day."

—*Route Builder.*

Judge: "What possible excuse can you give for acquitting the defendant?"

Foreman of Jury: "Insanity, your honor."

Judge: "What, all twelve of you?"

—*Exchange.*

"For Sale—A folding bed by a lady that shuts up and looks like a piano."

—*Selected.*

Father (admiring his recently born heir): "That fellow will be a great statesman someday."

Mother: "Oh, Paul, dear, do you really think he will?"

Father: "Sure of it. Look how easily he wriggles out of everything."

—*Selected.*

The moron took some insect powder with his aspirin because he had such a lousy headache.

Don't marry a man to reform him. The rites never right him and the altar won't alter him.

Have you heard about the absent-minded professor who threw a cigarette down an open manhole, and then tried to step on it?

A Mexican and an American worked together in a mine. On several occasions the Mexican had rabbit for dinner, and shared it with his workmate.

One day the American asked, "Where do you get the rabbits, Jose? I can't find any."

"My wife she get 'um," Jose replied. "Ever' night they come 'round the house and make noise. She shoot 'um."

"Noise? Rabbits don't make noise."

"Sure," asserted Jose positively. "Go 'Meow, meow.'"

—*Selected.*

An Open Letter Requesting A Call To Prayer



Problem Parents

Boys of Children's Village, Dobbs Ferry, New York, recently disclosed some startling opinions of parents. Asked to check a list of good and bad parental qualities, in essays for an English class, 98 per cent of 276 boys rated truthfulness as the most desirable trait in parents.

These boys are underprivileged. But are the parents of privileged children any more truthful? How often does the child hear the words, "No, there aren't any more cookies," while his eyes follow the newly opened box of cookies being replaced on the pantry shelf? Of course the mother means that there are no more for him at the moment. But a child doesn't get that version of it. To him it is a lie.

Telephone conversations, even in the best of families, do not always give to the listening child the satisfactory explanations intended for the listener at the other end of the line. We need a revival of emphasis on truth from parents and children, truth unadulterated and unabridged.

After truthfulness the boys placed honesty, justice, courteousness, a "quiet voice," and affection.

Ninety-three per cent of the boys put nagging at the top of objectionable traits in parents. Forgetting promises, fussiness, and a complaining nature tied for second place. Demonstrativeness and the exhibition by parents of too much affection in public were listed as particularly objectionable.

Such criticisms should be welcomed by parents. Now that we know the truth, the truth should make us free from our most glaring faults.

—Union Signal.

we pray. We cannot take others to the cross unless we have been there ourselves. We simply cannot lead unless we are led. Through the generosity of my church, I attended the meeting of the Baptist World Alliance which met in Copenhagen, Denmark, in 1947. It was an experience for which I shall be eternally grateful. The only item that caused me painful anxiety and apprehension was the following announcement that appeared in the printed program on page four, as follows: 12:30-1:45 o'clock City Hall, The Mayor's Reception of 350 leading Congress Delegates. Admission only by special invitation."

I took a poor, benighted, lonely disappointed, starving refugee for lunch that day, and I had all to myself a "leading delegate." No, brethren, we had better find our way to the upper room and witness again how the Master washed the disciples' feet.

A day of prayer so spent before God would be an investment for Southern Baptists that would pay spiritual dividends for time and for eternity. During this day of Prayer, perhaps three messages could be brought from the Word of God upon "Prevailing Prayer," "Intercessory Prayer," "The Dynamite of Prayer" or kindred themes. A season of testimony and confession would bring cleansing and refreshment. I humbly suggest a day of prayer at the Oklahoma City Convention.

Yours in His Service,
Fred T. Mofatt, Pastor
First Baptist Church
Frankfort, Kentucky.

with churches whose distinguishing characteristic is dullness.

I am now coming to my objective. I am taking the liberty of making a suggestion to dear Dr. Lee and the Committee on Order of Business for their prayerful consideration. I am praying that you in your wisdom may be led to set aside one whole day at the meeting of the Southern Baptist Convention which meets in Oklahoma City this year for **Prayer, Confession, and Testimony.**

Some one has suggested that we as followers of Christ shall make the most progress on our knees. In this scientific age of the radio, telephone, vidophone, movietone, television, and speed, it is difficult to realize that prevailing prayer is the key to real spiritual progress. In our age we have gained in science and lost in art. We have gained in knowledge and lost in culture. We have gained in power and lost in control. We have gained in momentum and lost in direction. We have gained in height and lost in depth. We have gained in human prestige, and lost in intercessory prayer. We have gained in seals and lost in zeal.

I need not remind you that the dawn of Pentecost came following nights of prayer. I know some who will read this page will be saying, "Does he mean to devote one whole day from morning until night to a prayer meeting?" Yes, I mean just that. Others will say, "Doesn't he know that the Convention program is already crowded to the limit? Doesn't he know that the purpose of the Convention is to transact business? We must keep up with the tempo. We are compelled to continue with the 'setting up exercises' and 'spiritual calisthenics.'" I realize that all of our agencies of the Convention are vehicles through which we express our love for Christ. We thank God for every board and agency. Nevertheless I confess that we have tried almost everything—the 75 Million Campaign, The Hundred Thousand Club, Tithing Campaigns, Rallies, Contests, etc. I am not condemning what we have done, but I am insisting that we had better try earnest, compassionate praying for at least one time. A whole day of fasting and prayer.

It thrills my soul to visualize the thousands of messengers to the Oklahoma City Convention pouring into the auditorium and leaving on the outside their newspapers, reports, oratory, wisdom, bickering, diplomacy, conversation, hilarity, achievements, real estate, strategy, jealousies, honors, impatience, prejudices, caucuses, ambitions, schemes, and plans, and falling on their knees before Almighty God. Let us tell God and each other not how wonderful we are, but how sinful. Not what we have done, but what we have left undone; not where we have been, but where we have refused to go; not what we have given, but what we have held back; not who we are, but what we might be if God had complete control.

We cannot tell others how to pray unless

DR. R. G. LEE, President
Committee on Order of Business
Southern Baptist Convention

Dear Dr. Lee and Brethren:

We, the rank and file of Southern Baptists, thank God without ceasing for consecrated, intelligent, spirit-filled and devoted leadership in our Convention now and days gone by. "We drink from wells that we did not dig, and we eat from vines we did not plant." We shall ever remember and never want to forget those spiritual giants of the faith who led us through the wilderness of unco-ordinated endeavor to the promised land of co-operation and the Cooperative Program, those stalwarts of vision who smote the rock and released the waters of refreshing fellowship until we as a great Christian constituency are bound together in holy bonds of love. When I think of Dr. George W. Truett, Dr. E. Y. Mullins, Dr. John R. Sampey, and Dr. R. L. Scarborough and a host of others who blazed the way, I praise God from whom all blessings flow. At the present moment we have a great array of worthy successors to those who laid the solid foundation upon which Southern Baptists stand. We are intrigued with the gifted and humble leadership of Doctors R. G. Lee, Duke McCall, T. L. Holcomb, J. B. Lawrence, C. O. Johnson, Ellis A. Fuller, E. D. Head, R. Q. Leavell, Walter R. Alexander, M. Theron Rankin, and many others.

We know something, not too much, of the heavy burdens of responsibility that rest upon the hearts of these leaders of ours. We are not unmindful of their example in holy living, sacrificial giving, and world-wide conquest for the Christ whose they are and whom they seek to serve.

I have always felt that "fellowship" depends upon "followship." We as redeemed and ransomed souls have fellowship with our Savior as we seek to follow Him wherever He shall lead. So we as Southern Baptists experience loving, intimate, joyous, and glorious fellowship as we follow those whom we have placed in trusted places of leadership in our Convention. This leadership is courageous and Christ-like as it seeks to lead us in the deepening of spiritual life and world-wide conquest for the salvation of the lost.

We as Southern Baptists pledge our leaders on our knees before God our prayers, love, devotion, sweat, blood, and tears to the end that we may all do the whole will of God in this totalitarian, communistic, atheistic, socialistic, and sin-stricken and shameful world in which we are fellow-travelers. It would serve no real purpose for me to give you a resume of the glaring, flagrant evils of our times. You are doubtless painfully aware of the smashed homes, suicide intent, wretched drunkenness, immoral nakedness and totalitarian techniques in our midst. And, with all of that, and much more, we are top heavy

BROTHERHOOD DEPARTMENT

NELSON F. TULL, *Secretary*

The Education Committee Suggested Activities

(Continued from last week.)

17. Drive continuously toward the goal of enlisting every man of the Brotherhood in Sunday School and also in Training Union. Sponsor a drive: "Every Man in Sunday School Next Sunday." A variation may be: "Every Man and His Family in Sunday School Next Sunday." Sponsor a drive: "Every Man in Training Union Next Sunday." A variation may be: "Every Man and His Family in Training Union Next Sunday."

18. Ask the pastor to use several men occasionally to conduct the mid-week prayer meeting service.

19. Sponsor a Man-Boy banquet every few months. Unless there is a Boys' work committee.

20. Make to (and through) the Brotherhood a continual distribution of good tracts on evangelism, missions, stewardship, doctrines, and consecration.

21. Work with the pastor and Sunday School superintendent to plan Sunday School enlargement campaigns.

22. Work with the pastor and Training Union director to plan Training Union educational campaign.

23. Enlist the men of the Brotherhood in taking the community census. This is a very educational activity.

24. Bring in outside speakers on occasion to help inform the men of the Brotherhood about some particular phase(s) of Kingdom work.

25. Work to see that the men of the Brotherhood become aware of denominational life and work.

26. Use moving pictures (or stills) to show the Brotherhood various phases of Kingdom work elsewhere.

27. Inform the State Brotherhood Secretary of the activities of your Brotherhood, that he may pass them on to other Brotherhoods.

28. See that the Brotherhood is acquainted with something of the history, the ideals, the work, and the needs of Baptist institutions, both State and Southwide.

29. Try to get the men of the Brotherhood to give their loyal support to their denominational institutions.

30. Work with the Finance Committee of the Brotherhood to inform the men concerning scriptural giving, and the ideals and concepts of Christian stewardship.

31. Inform the men concerning the state denominational structure, agencies, etc.

32. Inform the men concerning the Southwide denominational structure; and of the mechanics of our Home Mission Board, and of our Foreign Mission Board. Use maps.

33. Work with the Evangelistic Committee of the Brotherhood to instruct men in soul winning method, the use of the Bible in soul winning.

34. Prepare and use a map of the local church field showing distribution of church membership, of lost people, and of unaffiliated Baptists, throughout the field. Keep this map before the Brotherhood. Keep it up to date.

35. Inform the men concerning the church Budget.

36. Inform the men concerning the Co-operative Program, State and Southwide.

37. Work to get the state Baptist paper in the church Budget, so that the paper will go to every church home.

38. Encourage every business man to keep his Bible on his desk, and to use it daily.

39. Work with the Membership Vice President to get into the Brotherhood every man who is filling a place of leadership in the church.

40. Provide Bibles, Testaments, etc., to people who cannot buy them.

41. Inform the men concerning Christian education, our colleges, seminaries, and hospitals.

"Inform the men and you will have an informed church."

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"Fifty-Fifty" Idea Original "Co-operative Program"

They say there is never a new idea; merely adaptations of old ones.

Such seems to be true as regards the fifty-fifty division of money handled by Southern Baptist churches. Now—in 1949—as gears are set for emphasis on the equal division of church income for local expense and mission and benevolent causes under the campaign slogan "Fifty-fifty by 1950," someone turns up with an October 1926 copy of Baptist Bulletin Service pleading for the same thing then.

The division of the Baptist dollar one-half to local expenses and one-half to missions and benevolences was recommended to the churches then (1926) by the Co-operative Program Commission, a group named by the Southern Baptist Convention to set up and promote the infant Co-operative Program prior to the formation of an Executive Committee.

"The Commission believes," said that 1926 Baptist bulletin folder, "that every Christian is under just as much obligation to help carry forward the work of the kingdom beyond the borders of his own community as he is to help pay the salary of his pastor, provide a house of worship and take care of the incidental expenses incident to the maintenance of a church building and worship."

"If the basis of distribution proposed in this suggestion were carried out—one-half of what is given going to purely local expenses, such as pastor's salary, building fund, incidentals, and the other half to the seven objects embraced in the Co-operative Program—foreign missions, home missions, state missions, ministerial relief, Baptist schools, orphanages, and hospitals—and even a majority of the members of these churches were enlisted in giving regularly on this basis, according to their ability, Southern Baptists would be able to have far better houses of worship, pay their pastors larger salaries, and do ten times as much for missions, education and benevolences at home and around the world as we are doing today."

Noting this old bulletin, Dr. Duke K. McCall, executive secretary of the present Executive Committee, pointed out that equal division of money at home and abroad was a basic purpose of the Co-operative Program from its beginning. And, basis for "Fifty-fifty" dates back 2,000 years to the teachings of Jesus who said "Thou shalt love thy neighbor as thyself."

—Baptist Press.

If You Had a Bible For Only One Day

By FRANCIS C. STIFLER

There are some aspects of church life in Germany in 1949 that are reminiscent of the days of the early church. A dean in Mecklenburg writes of the shortage of Bibles among the thousand members of his congregations when one small shipment of the blessed Books was heralded, it turned out that there were but six allotted to these thousand people. But in their joy at having any copies at all after many months of waiting, they did as one could imagine the members of St. Paul's churches doing when one of his letters arrived—they arranged to pass the few copies on from hand to hand, everybody keeping the precious volume for one day, then passing it on to his neighbor.

If you could have a Bible but for one day, what parts of it would you read? What passages would you teach to your children? What rearrangement of your day would you make to allow more hours with God's Word? How late would you sit up through the night reading, and maybe copying as much as you could of the Sacred Text while it was yours? Here in America where a Bible may be had from any branch office of the Bible Society for fifty-five cents, it is difficult for us to imagine a situation like that in Mecklenburg.

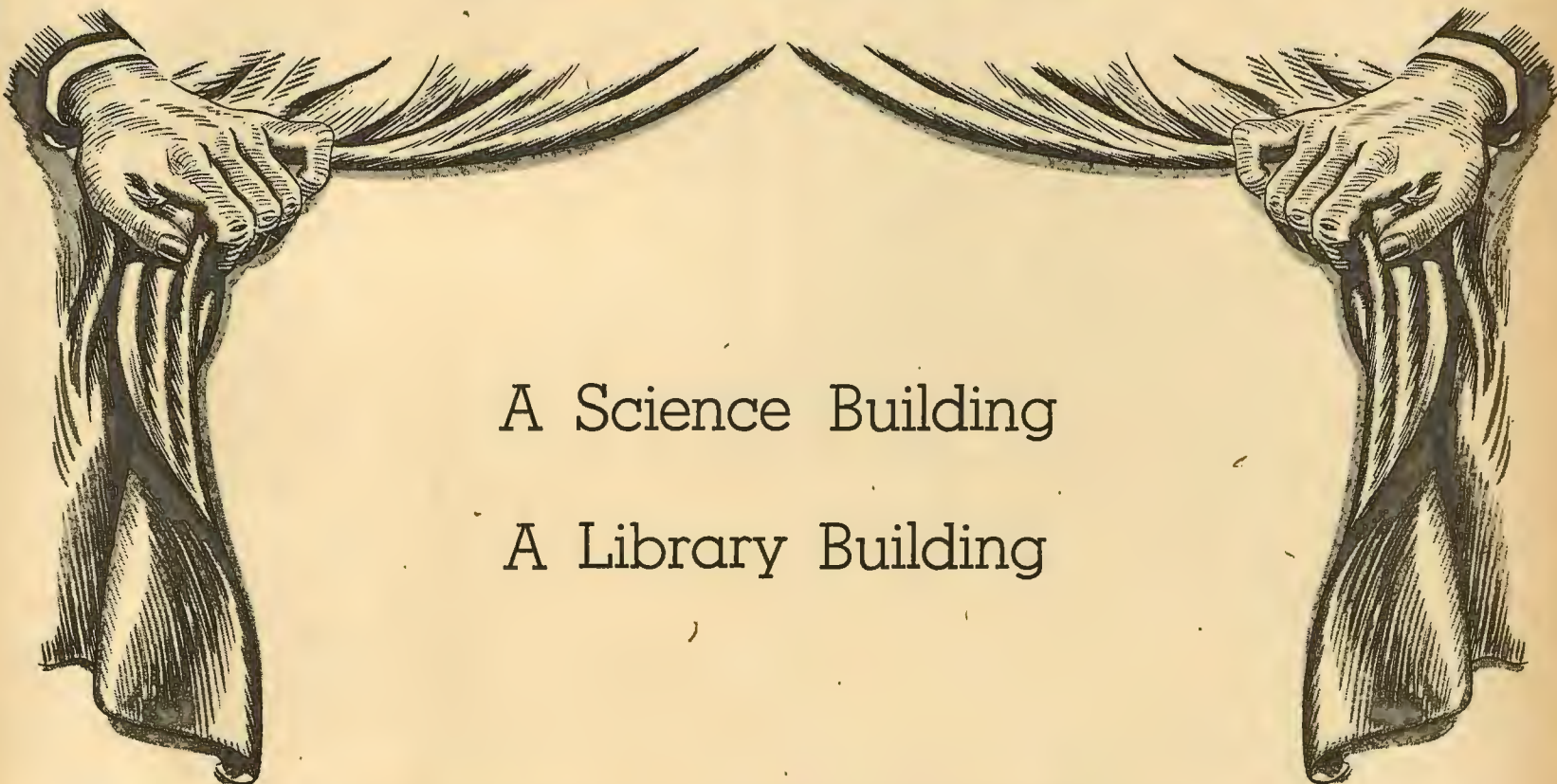
Within the recollection of those in charge of the work at the Bible House, there has never been a more rewarding service given by the American Bible Society than that which it has been privileged to render to the German people since the days of her recent liberation. Including volumes supplied during the war to German prisoners, the total of German Scriptures produced for the German people from July 1, 1945 to September 30, 1948 was 439,758 Bibles, 1,398,226 New Testaments, and 941,557 Gospel portions—a total of 2,779,541. Besides this the Society has sent approximately \$225,000 worth of raw materials for the publishing of Scriptures in Germany.

Among the spontaneous letters of thanks, which so often include requests for still more copies, are some forwarded by a committee for aid to refugees returning from Poland. The report states that during the long years of their exile these people found in the Bible and their songbooks the visible sign of their freedom and of their Christian responsibility. This attachment to the Bible during their days of unspeakable hardship in a foreign land has stayed with them even though they have returned to their homeland.

The work of helping Germany to overtake her still staggering shortage of Bibles must remain for some time the responsibility of American Christians. Last summer there was set up in Germany the "Union of German Bible Societies" for the purpose of superintending the details of this important task, including the growing program of Scripture publication in Germany. At the time these lines are written, the conditions under which the Union is working have become very difficult because of the drastic devaluation of the German currency. Funds which they have on hand have dropped to one-fifth their former value. Until economic conditions improve, which we all hope may be soon, there is nothing any individual Christian in America, any local congregation, any missionary group can do more effectively for the restoration of a stable Europe and a brighter hope for the coming of the Kingdom, than to make possible the shipment from this country of more Bibles and Testaments to Germany.

—Bible Society Record.

**AGAIN THE CURTAINS ARE DRAWN ASIDE
THAT OUR ARKANSAS BAPTIST PEOPLE MAY
SEE THE IMMEDIATE NEEDS OF
OUACHITA COLLEGE**



A Science Building

A Library Building

Authorities say we must erect these two buildings in order to keep
Ouachita an Accredited College

WE HAVE \$179,000

We need \$271,000 more NOW to erect these buildings

We can Raise it!

We must Raise it!

Send your contributions at once to:

B. L. Bridges, Director

403 West Capitol Avenue

Little Rock, Arkansas

HELP COMPLETE THE OUACHITA CAMPAIGN!

Women's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR

President

MISS NANCY COOPER

Executive Secretary and Treasurer

Conference For Intermediate Girls

March 4-6

A very interesting and varied program of activities has been planned for the twenty-fifth annual conference for Intermediate Girls' Auxiliaries to be held at Central College, March 4-6. Miss Wilma Weeks, missionary to China, will represent the Foreign Mission Board, and Miss Irene Chambers, Field Representative, will present Home Missions. State leaders will serve in presenting the various phases of auxiliary work and as inspirational speakers. The Conference will open with a banquet on Friday evening, March 4 at 5:30 o'clock, and will close Sunday noon. A Coronation service will highlight Saturday night's activities.

Representation must necessarily be limited to four girls and a counselor from any one Auxiliary. The cost will be \$6.50 per person. A registration fee of \$1.00 per person should be sent immediately to Nancy Cooper, secretary-treasurer of Woman's Missionary Union, 209 Baptist Building. The balance of \$5.50 will be payable upon arrival at Central College. Be sure to list names of those who will attend and state how many will participate in the Coronation and the various Forward Steps to be recognized.

Hail! The Manual of Woman's Missionary Union

The long anticipated revised edition of the **Manual of Woman's Missionary Union** is now available at the Baptist Book Store! Miss Mary Christian, in collaboration with Miss Kathleen Mallory, has given us this new interpretation and fresh approach to Woman's Missionary Union work.

Miss Christian will be remembered as one of Arkansas' former Young People's secretaries, more recently Southern Woman's Missionary Union representative, and at present Book Consultant for the Sunday School Board. After serving thirty-six years as Executive Secretary of Southern Woman's Missionary Union, Miss Mallory retired last year. Two more capable persons could not have been found for the writing of the Manual. The fundamentals and the function of Woman's Missionary Union are clearly set forth, and any organization will

find it a worthy guide. The price is \$1.00 per copy.

Commit the best teacher in your Society to the teaching of this book at the earliest possible date.

Missionary Magazine Price Changes

A long delayed increase in the subscription prices of **The Commission**, published by the Foreign Mission Board, and the **Home Mission Magazine**, published by the Home Mission Board, will become effective April 1. Until that time the following low rates will prevail: 50c per year or three years for \$1.00, for **The Commission**; and 25c per year or five years for \$1.00 for the **Home Mission Magazine**. Send your subscription, whether new, renewal or extension, without delay to the publishing Boards—Foreign Mission Board, 2037 Monument Avenue, Richmond, Virginia, and the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.

These are missionary journals bearing the latest information concerning Southern Baptist's missionary program. Every issue contains rich supplementary program and Mission Study material and information that every Baptist should know. Don't delay sending your order and check.

Anticipated Change In Plan of Selecting Southern W. M. U. Delegates

During recent years attendance at the Southern W. M. U. meeting has been so large, it has become expedient to ask the Constitution Committee to study Arkansas' method of selecting delegates and to recommend a plan for more equitable representation. This will, perhaps, mean that the number of official, state-elected, delegates from any one church will be limited. Each state is entitled to only sixty delegates. Of course, there is no limitation on the number who may attend the meetings. Watch for further report on this.

All room reservations for the Southern W. M. U. meeting to be held in Oklahoma City, May 15-17, and for the Southern Baptist Convention should be made direct with the Reservation Committee, Anson Justice, 223½ N. W. First St., Oklahoma City 2, Oklahoma. This is a matter of "first come, first served," therefore, send your request immediately.

Blind Minister Lights the Dark

By WINNIE DUDLEY

Out of physical darkness that has been his since the age of eight, and his intimate knowledge of the needs of a quarter-million others in that darkness, Edwin Wilson lighted a light now brightly burning for over 5,000 persons.

That light is the Braille Evangel, a 64-page monthly magazine originated, planned, promoted, and edited by Wilson. Printed in Braille, the Evangel contains digest of stories, sermons, devotional and inspirational material, largely from Southern Baptist publications. It is distributed free to blind readers in all states of the Union and 20 other countries, and is supported by contributions from interested friends and church organizations.

Wilson's idea for an evangelical and evangelistic magazine for the blind came from his personal realization of the place it could fill. Encouraged by response to tentative suggestions in other Braille publications, he conferred with prominent Baptist leaders.

Receiving their enthusiastic approval, he started the venture on faith and published the first issue in October, 1946. Circulation climbed to 1,200 the first year, 2,000 the second year, and now stands at 5,000 in its third year.

This may sound simple, but achievement has been at the price of much travail and prayer. At the end of the first year growing pains so dismayed advisors that their only hope was to raise enough cash to meet outstanding bills and call it an impractical venture.

Through sightless eyes Edwin Wilson had a clearer vision. He had definite convictions about his call to this ministry. In less than six months bills were being paid promptly with a little balance in the bank, and the Braille Evangel was incorporated as a publication with a convention-wide directorate.

The 1948 budget was far exceeded in supplying the growing circulation, but still enough money came in to meet the bills. For 1949 the budget approved by the directors doubles the previous year.

For all these achievements, his associates give full credit to the faith, energy, and talents of Edwin Wilson. Reward has come, not only in growth but in expressions of appreciation from Braille readers. Besides numbers from all states, these include ten blind students at Kunming, China, an evangelical pastor in Greece, and a blind native pastor in Ethiopia. A letter in Italian Braille posed an interesting problem in translation.

A broad educational background, including BS and MA degrees



Editor Edwin Wilson of the Braille Evangel, Baptist magazine for the blind, accepts the guidance of his secretary and reader, Mrs. Donald Orr, down icy steps at Cowden Hall, Southwestern seminary, Fort Worth. Mrs. Orr and her husband are students in the seminary School of Music.

from Peabody college, Nashville, Tennessee, and the BD which he will receive from Southwestern seminary in May, have well-fitted the editor for his position. With the assistance of Mrs. Donald Orr, secretary and reader, he selects and condenses articles of particular interest, and edits the magazine from his office at Seminary Hill, Fort Worth, Texas.

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Student Summer Service Missions '49

By WILLIAM HALL PRESTON

Student volunteers for summer service have been invited to return to Hawaii for the third consecutive summer. The Hawaii Baptist Convention is requesting twelve consecrated college young people during the summer of '49 to do Vacation Bible School Work in the Rainbow Isles. These, along with those who are invited to work in Alaska and San Andres, will be sent by sacrificial gifts from students and others as their "over and above" love offering for missions.

Another selected group is responding to an invitation from the Baptists in Holland and other European countries to do a similar type of work among the young people there. These will engage in missionary activities enroute to the World Baptist Youth Congress in Stockholm, Sweden, August 3-9, staying in homes of the Baptist young people of these countries. These will largely provide for their own expenses.

Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON T. D. McCULLOCH
 Sunday School Superintendent Student Union Secretary
 RALPH W. DAVIS MRS. B. W. NININGER
 Training Union Director Church Music Director
 Baptist Building, Little Rock



Figures to Inspire

Sunday, February 6, 1949

	S. S.	T. U.	Add.
Little Rock, Immanuel	1346	391	10
Including Missions	1622	608	18
Ft. Smith, First	1238	460	9
El Dorado, First	894	266	5
Little Rock, First	876	349	7
No. Little Rock, Baring			
Cross	817	306	13
Including Mission	867	336	
Pine Bluff, First	795	261	5
Hot Springs, Second	790	199	8
Little Rock, Second	766	160	4
Fayetteville, First	611	226	8
Including Mission	662	258	
Benton, First	605	148	1
El Dorado, Second	570	186	
Camden, First	566	148	
Including Missions	732	310	
Little Rock, Tabernacle	564	197	7
Arkadelphia, First	534	198	5
Hope, First	513	135	4
Including Mission	535		
Magnolia, Central	471	159	2
Including Missions	559		
Hot Springs, Central	465	114	
Including Missions	523	154	
Malvern, First	456	87	7
Including Missions	474		
No. Little Rock, First	453	126	1
Including Mission	498		
Little Rock, Gaines St.	432	252	6
Including Mission	575		
Little Rock, Pulaski			
Heights	442	79	
Paragould, First	440	218	1
Including Missions	596	270	
El Dorado, Immanuel	439	243	4
Including Mission	496	279	7
Ft. Smith, Calvary	433	87	3
Ft. Smith, Immanuel	438	163	9
Forrest City, First	420	167	
McGehee, First	415	168	2
Including Missions	520		
Paris, First	395	142	
Russellville, First	389	117	
Including Missions	429	132	
West Helena	385	134	1
Springdale, First	362	222	5
Including Missions	519		
Hot Springs, Park Place	355	127	
Searcy, First	355	92	
Stuttgart, First	353	190	5
Including Mission	395	217	8
Ft. Smith, Grand			
Avenue	359	71	3
Hot Springs, First	351	69	4
Little Rock, South			
Highland	340	128	
Rogers, First	320	93	
Cullendale	319	142	
Pine Bluff, Second	300	105	
No. Little Rock, Park			
Hill	119	65	2
Norphlet, First	279	202	3
Harrison, First	257	112	
Including Mission	331	141	
Jacksonville, First	250	117	6
El Dorado, West Side	246	109	
Little Rock, Calvary	244	92	3
Gurdon, Beech Street	228	60	3
Mena, First	226	90	2
Dumas, First	224	70	2
Including Mission	267		
Ft. Smith, Bailey Hill	222	105	
No. Little Rock,			
Central	221	69	
Greenwood	220	76	2
Texarkana, South			
Texarkana	215	104	
Ft. Smith, Trinity	204	95	
Stamps, First	202	96	
Gentry	182	72	
Little Rock, Hebron	175	89	2
Bentonville, First	162	37	4
Mt. Ida, First	160	89	
No. Little Rock,			
Pike Avenue	156	67	3
Hoxie, First	148	48	
Warren, Immanuel	138	111	8
Judsonia, First	136	76	
Pine Bluff, Matthews			
Memorial	136	72	
Little Rock, Woodlawn	121	64	
Elliott	120	136	5
Little Rock, Capitol			
Hill	119	65	2
Douglassville, First	114	60	
No. Little Rock, Grace	105	52	
Little Rock, Crystal			
Hill	96	80	
El Dorado, Parkview	91	36	
Arch Street Pike,			
East End	87	60	4
Grannis	81	43	
Hot Springs, Lake			
Hamilton	79	31	
Melbourne,	78	74	
Sweet Home, Piney			
Grove	74	46	3
Mena, Dallas Avenue	74	30	
Geyer Springs	68	64	2
Monte Ne	68	64	
Holland	59	49	
Conway, Brumley Chapel	58	49	
Douglassville, Second	55	44	1
Woodson	54	2	2
Little Rock, Mt. View	50	54	1
Little Rock, Bellevue	48	36	2

Two Great Music Festivals

YOUTH CHOIR, April 15 JUNIOR CHOIR, April 16

OUACHITA COLLEGE, ARKADELPHIA
 IMPORTANT INFORMATION
 Youth Choir

When—Friday, April 15, 1949—9 a. m. to 9 p. m.
Registration Fee—\$2.00 for each singer, director, accompanist and listener. This entitles you to eat lunch and dinner in the College Cafeteria.
Who—Singers must be between the ages of 13 and 24, and from a Baptist church choir.
Number—Groups of SIX or more will be accepted.
Voice Combinations—Girls' Ensemble, either two- or three-part.
 Boys' Double Quartet.
 Mixed Choir, either Soprano, Alto and Baritone or Soprano, Alto, Tenor and Bass.

Required Selections—To be prepared in advance. Memory not required.
 Thy Wisdom, Lord _____ arr. by Denison
 Beautiful Savior _____ Christiansen
 God Omnipotent Reigneth _____ Wood
 Now God Be Praised _____ Vulpius
 The Resurrection Morn _____ Mueller
 Gloria In Excelsis _____ Mozart

Optional Selection—Each group will sing ONE number of its own choice. This may be sung either from memory or not; either accompanied or not. Rating is based on this number.

Ratings—Based on Intonation, Tone, Accuracy, Interpretation, Diction and Appearance. All groups making "A" or "B" rating will be eligible to take part in the Convention-wide Music Festival at Ridgecrest the week of August 25-31.

SPECIAL INSTRUCTIONS

1. Groups must arrive in time to register at NINE o'clock and draw for places.
2. One check to cover registration fee for each member of the group should be ready to present at the desk upon arrival.
3. Festival badges will be issued to all paying registration fee.
4. Entrance to Dining Hall will be by FESTIVAL BADGE only.
5. Each group is required to sing in the final Festival Program.
6. Each group is required to hear all other groups sing.
7. Each group must bring its own music stamped with name of church.
8. Any group wishing dormitory accommodations over night should write direct to Dr. J. R. Grant for same. It will be necessary to bring sheets, pillows, and towels.
9. Since all do not yet have robes, it is suggested that none be brought.

Junior Choir Festival—April 16, 9 a. m. to 9 p. m.

All instructions above apply to this event with the following exceptions:
Voice Combinations—It is presumed that the majority of Junior choirs will sing in Unison. However, some are prepared to sing in TWO-PART, as some of the selections require. Ratings for optional number will not be affected either way.

* Required Selections—To be prepared in advance. Memory not required.
 Ah! Dearest Jesus _____ Bach
 Lift Thine Eyes _____ Mendelssohn-Bartholdy
 There's a Wideness In God's Mercy _____ arr. by Kettering
 "Forward" Be Our Watchword _____ Kettering
 Thee, Holy Father, We Adore _____ arr. by Lawrence Cuny
 Lord, Dismiss Us With Thy Blessing _____ Sicilian Mariners

* All taken from "Anthems For Junior Choirs" (Westminster Press). Order music from Baptist Book Store.

The following message has come from Robert Guy, manager of Ridgecrest Baptist Assembly: "We have found it possible to block off at least fifty spaces for Arkansas people for the Third Training Union Week. We will hold this until April 1. Have your people write us direct and we will place them as best we can in the space we have marked off for Arkansas." The registration fee is \$2.00. No person under fifteen years of age may attend one of the Training Union weeks unless accompanied by a parent.

Training Union credit will be granted for the Sunday School book "The Gospel of John," which was taught in a number of churches during January. There is an inter-change of credits for all the study course books with the exception of the methods books. In making your request be sure to state whether you desire Sunday school or Training Union credit, and if you do desire Training Union credit be sure to fill out one of the Training Union request for award blanks.

Nursery Month

February is Nursery Emphasis Month for our Sunday Schools in Arkansas and the Southland.

There are about 2,890,000 babies from birth through three years of age in our Southern Baptist territory who are not enrolled in any Sunday School. A proportionate number of these babies are in Arkansas.

The first Nursery, of which there is a record, was held in a one-room church. Realizing the need of more Nursery departments in our church to minister to these little children, the Sunday School Board has a lovely gift for every new Nursery Department organized.

If we have a part in the 600,000 enrolment gain, we must enroll Nursery-age children in every community before October 1.

Our responsibility is found in Matthew 18:14. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

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Here Are the Facts . . .

Gambling

By HUGH BRIMM

Because of its illegality in many states, accurate information on gambling is not easily obtainable. However, there are reliable estimates which are based on facts from police raids, income tax evasion cases, and various sources of "undercover" information. Here are the facts as they stand:

Some 20,000,000 Americans play Bingo with monotonous regularity; another 25,000,000 indulge in the game occasionally. Many of these games are church-sponsored.

Betting on horse racing is now legalized in 24 states. One of the most frequently heard arguments for this legalized form of gambling is that the public treasury receives a sizeable income in fees, licenses, taxes, etc., which pay for schools, hospitals and public works.

There are, at the present time, approximately 450 horse and dog race tracks in the United States. In 1945 figures from 18 of the 24 states where these tracks are located showed the following totals: 15,000 races were run during 1717 racing days.

\$1,306,514,314 was bet through the pari-mutuels. In 1947 this figure jumped to \$1,680,000,000.

Approximately 19,000,000 people paid admission to the races. An estimated additional 10,000,000 people placed bets in "horse parlors" with bookies and other professional gamblers.

There is reason to believe that practically every book maker, or "Bookie" in the country regularly pays protection money to the police, special investigators, city officials, and others to stay in business. There is further reason to believe that many of the political machines of our big cities derive considerable income from the "Bookies," income which is used for political campaign expenses.

One gambling syndicate was recently raided. Its files revealed a "sucker list" of 2,500,000 names. Other records which were obtained indicated that this one syndicate had done a gross business of \$80,000,000 over a period of ten years.

The most reliable estimates of the illegal betting in this country which is placed annually on horse racing alone with professional gamblers is put at \$10,000,000,000.

The state of Nevada, although one of the least populated states in the country, has the highest per capita gambling record. The annual profit from its approximately 700 licensed gambling houses has been estimated at \$20,000,000.

Our Federal Government col-

lects a \$100 tax from each of approximately 80,000 gambling houses which operate slot machines. Conservative estimates indicate that at least 150,000 other places operate slot machines illegally.

During the past few months 40 national radio network shows and hundreds of local radio shows have mushroomed into prominence with their "give away prizes." The Federal Communications Commission is now investigating these shows on possible federal lottery law violations.

Whatever the legal outcome of this investigation, these "give away shows" appeal to the gambling spirit of the American public, with such names as, "Strike It Rich," "Break the Bank," "Winner Take All," "Double or Nothing," "Hit the Jack Pot."

The time is now when, as Christians, we become concerned about this increasingly intolerable situation. It will produce a nation of gamblers before our very eyes if we remain silent. The next time our Congress is besieged with demands for a national lottery, millions of Americans will have been "trained" in the gambling spirit and will call for it by their vote.

Ouachita College News

A total of seventy-six juniors and seniors are majoring in Business Administration at Ouachita College. Seniors outnumber the Juniors 7 to 1, according to recent statistics compiled in the Registrar's office, it was revealed by Miss Frances Crawford, registrar.

There are four professors in the Business Administration department headed by Professor E. W. Bass. Miss Ruth Henning, Miss Mildred Davis, and Mr. Dale Taylor are assistants.

New courses offered this semester include Credit and Collections and Income Tax Accounting.

Mrs. S. W. Eubanks, wife of Dr. Eubanks, head of Bible Department of Ouachita College, will represent Arkansas in the annual Woman's Missionary Union convention to be held in Louisville, Ky., February 22 and 24. This year is the first Mrs. Eubanks has served in the capacity as a member of the Trustee Board of the W. M. U.

Mrs. Eubanks is a member of the board which selects applicants for the W. M. U. Training School in Louisville, site of the 1949 convention. Representatives from 18 states in the Southern Baptist Convention will attend.

The thirty-two voice choir of Southwestern Theological Seminary, directed by Prof. J. Camp-

bell Ray of Ft. Worth, Texas, will present a chapel program at Ouachita College Tuesday, February 22. The choir will be guests of Ouachita College Tuesday morning and Central Baptist Church, Hot Springs, Tuesday night.

Several former OBC students now with the seminary choir are C. S. White; Donald Orr, one-time president; Hazel Cain Tate, soloist; and David Tate, a former soloist and choir president. Professor J. Campbell Ray, also head of the Music School at the Seminary, is former professor of Miss Maxie Cleere, choir director.

For the first time since 1944 Ouachita College will have a Christian Focus Week in the spring of this year, Marlin Gennings, Baptist Student Union president announced today. "A Focus week," according to Gennings, "is one week in the four year college career of a student when every phase of his college life is directed toward Christian living." Outstanding speakers, trained and experienced in leading young people, will visit the campus to conduct the week's activities. The student Department in Nashville, Tennessee, is the sponsor of this religious activity.

Summer Workers Available

Baptist Student Unions on the college campuses of Arkansas, will soon be observing Summer Service Enlistment Week. Attention of the Baptist students will be called to the many and varied opportunities of service that will be theirs during summer vacation days. Attractive literature and special programs will challenge them for service in their home churches, local missions, in the district association, in the state, and Southern Baptist Home mission territory, and overseas service. Thousands responded last summer, and we anticipate an even larger number this year.

How to Secure Workers. Plan now to use your own college students—they anticipate an uneventful summer—challenge them with a great summer of worth while activities. Contact state and local student workers and let your needs be known. Give the date and details of your activities, and the part you want the students to have. State any special qualifications you desire, and what financial remuneration they can expect.

The Need. With an estimated twenty-five to thirty million unsaved individuals within the territory of the Southern Baptist Convention, with some twenty to forty thousand places needing Sunday Schools, with 15,000 churches not conducting a Vacation Bible School, with one-half of the Southern Baptist churches without a Training Union organization—with such needs how can we fail to challenge, enlist, and utilize capable college youth. Not only will students do a worth while service, but they will be drawn closer to the Lord, and receive invaluable experience in Christian service. We must use them, or lose them.

BOOK REVIEW

More Hilltop Verses and Prayers by Ralph Spaulding Cushman and Robert Earl Cushman, published by the Abingdon-Cokesbury Press, Price \$1.00.

This group of poems, "Singing Through the Rain," "Dream On, Ye Dreamers," "The Morning Dawns," "O, It Is Lovely, Lord," "Life Is So Strange," "To Keep My Faith" and others, has been carefully selected by Methodist Bishop Cushman to meet a variety of devotional needs. They are arranged with scripture passages and beautiful, soul-searching prayers written by his son, Robert Earl Cushman.

Those who use this little book in private or group worship will find a deep awareness of God and intense enthusiasm for living. —Mary Sue Phillips.

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Mission Results in State

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C. W. Caldwell, Superintendent

Charles Finch Has Good Report For January

Chaplain Charles Finch's service in the State Tuberculosis Sanatorium is worthy of the praise of all Arkansas Baptists. Some of the things found in his January report are as follows: 628 personal contacts, 239 visits with seriously ill patients, 239 prayers with patients, 48 preaching services for patients, 8 Sunday School lessons taught, 21 Bible studies with patients, 3 funerals, 3 weddings, 11 professions of faith, 17 re-dedications, 300 pieces of literature given out,—well, we don't have space to give it all.

He makes the following comments about his work:

"In the 48 preaching services with our patients we had 523 men

and 516 women present. It thrills our hearts to see how hungry most of our patients are for the message of Christ. How our hearts have been made to rejoice as we have been able to lead some of them to know Christ as their personal Savior.

"This is a work that you can't find a place to quit. When you go away, you always leave something undone. The days, the weeks, and the months are just too short to see every one as often as we would like. We try to make contact with all new patients as soon as possible and visit every day those who are very ill.

"I am happy to see more concern among our patients about the Bible. Many of them are now reading their Bible daily. I enjoy these Bible lessons when I can go to the room of a patient and sit down with him and teach him the way of the Lord more perfectly.

"We need more religious literature. What are 40 "Arkansas Baptists" for 508 Baptist patients? We need more Open Windows, more Home Life's. We need New Testaments. We need Bibles. We are a needy people. Pray for us."

Ottis Denney Having Good Time As Missionary

The Newton County Baptist Bulletin carries the following report from Missionary Ottis Denney:

"For January the Lord blessed us with thirty souls, eleven baptisms, one addition by statement and one revival. We worked 31 days, traveled 1,031 miles, visited 4 churches and 5 missions, attended one state meeting, talked with 16 people about trusting Jesus, gave out 155 tracts, preached 31 sermons, and am 'having a GOOD time."

Missions Are Now Self-Supporting

"I am glad to inform you that the Shannon and Meridith Missions have called a man for half time, and have combined the work there. They will not need the supplement from the State Board any longer. Praise God for the mission work done in this section. It certainly has been worth every cent the State and Associational Boards have put in it."

H. W. JOHNSTON, Missionary,
Current River Association.

Washington and Columbus Churches

Sometime ago Floyd Taylor, pastor of Washington and Columbus Churches, in Little Red River Association, wrote as follows:

"We have been hesitating to say what we would do another year. We have decided to ask that you discontinue us on the list for aid.

Our churches are in much better condition now than when I moved on the church field, and the mission program began helping us.

On behalf of the two churches I serve, I wish to express our appreciation for the far-sighted program for rural churches sponsored by our great Baptist organization."

Sincerely,

FLOYD TAYLOR, Pastor,
Washington and
Columbus Churches.

In Liberty Association

When Carl A. Clark became missionary in Liberty Association four years ago, the Three Creeks Church was not having services of any kind. For about 20 years previous they had been having Sunday afternoon services, but finally gave that up. Dr. Clark led the church to go to half time and later to "team-up" with the Shuler Church in calling the same pastor. The services were in an old school building.

Today, the Three Creeks Church, under the leadership of Pastor J. B. Ritchie, is on the march. A few weeks ago they went into their new building with full basement, assembly and class rooms. It is covered with white asbestos shingle siding and is really a beautiful building. The Department of Missions gave the church \$250. Many individuals, outside the church, have made liberal contributions also. We know this rural church will mean much to our Baptist work through the years to come.

Superintendent Visits Conway-Perry Association

Sunday, February 6, I had a delightful visit with Conway-Perry Associational Workers' Conference, held with the Perryville Church. I could not help recall the first visit I made that association. It was September 19, 1947. At that time, there was no missionary, and only one church with a pastor. "We need help" some of the laymen said to me. I was glad to tell them that through our mission program they could get help. The first help was to assist them in finding a missionary. What a change has been wrought since H. D. Palmer took up his work as missionary!

Most of the churches now have pastors. Four mission stations have been opened, two preachers have been ordained, a monthly Workers' Conference begun with excellent attendance and a monthly meeting of the Associational Board. It looks as if every church will participate in the Associational Simultaneous Revival in April.

John Cox, of Morrilton, a layman whose life is an inspiration, is moderator. He knows how to preside and run a program on time. They had a great program. Nelson Greenleaf of Atkins was guest speaker. He "rang the bell." The people went away inspired and thinking about their next meeting.

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Jesus Chooses the Twelve

By MRS. ROLAND LEATH

It is surely not a debatable statement that God needs men; He needs them today even as Jesus needed them in the 1900 years just past. God has used man to carry on His work since the time of Adam; when there was work to be done, God called man to do it. The patriarchs, judges, kings, prophets, priests, and leaders were raised up by God for the particular work of his time. God used women to further His plans also.

Then God sent His Son into the world to bring redemption into the hearts of all mankind. No one could do what Jesus did on the cross; He alone could accomplish that mighty work of salvation, but He needed men to be personal witnesses of His life, death, and resurrection. They were to proclaim the gospel they had witnessed and to carry out the Lord's command when He was gone away from them, ascended back to the Father.

The Kingdom of God needs men today to preach, teach, heal, and witness of the saving power of the Lord Jesus Christ. In other words, some are called of God to be pastors, and evangelists, missionary preachers and teachers, doctors and nurses. Some are called to full time gospel ministry in these fields and also the fields of music and education. But all are called of God who bear the name of Christian to witness to his fellow man. God needs man power.

Choosing the First Disciples

Going back to the first chapter of Mark's gospel we hear Jesus as He begins His public ministry:—"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." He proclaims the gospel; He knows the time for Him is brief and that it will be necessary for Him to call and train some followers. The number will not be many, for too many would only be in the way and a detriment to the work instead of fulfilling the purpose wherein they are called. Jesus carefully selected men to be close to Him and to do the mighty work outlined for them. The selection was started with only four.

Jesus found these men by the Sea of Galilee; this beautiful, shining lake, only twelve miles long and six miles wide, was the scene of most of Jesus' work—both teaching and performing miracles. Near to Copenhagen on the the side of the sea Jesus found Andrew and Simon Peter, busily engaged in casting a net into the sea. These two were successful fishermen, accustomed to the tar and pitch of frayed ropes, deck seams and nets, the waves and winds, nights and days of fishing, mending, and scouring. They were prosperous fishermen, along with their friends of

Sunday School Lesson

for February 20, 1949

Mark 1:16-20; Luke 6:12-16

the household of Zebedee. But in these two, Simon, whom Jesus later named Peter, the rock, and Andrew, whom the world will always remember because he told Simon that Jesus was the Messiah (John 1:41), Jesus saw the helpers He needed.

So, the Master chose them and called them—"Come ye after me, and I will make you to become fishers of men." What a challenge! Too often we miss the implication of the infinitive, "to become." Jesus knew Peter and Andrew would need much training, many hours of instruction, countless occasions of observation, even testing times, sorrows, disappointments, and experiences of various kinds. They were not ready to fish for men at once—the power of God had to develop them during all these things, but He led them to become fishers of men, to fish for the lost ones of the house of Israel and later of all the world.

"Straightway" or immediately they left their nets and followed him, turned their backs on the business, the old life, their own plans and thoughts and gave themselves unreservedly to the call. You will remember that every call of Jesus is first for repentance and salvation; this call to service was not the first contact that Jesus had with any of these four. John the Baptist had pointed Him out to them as the Lamb of God; Andrew had believed and brought Simon; the sons of Zebedee had found the Truth as they watched Him (John 1).

A little further on from Simon and Andrew, Jesus found James, the son of Zebedee, and John, his brother. They, too, were busily engaged mending nets. The same call was extended James and John and the same response was given by them. These brothers gave up their business, their home, their parents, their ambitions and plans to follow Jesus. They left their father in the boat with the hired servants to carry on the fishing business.

Calling the Twelve Apostles

We studied Mark's account of the choosing of the four fishermen by Jesus; we know others followed Him, some former disciples of John, and some by special call, as Matthew the publican. Jesus had by this time a group of followers. He then called the special twelve from the group to name them apostles, to organize them into an intimate fellowship with Him for carrying forward the gospel into all the world.

The calling of the twelve marks

an important, significant period in the Lord's ministry; it was an event fraught with deep meaning and momentous consequences. "In these days" Jesus called them—"these days," meaning days of bitter, murderous hatred on the part of His enemies. Days of action were necessary and before Jesus named the twelve apostles "He went out into the mountain to pray; and he continued all night in prayer to God." Luke frequently mentions the prayer life of Jesus. In His earthly ministry the Son of Man kept close to the Heavenly Father; He not only went to the mountain to pray, but continued in prayer all night. How many Christians have ever prayed all night? What would happen if preachers, educational directors, or superintendents were to spend a night in prayer before they selected men and women to teach the word of God in our churches?

When it was day, He chose the apostles—"those to be sent forth"—Simon, (whom He also named

Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alphaeus, and Simon called Zelotes and Judas the brother of James and Judas Iscariot, which also was the traitor.

We read many explanations as to why Judas Iscariot was chosen. Surely the Lord who knew Simon, impulsive, fickle, headstrong, would pass through all the Devil's sifting and become Peter, the rock, the leader, also knew that Judas was not a true disciple and would some day betray Him. It was said that one of His own would do just that (Psalm 41:9; 55:12-14).

All twelve were humble, modest men of different abilities and temperaments. They were everyday, ordinary men, not perfect at all or unusual in any way. Yet they were the leaders of the greatest movement the world has ever known. Some day their names shall be graven upon the foundation of the Holy City (Matthew 19:28, Revelation 21:12-14). Because they followed Jesus great shall be their reward.

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and
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★ Executive Board — STATE CONVENTION ★

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

Lucien Coleman Accepts Position As Assistant to Executive Secretary

Lucien Coleman of Springdale will be assistant to the Executive Secretary. Most of his work will be of a promotional nature, and will keep him doing field work most of the time.

Brother Coleman was a lawyer, and served as representative in the State Legislature,



and was a good worker in the churches where his membership has been from time to time. He helped the late Brother Owen build the church house at Lepanto. While he was a member of the Second Church, Little Rock, he was active in all the organizations and departments of the church work. His pastor loved him, and trusted him, and leaned upon him. While he was a member of the Second Church he was called into the ministry, and then was called to be the assistant pastor in Springdale. At that time C. E. Wilbanks was the pastor. Brother Coleman so proved himself that Pastor Wilbanks leaned heavily upon him, and when Brother Wilbanks went to California Brother Coleman accepted the task of filling in the breach, and did it well.

Brother Wilbanks commended him very highly. Brother Coleman is decidedly interested in all our Baptist work. He understands the Baptist doctrine, and the Baptist position, and believes in it. More recently Brother Stanley Jordan accepted the pastorate in Springdale, and reports to us that it has been a joy to work with Brother Coleman, and that he is sustaining a loss indeed as Brother Coleman leaves him.

The Executive Board has for sometime realized that our work has grown to such enormous proportions that it is imperative that the General Secretary have help. The Board twice voted for the employment of an assistant. The Administration and Finance Committee was instructed to procure the ser-

vices of a suitable man, and Brother Coleman was employed. He will take up his duties with us about the fifteenth of February.

The General Secretary prayerfully asks that all of our people accept and receive Brother Coleman who will be a faithful worker, and who will be a distinct help to all of us in every section of the state.

Commendation From Former Pastor

Lucien Coleman, who comes to Little Rock as assistant to the General Secretary of the Arkansas Baptist State Convention, is one of the most competent and consecrated men in our state. Brother Coleman's devotion to God's work and people, his radiant and joyous personality, his tireless industry and his unusual originality and ingenuity will fit him most admirably for his new position. The churches and fellow ministers as they come to know him will welcome Brother Coleman as a fellow-laborer, beloved and trustworthy."

—M. Ray McKay.

"Dear Dr. Bridges:

It is with deepest regret that we are losing Brother Coleman who has been serving the First Church, Springdale, so efficiently for the past thirteen months. We hardly see how any man could have made a greater contribution to the church and community in the length of time he has been with us.

He has served humbly. He has in every way held up the pastor's hands and lifted the load for him. He has directed the educational work of the church and preached in our mission churches, also filled the pulpit of the main church many times. His preaching is with power, pathos, and spirit.

He is surrendered to do the will of the Lord. He is anxious always to do what God wants done. He prays for all our work over the state.

He has vision. He is constantly thinking up new ideas and promoting them. His work prospers. He thoroughly believes in the Baptist cause. He is a loyal supporter of all our work.

Because of the reasons named above, and many more, it is with joy and pride that we lose Brother Coleman to you. Realizing the great need of an Assistant to the Secretary and feeling that there is not a more capable, more humble, more qualified man in the state for this position, we gladly send him to you knowing that he will be of untold value to you and to our state in all our great work.

FIRST CHURCH, SPRINGDALE,
STANLEY JORDAN,
Pastor
LOFTON BROGDON,
Chairman Board of Deacons."

We Did It, Hallelujah!

Thank you brethren. The Co-operative Program receipts went over the top in January. You cannot imagine how jittery a fellow can come to be when he realizes that he is largely responsible for meeting a \$50,000 requirement. Well, we didn't sleep much the last week in January. We worked, and prayed, and we admit that we worried over the situation, but when we closed our January books we had every dollar that we needed to meet the budget requirements for the month of January. Thanks to all of you who had a part in it.

Did We do It Without Your Church?

Did Arkansas Baptists earnestly and prayerfully and laboriously and sacrificially do this big thing in January without your church? If so, we know that you feel badly about it. Then come right on in and help the rest of your brethren in February. February is a short month. We need your help. Here is the budget for the year:

Administrative	\$ 23,000.00
Arkansas Baptist	5,000.00
Woman's Missionary Union	20,000.00
Promotion and Convention	6,600.00
Brotherhood Department	8,400.00
Religious Education Department ..	30,000.00
Retirement Plan	25,000.00
Old Debts	25,000.00
Office Building (Annual Payment) ..	7,500.00
History Commission	2,000.00
Baptist State Hospital	3,000.00
State Missions	60,000.00
Ouachita College	48,000.00
Central College	36,000.00
Orphanage	25,000.00
Ministerial Education	2,000.00
Emergency Reserve	2,000.00
Baptist Foundation	10,000.00
Southern Baptist College	20,000.00
	\$358,500.00
South-wide Causes	239,000.00
	\$597,500.00

Widow's Annuity Plan Offers a Grace Period

The regulations of the Widow's Supplemental Annuity Plan make it necessary for one to join the Plan on the first of a calendar year. One is not permitted to join the Plan during other months in the year.

The Relief and Annuity Board, however, is saying to our preachers that if they will come into the Plan any time this month, they may be accepted, dating their applications as of January 1, 1949. Brethren you ought to do it. Each year of delay in participation results in a one-twenty-fifth reduction in the Widow's Annuity. Then too, there may be some widows in 1950 that will need the benefits of this Plan.