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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

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NUMBER 4



**All Southern Baptist Work Will
Benefit From Advance Program**

All Southern Baptist Work Will Benefit from Advance Program



A Stewardship Church Provides Support for Every Cause

The beauty of the Advance Program is that in order to extend foreign missions the whole South-wide program must be extended, Secretary Rankin told local members of the Foreign Mission Board who held their regular monthly session January 13 at the Richmond office.

Dr. Rankin reviewed in brief the Co-operative Program plan to be presented for approval to the Southern Baptist Convention meeting in Oklahoma City in May. The plan is for the raising of \$10,000,000 in distributable funds for the South-wide Co-operative Program in 1950. Of the \$10,000,000, the first \$4,000,000 would be used for the operating budgets of South-wide agencies, the next \$2,500,000 for the retirement of capital needs of South-wide agencies, and all above the \$6,500,000 for the advance of foreign missions.

"When we go all out and raise that \$10,000,000 of distributable funds and the Foreign Mission Board gets that, additional \$3,500,000, are you going to be ready to spend it?" someone asked Dr. Rankin. The 1950 budget of the Foreign Mission Board will have to be made on the basis of 1949 income, Dr. Rankin explained, because commitments cannot be made on money the Board does not actually have. But when the 1951 budget is made, the Advance Program plan of the Foreign Mission Board can be put into effect if Southern Baptists materially increase their Co-operative Program gifts during 1950.

Three mission fields which are especially ready for advance now are Japan where one hundred missionaries are needed, Africa which is calling for enlargement all over the continent, and Latin America where the Board could not meet existing demands even if all present appointments were absorbed there.

Receipts of the Southern Baptist Convention in 1948 were approximately \$6,000,000. The 1950 advance would call for \$4,000,000 more than the 1948 receipts. That advance must come by increased giving through tithing and by a healthy distribution of the increased giving, Dr. Rankin said. This puts the success or failure of the Advance Program squarely up to the local churches.

Foreign Missions Conference Votes Against Merging With National Council

The Foreign Missions Conference of North America has voted against merging with the National Council of Churches and will remain what it has been through all the years of its existence—a conference organization. The decision was made at a meeting January 4-7 at Buck Hill Falls, Pennsylvania.

The proposal "that the Foreign Missions Conference of North America agrees to become one of the constituting agencies of the

National Council of Churches of Christ in the U. S. A. and to become the Division of Foreign Missions thereof," not only failed to win the necessary two-thirds vote, but fell short of a simple majority, the vote going 51 for to 63 against.

The Foreign Mission Board had signified that it would be compelled to withdraw from the organization if the merger took place. Other groups would likewise have found it expedient to sever relations with the merged organization.

Southern Baptist representatives attending the meeting were Secretaries M. Theron Rankin, George W. Sadler, and Everett Gill Jr., and J. W. Storer, R. B. Jones, C. E. Hereford, R. Kelly White, Ralph A. Herring.

Commission Subscription Rates Increased

Subscription rates for *The Commission*, Foreign Mission Board magazine, will be increased April 1 to \$1.00 per year, \$2.00 for three years, and six cents per copy for church budget subscriptions, eleven issues during the year. The new foreign subscription rate is \$1.50 per year. Individual subscriptions paid in advance of April 1 will continue until their expiration at the old rate.

Present church budget subscriptions and church budget subscriptions received prior to April 1 will be honored at the old rate of 4½ cents per copy until January 1, 1950. New church budget accounts received after April 1 will be entered at the new rate. After January 1, 1950, all church budget subscriptions, new and old, will be at the rate of six cents per copy. Minimum number of subscriptions eligible for the church budget rate is ten. All budget accounts must be carried in the name of the church rather than some organization of the church.

Chinese Language School In Philippines

A language school has been established in the Philippine Islands for first and second-year missionaries who had not finished their language study when compelled to evacuate China. One or two missionary families have left China for Honolulu. Forty-nine missionaries and four children still remain in the Central China area, and nine missionaries, with no children, remain in Tsingtao. Other transfers will probably be made from the Central China area.

New Contract Worker for Nigeria

Miss Frances Bell, Birmingham, Alabama, has been approved by the Foreign Mission Board as a contract worker to serve as pharmacist at the Baptist hospital in Ogbomoshu, Nigeria.

Jesus Incarnate

A Devotion by the Editor

"And the word was made flesh."

The word of God, the message of salvation, redeeming love, and pardoning grace are personified in Jesus. All that God has to say to sinful men is a living being, mingling and communing with men, subjecting Himself to their experiences and interpreting to them the mind and will and love of God.

"Just as words utter ideas, so Christ uttered God." As Christ uttered God in creation, He now utters God in humanity. He becomes to us the express image of God's character, the revelation of God's purposes, the proclamation of God's love, the appeal of God's grace.

Christ the Word is the medium of our relationship to God, the means of our communion with God, and the bond of our companionship with God. "The word in becoming flesh did not cease to be what He had eternally been, but assumed human nature, and thus harmonized in one personality the eternal God and mortal man."

By the incarnation of Christ, the word becoming flesh, God broke through all the barriers and impossibilities which stood between man and God, and demonstrated that man and God can live together in happy, congenial, peaceful, and helpful relationship with each other. The God whom man had shunned and feared, the God who had been considered a vengeful tyrant, comes into human life with a father's love and a savior's sympathy.

And the deepest longing of the human heart was for just such an approach to God, and yet, from the first disobedience in the garden of Eden, men had been hiding from God, fearing His presence, feeling that to look upon His face or to hear His voice was more than human frailty and sinful natures could endure. They feared God's wrath but at the same time they felt the need of His presence; they could not escape God and yet they dared not approach Him directly.

Philip said to Jesus, "Lord, show us the Father, and it sufficeth us." Job pleaded for a mediator between himself and God. John declares that we have one who is God among us. Paul declares that we have a mediator between man and God, "The man, Christ Jesus."

The God whose presence you thought would blight your life is the God of love whose presence will heal the wounds of your life; instead of striking you in vengeance, God is Himself willing to be smitten for you.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:14).

ARKANSAS BAPTIST

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Across the Editor's Desk

Grass-Roots Approach by Federal Council

The Federal Council of Churches is vigorously promoting the organization of state and local council of churches, particularly in the South.

It was reported at the fortieth anniversary meeting of the Federal Council in Cincinnati in December, 1948, that in the past two years 20 new local councils with full time leadership have been established and 55 councils with voluntary leadership. It is understood that the full time leadership means a paid executive.

There are at present a total of 712 state, city, and county councils, 221 with paid executives and 485 with voluntary leadership. There is a Southeastern Inter-Council office to guide the organization of new councils and plans are under way to establish another such office in the southwest.

It is through these local organizations that the Federal Council hopes to establish closer contacts with the local church bodies. These local councils represent the grass-roots approach to the churches by the Federal Council.

Super Organization

Going to the other extreme, it is proposed that an over-all organization be established, known as the National Council of the Churches of Christ in America. This organization "would combine the functions of eight interdenominational bodies." These constituent interdenominational bodies are: The Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, the National Protestant Council on Higher Education, the Missionary Education Movement of the United States and Canada, the United Stewardship Council, and the United Council of Church Women.

A Protestant Hierarchy

It becomes increasingly obvious that the ultimate aim of the Federal Council is to become the policy making body for all Protestantism in America, including Baptists. The Federal Council aspires to become the **Voice of Protestantism** in the United States; its purpose is to direct local church activities in all departments of church organizations. Only the details are to be left to the local church bodies to work out. It would also determine the broad policies of the denominational program of each co-operating denomination.

The obvious ambition of the Federal Council is to establish a Protestant hierarchy which will speak for Protestantism as the Roman hierarchy speaks for Romanism. It is a comprehensive plan, cleverly conceived, and expertly executed.

An example of this ambition of the Federal Council is supplied in the field of radio.

Southern Baptists entered the field of religious broadcasting several years ago. In order to secure time on a sustaining basis it became necessary for the Radio Commission of the Southern Baptist Convention to co-operate with other denominations in the South in forming the Southern Radio conference. Now the Federal Council is asking a voice in the radio programs of this co-operative alliance. The other denominations associated with Southern Baptists in this co-operative endeavor, being members of the Federal Council, are yielding to the demands of the Federal Council, and Southern Baptists who started the program are thrown out on their ear.

Major Church Functions

If you will read again the names of the interdenominational bodies which will be combined in the proposed National Council, you will see at once that every major church function, organization, and activity would come under one or another of these bodies. There is the Federal Council itself; then come the organizations dealing with foreign missions, home missions, religious education, higher education, missionary education, stewardship, and women's work.

Releases are sent by all these organizations to the local, county, and state councils. And the councils are supposed to pass these releases, consisting of plans and programs, to the local churches to be woven into their regular programs. The World Day of Prayer and the World Communion Sunday are simple, but typical examples.

To sum up this whole interdenominational movement, the Federal Council would superimpose its over-all program upon every Protestant denomination and every local Protestant church in America.

Baptist Position

Southern Baptists have repeatedly refused to join the Federal Council or take orders from it. Southern Baptists have a comprehensive program, embracing all departments of the organized life of the churches and the denomination, and adapted to every age group. The genius of Baptists can assert itself only when it is free from hierarchal interference and super-church dictatorship.

Let those who are willing to submit to regimentation and hierarchal dictatorship join the Federal Council or any other unionizing movement; but let Baptists, who cherish the doctrine of the complete autonomy of the churches and the competency of the individual soul with God, remain true to the teaching of the New Testament and avoid entangling alliances which would compromise their position, their testimony, and their faith.

Baptist World Alliance Sunday

Baptist World Alliance Sunday, February 8, should be a significant day for the Baptists of the world.

The appropriate observance of the day should remind us of the distinctive bonds of fellowship among Baptists and certain doctrines, which have been peculiar to Baptists through the centuries and which have differentiated them from other Christian bodies.

Speaking of the differences between Baptists and other Christian bodies, it should be said that Baptists are not different for the sake of being different; they are different because they have persistently refused to conform when conformity meant giving up what they believe to be the teaching of God's Word.

Among the great doctrines which have marked Baptists as different from others are: Salvation by grace alone, upon the basis of repentance from sin and faith in the Lord Jesus Christ, and without the aid of ordinance, priest, or church as intermediaries. Another distinctive doctrine held by Baptists is a "regenerated church membership." "Believers baptism" is a doctrine peculiar to Baptists, so is the "autonomy" of the local church, and the "competency of the soul" with God.

The Baptist fellowship is a free and voluntary fellowship arising out of a common experience of grace and out of fundamental doctrines commonly held. Baptists submit to no centralized governing body, they recognize Jesus Christ as the sole head of His church and the New Testament as the only rule of faith and practice for Baptist churches.

However, our Baptist fellowship is not confined to our doctrinal beliefs; it extends to our practices in charities, evangelism, and missions. The world-circling ministry of the Baptists of the world should broaden our vision, enlist our energies, stimulate our generosity, and thrill our hearts.

We will have the opportunity on Baptist World Alliance Sunday to demonstrate our spirit of unity and co-operation and to participate in a unified effort of mercy and administrative support. The Baptists of the whole world are united to make an offering on February 9, one-half of which will go for world relief and the other half will be used to pay expenses of the Baptist World Alliance and maintain headquarters in Washington, D. C.

May we call to mind on February 9 our Baptist heritage, our Baptist fellowship, our Baptist obligations, our Baptist opportunities, and our Baptist resources. And calling these things to mind, let us rejoice in the Lord and join hands and hearts in the greatest enterprise ever committed to mortal man—the commission of Jesus.

It is easy to love those who are lovely, and to do good to those who are good; but it demands a bigger soul to love the unlovely and to do good to the undeserving.

Manners are described as a difficult symphony in B natural.

—Trumbell Cheer.

Kingdom Progress

Caddo River Association Has Hymn-Sing

Miss Odessa Holt, associational music director for Caddo River Association, reports one of the finest responses ever experienced at the recent Hymn-sing which was held in the newly constructed church at Oden. Despite inclement weather, 75 people gathered for the event, representing 4 churches, Mena, Mt. Ida, Oden, and Norman.

The splendid congregational singing featured "O Word of God Incarnate," January Song of the Month. An impressive part of the service was the development of the theme for the afternoon "EMMANUEL, GOD WITH US" (Matt. 1:23) by Arlie McDaniel, pastor at Mena, which was followed by the singing of Mr. B. B. McKinney's popular Gospel song, "No, NEVER ALONE" and a prayer for all our foreign missionaries. The four divisions of the theme included His Advent, His Compassion, Our Fellowship With Him, and Our Consecration to Him. Suitable songs and special choir numbers by Mena, Oden, and Mt. Ida carried out the chosen topics.

Under the leadership of Mrs. Ralph Reasor, associational music director, Liberty Association gave an Associational Cantata in the First Church, Smackover.

Mrs. Reasor directed the performance and played the organ. Miss Peggy Joyce Robison was the pianist. Soloists were: Mrs. Dee Hollyfield, Miss Gloria White, and Bobby Stanford.

Emmanuel Church, Blytheville, Erick C. Hecksher, pastor, has established a church library of 17 volumes. Miss Dolores Mosley, librarian, was assisted in preparing the books for the library by Miss Russeleen Baldrige, state library worker. Emmanuel Church has met the requirements to receive the free book offer from the Sunday School Board.

Pastoral Changes

Bill Lewis, has resigned the pastorate of Big Creek Church, Greene County, to accept the pastorate of the First Church, West Point.

Harold Trevolt has resigned the pastorate of the Quitman Baptist Church, to accept a pastorate in Missouri.

Pastor D. W. Stark, First Church, Mountain Home, recommends H. G. Havens, Box 6443, Seminary Hill Station, Fort Worth 10, Texas, as a gospel singer for revival meetings. Pastor Stark says of him, "I have used Brother Havens in a meeting here and was with him in a meeting at Salem, Arkansas. He does good work."

Arthur M. Norton, former pastor of the Hope Baptist Church, Urbana, Illinois, has assumed the pastorate of First Church, Lake City, coming on the field December 3. Since Pastor Norton became pastor of First Church there have been eight additions to the church, six by baptism.

Robert W. Johnson, pastor at Caraway, and newly-elected associational music director was in charge of the Quarterly Hymn-Sing for Mt. Zion Association held recently at Caraway.

The attendance, representing seven churches, included five pastors, three preachers, and six music directors, was good. The missionary, M. S. Lloyd, Tom Stroud, and W. K. Wharton assisted in the service.

In addition to congregational singing, there were several special numbers by choirs and quartets. Everyone present experienced a great blessing and it was voted to hold the next Sing at Lake City in March.

Religious Journalism Seminar

By RELIGIOUS NEWS SERVICE

Emory S. Bucke, editor of Zion's Herald, independent Methodist weekly, will teach a seminar in religious journalism at the Boston University school of public relations during the spring semester, it was announced in Boston.

As part of the course, Mr. Bucke will survey the history of religious journalism, appraise current style and outline methods to popularize religious news.

In announcing Mr. Bucke's seminar class, Dean Howard M. LeSourd said the impetus in postwar years of interest in religious developments, and the increased desire of the Church to make itself better known to the general public have created more opportunities in this field.

The seminar is scheduled to begin on February 2.

Mission Volunteers at New Orleans Seminary

The New Orleans Baptist Seminary will observe its first Missionary Day program for 1949 on the campus January 27. Dr. Arnold Ohrn, Executive Secretary of the Baptist World Alliance, will be the principal speaker. On this day many students will make decisions for the Home and Foreign Fields, joining hands with the Seminary's mission volunteers who are pictured below with their leader, Dr. P. H. Anderson.



Front row are, left to right: LaVerne McGee, Transylvania, La.; Mary Agnes Wise, Mobile, Ala.; Marjorie Platt, Chandrant, La.; Barbara Epperson, Siloam Springs, Ark.; Joyce Flanders, Tampa, Fla. Second row, left to right: Dr. P. H. Anderson (Professor of Homiletics), New Orleans, La.; Margarete McGavock, El Paso, Tex.; Mary Freeman, Decatur, Miss.; Jean Sweetland, Miami, Fla.; Mrs. William Clawson, Delhi, La.; Mr. William Clawson, Delhi, La. Third row, left to right: Mrs. Walter Moore, Tulsa, Okla.; Barbara Scarboro, Miami, Fla.; Mrs. Ronald Hill, Whitakers, N. C.; Helen Masters, Miami, Fla.; David Yang, Pochow, Anhwei, China. Fourth row, left to right: Dr. Walter Moore (Baby Mason Moore), Tulsa, Okla.; Joe Weber, Clovis, N. M.; Ronald Hill, Spindola, N. C.; Margarete Horne, Ft. Smith, Ark.; Hoffman Harris, Augusta, Ga. Fifth row, left to right: Bill Elliott, Arkadelphia, Ark.; Herman Sollie, Meridian, Miss.; and Charles Riley, Memphis, Tenn.

New Pastor at Prescott



Earl R. Humble

Earl R. Humble is the new pastor of First Church, Prescott. He is a native Arkansan, graduate of Ouachita, last served in the state as pastor of First Church, Ashdown.

He and his family have recently moved to Prescott from Rhome, Texas, where he was pastor while attending Southwestern Seminary. He is a graduate of Ouachita College and Southwestern Baptist Seminary.

Ouachita College News

By J. E. REDDEN

Dr. J. R. Grant, president, disclosed today that plans are being made to remodel the Veterans' Apartment Building.

Changes include brick veneering, installation of conventional windows, and re-roofing. Work is slated to begin next summer on the nineteen-apartment unit for married veterans.

A new science building will be the next building to be erected on the campus at an estimated cost of \$200,000.

According to a recent report from the office of Miss Frances Crawford, college registrar, there are three men to every two women students enrolled.

Of the 839 students now attending Ouachita, 531 are men and 308 are women, establishing a percentage comparison of 63 per cent men and 37 per cent women. Miss Crawford also noted that of the 28 mid-term graduates this month, only four of that number are women.

There are three honor students among the 28 mid-term graduates it was officially confirmed by the president: Miss Melbaree Lands, Paragould, summa cum laude; Fred Murray, Arkadelphia, magna cum laude; and Stanley Zimmerman, North Richland, Washington, cum laude.

Seniors who have disclosed future plans are: Earl L. Cutsinger, teacher at Fort Smith High School and Junior College; Mary Ellen Newsom, teacher at Smackover; Rena Evans, teacher at Louisville, Kentucky; Kenneth Dial, further study at Southwestern Theological Seminary, Ft. Worth, Texas; Wallace Floyd, teacher at Bryant; J. C. McCullough, position with a major oil company; George Moore, teacher at Star City, Guinn Massey, accountant in Dallas, Texas; James Strother, teacher at Gillett; Coleen Branum, teacher

Hunderup Returns to the Pastorate

H. A. Hunderup Jr. has resigned his work as field representative of the Southern Baptist Relief Center to accept the pastorate of the Third Street Baptist Church, New Orleans, it is announced by the Clovis A. Brantley, director of the Center. Mr. Hunderup served the states of Texas, Louisiana, Mississippi, New Mexico, Oklahoma, Missouri, and Illinois while with the Relief Center.

Prior to his association with the relief program, Mr. Hunderup was pastor of the Franklin Avenue Baptist Church and later educational director of the First Baptist Church, both of New Orleans. While serving his new pastorate he will resume his studies at the New Orleans Baptist Theological Seminary.

"We regret to lose Mr. Hunderup," Mr. Brantley said in accepting the resignation, "and his absence will be felt." During the year he was with us, the response from his territory has been most gratifying."

Dr. Harry Rimmer At Immanuel Treasurer's Report

Dr. Harry Rimmer, Bible lecturer and scientist, conducted services each evening, January 16-23, at Immanuel Church, Little Rock, W. O. Vaught Jr., pastor. Dr. Rimmer used as his general theme, "Some Things We Surely Believe," discussing God Is, God Wrought, God Spoke, God Came, God Died, God Redeemed, God Arose, and God is Coming Again. At the close of his message each evening, Dr. Rimmer showed colored moving pictures which he made on his recent trip to Africa.

A ground-breaking ceremony before beginning the building of the new church building of Immanuel Church, Rogers, was held on Christmas Day. William L. Keith, chairman of the Board of Deacons, was chosen to throw the first shovel full of dirt for the excavation of the church's foundation. Assisting in the ceremony were W. F. Pitts, pastor, Denver Murray, chairman of the Finance Committee, and several deacons of the church. The new building will be of buff brick and tile, 70 by 36 feet, costing approximately \$25,000. The auditorium will have a seating capacity for 300 persons.

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The Meaningful Life

Clarence Darrow once said, "If I were a young man graduating from college this year, I would chuck it all and commit suicide! Life isn't worth living today."

What a tragedy that this great mind could not find in education, society, science or philosophy a purpose for living! But how true that without Christ, life has no goal, no dynamic, no end! A man without Christ is like a ship on the sea without compass, without rudder and without sails. Jesus said, "I am the Way, the Truth, and the Life" (John 14:6). Only He, the God-man of Glory and Galilee, can inest life with its intended meaning and chart it to its appointed goal.

—W. H. Houghton.

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A person who is too well satisfied with his religious achievements is likely to have a religion that does not satisfy.

at England; Melbaree Lands, church secretary at Second Church, Little Rock; and Jack Tow, position with Federal Bureau of Investigation.

Young Pastor Ordained



Norman Tillery

Norman Tillery, Ouachita College student, and pastor of First Church, Cove, was ordained to the full gospel ministry by the First Church, Wilmot, Dillard Miller, pastor, January 4. Pastor Miller was moderator, E. H. Dunning, clerk. Harry E. McDermott, chairman of the Board of Deacons of the Wilmot Church presented the candidate to the presbytery. Claud Hughes, pastor of the Parkdale Baptist Church, led the questioning. The ordaining prayer was led by John Whitlow, pastor of the Portland Baptist Church, and Clarence Cutrell, pastor of First Church, Eudora, gave the charge. L. J. Ready, Eudora, presented the Bible, and Dr. Joe Henry Hankins, Little Rock, preached the ordination sermon. C. E. Parish, pastor of Montrose Baptist Church, was in charge of the music.

Report of Foreign Mission Board Treasurer

Co-operative Program and other budget receipts of the Foreign Mission Board during 1948 totaled \$4,854,000, Treasurer E. P. Buxton reported. The 1947 receipts totaled \$4,873,000. The reduction is due not to a falling off of Co-operative receipts, but to a change in allocation of funds which allowed the Foreign Mission Board 46 per cent of \$5,000,000 in 1947 and 46 per cent of \$4,000,000 in 1948.

A total of \$259,000 was received for Relief in 1948, compared with a total of \$271,000 in 1947.

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Montana Churches Fight Gambling Bill: Montana's Council of Churches is waging a fight on a bill which would permit licensed card games, dice tables, and slot machines to operate in the state.

First step in its campaign against the measure was the endorsement, by the Council's legislative committee, of a bill that would outlaw all slot machines, including those in fraternal and benevolent clubs.

Other legislation advocated by the Council includes a bill for uniformity in Montana's child-adoption laws.

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Soil neglected will grow weeds and briars and thistles, but if cultivated will produce a harvest for the sustenance of life. "Neglect not the gift that is in thee" (1 Timothy 4:14).

A Smile or Two

Three small boys were bragging about the prowess of their dads. The first boy said, "My dad writes out a few short lines on a paper, calls it a poem, sends it away and gets ten dollars for it."

"My dad," spoke the second, "makes some dots on a piece of paper, calls it a song, sends it away and gets twenty-five dollars for it."

"That's nothing," declared the third boy. "My father writes out a sermon on a sheet of paper, gets up in a pulpit and reads it, and it takes four men to bring in the money."

—Copied.

"Who is that brunette over there?"

"That's Ray's wife. Don't you recognize her?"

"Why I thought he married a blonde!"

"Oh, yes, he did; but she dyed."

When Ethan Allen, the Revolutionary hero, was courting the widow in the neighborhood, he used to take a short cut to her home through the cemetery.

This desecration outraged some religious neighbors who decided to teach him a lesson, so one night when he vaulted the fence into the cemetery he landed in a pit six feet deep. From above came a weird moaning, ending with "Ethan Allen, what art thou doing in my grave?"

Unperturbed, Allen looked up at the ghostly figure and asked, "Well, what in thunder art thou doing out of it?"

—Journal of Education.

We think of plastics as new, whereas they go back at least to Adam in the hands of Eve.

—Omaha World Herald.

A friend's baby accidentally chewed up a negative, but the doctor examined the child and said nothing would develop.

—Arthur Lake, Milwaukee Journal.

Little Johnny stood before the cage of the spotted leopard for a few minutes staring intently. Then, turning to his mother, he asked: "Say, mom, is that the dotted lion that everybody wants dad to sign on?"

A neighbor, passing the cabin of a mountaineer, had the bad fortune to run over and kill the mountaineer's favorite dog. He went into the house and told the man's wife what had happened and how sorry he was. The owner of the dog was out in the fields, but the motorist decided he had better go out and tell him of the accident, too.

"Better break it to him easy like," said the wife. "First tell him it was one of the kids."

—Selected.

A young lad whose parents weren't very sympathetic to him went on a summer camp and on his return talked so enthusiastically about it that his parents were a bit ashamed. His father asked, "But you were rather glad to get home, just the same, weren't you?"

"I don't think so," the boy replied thoughtfully. "But some of the fellows were—those who had dogs."

—Charity and Children.

*** Christian Horizons ***

Pennsylvania Church Groups Map Legislative Program: A legislative program designed to block any moves during the 1949 General Assembly to liberalize Pennsylvania's Sunday "Blue Laws," or to legalize bingo or gambling of any kind, was adopted by the Federated Legislative Committee in Harrisburg, Pennsylvania.

The Committee, which represents 12 statewide religious and social groups, went on record in favor of tighter liquor control. It said it will sponsor legislation to place liquor-licensed clubs on the same basis as other licenses, both as to fees and as to closing hours.

The group announced it will seek legalization of local option by city wards, and will ask that the results of local option elections be applied to state liquor stores and beer wholesalers. Both are exempt at present and may operate in any "dry" region of the state.

Another phase of the Committee's program will ask that the issuance of liquor and beer licenses within 300 feet of a church, school, hospital or similar institution be specifically prohibited. At present such action is left to the discretion of the Liquor Control Board.

Missions Council Backs Broader DP Bill: Support of the McGrath-Neely bill, which provides for the admission of 400,000 displaced persons, as against 200,000 permitted under present law, was endorsed by the Home Missions Council at its annual meeting in Buck Hill Falls, Pennsylvania.

A resolution adopted by the Council approved the bill's proposal to move up the date of eligibility for admission from December 22, 1945, to April 21, 1947. The present act denies eligibility to all displaced persons who entered German, Austrian, or Italian camps after the former date.

The new measure, recently placed before Congress, follows recommendations suggested by President Truman's displaced persons commission, and lessens restrictions in the present law which have been denounced in some quarters as anti-Semitic and anti-Catholic.

In another resolution, the Home Missions Council asked that migratory labor camps formerly operated by the federal government be restored to federal ownership. The Migrant Committee of the Council, which sponsored the resolution, said the federal camps had been sold a year ago to farmers' and growers' associations when Congress refused to provide funds for their operation.

Parochial Student Barred From School Bus: An order denying free bus transportation to a Roman Catholic high school student was issued in Freemont, Ohio, by the Washington Township School Board. Parents of the student, Mary Ann Held, 15, said they would appeal to Governor Frank J. Lausche.

The youngster had been carried by bus from her home in nearby Lindsey to St. Joseph's high school here until January 5, when the bus driver barred her after receiving notice from the school board that "it is unlawful to transport any pupil attending parochial

school." Mary Ann has neither ridden the bus nor attended school since that date.

J. Paul Gought, president of the board, said it was acting under a 1927 option given by the state's attorney general.

W. A. Whitman, Sandusky County School Superintendent, informed the board that it was not required to provide transportation for a parochial school pupil, but may do so if it desires.

Plan Christian Principles In Economic Courses: A plan to incorporate the basic principles of Christianity in college economic courses was disclosed at the thirty-fifth annual conference of the Association of American Colleges, meeting in New York.

Dr. Dwayne Orton, chairman of the committee on curriculum of the National Protestant Council on Higher Education, unfolding details of the plan, told an Association subcommittee that it was being studied at the present time by teachers of economics in colleges and universities throughout the United States.

"We are vitally concerned with the development of economics teaching and the counteraction of Communist ideology," Dr. Orton said.

"We feel that American economic enterprise," he added, "has in it the content and attitudes which, if properly developed, could successfully combat Communism."

Leadership for the study will be provided by a group of Christian educators, church officials, businessmen, labor representatives, economists and statesmen.

Primary purpose of the proposed study will be to provide "a sound, fair, sobering, and above all, creative Christian appraisal of contemporary economic theory, practice, and organization."

The study is also expected to provide data in text-book form for church-related and other colleges.

Christians Get Advice On Indians: Christianity can play a more important part in the lives of Navajo Indians by adapting itself to native culture, Miss Irene E. Hoskins, of Fort Defiance, Arizona, told the annual meeting of the Home Missions Council.

Miss Hoskins, director of the Council's Navajo literacy work, was one of the speakers at a special Indian anniversary program held in connection with the meeting here.

She urged that missionaries be required to speak Navajo, and learn something about Navajo culture.

"How much more significant, how much greater appeal, what emotional responses in the mind and heart of the Navajo there must be when he hears or reads a prayer which follows his own pattern," she said.

William Zimmerman, acting U. S. Commissioner of Indian Affairs, told the delegates that the Department of Interior expects to ask the eighty-first Congress for a modification of present Indian liquor laws.

Indicating the Department would ask for repeal of the liquor law applied to Indians living off reservations, Zimmerman admitted that the present situation is "hopeless" both in encouraging moderate use of liquor and enforcing the liquor laws.

Such We Need

By ROBERT G. LEE, D. D.
President, Southern Baptist Convention

What marvelous things our eyes would behold, our ears would hear, our hearts would feel, our souls would experience if only we could have among those high in the official life of our denomination a deeper spirituality along with a well-conceived call to a deeper spirituality in our churches, our institutions, our programs, and the personal lives of our people.

While I rejoice in the growth of our membership and contributions, and our growth in other respects, I have the conviction that Southern Baptists have not yet begun to attain their maximum efficiency in Christian service, and that we shall not measure up to our responsibilities and opportunities as we ought until there has come among us a genuine spiritual revival. Such a spiritual revival we need.

In our churches, as well as the denomination at large, we need above everything else a genuine and all-inclusive spiritual awakening that will see our church members so burdened for the salvation of the lost that they will go out after the unsaved and try to win them to faith in Christ—that will see our churches become so surcharged with spiritual power that the unsaved would again attend them in large numbers and be convicted of their sins because of the fact that they would feel the very presence of God in our worship services. Such we need.

Then, too, such a revival would so tone up the personal lives of the members of our churches that they would "come out from the world and be separate," re-dedicate themselves, their talents, their personalities, their time, their financial and other resources to the Lord—willing to do God's will no matter where it would lead them, no matter what the cost. Such we need.

Such a re-dedication would, by the Holy Spirit, re-make the lives of individuals, our churches, our communities, our denominations. Such a re-making we need.

With the revival fires kindled and burning among us, the fires will spread to other evangelical denominations, transform our nation and evangelize the world. Such we need.

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Church Groups Urged to Push Use of Radio

By RELIGIOUS NEWS SERVICE

Church groups are missing an opportunity to use radio on a national basis for adult religious education, the fifth annual Religious Radio Workshop, meeting in New York, was told.

Sterling Fisher, director of public service programs for the National Broadcasting Company and a former missionary to Japan, urged church groups to integrate radio nationally into the total educational life of the Church.

He said there was a "tremendous hunger" for adult education in the home.

Thirty-five Protestant leaders in religious radio attended the Workshop, which was the first major enterprise to be sponsored by the newly-formed Protestant Radio Commission.

Pray One For Another

*I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.*

*Too hurried oft are we to spare the thought
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.*

*Perhaps, just then my friend has fiercer fight,
And more appalling weakness, and decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.*

*Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore, pray.*

*And when thou prayest, friend, I ask of thee
That thou wilt seek of God not mine own way,
Not what I want, but His best thought for me;
Do thou through Jesus Christ implore, I pray.*

—MARLANNE FARMINGHAM.
(Last stanza, James M. Gray).
—The Maryland Baptist.

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Minister Seeks State Institution For Alcoholics

By RELIGIOUS NEWS SERVICE

A bill calling for the creation of a state institution for alcoholics is expected to be introduced in Maine by Benjamin C. Bubar Sr., representative to the state legislature from Blaine.

Mr. Bubar's measure will propose that funds for operation of the institution be provided from state liquor tax revenues.

"Alcoholism is a disease," Mr. Bubar said, "and the department which furnishes the stimulant, for financial gain, which makes the drinker sick, should also provide the cure."

Mr. Bubar also plans to ask that sufficient financial support be given to "all persons made dependent because of the decreased earning capacity of the addict."

In addition, the clergyman's legislation would provide that the state make restitution for all property damage not covered by insurance which may result from drunken driving.

Mr. Bubar, a Republican, is a Baptist. He ran for governor of Maine in 1937. He has six children, all of whom are preaching the Gospel or studying for the ministry.

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Real World Fellowship

By ARNOLD T. OHRN
General Secretary
Baptist World Alliance

The time is in the summer of 1948, long past midnight after a hot day.

The scene is a village in Central Europe. A couple of oil lamps are swinging from the low ceiling in two rooms in a farm house. The rooms are packed with refugees from a country to the East, old women with dried up, wrinkled faces, toilworn men straight from the fields, hardworked mothers with strangely quiet little children huddling against them, all of them with eyes shining with tears and joy.

A little man with a high-pitched quavering voice is speaking. His tears are streaming. The words are addressed to Dr. C. Oscar Johnson, President of the Baptist World Alliance:

"Mr. President, we want you to know what the help from Baptists in the land you come from has meant to us. There are persons in these rooms who would not have been alive today if it hadn't been for food sent us from America. There is not a man or woman or a child who hasn't received something to keep him alive, out of the gifts coming from abroad. Please tell your people of our gratitude. And please do not go away at once. Every one here wants to shake your hand, and some perhaps even kiss it, because of the brotherhood you represent."

It was my great experience last summer to witness scenes like that. It impressed strongly upon me what our world fellowship really means, and I was reminded of it when thinking of our Baptist World Alliance Sunday, February 6. In churches in large areas of this blessed North American Continent many thousands of Baptists will not only be speaking of our world fellowship on that day, but bringing an offering with which to strengthen it in a material way. Am I wrong in thinking that many Baptists who for some reason are prevented from sharing in a church offering on February 6, might wish to send a contribution to our Baptist World Alliance work? You can send it through your church or state treasurer, or mail it directly to our headquarters in the Baptist Building, Washington, D. C.

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Powell Lee, Oklahoma City, Accepts New Position

Powell Lee, who began work with the Department of Evangelism of the Home Mission Board, January 1, is well known to many Southern Baptists.

He received his college training at Mercer University, Macon, Georgia, where he was a member of the College quartet and the Glee Club for four years. While attending the Southern Baptist Seminary at Louisville, Kentucky, he conducted the choir of the Walnut Street Baptist Church for two years.

Reverend Lee's work in the Department of Evangelism of the Home Mission Board will be crusade organization and music. He will organize associations and will direct the music in revivals as well as the music in the conferences throughout the South. He and Mrs. Lee will make their home in Dallas.

Watch for . . .

Family Altar Helps

Pastors, you will receive in a few days a package of materials on the campaign for 100,000 new family altars. It will contain samples of a poster, tracts on family worship, and a Family Altar Commitment Card which you will want to use in your church.

Watch for the big envelope with this slogan: "Family Worship Every Day in Every Baptist Home." It contains valuable contents to undergird your spiritual ministry to homes.

—Joe W. Burton.

The Curse of Being Common

By BURTON A. MILEY
Marianna, Arkansas
Deuteronomy 14:2

In God's plan the Hebrew nation was to be holy which means separated from others. This separated condition was to be attained through quality of life. To promote this quality, God gave two codes. One was religious and embraced four points. Hebrews were to have no other God before them, were not to manufacture any God or graven image to worship, were to keep the name of God in purity, and were to use His day so that it would be a sign of covenant with Jehovah. A moral code was given which embraced six points. The parents were to be honored, human life valued, purity of body kept, other's property respected, truth practiced, and covetousness, a base sin, was to be outlawed. While the Hebrews lived by these codes, they were to eat different items than those about them and were to marry only among themselves. God wanted them different for it was his purpose that other families of the earth should be brought to the knowledge of God through the holiness of the Hebrews.

To their shame, let it be said that the Hebrews became common and so like other nations that distinctive quality of life was partially lost. This commonness came about largely because of three factors.

The first was that of wanting to be like other people. Others had a king and they wanted one. "Just give us a King, every nation about us has a King," they cried. The first step downward is when one desires to be like everyone else. The young person ranges with the fast set. He can't afford to be different and so he joins in social practices which makes him common. The Christian family has card playing, social drinking friends. It can't stand to be different, and soon the bridge club is meeting in the home of this church family. Cocktails may be served. The curse of being common has stolen Christian testimony.

Again the Hebrews became common through the breakdown of morals. King Solomon needed an alliance with Egypt. Pharaoh would be less likely to fight a son-in-law, so Solomon married Pharaoh's daughter. When moral bars are let down it is hard to stop, and he didn't until he had married 699 others. To round out the figure he took 300 concubines to have 1,000 women in his harem. The record says, "When Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God." I Kings 11:4. This breakdown of morals in the home extended throughout the nation and Israel became common.

Finally, religion became mere form. All nations have some sort of religion. Religion is incurable in the human race. The Hebrews desiring to be like others, and with broken morals, soon became so formal in worship that the life and attraction of Jehovah was minimized. Their religion became common. The Hebrews were like everybody else, when God wanted them to be holy.

Today the danger to the Christian movement is that of becoming so common that distinctive qualities are lost. This commonness is approaching through four channels.

1. The little-used Bible in private life. The Bible remains a public book and seldom are there services in any church or religious body that fail to use directly, or indirectly, the Bible. But in the home, in the shop, in the office, the Bible is little used. Heathenism will not use the Bible, and when Christian people will not—heathen and Christian become the same.

2. Through laxity in loyalties. Character is built about loyalty. Loyalty is the backbone of character. Without it character becomes like the jelly fish—pliable to any pressure. Many within the church are not loyal to the program of Christ. They profess to believe in Christ, but by no support, no prayer, no soul-yearning, no spiritual development, they become common, and should they be the best the church has, it would be forced to close its doors.

3. Intellectualism does not always honor the Bible, but the Bible will promote the intelligence and practical wisdom of any who read and study it. Today we suffer from lack of Bible culture. We have grown in science, in machinery, in liberal arts, in medicine, and in many other fields, but we know less about the Bible. We have not given this branch of learning fair dealing.

4. Actual contacts for Christian service suffer a breakdown. We ride past houses when coming to church without the courtesy of seeking others to come with us. We visit the sick with the fragrance of flowers but leave off the more desired fragrance of prayer. We think it "pretty bad" if someone dies outside the church, but we make no effort to win that one to the Lord. Christianity must be different, or it will suffer defeat by being common.

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Money Tests Character

By CHARLES A. WELLS

There are few things that afford such a complete test of character as money. It has a way of revealing what we really are. A man may give money to charity . . . he may even give it to the church, . . . but if he derives his funds from the exploitation of others, or by syphoning off for himself that which rightfully belongs to someone else,—no matter how legal he may be able to make it appear,—his character will still stand revealed.

Then there are others who have received their money most legitimately by great good fortune or honest inheritance. But see what they spend it for . . . so often for selfish, gaudy or even harmful things.—thus disclosing their inmost selves. Money talks—and it often tells about character.

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A gentleman offered a tract to a lady in a train and received a withering retort, "Please attend to your own business." "That's exactly what I am doing," he replied; "my business is with souls."

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"The smartest person is not the one who is quickest to see through a thing; but it is the one who is quickest to see a thing through."



Don Norman has been elected executive secretary of the Chicago Bible Society, effective February 1, 1949, to succeed Dr. Robert T. Taylor, whose administrative duties as general secretary of the American Bible Society now require his residence in New York, according to an announcement by Dr. Charles Ray Coff, president of the Chicago Bible Society.

Mr. Norman became a member of the Chicago Bible Society staff in 1947 and was elected associate secretary in March, 1948. A native of Georgia, he holds degrees from Mercer University, Macon, Georgia, and Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained to the Baptist ministry in his home church at Moultrie, Ga., in 1929. Since graduating from the seminary, Mr. Norman's major activities have been in the field of religious publishing. He served as Field representative of the Baptist and Reflector, Nashville, Tenn.; assistant editor and manager, and later business manager, of the Baptist Standard, Dallas, Texas; director of Moody Press, Chicago; and general manager of the Wm. Erdman Publishing Company, Grand Rapids, Mich.

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New Book

"Co-operating Southern Baptists" by Dr. J. B. Lawrence is a new Home Mission Study Book, and may be ordered from the Baptist Book Store, 303-5 West Capitol, Little Rock, price \$1.50 cloth, or \$1.50 board, plus tax.

This is an important and instructive book in which Dr. Lawrence discusses Baptist policy, Baptist leadership, Baptist means of co-operation, and Baptist fundamentals.

Chapter titles are:

The People Called Southern Baptists
The Church in Denominational Co-operation
Baptist Organizations for Co-operation
Denominationalism and Co-operation
Co-operation vs. Organic Union.

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Concerning Words

By INEZ CLARK THORSON

When an unkind tale is spread,
Let it die with you;
Say a gracious thing instead,
Something sweet and true.
When a gentle thing is heard,
Give it wings to fly,
Make it free as any bird
Singing in the sky!

—HOME LIFE.

The Road Ahead — Faith or Failure

By C. ROY ANGELL

There is an ancient legend of a ruler who was a hunchback. It hurt him deeply for he was sensitive. His people all prayed that some day he would get over being hunchbacked. One day he sent for a sculptor and said to him, "I want you to build a bronze statue of me in this nook in the garden and wall it off. I want it locked and just one key to the door. Build the statue without the hunchback. Build it straight and tall." When the statue was completed, the monarch went each morning and each evening to stand awhile before it. Then one day someone whispered to someone else, "Is our King quite as bent as he used to be?" And another day someone else whispered, "God answers prayer." "He isn't so bent, he's being straightened." And at last straight and true and tall he stood. He had grown like the thing at which he looked.

The legend seems to say that we become like the things at which we look and it brings to mind Hawthorne's beautiful story of the Great Face and the little boy, Ernest, who went every evening to look at it, and each day grew more and more like it.

Here is a great truth. If we Baptist people of this rich and glorious Southland could lift up our eyes and look at the fields so white for the harvest across the world, and look long enough and then lift them a little higher and look into the eyes of God, it would make a difference, vast difference, in the way we do our mission work. Our cities are teeming with people who speak English with a distinct accent or do not speak English at all. We pass them day by day without seeing them as a responsibility and an opportunity. Their conception of Christianity, of Christ, of the Bible, is so, so, far different from ours. I wonder some times if God doesn't look down upon us and weep because we are so selfish. We gather in our churches, sing our hymns, greet our friends, make a tiny offering for missions and go home smug, and self-satisfied. Maybe if each day we did as Carey did—spend a little while looking at an Atlas or a map of the world to see with our mind's eye suffering humanity with its wooden idols and a deep yearning for a better relationship with the unseen and, to them, unknown, God, then our vision and duty would be clearer. Isn't it because we don't think—isn't it because we can't see or don't look, that our budget for missions is so small?

At the close of the first World War, John R. Mott visited Japan. Suddenly he cancelled all of his speaking engagements and hurried back to America. Hardly had he touched the docks of San Francisco until he was pleading to all of America to listen to him. Very few heard and almost none heeded when he said, "If you don't send 50 missionaries to Japan now you will send 500,000 soldiers there within the next decade." We all know how true this prophecy was.

Charles Wells, international syndicate writer and foreign correspondent, speaking on the Iron Curtain to some 3,000 students at Ridgecrest recently said, "You can't fight ideas with cannons. The only hope to avert another World War conflagration is to change the thinking of Russia and lift their ideas and ideals of brotherhood. The only way to do this is to take the Bible to Russia." Maybe we need a new kind of missionary endeavor. I don't know. But I do know that unless we get an enlarged vision and enlarge our budget for

missions God is going to hold us responsible for some of the terrible things that happen to the next generation.

Another thing we need besides a new perspective is a deeper faith. When we learn that God doesn't assign us a task and then go off and leave us to do it alone, we will make a long, forward step in our mission program.

God sent Philip down into the wilderness to do some missionary work, but He didn't stop there, for when Philip reached his appointment he found a man with an open Bible in his hand and a questioning yearning spirit. I think Philip and this incident is one of the finest pictures of faith in our New Testament. He like Abraham, went out not knowing whither he went, but trusting God implicitly.

I like the story of the little boy who wanted a pair of boots, cowboy boots. With eyes glistening he begged his father to let Santa Claus bring him a pair of cowboy boots. The father guardedly told him that cowboy boots were pretty expensive and it might be that Santa could not afford them, so the boy asked if it would be all right for him to pray about it. The father assured him that he should pray about everything that deeply concerned him. A few days later as the family sat around the dinner table and followed the custom of each one's giving thanks before the meal the father was startled to hear his boy say, "Thank you God for the boots that Santa is going to bring me." When the blessings were over the boy with innocent wide open eyes said to his father, "Dad, it was all right, wasn't it for me to thank God before I got the boots, because He has told me I was going to get them." In the telling of it the father said with a smile, "Do I need to add the boy got he boots?"

Maybe if we put in our budget for the next year for missions the amount we know that God wants us to put in and enfold it with a prayer of thanks to God for the blessings that we are going to receive it would be the best missionary year in the history of our great Convention!

—Florida Baptist Witness.

Seek Reduced Air Fares For Clergy

Clergymen will obtain reduced air fares if the Civil Aeronautics Board approves a tariff notice filed by United Air Lines, New York.

United has sent a letter of intent to the Air Transport Association in Washington, detailing a plan to offer the clergy a 25 per cent discount on basic airline fares.

Harold Crary, a vice president, said United expected to file a tariff with CAB on January 28 for an effective date of March 1, to provide this reduction to all ordained or licensed clergymen.

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Pastor To Run For Mayor

By RELIGIOUS NEWS SERVICE

John Simmons, United Lutheran Church pastor who believes that politics "is everybody's business," has resigned his pulpit to become a candidate for mayor of Minneapolis, Minnesota.

Simmons will leave the pastorate late in February and will return to the status of civil or secular life, his ordination paper being then deposited with the president of the Northwest Synod of the United Lutheran Church here.

He will campaign on the record of the administration of former Mayor Hubert Humphrey, now United States Senator from Minnesota.

The 31-year-old minister got his baptism in politics by helping reelect Humphrey to a second mayoralty term in 1947, and has the Senator's backing for his present venture into the political arena.

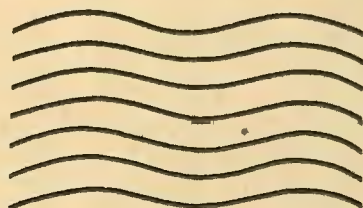
A letter from Senator Humphrey to Simmons lauded him as "one of his loyal and active supporters" and said, "I stand ready to help you when you have your opportunity for public service in public office."

Simmons has been closely identified with Humphrey in movements for the promotion of interracial programs, housing, youth advancement, and numerous other social services.

The former pastor has been indorsed by the Hennepin County unit of Americans for Democratic Action, of which he is president, and expects indorsement from Hennepin County's Democratic-Farmer-Labor committee and other groups.

Are You Going to the Convention?

Here is the way



... Then be sure to make your reservation early—but not before February 1. No request for reservations will be considered, that is post-marked, before February 1, 1949. You may make your reservations by writing on February 1 or later to Committee on Room Reservations for the Southern Baptist Convention, 223½ Northwest First Street, Oklahoma City, Oklahoma. Be sure to include the following information: (1) Date and hour of arrival. (2) Whether you are driving or coming by train or plane (3) How long you expect to stay.

Very sincerely yours,
Albert McClellan, Editor.

Woman's Missionary Union

News from the W. M. U. Training School in Rio de Janeiro,

Rio de Janeiro, Brazil
January 8, 1949

Dearest Friends:

Happy new year to all of you! Before telling you about - what has been - and is - and the yet to come - stories, let me thank you for the beautiful Christmas cards, letters, and gifts. You surely gave me a wonderful Christmas. We made little clothes lines of cards, and the three of us in my house had five lines of cards—the most beautiful of this year. Really our living room looked more like a gift shop than a room. All our friends enjoyed seeing the colorful display, and we all do thank you for giving us this joy.

The Past year has been full and fruitful. All the departments of our work have grown past our leadership. It seems that many of our preaching points of our 65 Baptist churches here in Rio are quickly becoming small churches themselves. Nearly every month we hear of a newly organized church. There are not nearly enough pastors to go around, but some laymen, seeing the need, take on the responsibility of being the pastors of these small groups, and the Lord's work continues to grow by leaps and bounds. This year in the W. M. U. work we have seen two new organizations started. The G. A.'s. and R. A.'s. being headed up by two of our most efficient missionaries, Alvin Hatton with the boys, and Miss Minnie Lou Lanier, Georgia, with the girls. My only real contribution to the W. M. U. work of this year was in the direction of the fortieth year anniversary Pageant in which we used more than 50 characters. Another phase of the W. M. U. work of the year was being "errand boy" for the construction of our W. M. U. Training School.

AT PRESENT that construction and its finishings are the one concern of my mind and heart. No one knows what head-aches and heart-aches are until he or she has supervised a building in a foreign land. Prices have almost tripled since the building began back in August 1947. The shortage of materials has caused many things to be on Black Market lists, and we had to buy a few sacks of cement at almost \$3.00 a sack. But through it all the Lord has lead and blessed us. The business men have been unusually kind to Miss Minnie Landrum and me as we have dealt with them. It has seemed most strange to them that two women should

undertake such a task, but after being surprised they have gone the second mile in courtesy and helpfulness. The building lacks another two months yet being ready, but already, the third floor looks very much like a real dormitory. It lacks the painting of the walls, and the sanding and polishing of the floors. As soon as this floor is complete, the furniture for all the building will be placed there. The completed building is a gift from the W. M. U. of the Southland through the Lottie Moon Christmas offering, and the women of Brazil are trying to furnish it. The most they can do will be little however and other special gifts from the Homeland are making its completion possible. The name of the donor shall be on a bronze plaque on the door of the room furnished. The plaques will surely be interesting reading with names from different states of our Southland all mixed in with the names from different states of The Southern Cross.

IN THE FUTURE—March 15, 1949—we hope to have the opening classes of our Training School. The Faculty is made up largely of missionaries, with four Brazilian teachers. We have about 35 girls ready to enter this first year, and the building will hold as many as 75 or 80 girls. We will have classes four and a half days a week, with Wednesday afternoon given to practical visitation and social work. Saturday will be clean up day, and all of Sunday in regular church activities, with the girls going in couples to the most needy churches here in the city doing their field work. Miss Sophia Nichols of South Carolina is to be my co-laborer in the direction of the school. It will all be in her hands the year that I am at home, and she is capable of the situation.

In everything we do give thanks to Him who has made all these good things possible, and to you who have given in His name we do again thank you for all you have done and pray God's continued blessings upon you.

With sincere regards,
Dorine Hawkins.

(The Baptist Woman's Missionary Union of Arkansas is designating \$600 of its Lottie Moon Christmas Offering for the furnishing of a room in the new W. M. U. Training School at Rio de Janeiro in honor of Mrs. Edith Ayers Allen, our very own Arkansas missionary).

Song of the Month

February

THE CHURCH'S ONE FOUNDATION

SAMUEL J. STONE

SAMUEL S. WESLEY

1. *The Church's one Foundation is Jesus Christ her Lord;
She is His new creation, by Spirit and the Word;
From Heaven He came and sought her to be His holy bride;
With His own blood He bought her, and for her life He died.*
2. *Elect from every nation yet one o'er all the earth,
Her charter of salvation, One Lord, one faith, one birth;
One holy-name she blesses, partakes one holy food,
And to one hope she presses with every grace-endued.*
3. *'Mid toil and tribulation, and tumult of her war,
She waits the consummation of peace forevermore;
Till, with the vision glorious, Her longing eyes are blest,
And the great Church victorious shall be the Church at rest.*
4. *Yet she on earth hath union with God the Three in One,
And mystic sweet communion with those whose rest is won;
O happy ones and holy! Lord, give us grace that we,
Like them, the meek and lowly, on high may dwell with Thee.*

The Church's One Foundation was written by a great clergyman, Samuel John Stone, who had dedicated his life to service among the poor, the lonely, and the downcast. Although his native talents and educational advantages were such as to make him much sought after for city churches, he preferred to plant his life in the city slums where he championed the cause of justice for factory workers, mill hands, and miners. As an unprecedented gesture he opened his church, All Hallows, in the slums of London for a very early morning service every week-day so that those who rode the cheap early trains into town could find shelter and solace during the long wait for the work whistle. When the short service was concluded the workers were welcome to remain quietly in the sanctuary, reading, sewing, or visiting until the factory opened.

Samuel John Stone wrote 12 hymns in all, but this is his best known and has the distinction of being used almost universally. In its original form it consisted of seven stanzas written in 1866, but generally the four stanzas carried in this narrative are all that are sung except perhaps on festival occasions when a long processional is required.

THE HYMN-TUNE

Aurelia, according to H. Augustine Smith in "Lyric Religion," stands at the top among hymn-tunes, in melody, part-writing, stride, and infectious charm. Its author is Samuel Sebastian Wesley, grandson of Charles Wesley. From an early age he served as a member of the boys' choir at Chapel Royal, subsequently becoming a serious student of the organ. He attained great fame as an organist while still only a youngster and played at many of the noted cathedrals of England.

—Ruth Nininger.

Introducing Pulaski County Singing Directors

This is to introduce the two people who have been elected as music directors for Pulaski County Association.

Miss Dorothy Lusk will lead the churches of Greater Little Rock and M. O. Kelley will work with the rural churches of Pulaski County. Each is planning a thorough-going music education program designed to strengthen all the work of every church and each covets and must have the loyal co-operation of pastors, music directors, and other key workers. Along with associational music directors all over the state

these musicians will begin the program with the Hymn-Sing.

Under the leadership of Roland Leath Pulaski County Association held four quarterly Hymn-Sings last year. The present plan is to hold quarterly Hymn-Sings in Greater Little Rock and in addition, to conduct a monthly Sing in each of four zones among the rural churches. The first of the city Sings is scheduled for Sunday afternoon, February 27, at Calvary Church and the first one for rural churches is to be held on Sunday afternoon, January 30, at Pine Grove Church, Sweet Home.

HEAR: The Song of the Month—KXLR, 10:45 a. m., Jan. 30
USE: The Song of the Month—in your church every Sunday

Arkansas Baptist Assembly

Siloam Springs, Arkansas

July 5-13

July 5-13

EDGAR WILLIAMSON, Director

Extensive Preparations

Every effort is being made to prepare for the largest and best assembly session July 5-13, 1949. Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, will be the night service speaker; Dr. M. Ray McKay, pastor, Second Baptist Church, Little Rock, the morning devotional service speaker, and Gale Dunn, Education and Music director, Gaston Avenue Church, Dallas, Texas, will serve as song leader.

Tabernacle Enlarged

The tabernacle has been enlarged and a substantial improvement made to the water system. The grounds will look better; the meals will be better; the recreation will be of the best. All phases of church and denominational work will be presented with classes offered for all ages. In response to many requests, the assembly session will be lengthened one day.



Dr. W. A. Criswell

Reservations

1. Reservations should be made now. Reservations will be accepted only for those who send name or names, with a \$2.00 reservation fee for each name. If accepted (receipt issued), no reservation fee will be returned.

2. Reservation fees will be credited to the account of those for whom reservation is made.

3. All reservations will be accepted on a "first come, first served" basis, and will be held only until 9:00 p. m., Tuesday, July 5, unless otherwise arranged. All reservations unclaimed at this time will be reassigned.

4. Send all requests for reservations, with reservation fees to Dr. Edgar Williamson, 212 Baptist Building, Little Rock, Arkansas.

Rates For The 1949 Assembly

Full Time Rates

Registration	_____	\$ 2.00
<i>Cot and Mattress in Dormitory and all Meals:</i>		
Individuals in Assembly-owned Dormitories	_____	15.00
Individuals in Church-owned Dormitories	_____	14.00
Individuals in Church-owned Dormitories providing own cots and mattresses	_____	12.00
Children 5 to 10 years, inclusive	_____	12.00
<i>Cot and Mattress in Dormitory Room and all Meals:</i>		
(For Married Couples and Families Only)		
Individuals	_____	15.00
Children 5 to 10 years inclusive	_____	13.00
<i>Cot and Mattress in Cabin and all Meals:</i>		
(For Married Couples and Families Only)		
Individuals	_____	16.00
Children 5 to 10 years inclusive	_____	14.00

NOTE: All individuals staying in assembly or church-owned cabins and dormitories, and not eating meals in Assembly dining hall, will pay an assembly maintenance fee of 3.00

Part Time Rates

Registration Per Day	_____	.25	Cabin Space, per Day	_____	.75
Meals:			<i>Miscellaneous Charges (without meals)</i>		
Breakfast	_____	\$0.50	Tent Space—Campers	_____	2.50
Dinner	_____	.65	Tent Space—Churches	_____	5.00
Supper	_____	.50	Electric Plate or Grill	_____	3.00
Per Day	_____	1.50	Electric Fan	_____	2.00
Cot, per Day	_____	.25	Other Electric Appliances, each	_____	1.00
Mattress, per Day	_____	.25			
Dormitory Space, per Day	_____	.25			



Gale Dunn



Dr. M. Ray McKay

Some Homes Are Dangerous

By NORMAN M. LOVEIN

A recent survey made in one of our schools revealed that practically all the high school students who drank at all, either began their drinking at home or in the homes of their friends. When one considers that some of those boys and girls are probably going to become drunkards or alcoholics, one must exclaim, "How unfortunate that a youngster should be reared in such a home!" It might be the home of wealthy and highly respected people, but the mother and father are pitifully ignorant of what alcohol is and what it does, and because of their stupidity, their children are being exposed to one of our greatest and gravest health dangers, alcoholism.

Some of those parents may believe that one simply must serve alcohol to be a member of a certain social set. If, however, twenty years from now, one of their children winds up in some clergyman's study or in the office of a social worker as a result of drinking habits, that home is going to be to blame for the wreck of that life. Pity the child that is being reared in such a place!

Churches and temperance organizations can do their utmost to teach the dangers of alcohol, but if the homes of the nation are given over to making drinking among the younger set acceptable, then our teaching outside the home will be nullified.

"Where should we begin our education of the dangers of alcohol," is a question many educators are asking; "in what grade in the school?" I think I know the answer to that question: begin it among the adults in the homes. Teach the parents some facts. Let them know that what liquor advertisements say isn't so.

Instead of this idea that we must have our children to be socially acceptable among the sophisticated horde, even if they have to drink to be so . . . well, I'd

rather have mine be spiritually accepted among the sanctified host.

This survey revealed how dangerous some homes are for the children who live there. I wish I could take them all out of such an environment and place them where they would be safe. In the meantime, I pity them.

—The Voice.

—OOO—

Are You Willing?

To close your book of complaints and to open the book of praise?

To believe other men are quite as sincere as you and to treat them with respect?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simplest blessings of life and to cease striving for the artificial pleasure of the day?

To forget what you have accomplished and meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect Church and to remember that Christ chose twelve imperfect men to be His disciples?

To accept Jesus Christ as your Savior and let your life be an outlet for His joy, love and peace?

—The Open Door.

—OOO—

He who converts a soul draws water from a fountain; but he who trains a soulwinner, digs a well, from which thousands may drink to Eternal Life.

—Charles Hadden Spurgeon.

—OOO—

A man who boasts that he runs things around his house usually is referring to the lawn mower, washing machine, vacuum cleaner, and errands.

Conference of State Secretaries of Evangelism

Department of

MISSIONS

C. W. Caldwell, Superintendent

Below is a group picture of those who attended the first conference of state Secretaries of Evangelism to be held in the history of the Southern Baptist Convention.

The conference lasted two days. During the conference there was a thorough discussion of our Southern Baptist program of evangelism.

This program is condensed in the book, "Our Southern Baptist Program of Evangelism," as a state Standard of Excellence of four points as follows:

1. A separate state Department of Evangelism.
2. A full time Secretary of Evangelism in the state.
3. Two associational officers in each association in the state; namely, an organizer and a chairman elected annually by the Executive Board of the association.
4. An evangelism council in each church, composed of the pastor (chairman) and the heads of each church agency.

The purpose in this program is not to standardize evangelism but to standardize the organization with which to promote evangelism.

This will make possible coordination in the work of evangelism throughout the Southern Baptist Convention. Of course, the autonomy of the state, association, church, and individual is recognized in the carrying out of this program.

In addition to the discussion of this program, there was a thorough discussion as to methods and technique in evangelism that would assist pastors and churches in meeting present-day conditions in the world. Included in methods discussed were annual state-wide evangelistic conferences, a week in inspiration and conference work in evangelism at Ridgecrest each year during Home Mission Board Week, associational simultaneous crusades, youth evangelism, church-centered evangelism, a church program of visitation evangelism, mass evangelism, preparation for revivals, and conservation of results in revivals. There was a thorough discussion of the 1950 crusade in all the churches west of the Mississippi River to be held April 9-23 and of the 1951 crusade in all the churches east of the Mississippi River, March 25-April 8. A meeting of all associational organizers and chairmen and members of the steering committee in the associations will be held in the First Baptist Church, Oklahoma City, Oklahoma, on Monday night, May 16, at 7:30 o'clock, at which time further preparation will be made for the Eastern and Western Crusades.



Reading from left to right: Back row—R. L. Randolph, Virginia; James W. Merriett, Georgia; Noel M. Taylor, Illinois; Fred McCaulley, Home Mission Board; Otho Williams, Illinois; V. L. Wyatt, Alabama; L. Clifford Wells, Kansas; M. M. Barnett, Missouri; John Maguire, Florida; Jas. A. Howard, South Carolina; H. C. Whitener, Georgia; E. Powell Lee, Department of Evangelism of Home Mission Board; J. A. Pennington, Oklahoma; W. C. Boone, Kentucky. Center row—Miss Ruth Inglis, Department of Evangelism of Home Mission Board; C. Y. Dossey, Department of Evangelism of Home Mission Board; C. E. Autrey, Louisiana; J. F. McLelland, Louisiana; C. W. Caldwell, Arkansas; Leroy Smith, Arizona; Martin J. Gilbert, Mississippi; L. G. Frey, Tennessee. Front row—Clifford Walker, Florida; C. E. Wilbanks, California; Eual Lawson, New Mexico; C. Wade Freeman, Texas; C. E. Matthews, Department of Evangelism of Home Mission Board; Frank Weedon, Texas.

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The Worship Committee—Suggested Activities

"I was glad when they said unto me, Let us go go into the house of the Lord" (PSALM 122:1).

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209 Baptist Bldg.
Little Rock
NELSON F. TULL
Secretary

The general purpose of work of the Worship Committee is to build the attendance of all the congregational services of the church. Among the suggestions below will be found many worthwhile activities, which, if initiated and carried through, will make the efforts of the Brotherhood effective toward greatly increasing church and prayer meeting attendance.

1. Lead every man in the Brotherhood to establish and maintain a family altar. "Worship begins at home."
2. Work continually to build a spirit of cordial welcome and friendliness in the church. Lead the members of the church to greet one another and also the strangers who are present. The Worship Committee may well become a Greeting Committee, working in the vestibules or at the doors, greeting everybody who comes, bidding them all God-speed as they go.
3. Lead the church to make the church building clean, and otherwise attractive. Note landscaping, drainage, shrubbery, grass, trees, etc.
4. Lead the church to make the church building clean and attractive outside and inside; to install fans; air-condition building; etc.
5. Lead the way toward getting the church to erect a suitable sign identifying the church building.
6. Lead the church to provide and maintain a clean, safe, attractive, well-supervised nursery, so that parents with small children will come to all of the services of the church.
7. See that the church and church grounds are lighted at night.
8. Lead the church to install a church bell and to make regular use of it.
9. Lead the church to set up pointers at key places throughout the community to direct people to the church. Also to erect church welcome signs at city limits on highways.
10. Use posters in public places to advertise the worship services of the church.

11. Get frequent newspaper publicity concerning the worship services of the church.

12. Use radio, if possible, both for spot announcements and for broadcasting regularly one or more of the worship services.

13. Prepare printed cards, to be carried by every man of the Brotherhood, to be handed out personally to invite people to church. Note: One side of the card should carry selected passages of scripture.

14. Lead the whole Brotherhood in a campaign to "bring somebody to church next Sunday morning," or "Sunday evening," or "to Prayer-meeting."

15. Get the Brotherhood to lead the church to observe "Family Day," each man bringing his entire family to both morning and evening services. Use the same plan for the prayer-meeting service.

16. Work to increase the number of Brotherhood men who will be at church "every time the door is opened." Endeavor to sell the Brotherhood on every man's obligation to attend every church service, and thus be a good example to other men of the church and community.

17. Provide parking space for cars.

18. Enlist the aid of the Brotherhood Chorister in building a Brotherhood quartet or men's chorus. This quartet or chorus should be featured frequently.

19. Secure the co-operation of men's classes and of the whole Sunday School in using the six-point record system to stimulate church attendance on Sunday morning.

20. Secure the co-operation of Training Union leaders in building the Sunday evening preaching services.

21. Sponsor a "Stay for church" drive throughout the Sunday School and Training Union. Also a "Stay for Prayer-meeting" drive.

22. Provide transportation for people who otherwise cannot come to church.

23. Co-operate with ushers to see that everybody is comfortably seated.

24. Work with the janitor to see that the building is comfortable, regardless of the season.

25. See that song books are properly distributed.

26. Watch out for aged and crippled people, to see that they are properly cared for.

27. See that every visitor to the church is visited at his home or business, and urged to come again. It will be well to work out plans with the pastor to see that every visitor is registered and given recognition.

28. Set up a program of regular visitation in order to multiply personal invitations to the worship services. This is a very profitable use of the church census. See that unaffiliated Baptists are visited. Visit lost men and urge them to go to church with you. Work not only with men but with women, boys and girls.

29. From the church roll make up a list of men who have become unenlisted. Visit these and urge them to get back into all the services of the church. Invite them to visit the Brotherhood.

30. Visit newcomers in the community.

31. Plan ahead! Make a calendar of church activities for the year, and keep several weeks or months ahead in planning for a worthy attendance upon all services. Make every service a separate event. Work toward a good attendance in every single congregational service of the church.

32. Ask the pastor to give recognition once each month to all who have attended all worship services during the preceding month. Recognize also, in the Brotherhood meeting, every man with a perfect attendance record.

33. Set goals for growth in church attendance. Keep these goals before the church.

34. Make a head-count of the number present at each service.

Ask the pastor to announce this number at the close of the service.

35. Work with the pastor to help build attendance on special days and for particular messages.

36. Ask the pastor on occasion to dedicate a service to men and boys. Get every man of the Brotherhood to bring a boy.

"Get the man and you'll get his family."

Note: During the following weeks the various committees with the suggested activities will be listed in the Brotherhood column. We suggest filing these for use in your Brotherhood work.

—000—

Dr. Robert G. Lee often described Jesus' way of life by saying that he taught us to live by dying, to get rich by becoming poor, to win by losing, to get up by getting down.

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MISSION BOARD INCREASES MAGAZINE RATES

The Southern Baptist Foreign Mission Board and Southern Baptist Home Mission Board announce the following increased subscription rates, effective April 1, 1949:

The Commission—
1 year—\$1.00; 3 years—\$2.00.
Church Budget subscriptions—
6c per copy (11 issues yearly)
Foreign subscriptions—\$1.50
per year.

**Southern Baptist Home
Missions—**
1 year—50c; 3 years—\$1.00.
Church Budget subscriptions—
3c per month.

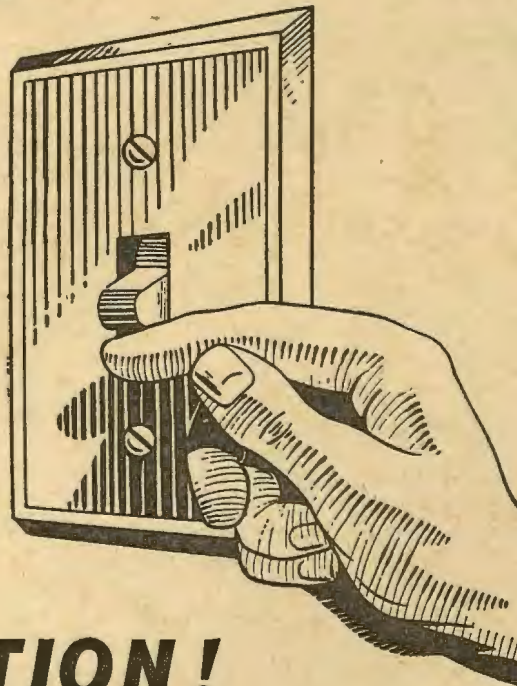
Individual subscriptions paid in advance of April 1 will continue until expiration date at the old rate.

JOSEF NORDENHAUG, Editor JOHN CAYLOR, M'n'g Editor
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Figures to Inspire

February 16, 1949

	S.S.	T.U.	Add.
Little Rock, Immanuel	870	402	2
Including Missions	1053	566	6
Ft. Smith, First	850	374	
Little Rock, First	601	298	2
Little Rock, Second	573	128	5
Hot Springs, Second	565	192	2
El Dorado, First	548	236	1
Fayetteville, First	533	233	2
Including Missions	584	256	
Pine Bluff, First	501	201	2
Benton, First	472	109	
Arkadelphia, First	394	217	2
Camden, First	393	139	9
Including Missions	526	260	
Ft. Smith, South Side	378	75	45
McGehee, First	376	107	2
Including Missions	448		
Magnolia, Central	371	147	6
Including Mission	444		
West Helena,	359	118	
Hope, First	354	108	4
Including Missions	388		
Forrest City, First	349	126	
Springdale, First	345	197	4
Including Missions	475		
Siloam Springs, First	338	193	2
Tabernacle	330	156	2
Paragould, First	320	152	2
Including Missions	407	189	
El Dorado, Immanuel	317	205	2
Including Missions	348	226	
Ft. Smith, Calvary	300	86	5
Malvern, First	293	79	
Including Mission	318		
Russellville, First	288	127	
Including Mission	319	150	
Little Rock, Gaines Street	284	261	3
Pine Bluff, Immanuel	280	172	3
Ft. Smith, Grand Avenue	278	81	
Little Rock, Pulaski Heights	276	66	2
Hot Springs, Central	277	120	2
Including Mission	317		
Hot Springs, Park Place	256	125	
North Little Rock, First	247	90	1
Including Missions	292		
Paris, First	246	145	2
Conway, First	244	41	
Harrison, First	231	107	
Including Missions	332	136	
Hot Springs, First	218	74	2
Gentry	214	76	1
Stuttgart, First	213	142	2
Including Mission	239	180	13
Cullendale	206	120	
Lake City, First	202	105	
El Dorado, West Side	195	108	
Monticello, First	196	100	5
Smackover, First	189	118	
Stamps, First	188	85	
Dumas	186	56	
Including Mission	204		
Little Rock, South Highland	183	108	2
Mena, First	180	87	1
Including Missions	223	107	2
Pine Bluff, Second	169	71	
Jacksonville, First	165	104	2
Ft. Smith, Bailey Hill	147	83	
Greenwood	144	74	
N. Little Rock, Central	142	69	
Bentonville, First	138	40	
Ft. Smith, Trinity	135	78	
Little Rock, Bethany	128	68	
Little Rock, Hebron	124	67	
Mt. Ida, First	110	78	
Little Rock, Reynolds Memorial	107	40	
Warren, Immanuel	102	68	6
N. Little Rock, Pike Avenue	100	80	
Hot Springs, Walnut Valley	87	58	
Hot Springs, Lake Hamilton	77	56	
Eureka Springs, First	76	25	
Douglasville, First	71	54	
Little Rock, Capitol Hill	71	50	1
Little Rock, Plainview	61	56	
Monte Ne	51	36	3
Geyer Springs	51	34	
Mt. View	44	37	2
Sweet Home, Pine Grove	43	26	
Little Rock, Tyler Street	39	28	
Kensett	34	36	
Brunley Chapel	32	40	
Little Rock, West Side	31	32	
Martindale	28	31	

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The Temptation of Jesus

By Mrs. ROLAND LEATH

Many questions have been raised as to why Jesus was tempted, and many discussions are to be found on this subject.

One prominent and vital question asked is, "Why was the Son of God tempted? Was He not perfect and sinless?" We are prompted to quote our Golden Text of this lesson as a starting point and an answer to the question mentioned—"For we have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin" (Hebrews 4:15).

In His temptation Jesus further aligned Himself with the will of the Father as He was shown the pitfalls of the pathway and as He saw clearly His Messianic ministry. In His temptation Jesus experienced that which brought Him close to mankind and prepared Him for a ministry that would ever comprehend, sympathize and encourage its needs. The glorious climax of those days was the triumph of Jesus over the Devil who tempted Him in three great areas of life in which we are tempted—"the lust of the flesh, the lust of the eye, the pride of life" (I John 2:16).

"Yet without sin" are the words which send the brilliant light into our souls as we meditate upon our Lord's forty days in the wilderness. There is no indication of sin as the cause of Jesus' temptation; the temptations came from without and not because of any sinfulness on His part. The sin encountered in temptation is in the yielding, and Jesus did not yield.

The Holy Spirit led Jesus from his baptismal scene into the wilderness to prepare Him further for His ministry. He was not to begin preaching, healing, calling followers at once, but was to meditate and be shown the great things He was to experience. His victory over Satan came through the two mediums which are accessible to all of us—the Holy Spirit and the Word of God.

The First Temptation

We dare not imagine the instances of the 40 days following the baptism of Jesus; from the height of the glorious experience of baptism and the coming of the Holy Spirit as a Dove and the voice of the Father, Jesus was plunged into the desolate, lonely wilderness. The location, tradition says, is the rough, uninhabited region off the road from Jericho to Jerusalem. Oftentimes we go from a mountain top experience to the valley of barrenness; here is a blessed example of the correct behavior of a child

Sunday School Lesson for January 30, 1949

Luke 4:1-13

of God. As we mentioned before, we have no indication of what took place during those days. Jesus was in the depth of contemplation and was, no doubt, wrestling with the great problem of His immediate future ministry; during all this the Devil constantly seemed to be testing His obedience to that supreme ministry and to His Heavenly Father,— "being forty days tempted of the Devil."

When the forty days ended, the Devil made his last great attempts in the three temptations which are recorded. During the time Jesus fasted. Suddenly the perfectly human side of Jesus clamored for attention, for he was hungered. There is no sin in being hungry; it is God's plan for the maintenance of the physical body of man. There on the ground where Jesus stood or sat were stones; the bread of Jesus' day was not made in a loaf, but in small, thin, flat cakes and no doubt the stones at the feet of Jesus resembled them in shape. The wily Devil, seeing the natural want of Jesus, and that which could be used as a snare, mocked Him, "If thou be the Son of God, command this stone that it be made bread."

If the Devil could get Jesus to be disloyal to God and to do that which would be contrary to His will, he would have the victory that he desired. He wanted Jesus to doubt God's wisdom, to exert His power for his own comfort, to meet temptation in a way that no mere mortal man could follow. The response of Jesus was immediate, spirit-filled, and sharper than a sword: "It is written, man shall not live by bread alone." He quoted Deuteronomy 8:3.

There are some things more important than food; when God leads us into difficult places, He has the power to care for us in every way. Spiritual needs far outweigh physical needs.

The Second Temptation

Matthew and Luke do not present these next two temptations in the same order, but we are following the passage from Luke. The Devil, persistent, subtle, and scheming, defeated with the physical approach, then turned to another. Showing Jesus all the kingdoms of the world, the Devil presumed to offer all that power to Jesus, provided He fall down and worship him. Satan would have Jesus renounce His place in the plan of God as the Savior of the world, reject the Kingdom of peace and the God whom He served and establish a material kingdom immediately, instead of go-

ing through with His spiritual ministry and enduring the shame of the cross. He would give Jesus all this easy glory, provided Jesus would become his servant. Adore me, worship me, serve me instead of God, was the payment for all Satan offered. The Devil tried to mention casually the cost of Jesus' acceptance of his terms, but Jesus knew at once that any such action of worship of Satan would be to reject His Heavenly Father, to forsake the cross which was the will of God for His coming into the world, and to become a part of Satanic rebellion.

Jesus answered the temptation as He did the first one, using the power of God's word—"Thou shalt worship the Lord thy God and him only shalt thou serve." Again Deuteronomy is quoted. He states in no uncertain terms, that through the worship of God and through serving Him, the time will come when the kingdom's of this world shall be His.

The Third Temptation

Satan moved the location of temptation for next he took Jesus to the beloved holy city, Jerusalem, set Him upon a pinnacle

of the temple and told Him to leap down, testing God to see if He would give divine protection and allow Jesus to give a sign of His miraculous powers. Jesus loved Jerusalem; He wept over it; He longed for the city to turn to Him; He sadly pronounced its doom. Satan always knows where to aim his tempting darts.

As before, Jesus spoke from Deuteronomy, "Thou shalt not tempt the Lord thy God." How perfectly Jesus has shown us the power with which we, too, must meet and master temptation. He wholly trusted God and refused to ask for the power of God to be used in His behalf when He had been disobedient. He chose to be subject to the will of God and to seek to glorify His mighty name.

The Devil gave up and departed, for a season. He must have appeared to tempt Jesus other times, unrecorded in our Bible. We have the certainty that in each encounter Jesus was victorious.

The Bible is our strength, our weapon of power, but we must know the Word, understand its teachings that we "rightly divide the Word of Truth."



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As soon as we could collect ten per cent of this balance we made the first payment. We have made six such payments. In total amount we have paid, therefore, a little more than \$275,000 as honor payments on these old bonds. We now have approximately \$26,000 on hand toward making another payment. We need about \$159,000 in round numbers, to finish up the old debt.

If you will join the Honor Club, tell your church treasurer that you want to join it. Pay to him one dollar per month designated for the Honor Fund. At the close of the month when your church treasurer sends his mission check he will include your dollar in the check as he sends it to us. If you find it inconvenient to do this you can send your money direct to our address given at the top of this page. If you want to send a \$100 you may have a beautiful certificate. If you give the \$100 in honor of some deceased friend it will be a "Memorial Certificate" with your names on it. If you give it in honor of some living friend it will be a "Honor Certificate" with your name and the name of your friend inscribed thereon.

You might get a number of members to join you in giving something each month. If you prefer to do so you may obtain from us special envelopes and special pledge cards.

I Am Opposed to Uniting With the Federal Council of Churches

September 2, 1948, this paper carried an article under this heading. The article was written by one of our outstanding leaders, Pastor J. Clyde Turner, Greensboro, North Carolina. Brother Turner gave four reasons why he is opposed to uniting with the Federal Council of Churches. We say Amen to his article, and wish to add three other reasons:

1. Because it is a quasi-political organization. It seems to try to regulate and direct political governments by pressure.
2. It has started out with the same spirit that Roman Catholicism had in its beginning, namely, by persecuting in some manner the churches that refuse to link up with it. It bids fair to be Roman Catholic Church number two. In its programs it is totalitarian and not democratic. Sooner or later it will demand that all its member churches conform to its totalitarian policies.
3. All and in all, it not only lacks New Testament approval, but it is even anti-New Testament.

THE OUACHITA MILLION DOLLAR FUND

During 1948 we received for the Ouachita Million Dollar Fund \$136,297.68. Disbursements for the year were as follows:

Cash Disbursements:

Ouachita College Enlargement Campaign Building Committee	\$37,808.92	
Otto Whittington, Salary	1,250.00	
H. A. Elledge, Salary	1,250.00	
Mrs. Jamie R. Cook, Salary	2,100.00	
B. L. Bridges, Expense	215.70	
H. A. Elledge, Travel Expense	24.45	
H. A. Elledge, Car Expense	255.66	
Other Auto Expense	600.51	
Office Rent	360.00	
Postage and Envelopes	114.60	
Office Supplies—Postage and Stationery	148.74	
Telephone—Telegraph	\$154.55	
Less Refund	6.50	148.05
Immanuel Church—Dinner for Ouachita College for delegates to State Evangelistic Conference	262.50	
Alumni Dinner—Nursery, Etc.	20.00	
Advertising in Arkansas Baptist	687.00	
Cuts	27.13	
Arkansas Baptist Quarterly Report	282.25	
Arkadelphia Printing Co.—Alumni Bulletin	340.20	
S. W. Eubanks Travel Expense for Campaign	8.00	
Greene County Baptist Hour Broadcast	11.50	
Pulpit Supply, Baring Cross Church	15.00	
Photographic Prints	15.00	
Travel Expense for Planning Meeting	211.78	8,348.07
Total Cash Disbursements	46,156.99	
Balance in Ouachita College Enlargement Campaign Fund, December 31, 1948		\$171,284.77

No Liquor Ads In These Magazines

So often people ask, "Which are the magazines without alcoholic beverage advertisements?" Here are some:

Saturday Evening Post, Country Gentleman, Ladies' Home Journal, Good Housekeeping, Pathfinder, The Parents Magazine, The Woman, Scholastic, Etude Magazine, Capper Publications, The Christian Herald, National Geographic, Science and Mechanics, Photoplay, Popular Mechanics, Radio Mirror, Scientific American, Reader's Digest, Progressive Farmer, The Farmer, Better Homes and Gardens.

—Copied.

Stamps and Hamilton Show Us How to Make a Success of the Campaign

The brethren in the church in Stamps felt very bad that nearly three years of the Ouachita Campaign had elapsed, and the Stamps Church had done little for the Campaign. The pastor and deacons recommended, and the church voted that \$100 per month would be given for the Million Dollar Campaign during this year, also, the church would try in a special campaign during March or April to raise the balance of its quota.

Hicks and Whitton

Pastor O. C. Hicks is leading the saints at Whitton to do bigger things for the kingdom. Until three or four years ago it was a fourth time church. It became a half time church, and Hicks has lead it to full time service with a good parsonage having all modern conveniences. They have an enlarged auditorium with twelve rooms for Sunday School work. Their budget has grown to be more than \$9,000. The last report we had in fact was more than \$1,400 on one Sunday. Hicks is a diligent leader and a tireless worker.

More Churches Co-operating

More and more of our churches are getting into the mission business. In 1948 seventeen more churches contributed through the Co-operative Program than during the preceding year. Last year eight hundred and fifty-seven churches made contributions for missions through the Co-operative Program. There were fifty-one other churches that gave to some other cause through our office last year. There were only thirty in 1947 above the number giving through the Co-operative Program. Our progress may be slow, but we are surely making progress.