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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 48

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NUMBER 2



—H. ARMSTRONG ROBERTS.

*New Emphasis on Missions* — Pages 3, 8, 9

Let's Take Time for . . .

## More Preaching and Less Piddling

By HAL D. BENNETT  
Associate Editor, *The Alabama Baptist*

This is a personal testimony, a flailing out at conditions beyond my reach, a wistful yearning for what ought to be but too many times is not.

This morning I listened to H. H. Hobbs during the closing hour of our State-wide Evangelistic Conference held in the First Church, Birmingham. Preachers from all over the state sat under conviction as Dr. Hobbs spoke on the subject, "As Ye Go, Preach!"

There is no question but that the effects of this address will be felt throughout the state. Men were there who have been worked down, squeezed, and wrung dry as they have preached themselves out day after day to the same crowds. They left the meeting with their cups running over.

Dr. Hobbs made one point that has been for a good while apparent to some of us: preaching has been pushed aside far too often for the sake of "ritual, worship and liturgy." In other words, in trying to work out a "balanced" program of music, audience participation and so on, the pastor far too often has only about ten to less than twenty minutes to break the bread of life to hungry people.

I personally lean to the dignified service; at least to the extent that the music, the sermon, the worship as the people give of their means in the offering, and all the rest shall blend harmoniously into an hour of real worship. It is possible and should be. But where this is carried to the illogical extreme the pastor will find himself stuck with a 45 minute program of music, prayer, and reading, and 15 minutes of preaching. There is not one man in ten of us who can preach much of a sermon in fifteen minutes unless he cuts his introduction to the bare bone and gets at it the minute he steps behind the pulpit. When he does he will find about half his crowd just getting with him about the time he says, "and finally."

I was convinced before I heard the Hobbs sermon, and he clinched the conviction, that what we need above everything else right here at home is preaching, preaching that is not accidental, time-killing, and semi-Biblical, but preaching that comes from long study and a heart aflame for God and against sin. We are going to have to come to it or be replaced denominationally by the growing sects whose preachers at present do preach with fire even when emitting little light.

Our mail here in the office is indicative of a fact that already exists. Many of our people are not too interested in whether a man can really stamp-down preach the gospel. True enough, when one is found who can do it they flock to hear him. But when calling a pastor the questions most often asked are: Can he inspire the young people? Has he ever been through a building campaign? Has he got a doctor's degree?

The fact is that when young people go to such places as Ridgecrest and Shocco Springs encampments, they come back and inspire the adults if turned loose. As for building campaigns, if the laymen of the church will get on the ball this matter will be taken off the pastor's hands. Not one in a hundred of us knows about such matters anyway. And, regarding the various degrees you may occasionally see "Fragile" stambed on a package of barrel staves, but that does not mean that they are easy to break. As to that, there isn't much use of a man spending four years in

college and from three to six years in post graduate work in a seminary if all the time he gets to expound is fifteen minutes twice a day on Sunday and about the same on a Wednesday night. Yet there is happening all over the land—the bigger the church the more degrees they demand of their preachers and the less time they give him to speak.

Take a look at the order of service in their Sunday bulletins. Processionals, prayers, seat the people, hymns, responsive readings, stand up, sit down, receive the offering, anthem, Scripture reading, prayer and, sandwiched in before the closing hymn and the recessional, the sermon. It's all good, but it's like a meal of all cake and no meat.

A few weeks ago I was teaching the book of Ephesians and we were digging around among the great themes, trying to understand something about the mercy, grace, purpose, foreknowledge, redemption, forgiveness, love, and wrath of God. One man asked, "Why is it that we do not hear these topics preached on now? We used to go to church and listen for an hour as some old brother held forth on these themes. Our people should understand these things."

Surely they should, but no pastor lives who can do the work of a press agent, church visitor, big whoop-em-up organizer, young people's social service worker, pacifier of the disruntled, loving shepherd of the weak and lonely and troubled, and be the getter-upper of deep sermons that can be preached in fifteen minutes. If perchance, you know of one who can, just let me know. There is a congregation in a brick church in a county seat town that will call him within the month.

—OOO—

## The Government Subsidizes Sectarianism and Sex

By COLEMAN CRAIG

Nearly \$700,000 of the funds of the European Recovery Act have been allocated to American publishers to recompense them for the amount of the sales of their publications in Germany since German marks are not convertible into American dollars. The largest beneficiary of this government bonanza is the *Catholic Digest*, which gets, according to a story in the *New York Times*, "A yearly guarantee of \$250,000 to cover a German language edition of 50,000 copies monthly of the *Catholic Digest*." Included in these large rebates are Fawcett Publications, for 10,000 comic books a month, and Macfadden Publications International for 50,000 copies monthly of *True Confessions* and *True Story*.

This is a monstrous perversion of the intent and purpose of the European Recovery Act. Just how the government can justify the taking of funds totaling nearly a million dollars to make good the losses of a Catholic magazine and the sexy magazines, *True Story* and *True Confessions* is beyond our understanding. To propose that the circulation of these magazines contributes to the recovery of Europe is to stretch the meaning of the Recovery Act to fantastic lengths. The more one learns of the horrible waste of public funds under governmental spending, the more one is appalled at the utter folly of many public officials charged with the responsibility of administering the people's money.

—The Baptist Review.

## Listen, Man, Listen!

A Devotion by the Editor

"We ought to give the more earnest heed."

God has spoken to us through His son! That is reason enough to halt every man in his tracks, cause him to lay down the tools of his trade, cease all activity and listen. "God hath spoken to us through His son." In the past God spoke to His people through the prophets or through angels. And men rejoiced in the hopes which were vouchsafed to them by His promises, or they trembled before the prospect of condemnation which they had brought upon themselves by their rebellion, or they fought back in defiance against the demands of righteousness, and were themselves bruised and broken by their own defiance.

But now, in our day, God has spoken to us by His Son. And the Son is superior to both prophets and angels; He brings a superior message, a fuller revelation.

Listen, man, listen! Drown not that voice by beating the drums of commerce, or pleasure, or care; turn not away, indifferent to the voice of God. For "the necessity is upon us to make a greater effort than ever to hold fast the things which we have heard, in order that we not drift past them and so let them slip from our grasp."

We may imagine a group of men trapped in a mine shaft by a cave-in. The weary hours drag on in endless fear and dread of a merciless doom. They remember home and wife and children and friends. But as the minutes drag by in lazy procession the chances grow less and less that they will ever return alive to those former scenes and companionships. At last the dull thud of the pick is heard, the rhythmic pounding of the drill, and the voices of the rescue workers calling with tremendous earnestness and reassurance to their entombed comrades. Do these imprisoned men turn deaf ears to the call of those who would rescue them? Are they indifferent to the good news of escape from the slow and agonizing death which threatens them? Ah, they strain their ears to catch the first faint rumbling sound of help that penetrates the wall.

"Fear not," said the angel, "for, behold I bring you good tidings of great joy: . . . for unto you is born this day in the city of David a Savior." God has come to the rescue of sin bound humanity. He is paying the ransom price for enslaved humanity; He is breaking the fetters of imprisoned humanity; He is offering life to dying humanity; He is providing wealth to impoverished humanity.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

## ARKANSAS BAPTIST

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## From the Editor's Desk

# New Emphasis on

# Foreign Missions

One of the most significant events, in its bearing on Southern Baptist Foreign Missions, took place in the First Baptist Church, Little Rock, last Sunday. The people of this good church made a voluntary, free-will offering to Foreign Missions.

Turn to pages eight and nine, and read the story. It is both thrilling and challenging.

As reported in the story, the movement started with a layman who prefers to remain anonymous. Once the idea was circulated among the membership of the church, it moved the entire church to a great and noble undertaking in the interest of world-wide evangelism.

This movement in the First Church, Little Rock, confirms a conviction we have had since the close of the war—the conviction that there is smouldering in the hearts of our Baptist people of the South a deep interest in and a concern for Foreign Missions for which our denominational program, as now constructed, provides no channels for their adequate expression. It proves also that there are financial resources in the hands of our Baptist people to match the interest in their hearts—resources which can be tapped only if the people are assured that the money they give will not be siphoned off before it reaches the Foreign Mission fields.

Southern Baptists are giving more generously than ever before in their history. Total gifts in 1947 amounted to more than \$132,000,000. Of this amount less than \$5,000,000 went for Foreign Missions. The rest of it was spent in the homeland, 78.5 per cent being spent by the churches on their local programs, 15.2 per cent going to State causes, 1.2 per cent to Home Missions, 3.6 per cent to Foreign Missions, and the remaining 1.5 per cent going to the other South-wide agencies.

We have repeatedly contended that Southern Baptists cannot claim to be carrying out our Lord's commission with only 3.6 cents out of every Baptist dollar going to Foreign Missions. We place no blame upon any group of persons for this situation. But since we see the situation as it is, it is our inescapable obligation as a great body of believers in Christ to recognize the unbalanced distribution of Baptist dollars and make provision immediately for the full expression of the deep interest of our people in Foreign Missions.

We believe the Co-operative Program is the wisest, the most practical program for the operation of our denominational machinery. But the Co-operative Program has suffered because adequate provision has not been made for Foreign Missions. Foreign Missions will not hurt the Co-operative Program; on the contrary, Foreign Missions will carry our whole

program and strengthen every denominational agency, if it is given the chance it demands among Southern Baptists.

The Foreign Mission movement started in a local church, Antioch of Syria. A new emphasis is given to Foreign Missions by a local church within our midst. And the local churches of our Convention must re-capture the Foreign Mission spirit, if we are to fulfill the commission of Jesus to go into all the world and preach the gospel to every creature.

God's material resources are in the hands of God's people. God has put within the hearts of His people the undying urge to reach the world with the message of His redeeming grace. God's people must be provided the opportunity to use His resources to preach the gospel to all the world. If such opportunity is not provided, then God's people will spend God's money on themselves, the message of God's redeeming grace will not be told, the world will die in its sins, and the blood of millions will be required at our hands.

## When Freedom Is License

We sometimes wonder if freedom of the press is carried too far. Considering the stream of obscene and indecent books and magazines coming from the press, we wonder if a curb should be put upon this type of poison which is invading American life, American homes, American youth and childhood.

Much has been said recently about the so-called "comic books," but these constitute only a small per cent of the dangerous literature which is being peddled to the American public.

Unscrupulous writers, publishers, and dispensers are capitalizing on all the depravities of human nature with this type of reading matter. Not only is the American public being bombarded by indecent and immoral publications, but with political publications which would destroy completely our American way of life. There is a magazine published in New York, "Soviet Russia Today," which is a Soviet publication. This same magazine has established the S. R. T. (Soviet Russia Today) Book Club, which distributes books favorable to Soviet Russia and Communism, and which are opposed to the American way of life. A recent publication, "The Soviet Zone in Germany," could find no other publisher for this book.

Parents, school teachers, church and Sunday School workers have a tremendous responsibility not only in the selection of their own reading matter, but in guiding the child

and youth in reading wholesome, instructive books and magazines. They should inform themselves on those publications which are harmful and should fortify the young people against them.

There are book clubs which are designed to aid in the selection of worthy books. The most recent such club established is "The Family Book Shelf" by the Christian Herald, 27 East 39th Street, New York, 16, New York. Another source of reading matter is our own Baptist Book Store and our Sunday School Board publications. Dr. John L. Hill's monthly Broadman "Book Talk" is a splendid guide to the selection of good books.

It is obvious that a greater degree of discrimination must be exercised in the selection of reading matter if the moral and ethical level of American life is to rise in the future.

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## The "Red Dean"

Dr. Hewlett Johnson, the "Red Dean" of Canterbury, has been touring America and Canada recently trying to spread his Communist poison on this side of the Atlantic, admitting that Russia has a few minor faults, recommends the "creative elements" of the Soviet as a remedy for the world's ills.

Perhaps we could best learn what those "creative elements" are from the enslaved nations of Eastern Europe. Unfortunately some Americans go along with the "Red Dean," finding fault with everything American and offering Soviet Communism as a substitute for the American way of life.

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## Encouraging Figures

A comprehensive religious survey of greater New Orleans reveals the city to be 51.4 per cent Protestant, 47.3 per cent Roman Catholic, and 1.3 per cent Jewish.

The results of this census may be quite startling in view of the fact that New Orleans has been considered predominantly Roman Catholic. However, evangelical denominations and particularly the Baptists have made rapid progress in New Orleans during the past quarter of a century.

The two Baptist institutions in New Orleans, the Southern Baptist Hospital and the New Orleans Theological Seminary, have had much to do with the Baptist progress in that Catholic stronghold. These two institutions should receive the unqualified and generous support of Southern Baptists.

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We must wrest our victories from among the opposing forces of life: peace must be had amid the disturbances of life; contentment must be rescued from the disconcerting circumstances of life; happiness must be achieved in unhappy surroundings—all these gems must be mined out of the hard, flinty, and unyielding conditions of life.

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A person's usefulness to society depends upon the ideas which grip his mind and through it are released to the world.

—Selected.

# Kingdom Progress

## Ouachita College News

By EMIL WILLIAMS

About 25 of the 160 Seniors will graduate at the end of the first semester, January 22. A new Freshman class of 50 is expected to enter at the opening of second semester, January 24. Several upper classmen will enter.

Two new teachers will begin work January 24. Dr. David Moore will succeed Professor Sidney Massey in History. Professor Massey goes away for graduate work. Miss Vivian Spurgeon will teach mathematics. She holds the Masters degree from Peabody College and has taught math for eleven years in Southwestern Baptist College, Bolivar, Missouri.

Ralph Williams, lumberman of Arkadelphia, after looking over Ouachita building equipment and improvements on the campus and farm, said "To do all this today would cost \$5,000,000."

The South Texarkana Baptist Church, Texarkana, Arkansas, Orlin M. Allen, pastor, ordained Pfc. Edward H. Jansen to the full gospel ministry December 25. C. S. Carlton, pastor, Mandeville Baptist Church, questioned the candidate, and R. T. Strange, pastor, West Texarkana Baptist Church, delivered the ordination sermon. Pfc. Jansen is a member of the South Texarkana Church and chaplain's assistant at Fort Dix, New Jersey.

The First Church, Pine Bluff, presented their pastor, Dr. A. B. Pierce and Mrs. Pierce an eight place setting of silver and a supply of food, including two hams, a 13-pound dressed turkey, three dressed ducks, a variety of canned things, and numerous other articles of food, at a surprise Christmas party December 22 at the pastor's home.

## Douglas White Resigns

During the three-year pastorate of Douglas M. White at the First Church, DeWitt, both the church building and the pastor's home have been re-conditioned and modernized. Also the East Side Mission was established, which has since been organized into a church. A total of \$4,200 was invested in this mission project.

During the three years Pastor White was with the DeWitt church total contributions amounted to \$61,752, gifts to the Co-operative Program being increased 300 per cent. In the three years 149 persons were received into the church, bringing the church membership to 546.

Pastor White assumes the pastorate of the First Baptist Church, Bassett, Virginia, on February 1, 1949.

Troy Carroll was ordained to the full work of the ministry on December 26 by the First Church, Lonoke, W. M. Pratt, pastor.

Pastor Pratt, moderator, introduced the candidate to the Prebytery, and H. S. Coleman led the examination. Pastor Pratt preached the ordination sermon; ordination prayer was led by Ernest Baker, who also served as clerk and presented the Bible to the newly ordained minister. Everett Rawlings delivered the charge.

## A Message From the Executive Secretary of W. M. U.

It is with mingled emotions that I greet you as Executive Secretary-Treasurer of Woman's Missionary Union of Arkansas. There is the joy of anticipation of serving the King of Kings "in work fellowship" with His own in my own native state. There is the love for and the desire to devote by best to the organization that has meant the most to my spiritual development. There is the realization of the tremendously large and important task that is mine. Then there is a definite consciousness of my limited ability—except as I draw from the Fountain of Strength and Wisdom and except as you bear to His throne regularly the work and the workers.

It is with pride that we recall that Arkansas women were in the vanguard and pioneered in organizing women and young people of our state into missionary societies to help extend the Kingdom through prayer, giving, and going. They planned wisely; they acted fearlessly; and they bequeathed to us an established work represented by 487 Woman's Missionary Societies and 1194 Young People's Auxiliaries.

To every one who helped lay such a firm foundation, we pause to pay tribute. Former secretaries have left noble records and it will be hard to "follow in their train." The devotion of every person who has served in the organizations challenges us "to prove Him." Grateful as we are for every one who pioneered, for every organization, for every church, we see a task far from completion. Fully half of the churches in our state have no missionary organization for their women and young people. Not only does enlistment of the unenlisted in the churches of Arkansas challenge us, but there are yet throngs who are waiting to hear the "Good News." Truly, "the fields are white unto harvest."

Forward together may we move into the future with hands that are willing to give, heads that are willing to learn, heels that are willing to go, hearts that are willing to pray. Then and then only will "the throngs come up out of the deep and the dark into the kingdom of light and life and love." Then and then only will we write on the pages of the history of the new decade of Woman's Missionary Union a record worthy of the Master's benediction. It is my desire to link hands with you that together we may serve acceptably.

—Nancy Cooper.

## Current River Association Has Hymn-Sing

Under the direction of C. F. Gwinup, the Quarterly Hymn-sing for Current River Association was held in the Reyno Church, Sunday afternoon, January 2. Seventy-five people attended, representing six churches. Group singing of hymns and gospel songs and special numbers from several choirs in attendance was enjoyed by all. Miss Louise Walls was the accompanist, and prayers were offered by George C. Monroe and J. F. Bow. At the business session of the Sing, C. F. Gwinup was re-elected music director of the association and was requested to appoint a program committee to assist in planning the Quarterly Hymn-sings for the entire year.

## Ordained to the Ministry



John E. Byrd, Ouachita College Senior was ordained to the full gospel ministry October 20 at the Second Church, Arkadelphia. Pastor Stanley Cooper was moderator; O. C. Harvey brought the ordination sermon and delivered the charge. Mr. Byrd is pastor of Gum Springs Church, Benton.

## Immanuel Achievements

Immanuel Church, Little Rock, W. O. Vaught Jr., pastor, baptized 181 persons in 1948 and received 337 persons into the church by letter, bringing the total membership of the church to 3,211. During the year 450 members were lettered out to the Capitol Hill and Bethany missions, forming the Capitol Hill and Bethany Churches.

The Sunday School attendance averaged 1,075 for the year; missions Sunday Schools averaged 392, making a grand total average attendance of 1,467. The average attendance for the year in the Training Union was 356, for the missions 244, making a grand total average attendance of 600.

The W. M. U. raised \$6,100 for the Lottie Moon offering for Foreign Missions. A W. M. U. enlargement program was promoted, led by South-wide W. M. U. president, Mrs. George R. Martin.

The Garden Homes Mission was opened in 1948 with Raymond Strickland serving as pastor. A new building has been erected at a cost of \$6,500. Fifty persons have been received into the membership of the sponsoring church through this mission. A new mission building is being completed at Davis Chapel Mission, the work being done by the people of the community.

The Immanuel Church raised \$148,000 in 1948 for all purposes, \$60,000 going to all mission causes. There were 1,781 persons pledging \$137,000 on the 1949 budget. Immanuel has designated \$20,000 to the Co-operative Program for 1949.

More than 100 gifts were presented to Pastor and Mrs. W. F. Carlton by the First Church, Marked Tree, on Sunday evening, December 19. A special program was planned for the occasion and a Christmas tree gave a distinctive yuletide atmosphere to the event. Among the many gifts presented to the pastor and his wife, was a set of crystal glasses for Mrs. Carlton and a Bulova watch for Mr. Carlton.

# News of Interest

By Baptist Press

## Louisiana Baptists Observe "Will-Making Week"

Louisiana Baptists have decreed January 9-16 as "will-making week."

Dr. Herschel C. Pettus, director-treasurer of the Louisiana Baptist Foundation, urged that "every adult Baptist should make a will and include our Baptist work in it. No stewardship program is complete without the making of a will. It is just as important to provide for the wise use of our possessions after we die as it is to use them wisely while we live."

According to Dr. Pettus' records, only four out of ten property-owners leave wills, and 80 per cent of these wills are broken, primarily because of faulty preparation. "This means that 92 per cent of American property owners leave their possessions to the mercy of the courts, causing in many instances confusion and discord among the heirs," Dr. Pettus said. "This means that 92 per cent of American property owners leave their possessions to the mercy of the courts, causing in many instances confusion and discord among the heirs," Dr. Pettus said. "This should not be true among Christians."

He urged that persons already having wills should have the wills reviewed by a lawyer and brought up to date.

## Workers Among Deaf Organize To Increase Their Ministry

Workers among the deaf in Baptist churches in seven states attended an organizational meeting of the Southern Baptist Conference of Deaf Workers in Memphis and announced their purpose to "make sure the deaf are not denied the privilege of religious service."

The session was held at First Baptist Church here where an interpreter has relayed Dr. R. Paul Caudill's sermons to the "silent members" of the congregation at every service for more than three years. Dr. J. W. Gardner of Atlanta, Ga., an employe of the Baptist Home Mission Board, was elected president, and Mrs. William Lanham, Memphis, secretary, of the new group.

Dr. Caudill, host to the conference, said the "work among the deaf which we started on a full scale in October 1945 is just beginning." He cited as proof a vote of his church's Board of Deacons to recommend that the church add one of its "silent members" to the board in 1949.

## SBC Co-operative Program Gifts Exceed \$6,000,000

Southern Baptist churches set an all time record by contributing in excess of \$6,000,000 to the denomination's Co-operative Program in 1948.

Dr. Duke K. McCall, executive secretary of the Southern Baptist Convention Executive Committee, Nashville, Tennessee, has announced that \$6,000,837.30 was received by his office and distributed on a percentage basis to the Convention's institutions and agencies during the year.

Total monies handled by his office, including designated gifts, were \$8,865,790.80, Dr. McCall stated. Of this figure, the Foreign

Mission Board at Richmond, Virginia, received \$4,209,915.25 for Baptist mission work overseas.

Dr. McCall estimated that other gifts sent direct from the churches to Southern Baptist institutions would boost the over-all total well beyond \$10,000,000, but definite figures will not be available until the Southern Baptist Convention meets in Oklahoma City next May.

The 1948 figures compare with 1947 Co-operative Program gifts of \$5,217,762.39, meaning an increase of \$783,074.91 this year, and with 1947 total gifts of \$7,356,226.65, meaning an increase of \$1,509,564.15 this year.

## German Baptists Grateful For Relief Contributions

Contributions of American Baptists to world relief have helped furnish Christian literature to German Baptists as well as feed and clothe the physical needy of their numbers.

Dr. R. Paul Caudill, chairman of the relief committee of the Baptist World Alliance, Memphis, has released a letter received from Eberhard Schroder, director of the German Baptist Publication Society. It follows:

"This morning I read in my Bible 'Grace be with you all' (Hebrews 13). But when I went to the publication office my heart troubled deeply about paper. Just in these days for the first time we had published again our Sunday school paper after the disturbance of eight years! What a joy that means for our children and a help for our missionary work you hardly may imagine. But that costs a lot of paper and our store had become small. I did not know how to go on in December-January with our periodicals. In this very moment came a telegram that 180 bales of cellulose arrived in Hamburg. I cannot but praise the Lord and thank His children with all my heart. Now we can do our work—in His vineyard—with new force. It is a wonderful experience we have made so often like the prophet Isaiah (16:24). My heart is full of joy! In deep gratefulness I write these lines and send this greeting from my heart."

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## The Indian's Answer

An Indian and a white man were brought under deep conviction of sin by the same sermon. The Indian was immediately led to rejoice in pardoning mercy. The white man was for a long time in distress, almost to despair. But he was at last brought to a sweet sense of his sin forgiven.

Some time later, meeting his red brother, he said to him: "How is it that I should be so long under conviction, when you found peace at once?"

"O brother," replied the Indian, "me tell you! There comes along a rich prince. He propose to give you a new coat; you look at the coat you have and say, 'I don't know; my coat look pretty good, it will do a little longer.' He then offer me new coat. I look on my old blanket; I say, 'This good for nothing,' and accept beautiful garment. Just so, brother, you try to keep your own righteousness, you won't give it up; but I, poor Indian, had none, so I glad at once to receive the righteousness of God—the Lord Jesus Christ."

—Scattered Seed.

## An Open Letter

### From A Child

### To It's Parents

## The Child—A Christian College The Parents—The Churches That Established the College

Dear Parents:

I am writing to thank you for bringing me into the world, for giving me food, shelter, and clothing. I realize this has called for sacrificial giving. I realize, too, it is an investment only when I send back trained men and women to serve you.

In America, about eighteen hundred Christian colleges have been born. Nearly one-third of us are still living. We have seen many of our sisters starve. We have seen many of them left as orphans to die or to be adopted. As a rule, those adopted have changed their names and objectives. The state has taken over some who were about to die. When the state takes us over, it must change our objectives, since it is not permitted to teach religion.

Some of our sisters have been so well endowed that they are independent. A few of our family have grown so high up and wide out that they hardly look like or act like one of your children. They are apparently trying to emulate the universities.

Your future depends on ours, and ours on yours. If our doors close, yours will soon close. Without us there will be no training school for church leaders. Without trained church leaders all your work will be seriously crippled.

We are your children. We are doing all we can with all we have. Consciously or unconsciously, you are letting us suffer: By not supporting us with your money; by not supporting us with your children; by saying, "I am sending my son away to a broad, liberal school where there are no fanatics"; by expecting us, with less money, to have as good physical equipment as the state university or the costly "finishing school"; by referring to us as a reform school or seminary; by expecting us to do as much or more for your children in four years as you have during the eighteen most plastic and teachable years of their lives.

General Eisenhower said: "If the world is saved, education will save it." The world does not need education so much as it needs Christian education. A few years ago Germany and Japan were the leading educational nations of the world. If their education had been Christian, the world today would not have so many heartaches.

When your child ceases to grow and send back Christian leaders who will use their talents to help build better citizens, homes, churches, schools—yes, a better world, then it has no right to ask for your support. So long as it is growing and serving, you can well afford to help it grow and render a still greater service.

Sincerely, your child,  
Christian College.

## \*\*\* Christian Horizons \*\*\*

Write on your heart that every day is the best day of the year. — EMERSON

**Ministers Censure Conductor for Liquor Ad:** The Ministerial Alliance of Greater St. Louis has censured Vladimir Golschmann, conductor of the St. Louis Symphony Orchestra, for posing in a liquor advertisement.

A resolution adopted by the Alliance, and sent to Mr. Golschmann who was in Canada, voiced disapproval of his appearance in a "Men of Distinction" advertisement stressing the merits of a brand of whiskey.

The Alliance also asked Robert H. Hannegan, president of the St. Louis Cardinals, and Richard C. Muckerman, head of the St. Louis Browns, to reflect on brewery sponsorship of the broadcasts of their games.

"We are amazed and deeply disappointed," the resolution to Golschmann read, "that you have seen fit to sell your reputation to distillers for use in the advertisement of a product so destructive to the lives and morals of American youth."

The baseball club owners were asked to consider the deleterious effect of beer advertisements on boys and girls, and were reminded that the World Series was broadcast by a razor blade company.

**Churches Offered Free Seed:** One thousand pounds of Kentucky fescue seed has been offered to Georgia rural churches to beautify their grounds—the seed to be given free of charge to any church, regardless of race or denomination.

That announcement was made here by Fred B. Wilson, president of the Georgia-Kentucky 31 Fescue Association, who said, "We hope Negro churches as well as white will take advantage of our offer."

It is estimated three pounds of fescue seed is enough for one acre of land, and that 1,000 pounds of the seed will enable more than 300 churches to beautify their grounds.

**Baptists To Investigate Give-Away Radio Programs:** Give-away radio programs will be investigated by Northern Baptist Convention agencies, according to a resolution adopted by the denomination's Radio Committee in New York.

The resolution requested the Committee's chairman, Dr. Stanley I. Stuber, and the executive secretary of the denomination's Council on Christian Social Progress, Dr. Donald B. Cloward, to make a joint inquiry into the moral implications of such programs.

"The current craze of radio give-away programs," said the resolution, "tends to create personal antagonisms, family discord, mental disturbances, and is an encouragement to the practice of gambling and of expecting something for nothing."

Besides lowering the standards of radio, the resolution charged, give-away programs force high quality programs off the air.

**Students Hear Faith Is "Agonizing Need":** Dr. John A. Mackay, president of Princeton Theological Seminary, declared that the "most authentic and most agonizing" need of the present generation is a faith to live by.

Speaking at the opening session of the first ecumenical student conference of the United Student Christian Council, meeting in Law-

rence, Kansas, Dr. Mackay asserted that "God is the answer to the most acute problems of contemporary society."

He said there were four "possible but incomplete substitutes for personal faith": church membership, theological conviction, religious emotion, and moral earnestness.

"You must belong to a church," he declared, "but ecclesiastical loyalty is not enough. It is much easier to be a church member than to be a Christian disciple."

Discussing theological conviction, Dr. Mackay said it was necessary to have convictions, "but Christian faith is not a faith in ideas about God, but faith in the God about whom those ideas are true."

Dr. Mackay warned that to make emotion the end of one's religious quest "is perilous."

"It is possible," he said, "to live in a devotional atmosphere, and yet be a pagan at heart."

"Beware of allowing moral earnestness to be a substitute for Christian faith," he warned.

**Scholars Hail Discovery of Ancient Hebrew Manuscripts:** Ancient Hebrew manuscripts found in Palestine last February—including the complete text of the Book of Isaiah from the Old Testament—were hailed as "one of the most significant manuscript discoveries of this generation."

The statement was made at a joint session of the National Association of Biblical Instructors, the Society of Biblical Literature, and the American Schools for Oriental Research, which held simultaneous annual meetings at Union Theological Seminary, in New York.

Professor Miller Burrows of Yale University and Dr. John C. Trever of the International Council of Religious Education presented papers that disclosed details establishing the authenticity of the material.

In addition to the Book of Isaiah, whose origin is dated about the first century B. C., other unpublished Hebrew manuscripts brought to light included a commentary on the Book of Habakkuk and a manual of discipline of a small sect or monastic order, possibly the Essenes.

**Baptists Get Permits For FM Stations:** Construction permits for two proposed FM radio stations being promoted by the Baptist General Convention of Texas have been granted by the Federal Communications Commission, it was announced in Dallas.

The stations are KSSC, to be operated by the San Antonio Baptist Association, and KBUK, to be operated by the General Convention here.

According to the announcement, the stations are planned as part of a proposed network which will promote religion on the air. Baptist groups plan stations at Beaumont, Brownwood, Fort Worth, Plainview, Houston and Abilene, in addition to Dallas and San Antonio. An FM station has already started broadcasting from Mary Hardin-Baylor College at Belton.

## A Smile or Two

Two ghosts heard a noise in the house just after midnight. One of them grabbed frantically at the other and whispered, "Listen! do you believe in people?"

—Exchange.

An Irishman, who was coming out of the ether in the ward after an operation, exclaimed audibly: "Thank goodness! That's over."

"Don't be too sure," said the man in the next bed. "They left a sponge in me and had to cut me open again."

Just then the surgeon who had performed the operation stuck his head in the door and called out: "Has anybody seen my hat?"

The Irishman fainted.

—Exchange.

Mary: Mother, am I a canoe?

Mother: Certainly not! What makes you think that?

Mary: Well, you are always saying you like to see people paddle their own canoes, and I thought I must be yours.

—Copied.

"Did you fall down with your good pants on, Tommie?" asked Mother.

"Well, Mom, there wasn't time to take them off," replied Tommie.

—Copied.

### Appropriate Epitaph

"Here lies the body of Hyphenated Jones  
Proofreader of many winters.  
The Lord have mercy on his mistakes  
As he had on the printer's!"

—Selected.

As a newspaperman I am always glad to know that we are not the only ones who make typographical errors. One of my neighbors on a business trip to Chicago sent his wife the following telegram:

"Having a wonderful time. Wish you were her."

—Al Grand.

"A ring on the finger is worth two on the phone."

—Baptist Student.

"How can you cure someone of snoring?"

"Easy. By good advice, co-operation, kindness, and stuffing an old sock in his mouth."

—Baptist Student.

"Oh, what a strange looking cow!" exclaimed a young lady from the city. "But why doesn't it have horns?"

"Well, you see," explained the farmer, "some cows is born without horns and never has any, and others shed theirs, and some we dehorn, and some breeds ain't supposed to have horns at all. There's a lot of reasons why some cows ain't got horns, but the big reason why that cow ain't got horns is because she ain't a cow—she's a horse."

—Christian Herald.

Ship's Cook, to new helper: Ever been on a ship before?

Helper: Sure, I was a gunner in the Navy.

Cook: Well, start right in and shell the peas.

—Montreal Star.

# Christ Is The Answer in Our Education

By J. M. DAWSON

Washington, D. C.



I would like to make some suggestions: First, that we seek Christ's answer in our attitude toward children. Jesus put a little child in the middle of his followers and bade them understand that the physical, intellectual, moral, and spiritual welfare of the child was central to the welfare of society. He bade Christians be wiser than worldlings. We do not forget that Hitler and Mussolini and Lenin and Stalin came into power by laying hands upon youth of their lands. The Christian citizen will discover that in building his state, he must look well to the protection, conservation, and care of the children.

Second, and closely connected, is the problem of education. I quote from President Conant's most recent book, "Education in a Divided World," "The free tax-supported schools of America are the sinews of our society; they are the product of our unique ideals, and the vehicle by which the American concept may be transmitted to our future citizens." Yet Dr. Conant admits the existence in our country of a widespread hostility to the public schools—an enmity founded on ignorance of their task and function. University education is absolutely essential to democracy, as our fathers from Washington onward recognized. The public schools are owned and controlled by the state, and very early it became obvious that they could not, under our American doctrine of separation of Church and State, be sectarian institutions, and therefore, the churches were excluded from joint functioning with the schools.

## Morals Not Neglected In Public Schools

The public schools were designed to be secular schools and are admittedly such. This does not mean, however, that they are to be atheistic or hostile to religion, only non-sectarian. Numerous court decisions, including those of our highest tribunal, the United States Supreme Court, have so held. Statistics show that the proportion of juvenile delinquents in parochial schools is higher than in public schools; thus proving that moral and

spiritual values are by no means neglected in the public schools.

In electing boards and teachers, citizens should seek to safeguard the highest moral character of the public schools. Only where there is commingling of the churches in official union with these government institutions, is there objection to religion in the public schools. In Champaign, Illinois, the United States Supreme Court pointed out that certain of the churches (Roman Catholics, Jewish, and Protestant) sent their church-appointed teachers, armed with sectarian textbooks, clothed in sectarian garb, into public school property, on school time, and operated in conjunction with the school's machinery, under the framework of the compulsory school law. Plainly this was not separation between Church and State.

There may be other forms of so-called "released time" for religious instruction in connection with the public schools that will not be frowned upon by the Supreme Court, but undoubtedly all that are in principle or any respect like that in Champaign, will be compelled to yield to the Constitution of the United States and the constitutions of their own states, every one of which provide for separation between Church and State.

## Religious Liberty Imperiled

The Roman Catholics, unanimously, and some Protestants in spots, are objecting to this Supreme Court decision, insisting that the Constitution never intended to do more than prevent a monogamous union between Church and State by prohibiting the establishment of a single state church, and that it permits a polygamous union between state and churches by leaving the state free to aid any and all churches as it may see fit, just so it treats them all alike. We must solemnly warn that if the Catholic interpretation of the Constitution wins, then complete separation between Church and State will disappear, and with it our religious liberty.

The decision of the Supreme Court outlawing religious instruction in the public schools, upon the appeal of a so-called atheist, did stab the nation wide-awake, so that daily newspapers, magazines, the Congress of the United States, and the judges throughout the nation summoned the people to consider what this might do to our culture. The disturbing threat of communism, materialism, atheism, totalitarianism, in their denial of democracy, have combined to alarm the country. No such challenge has ever come to our people before. Our very culture is at stake, and the most indifferent and smugly complacent are becoming properly aroused to this fact. If adequate religious instruction shall result, then events will prove providential; but a mighty challenge confronts our citizens.

Thirdly, I must be allowed here to say one word in behalf of America's chief contribution to civilization, the principle of complete separation of Church and State, a principle enunciated by Jesus and about which Mr. Justice Frankfurter says, "America has staked her very existence." Our Baptist forefathers had a conspicuous part in winning the battle for religious liberty and incorporating the provisions for it in our national Constitution. Beaten, slashed, pelted, dragged from preaching stands, mobbed, arrested, jailed by sheriffs, condemned to imprisonment, they made their contention.

The Baptists of colonial Virginia sent in one petition to the House of Burgesses with more than 10,000 signatures attached. If Baptists today in the same proportion were to approach the president or congress in a petition for the maintenance of religious liberty in our nation and its incorporation in an international Bill of Rights in the United Nations, the petition would contain millions of signatures; yet this American principle is actually endangered in our country today, demanding the faithful guarding of all patriotic citizens. **What do we mean to do about it?**



# \$50,000 FOR FO

## Unprecedented Offering by First Church, Little Rock

*By the Editor*

An offering of \$50,000 for foreign missions was given by the First Baptist Church, Little Rock, at services last Sunday.

Dr. R. C. Campbell, pastor, declared it to be the "greatest single offering I've seen in my whole life, and I believe it to be the greatest one-day offering for the mission cause on record."

The church auditorium was packed to capacity at the morning service. Every feature of the order of service focused attention on the big event of the hour, the offering for foreign missions. The militant singing gave one the accelerating sense of Christians on the march. The entire congregation seemed actually to fall into step as the audience sang, "Onward Christian Soldiers," directed by Roland Leath.

As if to celebrate the victory as already won, the choir sang the anthem, "Let Mt. Zion Rejoice." The sermon by Pastor Campbell on "Stirred Hearts" led up to the final triumph of the offering itself.

An illumined world map, symbolizing the focusing of interest on giving the light of Jesus Christ to the world, was elevated above the table on which a box was placed in which the contributions were deposited.

When the offering was called for, the response was immediate and spontaneous, though orderly and without confusion. Eyes were dimmed by tears as a wave of profound emotion swept over the audience, and many testified that it was the most dynamic and soul-stirring Christian service they had ever experienced.

A significant feature of this unprecedented offering for foreign missions is that it includes a tithe of the church's building fund, amounting to \$6,400. The balance of the \$50,000 offering was made up by voluntary contributions.

The movement was started by a layman who prefers to remain anonymous. This layman asked for a conference with his pastor, Dr. R. C. Campbell. He told Dr. Campbell of his intense interest in foreign missions. When a young man, he had planned to be a medical foreign missionary, but a physical handicap prevented his carrying out this plan. However, his interest in foreign missions had not diminished with the years.

He affirmed his conviction that his church in particular and Southern Baptists in general were not supporting foreign missions to a degree commensurate with their ability or with the missionary opportunities of the world. He asked his pastor if he agreed with him in this estimate. Dr. Campbell assured him that he did.

Whereupon, this layman made the startling proposal that the First Baptist Church, Little Rock, of which he is a member, undertake to raise a worthy over-and-above offering for foreign missions, and he proposed to give \$10,000.

Such a proposal required time for thought and prayer. Two more conferences were held by this layman and the pastor. As they thought and prayed individually and in conference with each other, instead of being

frightened and intimidated by the magnitude of the undertaking, they became possessed with a conviction that it could be done. As this conviction grew, their enthusiasm mounted.

After much prayer and earnest thought the idea was presented to the Board of Deacons on Sunday afternoon, December 5, 1948. The sheer wonder and challenge of the proposal melted the hearts of those men on the Board. Strong men wept as they spoke of their own inner urge to do more to carry the gospel to the lost world. There was much discussion and much more praying in that meeting, but not a single word of opposition. With tearful, prayerful, and sincere enthusiasm the Board of Deacons voted unanimously in favor of undertaking to raise by voluntary offerings a great sum for foreign missions.

It was decided to present the proposition to the church on the following Wednesday night, December 8, at prayer meeting. The proposal swept the audience like an electric current. People burst into tears; they spontaneously rose to their feet to confess that they had long felt the same urge in their hearts. The discussion was free, voluntary, spontaneous, and enthusiastic. The church unanimously and enthusiastically approved the proposal to challenge its members to make a worthy and sacrificial contribution to foreign missions above their regular budget, and set the second Sunday in January for the ingathering of the offering.

The week preceding January 9 five prayer meetings were held in the interest of the offering. On Monday night the deacons held a prayer meeting, on Tuesday night the women of the church, on Wednesday night all groups together, on Thursday night the young people, and on Friday night the men of the church.

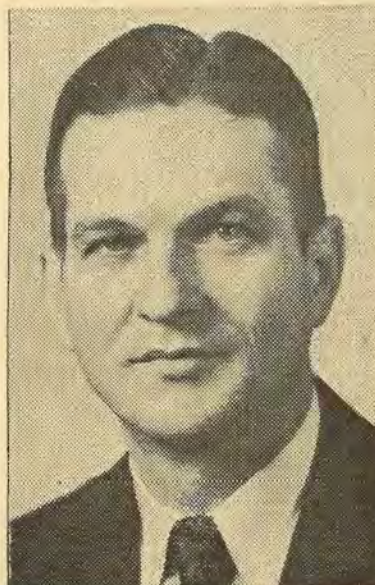
Gifts began coming in weeks before the



*Dr. Campbell, pastor, drops in the first of Deacons, and Roland Leath, (right) educational*

date set for the offering. One person, a widow, came by the pastor's home and handed him ten one-hundred dollar bills. Another elderly woman gave \$1,000. One deacon extended the loan on his home and borrowed \$500, which he gave. A salaried woman gave \$300. Another man gave \$350, the same amount he is giving to the regular budget.

One devoted woman was contemplating giving her diamond ring, a ring which meant a great deal to her and which she treasured because it symbolized a dear relationship. As she



*Roland Leath  
Educational Director and Minister  
of Music*



# EIGN MISSIONS



Ray Wilson, (left) chairman of the Board of Deacons, look on.

was talking to the Lord about the ring, seeking to know His will, she put out the fleece. He asked God if it were His will that she give the ring. He would arrange that she should visit the pastor's home the next day. As she rose from her prayer, the telephone rang. It was Mrs. Campbell, the pastor's wife, calling to invite her to lunch with them the next day. She gave the diamond ring.

A young couple, who are giving the tithe of their income, gave a second tithe of that same income to this offering. One man gave the

last \$100 that he had in the bank. Several gave as much to the special offering as they are giving to the church budget for the year. a little girl gave \$11.06, every penny that she had. The larger per cent of the offering was made up of gifts over and above the tithe.

Many more stories of sacrificial giving could be related if space permitted. Many borrowed money to make their offering, others postponed purchase of clothing, furniture, automobiles, and other household and personal items that they might make an offering.

A few observations are in order. First, the movement was spontaneous and gathered momentum and enthusiasm with each passing day. The idea was not conceived in a planning meeting of some church group. It welled up in one layman's heart, and when he and the pastor presented the idea to others, it was found that they, too, had been feeling and thinking the same thing.

It should be stated that the First Baptist Church, Little Rock, supports liberally all causes of the denomination. In fact this church leads the churches of Arkansas by \$10,000 in gifts to the Co-operative Program, giving \$30,000 in 1949. This is double the amount the church gave in 1947. The 1948 Lottie Moon offering exceeded the 1946 offering by \$1,800.

The church is also in a building program and has only \$75,000 in hand for the construction of an educational building estimated to cost \$300,000. Moreover, the First Baptist Church, Little Rock, is not a wealthy church; it is what is popularly known as a people's church.

Here is conclusive proof that foreign missions will not weaken the Co-operative Program; on the contrary, the Co-operative Program will be strengthened in proportion to our increased support of foreign missions. This church which is giving \$10,000 more to the Co-operative Program than any other church in the State, has initiated a movement for larger support for foreign missions. No church which launches such a movement will ever neglect the home bases upon which the foreign mission enterprise depends.



Dr. R. C. Campbell

## Dr. Campbell's Statement

It was out of a deepening conviction that as a church and as members of the Southern Baptist Convention, we are but touching the hem of the garment for foreign missions, this movement was born. We faced squarely the fact that Southern Baptists, averaging only about 70 cents per capita for foreign missions, cannot meet the needs of this destiny-laden hour. This challenge came from the heart of a layman in our church who said that if the church would undertake a worthy offering he would give \$10,000 himself.

The conviction has grown on us that if the six million members of the Communist party in Russia can extend the kingdom of Communism to cover more than half the population of the world in a short time, that six and one-fourth million Southern Baptists, if alerted and challenged to a militant conquest of a lost world for Christ, can extend His Kingdom over the face of the entire world. Communists are seeking to destroy the Bible, churches, every vestige of Christianity. They regard religion as **Enemy Number One**. If they can militantly, aggressively, doggedly, seek to destroy the Bible and Christianity, should not Christianity seek sacrificially to give the Bible, with its message, to the whole world? While Communists are sacrificially aggressive, whole vast areas of Christianity are smugly complacent. It will take an awakened, aroused, compassionate type of Christianity to compete with and overcome the stubborn opposition along the road to a redeemed world.

We are told that at the close of the first world war we were asked to send 500 missionaries to Japan, and that we actually sent five. Someone has made the statement that if the 500 had been sent, at that time, the catastrophe of Pearl Harbor could have been averted. As watchmen, we slept at the post of duty. Now we have been given another opportunity. We are doing a little more, but not much more than we did a generation ago, comparatively speaking. The United States threw twelve million soldiers into the world war. Southern Baptists have 667 missionaries on the world front outside of the United States. We are capable of, and are under bounden obligation

(Continued on Page Sixteen)



Miss Audrey Nell Cobine  
Financial Secretary  
Left: Board of Deacons

## Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

Mrs. F. E. GOODBAR  
President

MISS NANCY COOPER  
Executive Secretary and Treasurer

## "Lengthen Thy Cords Strengthen Thy Stakes"

By Mrs. J. A. ABERNATHY

"I saw the heavens opened and the Son of Man standing on the right hand of God."

It seems to us that this account has been enacted in our midst these past months as we hear first hand reports of what is happening to our co-workers in the North China Mission. Pastor Li was crucified, suffering the agony of the Cross for two days. When his father requested the body for burial he was shamed and reproached for "retaining family relationships," shot, and buried in the pit with his son. Some were buried alive, others tortured to death as they were hoisted by pulleys until they could see, (proved that they could not), the Generalissimo's armies in the distance, and then dropped on sharpened stobs. Dear Miss Hou shared these experiences with me. "One day everything looked so black that I prayed, 'Heavenly Father just destroy all these Communists.' Before I could finish, a sense of sin came over me, so I quickly added 'No Father, don't destroy them, but save them so they will not do these terrible things.'" Miss Hou's sister had met death at their hands, her scalp had been split, peeled open, kerosene poured in, and ignited by a match.

Pingtu, (named for the city where Miss Lottie Moon labored, because his father was attending High School there at the time of his birth), came to our home one night. He soon realized that I did not recognize him in his new army uniform. He was contented with his lot personally but when I inquired about his mother, wife and child, a cloud came over him as he said, "Mrs. Abernathy, I dare not think on these things. I must not write, they cannot write. I do not know whether they have food or not. They have been run out of our home."

These reports and others from different stations seep through continually — "that missionary homes are razed to the ground." Of course, the Communists quickly remind you that it is not done by the Communists but by the local people. This is true, but they were forced to do these things and

were paid in loot. This was also true of schools, churches, and hospitals. Native Christians are not permitted to meet even in groups of three. Hymns must not be sung and Bibles are either hidden or destroyed. As many of the populace as can escape to Nationalists territory.

Our town was occupied about one month ago. Since the "iron curtain" has fallen, we no longer receive the usual and anticipated letters from our Chinese Christians but have heard that they are not faring well. We also hear of new work which is being opened up in China which means added expense to our Foreign Mission Board. Every station in the Interior Mission has been closed. Only one port city station is remaining in the North China Mission, but we are looking forward to returning to China next June.

There is a probability of Formosa being our new home. In 1945 Mr. Abernathy had the privilege of baptizing Chinese Generals who were sent to Formosa. Their parting message was "we will go ahead and lead a group to the Lord, then we want you to come and do the baptizing."

Our hearts ache as we remember the atrocities committed by the Communists and realize what our much loved Chinese Christian friends are probably passing through at this time. Pray for them that their "Stephen-like experience" may convict the witnesses. May their faces be as the face of an angel, as they too, see Jesus standing on the right hand of God. Miss Hou also said, "Whoever sees a vision of Jesus these days report that He is standing. It would seem that He is so deeply concerned over us that He no longer sits at the right hand of God."

### Dixie Jackson Offering For State Missions

The total amount received for the Dixie Jackson State Mission Offering to date is \$16,340.12. Funds are still coming in for this cause. Please remit any funds you may have for this cause.

## Regional Meetings Continue

Two series of Regional Brotherhood meetings were held in December, when two Brotherhood teams went over much the state, talking Brotherhood concepts and Brotherhood activities. The meetings were well attended, and were well worth-while.

One series of three meetings remains yet to be held. The schedule for the third series is as follows:

January 19, 7:30 p. m., **First Church, Harrison.** The following associations should be well represented by men from every church: Boone-Carroll, Newton County, Stone-Van Buren-Searcy, and White River.

January 20, 7:30 p. m.: **First Church, Paragould,** for Baptist men of the following associations: Current River, Black River, Gainesville, Greene County, and Mt. Zion.

January 21, 7:30 p. m.: **First Church, McGehee,** for Baptist men of Bartholomew and Delta Associations.

Assisting the Brotherhood Secretary during the third series of Regional meetings will be Bob West, Brotherhood secretary of Missouri, and B. L. Bridges, executive secretary of the Arkansas Baptist State Convention.

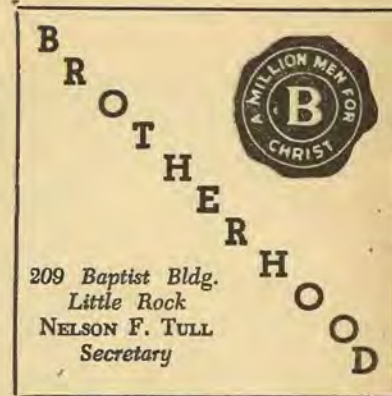
We are looking for fine, representative crowds of men at each of the remaining Regional meetings.

### Lottie Moon Christmas Offering

We are happy to report that we are sending a check for the Lottie Moon Christmas Offering for Foreign Missions totaling \$40,192.69. This amount was received during the month of December. Other offerings received after January 1 will be sent from time to time. Please complete your offering at the earliest possible moment and send to the State W. M. U. Treasurer, 209 Baptist Building, Little Rock.

The many friends of Mrs. C. R. Pugh will regret to know that her father, Mr. Mitchell, died on December 29 at her home in Greenville, Mississippi. Mrs. Pugh is loved dearly by the Baptist people of Arkansas for the wonderful service she rendered while connected with the Baptist Orphanage in Monticello. Her street address is 422 East Moore, Greenville, Mississippi, and I am sure she will be glad to hear from you.

**WHEN MOVING TO DALLAS  
ROSS AVENUE BAPTIST  
CHURCH INVITES YOU  
Homer B. Reynolds, Pastor  
Ross and Moser**



Is there a Brotherhood in your church? If not, we urge you to give careful and prayerful study to this very worth-while movement among Baptist men of the state and the Southland. Your church will become a better church, a faster growing church, a more liberal church, a more evangelistic church, if the consecrated men of your church will bind themselves together to carry through a program of activities designed to touch for good everything your church is endeavoring to do.

We know of no dangers in the Brotherhood movement. Not a one! There is danger, however, in neglecting to bind together for consecrated service the men of our churches. The way to lose men is to fail or neglect to use them. A Brotherhood, properly organized and with a worthy activities program, will put men to work at the tasks of the church and the Kingdom of God.

Is there a Brotherhood in your church?

We pass on to you some choice definitions concerning the nature of a church Brotherhood.

"A Brotherhood is a group, many or few, of consecrated men promoting the whole program of their church and of the denomination."

"A Brotherhood is the willing men of a Baptist church organized to work to make everything in the church succeed."

"A Brotherhood is the consecrated manpower of a Baptist church focused on all of the work of the church and denomination."

"A Brotherhood is two men going—or three men going—or four men going—or more men going, for their Lord."

"A Brotherhood is not a laymen's organization. Rather it is a movement among Baptist men, both preachers and laymen, to work together with God at the tasks He has given men to do."

All of these definitions added together will give a proper and correct concept of the true meaning of the Brotherhood movement.

# Church Music Education Steadily Advancing

## CHURCH MUSIC WORK IN 1949

### Associational

Each association should have a music director, elected after having been chosen for special qualifications; pianist or organist, and a music committee, serving as the vital link between the state program and the individual church. The associational missionary and one or two pastors should be included on the music committee. Promotion of all schools, festivals, conferences, and the Quarterly Hymn-Sing is in the hands of the music director and his committee.

Associational music activities should include an annual School of Church Music for the purpose of training leaders and developing music appreciation. Two types of schools are suggested, *The Central School and The Progressive School*.

The Quarterly Associational Hymn-Sing is one of the finest expressions of music emphasis. Here much congregational singing is done and special numbers are presented occasionally by Adult, Youth, Junior, or Male Choirs.

### South-wide Objectives

1. A Department of Church Music in each state.
2. A full time Director of Church Music in each state to promote better music.
3. Greater Emphasis upon Church Music Ministry.
  - (1) Schools, Clinics, and Conferences in church music.
  - (2) Publicity and an enlarged use of:
    - a. The Church Music Training Course.
    - b. Free Pamphlets on the various phases of church music.
  - (3) Spiritual emphases through music.
4. Ninth Annual Music Conference, Ridgecrest, August 25-31, 1949.
  - (1) Classes for all church musicians and leaders.
  - (2) Graded choirs, performing full repertoire of easy to difficult materials.
  - (3) Festivals and Tournaments.

### PAST ACCOMPLISHMENTS

#### Awards and Reports

Eight Hundred Twenty-six church music awards were given in 1948, the first year of the complete training course curriculum. The goal in Arkansas for 1949 is 1500 awards. Quarterly report blanks have been prepared and distributed to the music director for each association. Complete reports of all music activities should be made to the state director through this person.

#### Other Accomplishments

- 29 Individual church music schools
- 2 associational music schools
- 3,040 enrolled in music schools
- 826 church music awards issued
- 19 Quarterly Associational Hymn-sings
- State-wide Youth Choir Festival
- State-wide Junior Choir Festival
- State-wide Hymn-playing Tournament
- State-wide Observance of Isaac Watts Hymn-Festival
- Fully departmentized course of study in church music at Siloam Springs Assembly
- Assembly Choral Festival

### Individual Church

Every church will find it profitable to establish and sponsor a department of church music, minimum requirement for which is a music director, an accompanist, a church choir and one or more graded choirs. Adequate financial budget for carrying on a full ministry of music is necessary and will be included in the church program.

Activities of a church music department will be varied according to constituency and needs. Certainly proper preparation of music for all services of the church will be the first concern. Added to these activities are an annual School of Church Music, a continuous program of study in theory and practice of music by singing and instrumental groups of all ages; quarterly planning meetings in the interest of music correlation in all church-sponsored organizations, and participation of all graded choirs in associational and state-wide festivals and tournaments.

### Associate Workers

The state director, who is the only full-time music worker, has the assistance of ten part-time associates. All plans for music education are made and scheduled through the director. The associational music directors and pianists compose the larger music cabinet for the promotion of all state-wide music activities.

- Miss Odessa Holt, Mt. Ida
- Miss Dorothy Weaver, Southern Seminary
- Miss Ruth O'Dell, Southern Seminary
- Miss Hettye Varnado, Earle
- Mrs. C. D. Sallee, Morrilton
- Mrs. John Holston, Clarendon
- Mrs. A. M. Norton, Lake City
- Mrs. Ben Lincoln, Southern College, Walnut Ridge
- Jack Rowe, Southern Seminary
- R. M. Jernigan Jr., College of Ozarks, Clarksville



Mrs. B. W. Nininger  
Church Music Director

### FUTURE ACTIVITIES

Activities scheduled for 1949 include:

1. Wider use of music in all state meetings conventions, conferences, clinics, rallies and retreats.
  - a. Longer period of congregational singing.
  - b. Use of church choirs as well as college choirs in special music numbers.
2. Youth Choir Festival — April 15, Ouachita College.
3. Junior Choir Festival — April 16, Ouachita College.
4. Leadership Training School — June 13-17, Central College.
5. Hymn-Playing Tournament — July 9, Assembly.
6. A Summer Music School in every church.

#### Ridgecrest Conference

It was agreed to commence the larger Ridgecrest program by sponsoring three Convention-wide events: *Youth Choir Festival*; *Junior Choir Festival*; *Hymn-Playing Tournament*.

Although some states are only in the early stages of this field, Arkansas has experienced three years of successful effort in state-wide participation of youth music groups. Individual churches send representatives to associational elimination where state participants are selected.

*Being the first state to initiate a church music education program, Arkansas is endeavoring to carry the torch forward in a worthy way. As we face the beginning of the eighth year in this work, the fruits of pioneering continue to encourage greater effort and consecration.*

# Separation Of Church And State

By MRS. J. A. THOMPSON,  
Houston, Texas

Religious liberty is a subject of primary importance today. Dr. J. M. Dawson has presented a digest of the proper relation of church and state in a book, "Separate Church and State Now," a timely discussion of present conditions in leading nations, particularly in the United States, and the urgent need for serious thought and courageous action to avert union of church and state in our country, the world's last stronghold of freedom. Dr. Dawson's position as executive secretary on Public Relations for the Baptists of the United States, makes him the authoritative spokesman for several million Baptist citizens, north, south, white, and colored. His statements and conclusions are accepted by millions of Americans. Catholic church leaders agree that he has stated their position in all fairness, with quotations from their official publications. His long record of friendly relations and effective co-operation with all creeds and races in his denom-

inational work, will be guarantee of his impartial judgments.]

He gives a brief outline of the struggle to prevent establishment of tax-supported religious organizations and eliminate persecution of any religious sect, which resulted in guarantee of religious freedom in the Constitution of the United States. Baptist and non-Catholic contention is that Church and civil government should be separate, with no organic connection; two departments with no control of support or opposition of one by the other; two independent, but harmonious institutions to regulate two different phases of human society. The opposite opinion of Catholics is clearly stated from their official publications. They believe there should be close union of church and state, usually with church dominating state. That has been their doctrine down the centuries. Their hostility to separation of church and state follows along with denial of religious liberty to others of contrary view. The task

# Judge Kelley To Speak at Evangelistic Conference



Judge Camille Kelley

Judge Kelley, prominent judge of juvenile court, Memphis, Tennessee, will speak at the State-wide Evangelistic Conference at the First Church, Little Rock, January 24-26.

Judge Kelley is a native Tennessee, daughter of Dr. J. M. McGee, who at one time held the Chair of Surgery in the Memphis Medical College. She studied medicine for two years before her marriage to Thomas Fitzgerald Kelley, a prominent Memphis attorney.

She is the mother of three children: Heiskell B. Kelley, an attorney now with the Solicitor of Agriculture, Washington, and who served as Lieutenant Commander during World War II; Thomas Fitzgerald Kelley, a newspaperman, formerly with the United Press in Shanghai and at the time of his death in 1939, feature writer in Boston, Massachusetts; and a daughter, Evelynne Camille, who passed away at the age of twelve. Howard Hawthorne McGee, writer and poet, was Judge Kelley's brother.

Judge Kelley was the first woman south of the Mason and Dixon Line to hold the position of Juvenile Court Judge, and the second in the United States. She has been elected seven times without opposition. Her court is known as the "Heart Center of Memphis."

Judge Kelley is an author. Her latest book is entitled "Delinquent Angels." She has contributed to a number of national magazines, and has been the recipient of many local and national honors. She was one of fifty women in the United States awarded the Scroll of Honor in 1942 by the Federated Clubs of America in recognition of outstanding service, and was selected as the Woman of the Year in 1947 in Memphis. "Kelleygrams," a unique selection of bits of philosophy from Judge Kelley's public utterances, came off the press New Year's Eve, 1948.

In January, 1945, Judge Kelley instituted a Counsel Guidance Clinic in conjunction with her court in Memphis. Here parent, student, and child may come in for informal conference before they become entangled in the meshes of the law.

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## Correction

The final report from Mr. Porter Routh, shows the Training Union enrolment of Arkansas to be 51,423, a gain of 8,206 over the year before. This makes a gain of 23,399 during the 1944-1948 period.

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of non-Catholic Christians is to present the facts of history, show the results and effects of church and state union in government corruption, spiritual decline, injustice, persecution and many forms of misery, and over against that picture to show the better way of freedom of conscience and religious liberty as that principle has been practiced in the United States under our Constitution. The general recognition of this principle is shown in Roman Catholic countries in the following words: "In the United States, where religious affiliations of the citizens are so numerous and diverse . . . complete equality for all religions is undoubtedly the most commendable policy." In the past decade, the United States government has surrendered the advantage of this sane and patriotic attitude of Catholic citizenry by appointment of a representative to the Vatican with all the functions of United States ambassador. It is time to "Separate Church and State Now."

Dr. Dawson's book is difficult to summarize, every sentence counts in presenting salient facts. His copious quotations from pertinent documents are illuminated by the comments that establish truths concerning the drift toward church and state union, America's stake in her public schools, the insufficiency of mere toleration, the insidious power of the totalitarian state, and closes on a note of hope that mankind may yet find the real road to freedom by returning to faith in God, and becoming genuine disciples of Jesus, when they shall "know the truth and the truth shall make you free."

## Baptist World Alliance Sunday February 6, 1949

To fellow-believers around the globe:

Greetings in the name of our common Lord and Savior!

Forty-four years ago our Alliance was formed at the first Baptist World Congress, in order "more fully to manifest the essential oneness in the Lord Jesus Christ, as their God and Savior, of the Churches of the Baptist order and faith throughout the world."

Our oneness is not that of an ecclesiastical body, held together by a common creed or a rigid organization or a hierarchical authority. Ours is a unity of the Spirit, a fellowship of hearts that bow only to the absolute and undelimited sovereignty of Christ in all matters pertaining to faith and practice.

When we meet to worship God on Baptist World Alliance Sunday, let us with joyous hearts call our essential oneness in Christ Jesus to mind.

On this day, let us proclaim with new power that Truth which is our dearest possession, and that Lord who alone can make men both free and one. Never has the world so needed the simple gospel of the New Testament, unmingled with human traditions, uncontaminated by the errors of men.

On this day, let us praise God for our world-wide fellowship; for those faithful men and women of our persuasion who in time past have lived and died for the truth committed unto them; for those who to-day lift our banners high in every part of the world; and for the great and growing hosts who, in every land, are coming to share our convictions.

On this day, let us pray for the millions in every clime, who belong to our fellowship: for those who know comfort and abundance, that they may take up the cross of voluntary sacrifice; for those who live in hunger and distress, that their needs may be supplied and their faith renewed; for those who in prison and trial are sore tempted, that they may be true to their Lord; for us all that we may lay aside every weight, and sin which clings so closely, and run with perseverance the race that is set before us.

On this day, when, in countless places we gather around the Lord's table, to share in the bread and wine of His remembrance, let us not forget the least of His brethren for whom He died, but consecrate ourselves and our possessions to the service of His love.

On this day, within great areas of our fellowship, an offering will be taken for the relief efforts and the operating expenses of our Alliance. We hope that it may be possible for thousands of churches

## Charles Gage to Co-ordinate Southern Baptist D. P. Work

The appointment of Charles R. Gage to co-ordinate the entry of Displaced Persons into Southern Baptist Convention territory was announced by Dr. George W. Sadler, director of the Relief Committee of the Foreign Mission Board, Richmond. Gage is now director of promotion for the Relief Committee and will retain that position although he will give a large part of his time to the new assignment.

"All requests for displaced persons and for information concerning the displaced persons program should be channeled through Mr. Gage who will work in close cooperation with Dr. R. L. Howard, Baptist World Alliance Displaced Persons co-ordinator in Washington," Dr. Sadler stated. Dr. Howard, a secretary of the American Baptist Foreign Mission Society for many years, begins his work in the capital city January 1.

Persons desiring to help settle displaced persons in this country should write Mr. Gage at the Southern Baptist Relief Center, New Orleans, for application forms.

## Clean For Christ's Sake

By JOE W. BURTON

The fact that President Truman is a non-smoker adds "immeasurably" to his good health, the president's personal physician told a newspaper reporter recently.

Chances of a coronary heart attack are lessened because Mr. Truman does not smoke, Brigadier General Wallace H. Graham pointed out. The president's life expectancy is thus definitely increased, the physician said.

The Trumans are a family of non-smokers, Dr. Graham reveals.

An earlier occupant of the White House, U. S. Grant, died of cancer of the mouth caused by his incessant smoking, it is commonly reported in medical circles.

If it is important that rulers safeguard their health by refraining from the tobacco vice, how much more it is that servants of the King.

Brethren, let's keep our bodies clean from nicotine's poison, for our health's sake, for our family's sake, and for the sake of our Christian influence.

to take part, and that everywhere prayers may be offered for the work we are carrying on.

And so, my friends of many nations and colors and tongues, but of one great family of God, let us from this day follow our Lord more closely, obey Him more eagerly, love Him more wholeheartedly, and, filled with His Holy Spirit, proclaim Him as the Savior of the world.

—C. Oscar Johnson, President.

## A Good Man Passes On

By J. G. COTHRAN

A sudden death Friday morning, December 17, called from Arkadelphia one of our most useful citizens. Not all men who are successful in business, as the world calls successful, are useful and faithful in their church life. The passing of Mr. E. Nowlin, was indeed a great loss to our community and to the First Church.

He was a Christian man and a faithful member of his church, a regular attendant at all the services. He was at church the last Sunday he was on earth. He had served many years as chairman of the Board of Deacons. At the time of his death he was chairman of our building committee. He was a most valuable member of this committee. Many, many times our friend and brother would speak an encouraging word to the pastor about his sermons and the progress of the church. He loved his church and appreciated the gospel presented clearly and fearlessly.

He was a public spirited man. For a number of years Mr. Nowlin had been a member of the Ouachita College Board of Trustees. He had helped to do much of the building at the college. Time and

again he had assisted young people in getting their college education. Mr. Nowlin had also served on the city school board for many years. He had served in many capacities in our community, as well as on the Executive Board of the Arkansas Baptist State Convention.

Mr. Nowlin is survived by his wife, three sons, and one daughter, all of Arkadelphia.

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And an English minister has objected to the installation of a heating plant in his church building on the ground that the members would go to sleep if the building were too warm.

—000—

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GOD SPOKE  
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## Figures to Inspire

Sunday, January 2, 1949

	S.S.	T.U.	Adds
Fort Smth, First	1131	403	3
Little Rock, Immanuel	1066	351	9
Including Missions	1353	559	17
Little Rock, First	849	340	6
El Dorado, First	784	203	3
Hot Springs, Second	721	202	
Pine Bluff, First	659	212	2
N. Little Rock, Baring			
Cross	641	295	4
Including Missions	702		
Benton, First	521	135	8
Hope, First	486	149	6
Camden, First	483	109	14
Including Missions	685	229	
Little Rock, Tabernacle	479	148	3
Fayetteville, First	470	188	7
Including Mission	522	229	
Magnolia, Central	444	149	3
Including Mission	535		
McGehee, First	436	113	2
Including Missions	513		
Pine Bluff, Immanuel	432	163	2
Dumas, First	428	83	
Including Missions	454		
Ft. Smith, Calvary	412	84	1
Fort Smith, Immanuel	409	126	
El Dorado, Immanuel	400	216	4
Malvern, First	393	90	
Including Mission	414		
Little Rock, Gaines			
Street	387	233	6
Including Missions	441		
Springdale, First	386	226	2
Including Missions	526		
N. Little Rock, First	386	103	3
Including Mission	461		
Forrest City, First	380	151	3
Russellville, First	377	102	
Including Missions	410	126	
Little Rock, Pulaski			
Heights	362	78	2
Hot Springs, Central	359	132	1
Including Mission	420		
Ft. Smith, Grand			
Avenue	357	88	1
Stuttgart, First	330	147	
Including Mission	375	162	
Siloam Springs, First	328	186	2
Paris, First	318	130	
Hot Springs, Park			
Place	317	122	1
Hot Springs, First	302	67	4
Smackover, First	290	115	
Little Rock, South			
Highland	286	140	2
Lake City, First	265	142	
Ft. Smith, South Side	237	56	9
Greenwood, First	234	103	
El Dorado, West Side	233	95	
Monticello, First	230	113	
Texarkana, Calvary	227	128	1
Little Rock, Calvary	227		4
Norphlet, First	225	153	
Ft. Smith, Trinity	225	113	1
Mena, First	217	87	
Including Missions	289	120	
Ft. Smith, Balley Hill	212	85	
Stamps, First	210	100	
Jacksonville, First	204	124	9
N. Little Rock, Central	191	69	
N. Little Rock, Pike			
Avenue	152	89	3
Judsonia, First	146	69	1
Bentonville, First	145	45	
Mt. Ida, First	144	95	
Little Rock, Hebron	140	75	
Little Rock, Reynolds			
Memorial	137	40	
Little Rock, Lifeline	125	89	3
El Dorado, Joyce City	119	84	
Little Rock, Woodlawn	115	51	2
Levy	113	17	4
Pine Bluff, Matthews			
Memorial	112	77	
Warren, Immanuel	103	50	
Doulassville, First	101	49	7
Hot Springs, Lake			
Hamilton	98	44	
Little Rock, Capitol Hill	97	40	6
Grannis	92	57	
Eureka Springs, First	92	32	2
El Dorado, Parkview	81	38	1
Melbourne	77	68	
Geyer Springs	63	58	10
Sweet Home, Pine Grove	61	40	
Benton County,			
Pleasant Hill	55	29	
Conway, Brumley			
Chapel	54	51	
Doulassville, Second	53	27	
Little Rock,			
Belleview	52		
Woodson	49	41	
Martindale	44	34	

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# Boyhood and Youth of Jesus

By MRS. ROLAND LEATH

Sunday School Lesson  
For January 16, 1949  
Matthew 2:19-23; Luke 2:39-52;  
Mark 6:3 a, b

Israel when a child, the child nation, and brought it out of Egypt; so His love centers still upon the King who is yet to build a city and establish a nation; and as He also shall come out of Egypt, and coming out shall lead the exodus, so, with others following, a great ideal shall be realized."—G. Campbell Morgan.

### Out of Egypt Into Nazareth

For the third time an angel in a dream appeared to Joseph. When King Herod was dead, Joseph was instructed to take the child and mother back to Israel. Again he was warned, and this message sent Joseph to Galilee and they dwelt in Nazareth, "that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." Much has been said concerning this verse, for nowhere does the Old Testament mention Nazareth, but some believe the word comes from the Hebrew, "Netzer," which means a "sprout" where a tree is gone and only a useless sprout remains. The little town of Nazareth, off beaten paths, was held in contempt. Some believe Matthew, writing after the despising and rejection of Jesus, used this prophetic word because of the contempt in which the homeplace of Jesus was held. They said no good thing could come out of Nazareth, and yet, the Lowly Nazarene was Savior of the World!

Luke does not mention the Egyptian sojourn, but speaks of the family going to Nazareth after the Temple Presentation. Some scholars hold that the events of Matthew just discussed were later than these references. At any rate, the eighth day Jesus was named "Salvation of the Lord," and five weeks later Mary went to the Temple to offer herself and present Jesus. Here are the prophetic words of Simeon and Anna. After this Mary and Joseph returned to Nazareth and "Jesus grew and waxed strong, filled with wisdom: and the Grace of God was upon him." He developed as a child does and with His perfection, wisdom and grace were a portion of his growth and development.

### The Visit to Jerusalem

Luke gives all the human interest touches to the brief record of these years. "Luke mentions in order all the stages of life through which Jesus passed—an unborn infant (1:42), a babe (2:12), a boy (verse 40), and a man (24:19)."—Bengel.

Luke alone gives us the visit of Jesus to Jerusalem when he was

12 years of age. Jewish boys make their "bar mitzvah," even until yet, at that age. They become "sons of law." Jesus was ready now to go with His parents for the feast. It was not neglect on the part of Mary and Joseph that a whole day passed before they realized that Jesus was not returning to Nazareth with them. A large caravan or company of friends and relatives were traveling together; Jesus was of a sociable, amiable nature, and it is possible that he spent much time with the folk of the company and they felt He was with them. When He was not found, Mary and Joseph returned to Jerusalem to seek Him; on the third day they found Him in the temple in the midst of teachers learning of them and amazing them with His wisdom.

When Mary would have chided Jesus for this strange behavior, He spoke His first recorded words. For these words Luke has written the entire episode. Here is the key to the life of Jesus. In His answer is a note of sadness or slight rebuke as He might have said to Mary, "Surely you knew about Me!" What His actual words are reveal

that He quietly spoke of His knowledge of His Divine Sonship. "How is it that ye sought me? Knew ye not that I must be in my Father's house?" His Father's business was His whole aim in life and steadfastly He set His pace to do that work.

After this revelation, with the knowledge of His place, His work, the boy returned to Nazareth and was an obedient son. He grew into the well-rounded man that God intended. Again in verse 52 Luke mentions His growth and development. Now he says, "And Jesus advanced in wisdom and stature, and in favor with God and man." Here is a marvelous four-fold development: physical, mental, social, spiritual. What an example is our Christ! How human is He! May we ever walk by His side, advancing with Him.

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Methodists have appropriated \$3,538,592 for foreign missions; \$2,135,270 for home missions, and \$4,661,464 to the Women's Division of Christian Service for work here and abroad.

We have had two lessons of an introductory nature in our new series: "The World In Which Jesus Lived," and "Sources of Our Knowledge of Jesus." This week we begin the actual life study of Jesus with that great period of time from His birth until His baptism. Only a few passages of scripture deal with this early period in the life of Jesus. God sent His Son in the "fulness of time" as a babe and He grew as a normal child and youth, uniting humanity and Deity until the time when He was to begin His active ministry.

Perhaps we are not to dwell too much on that human life but concentrate upon His mighty spiritual mission. Bear in mind that neither the humanity nor deity of Christ absorbed or overlapped the other. He gave to His human side the power of the spiritual which deepened it, but never changed it from the experience of everyday man. Thus, the little that we do have on the first years of His life should mean much to us as we think of our commonplace lives.

God created Adam as a full grown adult; He could have sent His Son as a man instead of the babe in Bethlehem. Instead He was the "Seed of Woman" promised in Genesis 3:15 and the predictions of the virgin birth follow throughout the Bible. These few references to His early life are important and vital and we should greatly esteem each one. We shall consider them under these divisions: Egypt, Nazareth, Jerusalem.

### Time In Egypt

We are not sure of the place nor of the exact age of Jesus when the Wise Men visited Him, but when they left, an angel of the Lord warned Joseph in a dream to take the young child and Mary, His mother, and flee into Egypt. The anger and hatred of King Herod was the cause of this flight. When the Wise Men did not return to tell Herod of the place of the babe's birth, he issued the cruel edict that all male children, two years of age and under, should be destroyed. This was in decided character with the portrayal of the wicked, jealous, almost insanely cruel Herod by historians of that period of time.

We do not know how old Jesus was at the time of the departure nor how long the exile lasted. The traditional location of the abode of the Holy Family in Egypt is the village, Metariyeh, not far from Heliopolis. Other records claim the place as Memphis. However, we cannot know the exact place of their abode in Egypt, nor is it essential that we should know.

Prophecy is fulfilled in the Egyptian experience, for verse 15 quotes Hosea 11:1, "Out of Egypt did I call my son." "As God loved

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## \$50,000 For Foreign Missions

(Continued from Page Nine)

to send an army of missionaries to the nations who know not our Savior. Christ, not Communism, is the answer to the world's needs. Christ, and Christ alone, is the one hope for lasting peace.

It was out of thoughts like these that the movement for this unprecedented offering for foreign missions was born. The spontaneity of the movement has been amazing. There has been little promotion as such done. When it was mentioned to the deacons it was found that many of them had already been thinking about something of the kind, so it was throughout the church. Many were longing for an opportunity to express in a concrete way the conviction and compassion of their hearts. The pastor has never witnessed such a deep, prayerful, interest; nor observed such a whole-hearted response as has been revealed in this offering. People have prayed, wept, sacrificed, and rejoiced. Several of our members have borrowed money to give. They have said, "We have borrowed money for other things, we will borrow some for the Lord's work." It has been a glorious experience; an inspiring observation; a joy to behold!

This offering shows unmistakably that there are vast sums of money in the possession of God's people that can easily be channeled into Kingdom interests. This offering has helped, not hurt, the Co-operative Program in our church. Our people will not be satisfied after this mountain-top experience to be parsimonious in giving to all of our causes. It has loosened the purse strings of our liberality. Many of us know now that, "It is more blessed to give than to receive." At the same time it has broadened our vision of a lost world and we realize more clearly our responsibility to this lost world.

We are saying all through our Southern Baptist Zion in these days, "Christ is the answer." If He is, and He is, then we are betraying a lost world if we fail to make Him known.

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## Ninety-Nine Out of One Hundred Will Have Regrets

We are speaking of our preachers who do not join the Retirement Plan. Day after day, brethren, we are having requests from elderly preachers for financial assistance. The Relief and Annuity Board has had a relief fund out of which it has been helping these preachers. Since the Convention Retirement Plans were set up, this relief gift has been confined more or less to the older preachers, who were not eligible to join the Retirement Plan, and their widows. There have been some exceptions. When the Retirement Plan was set up, it was our hope that our preachers would all join the Plan, and that the retirement annuity itself would take care of the retired preachers. In a few more years every bona fide pastor will have had an opportunity to be a member of the Plan, and to be eligible to receive upon retirement the maxi-

mum amount provided for in the Retirement Plan.

If a preacher refuses to join the Retirement Plan and to help build up a fund out of which he may have an annuity in his retirement age, even he himself would not feel that he merits a stipend, and there might be no relief granted him by the Relief and Annuity Board. A preacher who will not cooperate with his brethren in helping to build up an annuity fund for the benefit of himself and of his brethren in their retirement period would hesitate in his retirement period to ask for help, and the trustees of the Retirement Plan would in all probability hesitate to grant aid to him, especially if such a grant would diminish the amount given those who were not eligible to join a Retirement Plan.

It stands out, therefore, that a preacher who does not participate in the Retirement Plan might be in his old age the only man on his street who would have no income. It would be pathetic indeed.

Brethren, we believe in preparing for the future in every way. We preach it. This doctrine is our "stock in trade." Let us practice it. Join the Retirement Plan, and help us build up this fund out of which you may have an annuity in your retirement age period.

Here is a good article by one of our retired men:

### Opportunity For Young Preachers

It has been my great pleasure and good fortune to be in the ministry fifty and one-half years. Nearly all this time I have held pastorates. Since I finished school, there has not been a day when I have not had a church. I love the ministry. If I had another life to live, it would be given to the ministry. Now I have reached the age when it seems best for me to retire; and there is no resentment in my heart against this. I am not quitting the ministry. I expect to hold meetings and do supply work wherever there is an opportunity to do so. A little later my permanent address will be given in the Arkansas Baptist.

There is, at least, one real joy to me about my retiring. This is that my wife and I are not going to be altogether empty handed. When the Relief and Annuity Plan was set up, I entered into it. Had I not done this, our out-look would have been very different. We would have no income, whatsoever. That would be a very dismal and depressing condition. So I am very happy that I entered this plan. And I do wish that all our young ministers would do likewise. I wish they would do this for their sake and the sake of their families. This is the loyal, the safe, and the best thing for them to do. It will identify them with one of the greatest causes which we foster, and will make them so much happier.

Our splendid young ministers are financially able to enter into this plan. They could pay their dues and never miss the money.

I write you out of my experience now. We paid our dues and did not miss the money. We are going to be rewarded at the time when we really need to be. I am so happy that I entered into our Relief and Annuity plan and I want all my brethren to do this thing. To do so will make you happier, brethren. Please do this now.

J. N. Vandiver,  
Mulberry, Arkansas.

### Kibler Church and H. G. Milam

The Kibler Church is enjoying great growth and development under the leadership of Pastor H. G. Milam. They have baptized thirty-five new members this year, and have enlisted fifty tithers. They have enjoyed a great revival with John Burrows, Shawnee, Oklahoma, doing the preaching. There were twenty-four professions of faith. In three years the church has increased its Co-operative Program gifts from \$12 to \$200 per year, and will increase them more in 1949.

### A Fine Letter

We cannot begin to publish all the replies to the recent payments that we had on the Honor Debt. We thought, however, that you would be interested in knowing the feeling of the people who know about our procedure in paying the entire principal amount of this old obligation. Here is one letter.

Dear Sir:

I wish to extend to you my appreciation of the very fine attitude you have taken in regard to the moral obligation you have assumed in regard to paying up in full your bonded indebtedness when not legally bound to do so.

I bought quite a number of church bonds on being a morally safe investment, and have suffered many losses for one of my financial standing, and in no case has any other issue had the satisfactory outcome as experienced by the Arkansas Baptist State Convention—excepting one other instance.

It really bolsters up one's wavering faith as to the straightforwardness of at least some portions of the Protestant church.

I thank you and wish you all good and happiness for this holiday season and for the coming years.

Very truly yours,  
Arthur L. Stebbins.

### Have You Made Your Will?

Have you made your will? Are you remembering the Baptist work in making your will?

We have what we call the Baptist Foundation. This is an organization of men named by the Convention to be our agency in the field of obtaining gifts and bequests for our institutions and mission work, and administering such funds. This organization will be incorporated under the laws of the State, and will serve our denomination in this particular field of service.

We shall give you more details soon about this important phase of our denominational work.