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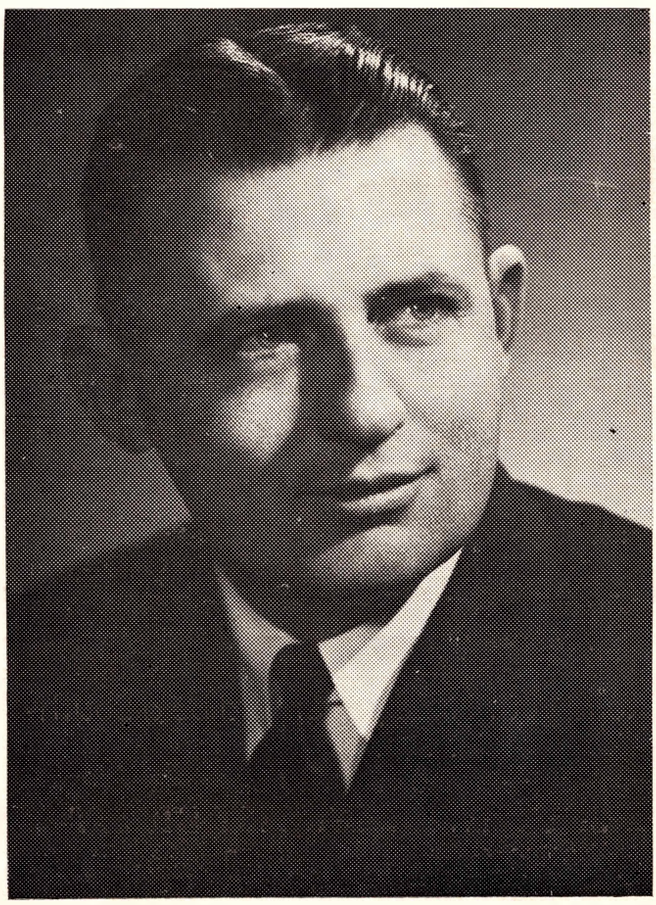

ALBERT McCLELLAN, Director of Publications,
Executive Committee of Southern Baptist Convention
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DISTINCTIVE BAPTIST DOCTRINES

By ROBERT G. LEE, *Pastor*

Bellevue Baptist Church, Memphis, Tennessee

Baptists, in times past considered an insignificant people but who were nevertheless a mighty people who wrote history in blood before they wrote history in ink, hold many doctrines which other Christians hold. Baptists believe the great cardinal facts of God, of divine inspiration of the Scriptures, of the trinity, of the ruin which sin brought to the human family, of the sacrificial death of Christ, of repentance, of faith, of salvation through Christ, of future rewards of the righteous and punishment of the wicked. Dear to Baptists and to Christians of other denominations are these doctrines.

But Baptists, possessing peculiar characteristics which distinguish them from other denominations, have distinctive tenets which are not held by other denominations. Baptists hold these tenets, believing that they do so by the revelation and the authoritative force of God's word—rising in their thought and action above mere prejudices, passion, caprice. Understanding Baptists disclaim as distinctive three doctrines which others consider as constituting their distinctiveness. Note these three doctrines **not** distinctively Baptist.

(1) Immersion only is baptism.

Baptists believe this doctrine. So do others. The Disciples so believe and practice. The Greek Church, millions strong, has always practiced immersion. Moreover, immersion is sometimes practiced in other denominations.

(2) Baptism is necessary to salvation.

Never have Baptists so believed. And Baptists **now** no more believe such than they believe that Ingersoll was God. Baptists believe and teach that baptism must **follow,** not precede, salvation.

(3) Close communion.

This is not a distinctive doctrine of Baptists. "The principle underlying 'close communion' and out of which it grows is held by all denominations. All agree that baptism comes before participation in the Lord's Supper—in the New Testament order. Roman Catholics, Episcopalians, Presbyterians, Lutherans, and Methodists 'baptize' their babes directly after they are born, but give them no 'communion' for years. Why do they always baptize first if baptism comes not before the Supper?"

And now—to some distinctive Baptist doctrines.

FIRST, Jesus Christ is the founder and head of the church.

Baptists, sustained by the word of God and by the example of the apostolic churches, claim Jesus Christ, in person, as their founder and head. Other denominations look to men for their origin. The Baptists of today possess the New Testament characteristic, that Jesus Christ is the founder of the Christian church, properly called, and that his church was visibly set up during his personal ministry on earth. Baptists, believe that the apostles of Christ, led by the Holy Spirit, taught that Christ's church was then and ever to be constituted of such, and of such only, as made a credible profession of repentance from sin and faith in the Saviour. Anciently, Baptists were called **Acephali**—the headless—because they acknowledged no human head. This same truth held by Baptists today, is affirmed by the Apostle Paul who declares that God gave Jesus to be "head over all things to the church," that "Jesus Christ is head of the body, the church."

SECOND, the New Testament is authority for Baptists.

Baptists, with no creed but the New Testament, requiring at no time any subscription to any other human creed as a term of fellowship, taking for their guide in all matters of religious belief and practice the whole New Testament, believe and teach that "all the New Testament is the law of Christianity," that "the New Testament is **all** the law of Christianity," that "the New Testament will **always** be all the law of Christianity." Baptists, believing the New Testament is now and forever a sufficient rule for the Christian life, assert that creeds and decrees of councils have no binding authority. The believer has his supreme and absolute guide in the New Testament.

(*See Page* 9)

EASY MONEY . . . BUT TOO COSTLY FOR BAPTISTS

By LOUIE D. NEWTON

(Louie D. Newton is rendering a great service for Southern Baptists by sending to all our papers this ringing appeal for loyalty to the FAITH OF OUR FATHERS.—Ed.)

Federal aid in building hospitals, under the Hill-Burton Act, looks like mighty easy money when you see it dangling from Uncle Sam's santa claus tree of abundance, but I earnestly and respectfully submit that it is too costly for Baptists, albeit, some of our Baptist hospitals have accepted it, in one form or another.

How seriously this temptation to accept Federal aid for Baptist hospitals has affected our people may be reckoned by remembering that it was debated six hours in the recent session of the Alabama Convention, and the final vote, declining to accept Federal aid, was 186 to 156. And in Kentucky, the pressure, voiced by the powerful Louisville Courier-Journal, upbraiding Kentucky Baptists for having declined Federal aid for their hospital, elicited one of the most cogent and devastating answers by Drs. Ellis Fuller and W. C. Boone anywhere to be found in Baptist history.

Louisiana—Missouri—Florida

Having heard that Baptist hospitals in Louisiana, Missouri and Florida had received Federal funds in one form or another, I wrote Secretaries Knight, Medearis, and Maguire, asking for exact information.

Secretary Knight replied: "Here in Louisiana we have accepted Federal funds on two occasions, but it should be very clearly understood that they have been loans and not grants . . . After rather lengthly negotiations, our Board agreed to accept the aid as a loan. We agreed to pay the loan back, with the current rate of interest, in financial considerations for all work done for the Government . . . We have already repaid all of this loan with interest.

Secretary Maguire replied: "There is a regional hospital that is contemplated at Pensacola. They have finally decided to accept Federal funds, but I understand that they, too, will perhaps drop the name 'Baptist' and form a self-perpetuating board of trustees. The Plant City hospital, which is a local institution, has voted to accept $350,000 from the Government, but it is not a Baptist hospital, though the name 'Baptist' is carried . . . Frankly, I cannot, for the life of me, go along with my brethren who say that it is all right to take Federal money for our hospitals and schools."

Secretary Medearis, Missouri, replied: "The Missouri Baptist Hospital did accept some funds to apply on their Nurses Home a few years ago. I understand that the Kansas City Memorial Baptist Hospital which is affiliated with our state work intends to apply for Federal funds . . . The great majority of our people, I think, are definitely of the opinion that such funds ought not to be accepted."

Texas Takes Its Stand

Secretary J. Howard Williams replied: "I am giving herewith the action taken by the Texas Convention," and he quotes the resolution adopted as follows: "From time to time various institutions, owned by our Convention, are approached on the matter of receiving State and Federal aid. **Our Baptist position on this point is well known. It has been vindicated by history time and again. In this day when certain religious groups are making such inordinate demands for Government aid, it would be nothing short of tragic for any of our institutions to weaken our testimony by accepting such aid. Therefore, we recommend that the Convention instruct the trustees of all its institutions and agencies not to accept any such grants at any time or under any circumstances."**

Secretary Charles W. Pope, Tennessee, replied: "The Tennessee Baptist hospitals have not, and will not, apply for Federal aid. If such aid is tendered them, they will decline it . . . In the very consideration of Federal aid, Baptists are in danger of losing the greatest principle which has made them pioneers as the advocates of religious liberty."

What Would the Supreme Court Say?

Dr. J. M. Dawson, our able and alert Director of the Commission on Public Affairs for Southern Baptist Convention, asked E. Hilton Jackson, widely known constitutional lawyer in Washington, to express an opinion as to whether or not a grant or gift or allocation of tax funds under the Hill-Burton Act to a hospital, owned, controlled and operated by a sectarian religious organization, would violate the First Amendment to the Constitution of the United States.

Mr. Jackson associated himself with Wade B. Hampton, another able constitutional lawyer in Washington, and under date of December 12, 1949, replied to Dr. Dawson:

"It is our opinion, after careful consideration of the decisions of the Supreme Court, that a grant, or gift, or allocation of tax funds by a State, or by the Federal Government, to a hospital, owned, controlled and operated by a sectarian religious organization, as contemplated or permitted by the Hill-Burton Act, is a clear violation of the provisions of the First Amendment to the Constitution of the United States.

Mr. Jackson and Mr. Hampton go on, in their opinion, to say:

"It is undeniable that a hospital, owned, controlled and operated by a sectarian religious organization is a **religious activity,** which the Supreme Court clearly says cannot be supported by tax funds. Such hospital is an integral part of the ministry of a religious organization, and is one of the most persuasive and effective means of propagating its faith."

Easy Money, But Too Costly

Supposing we could get by without a Court decision, I declare, my brethren, that tax funds may appear easy money, but it is too costly for Baptists. We dare not surrender our birthright for this mess of pottage.

PLEASE, PLEASE, PLEASE!

By R. PAUL CAUDILL, *Chairman*
Baptist World Alliance Relief Committee

We do not mail out the February issue of our paper until after the 5th but publish this for the benefit of those who did not contribute last Sunday.—Ed.

Please, please, please give generously to the offering that is to be taken in the churches throughout our Convention on Baptist World Alliance Sunday, February 5. This offering, following the action of the Convention at the Oklahoma session last May, is to go entirely for the Relief Committee of the Baptist World Alliance with the exception of $4,000 which will go to the over-all program of the Alliance.

Contrary to popular belief, the relief job is not yet finished in needy Europe. The last two weeks have brought distressing calls for added assistance particularly in the Berlin area and the Eastern zone. **In fact, there are yet thousands upon tens of thousands who are yet homeless, hungry and poorly clad.**

Since the Relief Committee is now able to channel supplies into the Eastern zone, our trucks are carrying all available food stuffs and clothing into the Russian zone where the need continues to be desperate. The meat ration, for instance, for the laborer has been only twenty-five grams per day (less than one ounce), and many of the people rarely see meat at all.

The special need, at the moment, however, is for cash. The Relief Committee has made great progress in helping our fellow-Baptist DP's to emigrate to the U. S.

NEWEST SOUTH AMERICAN MISSION FIELD POTENTIALLY THE GREATEST

The Jarman Foundation of Nashville Bestows Notable Benefactions on the Caracas, Venezuela Church

By O. K. AND MARJORIE MOORE ARMSTRONG

CARACAS, Venezuela—We have just attended midweek prayer service in this our first stop on a tour of South America.

(*Continued on Page* 8)

EDITORIALS

HERRING POLL DOES NOT SETTLE SAN FRANCISCO PROBLEM

Secretary M. Theron Rankin of the Foreign Mission Board writes:

"I appreciate your thoughtfulness in sending me the statement you have prepared concerning the poll which was taken on the meeting of the Southern Baptist Convention in San Francisco. I do not think this poll affords sufficient basis on which to settle the matter. If it is to be reconsidered, it should be done by the Convention and not by a poll of 1,100 pastors."

Last issue we quoted similar expressions from pastors Louie D. Newton of Atlanta, R. Paul Caudill of Memphis, and E. H. Westmoreland of Houston. Judge John W. McCall, president of the Southern Baptist Brotherhood writes: "You are doing a noble job in our new publication; and, under your agressive leadership, I predict a great future for the *Digest.*"

By all means, if possible, during the next two or three years the Convention should meet in some central city, like Memphis, Tenn., or New Orleans, La.—*Biblical Recorder*

UNIQUE USEFULNESS OF HERRING POLL ON CONVENTION

It was useful in proving the uselessness of such polls. Only 400 out of 1,100 pastors who received polls asking them to vote did so. 820 out of the 1,100 either negatived or rejected the poll. Only 264 voted a desire for San Francisco. If the others had desired San Francisco, they would not have rejected the ballot.

It was useful in proving the unselfishness of most Southern Baptist pastors. All but 264 of the 1,100 refused to vote for a measure which would have given them a magnificent semitranscontinental trip. 200 Texas pastors received ballots. Only sixty of them voted affirmatively. Not one layman was polled. Laymen pay the way. Yet it is widely published that Texas voted four to one for San Francisco and that the Baptist preachers voted 66 per cent for San Francisco. Is there any kind of figuring by which sixty men can voice the opinion of one million Texas Baptists, or 264 voice the opinion of seven million Southern Baptists? A reconsideration of this question by the Southern Baptist Convention at Chicago cannot be forestalled by such figures.

California's injection of the Herring poll regarding the 1951 convention into our Baptist life just as we are beginning our denomination-wide evangelistic campaign is regrettable. In June and July the SOUTHWIDE BAPTIST DIGEST quoted almost in full the remarkably correct report made in *The Illinois Baptist* regarding the campaign by which 875 messengers voted for the San Francisco convention. After July we refrained from further discussion of the matter, feeling sure that the Chicago convention would reconsider it. Now there is thrust upon us by friends of San Francisco, a poll that greatly stirs the denomination. We earnestly hope that the efforts to forestall the action of our convention be discontinued. The SOUTHWIDE BAPTIST DIGEST DOES NOT EXPECT TO REFER FURTHER TO THIS MATTER UNTIL THE CHICAGO CONVENTION.

TEXANS DISLIKE DISTANT CONVENTIONS

The Texas convention at El Paso (647 miles from Dallas and 822 miles from Houston) had an attendance of only one-half the usual number. Would San Francisco, with its tremendous distances, have one-third of a convention?

We predict that somehow, sometime between now and June, 1951, the common sense of Southern Baptists will manage to locate the 1951 convention centrally.

ALL HAIL THE GOLDEN GATE SEMINARY

In our January issue we congratulated the Golden Gate Seminary and its gifted president and faculty on the recommendation of the Southern Baptist Seminary committee to give it $100,000 (a typographical error said "one hundred million").

Recently published statements that many adverse criticisms had been made regarding president Herring and the Golden Gate Seminary must be a mistake. For the last three years I have carefully read nearly all the Southern Baptist publications and have read nothing but appreciation and praise of president Herring and that seminary. My attitude toward California was expressed in June, 1949, when I published the following:

A LOVE APPEAL TO CALIFORNIA BAPTISTS

I, grandson of California, whose grandfatther, Josiah Shinn, five years after the forty-niners sailed through the Golden Gate, hauled his schooner ashore, named his landing place Oakland, after Oakland, Tennessee from which his journey began, built a home out of his ship's timbers a few miles out on the acres on which he planted the nurseries and orchards from which California's great fruit industry was developed, appeal to you in the name of Southern Baptists, who have brought many gifts to show their love for you, to *release them from the two-year foreboding of a multi-thousand mile and a multi-million dollar cost* of a 1951 trip voted for by only 875 messengers.

THE 1950 CRISES OF THE SOUTHERN BAPTIST CONVENTION

In A.D. 301 our glorious Baptist ancestors were triumphing over the enemies of Christianity and had attained a position of numerical, spiritual, and social influence which they pressed with consecrated zeal amid persecutions and martydoms.

God gloriously blessed them and rewarded them until the great political and military leader, Constantine, offered them the lure of making Christianity the state religion and to give their leaders position, power, and money. It seemed like the mightiest triumph of all the ages for him and for the churches. A.D. 325 was the crisis year of Christianity.

It then looked like *victory*. We now know it was *defeat;* for Christianity had defeated a pagan government and union of church and state had been accomplished. Out of this grew the great Roman Catholic hierarchy. The churches lost their independence and multitudes of New Testament Christians became the churches in the wilderness.

THE LURE OF UNION OF CHURCH AND STATE

The miraculous progress of Southern Baptists during the last fifty years—their growth in numerical, spiritual, social, and financial power—has surpassed the accomplishment of any other religious body in any fifty year period of history except that of their forefathers between the years A.D. 275 and A.D. 325.

Through all the ages Baptists have loyally held to the principle of separation of church and state. Now the spirit of Constantine has imbued the hearts of the leaders of our nation to apply Marshall Plan methods to our denomination, i.e., to influence us as they have western Europe by financial aid and to overcome our immemorial opposition to the union of church and state by a "cold war"—a CASH WAR. One of our states has accepted $665,000. Others have changed the names of their hospitals so that the word "Baptist" and the control by Baptists are both eliminated. The next step, already begun, is to subsidize our medical schools; then the pre-med department of our academic schools, etc.

ACCEPT CHRISTIAN HOSPITALITY OR PERISH

A second crisis that endangers our convention seems slight but it will surely split, divide, or destroy our convention unless we resist it and resist it *now*. Two more years of it will be disastrous. It is idolatrous hotel room worship. There is no city that can persuade its hotels to vacate rooms for 15,000 messengers and delegates who wish to attend our convention

The hotels cannot do it. Chicago is now advertising the offer for putting ten in a room, charging $25.00 for the room, and requiring one messenger to guarantee the $25.00 a day and to collect it from the occupants of the cots and beds; in other words, $100.00 for the four days of the convention. Don't blame the hotels. I live in a hotel. It neither would or could throw me out if a Baptist convention came to town. The official hotel guide reports 3,974 hotels rooms in Oklahoma City. They could hardly provide us with the 600 rooms which they had promised. They were full up before we got there. Houston, famous for fine and large hotels, has 6,470 rooms in its hostelries. There are in Houton and environs one hundred thousand Baptists, twenty thousand Baptist families.

Houston leads in: cotton, oil, rice, hotels, hospitable Baptists, christian homes, consecrated wealth, rail-borne and seaborne wealth. Yet one-tenth of the Southern Baptist Convention preferred to go to distant Pacific and Lake Michigan's shores.

To save our convention from practical destruction it must continue the glorious Christ-like, Paul-like, 100 year-old Southern Baptist custom of rejoicing in the privilege of the hospitality of Christian homes, and highly preferring it to hotels with liquor stores attached and with no little spiritual atmosphere or hospitality. The convention dilemma is: *accept Christian hospitality or perish.*

THE GREATEST CRISIS

The third crisis is the greatest. That is, make 1950 the greatest year of prayer for salvation of souls. All signs point to this year as a year of harvest. Pray God that it may excel all other planned revivals by being a complete surrender to the guidance of the Holy Spirit. Men's plans often fail; God's never does.

T. F. CALLAWAY, PASTOR, THOMASVILLE, GEORGIA, RESIGNS AFTER 23 YEARS OF SIGNALLY SUCCESSFUL SERVICE AND ENTERS EVANGELISTIC WORK

Dr. T. F. Callaway has tendered his resignation as pastor of the First Baptist Church of Thomasville, Georgia, effective June 30, after twenty-three years as pastor. Dr. Callaway plans to re-enter in a more limited way the evangelistic work in which he was engaged for eight years before going to Thomasville as Evangelist of the Georgia Baptist Convention.

God has signally blessed his ministry at Thomasville during these twenty-three years. The present commodious church building has been erected. Three branch churches have been built in strategic sections of the city, two of which are now independent churches and the third will be independent in a few weeks. In three of the past four years more than one-half of all church receipts have been devoted to missionary causes. The membership of the church has grown from 741 to 2346.

Dr. Callaway has been highly honored by the Baptists of his state. He served two terms as President of the Georgia Baptist Convention. He served two terms previously as President of the Baptist Sunday School Convention of Georgia. For five years he was a Trustee of Mercer University. For seventeen years he was the Georgia representative on the Sunday School Board. He served several terms as a member of the Executive Committee of the Georgia Convention.

Pastor Callaway has been a notable contributing editor of the SOUTHWIDE BAPTIST DIGEST from its first issue. During 1948 he wrote a series of articles on the return of our Lord which attracted denomination-wide attention and resulted in a closer fellowship of premillennial and postmillennial Baptists. Brother Callaway was the successor of this editor as pastor at Thomasville. He graciously writes:

"You helped prepare your old church for a most delightful pastorate. They have been good to Mrs. Callaway and me far beyond our deserts."

The esteem in which Dr. and Mrs. Callaway are held by the people of Thomasville is indicated by the lovely seven room modern brick home that was presented to them by the members of the church, and other outside friends in the city, upon the acceptance of his resignation.

ALBERT McCLELLAN, DIRECTOR OF PUBLICATIONS, EXECUTIVE COMMITTEE, SOUTHERN BAPTIST CONVENTION

By PORTER R. ROUTH

Things looked pretty dark for Albert McClellan the year he finished the small Bowie High School in Texas.

The depression with a big D had just hit, and cotton had dropped in price to less than ten cents per pound. But deep in the heart of the 17-year-old high school graduate, there was something more perplexing than the price of cotton. There was a struggle that had been going on for nearly five years. There was a voice within that would not be stilled.

Face to face with life decisions, young Albert talked with his mother and father, and he sought the counsel of his pastor, Thomas J. Doss. Out of that conference, there came a life surrender. Pastor Doss did more than give advice, he went to Decatur and found a job, when jobs were almost nonexistent, for the young ministerial student.

Within the year, Albert McClellan was called by two fourth-time Baptist churches in Montague Association, and the Bowie Church called for his ordination. Since then, as a student in Baylor, Oklahoma Baptist University, and Southwestern Seminary, he has found great joy in preaching.

One of the hardest decisions Albert McClellan ever had to make was when Dr. Andrew Potter called him from Waurika, Oklahoma, where he was pastor of the First Baptist Church, and offered him the job as editor of the *Baptist Messenger.* He prayed about it earnestly, and he accepted only because there had been a growing conviction that the printed word offered an opportunity to preach to a wider group. A year after accepting the editorship of the *Messenger,* he was called as pastor of the First Baptist Church of Ponca City, one of the great churches of Oklahoma, but again he could not be swayed from his conviction that God had opened up an avenue with the pen.

God richly blessed his ministry with the *Baptist Messenger,* and when C. E. Bryant returned to Baylor University as director of publicity, it was perfectly natural for the Executive Committee to turn to the capable editor of the *Baptist Messenger* as his successor.

As director of publications for the Executive Committee, McClellan not only edits the *Baptist Program,* but he also supervises the *Baptist Press* and the *Baptist Bulletin Service.*

Albert McClellan married Mabel Ruth Help of Poplar Bluff, Missouri, October 20, 1939. They have two children, Alan Brownlow, and Renick Helm.

JUDGMENT OF PACKED JURY REVERSED BY JUDGE

A certain judge ordered a new trial in a case where he found out that nearly all the jurors knew during the trial that each would get a $300.00 trip from the tourist bureau that had brought suit—if the case was won.

DO NOT WASTE CHURCH MONEY (GOD'S MONEY) ON TRANSCONTINENTAL TOURS

Any money unnecessarily spent by a church which adheres to the Cooperative Program may reduce the amount from that church to Foreign Missions, for the adopted financial plan for this year gives to Foreign Missions $4,000,000 out of the Cooperative Program plus *all above* six and one-half million that the Program receives.

WHAT SORT?

By ROBERT G. LEE

Memphis, Tenn.

(Further excerpts from President Lee's great treatise WHAT SORT?, will appear in our next issue.)

"Revive Thy work in the midst of the years"—Heb. 3:2

Just as all of us know that fire burns, that ice is cold, that Yesterday can not become Today, so it is common knowledge to every Baptist and to all true Christians everywhere that the hope of our present civilization is a world-wide spiritual awakening. Sober, almost terrifying, are the words spoken by Gen. Dwight Eisenhower, who said: "Without a moral regeneration throughout the world there is no hope for us as we are going to disappear one day in the dust of an atomic explosion." And H. G. Wells was not talking foolishly when he said: "The end of everything we call life is close at hand." Nor General Groves when he warned us that these United States was in danger of complete annihilation.

As to the need for a mighty spiritual awakening, I ask

I. WHAT SORT OF A WORLD?

What sort of a world is this—in which we need a great moral regeneration and spiritual awakening? It is a world in which multitudes in every walk of like are struggling blindly through the maze of circumstances, or, giving up, are allowing themselves to drift downward with the current. Difficulty and unrest face all the world—industrial, political, national, international—as never before. The history nations are making seems to be a huddle of dislocations, a conglomerate mass of unrelatedness. The life of nations is a kettle of porridge that boils with bubbles and angry plops—and may boil over the sides and scald the world. Unbelief, with legions arrogant and assertive, is rampant. Stolid indifference, like the impenetrable fog of a wintry night, settles on the spiritual landscape. In many churches, there is the powerful trend toward modernism and worldliness—and a strong revulsion toward evangelistic preaching. In many schools, as tens of thousands of students can testify, is the exaltation of unbelievings. Science above the Word of God. Many in the ship of life are "toiling in their rowing" (Mark 6:48)—making little headway against the winds that are "contrary unto them." Churches not a few suffer from apostate leadership and inward betrayal. And many churches people have not learned that the world will never be saved by the substitution of a social program for a dedemptive program.

Our land has a wave of sex horrors which causes nation-wide apprehension and indignation. The magnitude of the problem, with maniacal sex perverts running loose, is so great some statesmen say the electric chair or noose should be readied for extra use.

One does not have to be the driver of a garbage wagon to say that the underworld is getting the upper hand—trying to ride rough-shod over everything in church, home, state, and school that does not aid in debauching mankind for money. One should not be called a pessimistic photographer of rotten spots when he says that today spiritual mercury falls low while black snow falls—that today Faith's wings are clipped by reason"s scissors—that today a licentious social atmosphere prevails—that today there is the administration of laughing gas for the painless extraction of sin—that today men "loose wild tongues that hold not God in awe"—that today there is an intellectural recoil against any emotional expression and the very obvious inadequacy of rationalism as a substitute—that today there are spiritual latitudes as wide as Sahara desert and correspondingly dry—that today there is a skeptical attitude toward the supernatural—that today our lame, bleeding, unregenerate humanity is set down in the midst of palaces, arts, philosophies, educational institutions, scientific marvels, political panaceas, and legalized booze—and remains a bedraggled beggar. (Page 14.)

THE PLAGUES OF EGYPT

By W. E. DENHAM, *Baptist Bible Institute*

The showdown finally came. At the command of Jehovah Moses and Aaron again presented themselves before Pharaoh and repeated their demand that the Hebrews be sent out of Egypt. Seemingly Pharaoh had softened somewhat in his attitude toward Moses and, according to the word of God, asked him to show some sign proving his right to make the demand. Moses spoke to Aaron and he threw his rod down before the king, which rod promptly turned into a serpent. However, when called in by Pharaoh, his magicians also performed that sign, and Pharaoh was unimpressed.

The ability of the magicians here and in some later signs has raised a lot of questions in the minds of students, because of a general belief that miracles can only be performed by the servants of God. The view has accordingly been advanced that the magicians merely practiced some kind of trickery and did not actually perform miracles.

We know very little, actually, of the power of Satan, allowed him of course by God, and used by him to "deceive, if possible, the elect." In the Old and New Testaments he is credited with superhuman power, and since in the plagues there was not only a demonstration of Divine power to force Pharaoh to send the Hebrews away, but also a contest between the religion of Jehovah and the idolatries of Egypt, it seems best to accept the actions of the magicians at face value, and to recognize the choice that therefore presented itself before Pharaoh.

It is not the intention to go deeply into each plague, but simply to name them in order and then call attention to some facts regarding them as a whole.

In order then, they were: the turning of water into blood; the plague of frogs; the lice on man and beasts; the swarm of flies; the murrain on the animals; the boils on men and beasts; the hail; the locusts; the darkness; and the death of the firstborn. These could be divided into five groups, the first two touching the Nile, the sacred river; the second two touching insect life, also considered sacred by the Egyptians; the third group of two touching the cattle, the sacred bull being one of the chief objects of Egyptian worship; the fourth destroying the crops; and the fifth touching man particularly.

Again, the plagues directly challenged the Egyptian deities. Among these were the Nile, the fly, the beetle, the cat, the bull, the principle of fertility, and the sun. Since in each the word of Moses brought trouble on them, except in the case of the sun, whose light was shut off, the power of Jehovah was clearly seen.

Then we notice that though in one or two of the earlier plagues the magicians were able to duplicate what Moses and Aaron did, in two respects they showed themselves impotent, first in that after a certain point they were unable to do what God's men had done, and second that they were always unable to remove the plague, which Moses and Aaron were able to do.

Then again, some of the plagues were not found among the Hebrews, showing that their God was protecting them, and also the plagues came and went at the word of Moses.

Pharaoh's reactions were also of interest. His first answer showed a natural doubt as to what special right Jehovah had. When he came to realize the might of Jehovah he was heavy at heart. At this point, in spite of one or two apparent yieldings, he stubbornly hardened his heart. Finally when he had repeatedly refused to obey God we read, "God hardened his heart." Somehow we believe God waited on Pharaoh's answer until the king's heart was unchangeably set on disobedience. Then, in order to more graphically demonstrate his might to Israel, to Egypt, and to other surrounding nations, he hardened Pharaoh's heart.

Finally Pharaoh's resistance was utterly broken down and he issued commands to send the Hebrews away.

The final plague and the exodus of the Hebrews form so important a part of the unfolding plans of God that we must reserve them for separate treatment.

MID-CENTURY THOUGHTS

By S. H. JONES, *Editor, Baptist Courier*

January, 1950, suggests more than the beginning of a new year and adjustment to a new calendar; it marks also the beginning of the year which will complete the first half of this century. During the period from 1900 to 1950, the first half of the twentieth century, more events and developments of great significance have transpired than during any like period in history.

To summarize world history or even American history or the history of one full life covering this half-century span would be a great undertaking; but a brief backward glance reveals a few peaks and valleys in that long, winding trail. In the year 1900, the population of the U. S. A. was scarcely half what it is today; our country was just beginning to become a factor in world affairs; automobiles were practically unknown; radio was a dream; roads were mainly muddy ruts; and few people ever traveled far from home. Life was still, for most of our people, a comparatively simple existence. The more progressive churches were just beginning to grow a missionary spirit while most of the churches were apathetic toward world missions.

During these forty-nine years, we have passed through the two greatest wars of history with all the evils that attend such conflicts. Also, the great depression (which was world-wide) of the thirties came and went leaving its scars and hard-learned lessons. A political change, nothing short of a revolution, brought us from the days of "Teddy" Roosevelt and William H. Taft to those of F. D. Roosevelt and the "New Deal" and the present situation which, however history may evaluate it, certainly is far removed from the "good old days" of the "turn of the century." At the same time, scientific discoveries and inventions have literally transformed our ways of living and multiplied the things which people sell and buy until luxuries hardly known a few years ago have come to be regarded as ordinary necessities. We live in a different sort of world of things and thoughts as a result.

The developments in education and religion have been phenomenal also. Good high schools of today offer courses comparable to college courses of forty years ago, and these courses are available to almost all and not just a fortunate few. Technological training has had its fullest development. Churches and their programs, though often and justly accused of lagging behind, have been transformed in keeping with these developments. Whole new denominations have sprung up and developed into powerful bodies, and small groups with little power and influence have become numerous and mighty. Southern Baptists have made two mighty efforts at expansion—the 75-million campaign and the "calling out the called" efforts followed by the Cooperative Program (now 25 years old) and the current Advance Program; and their missionary and benevolent enterprises and institutions have grown beyond the dreams of any save the most visionary of the beginning of the era. Time and language would fail utterly to record all this development.

Now, we enter the fiftieth year of the century amid conditions both baffling and inspiring. The eternal struggle between truth and error, right and wrong, light and darkness, liberty and slavery, God and the devil, appears in new and confusing forms; and men are somewhat baffled. At the same time, it is inspiring to realize that the battle is not lost and that we still have an opportunity to pursue the conquest toward ultimate victory. Christianity probably never in its history came upon a time more propitious for making mighty forward strides than this very time. Surely, God has brought Southern Baptists to the Kingdom "for such a time as this!"

What will the latter half of the "great century" hold? God is the everlasting companion and guide of those who trust Him; and, for Him, any time is the everlasting now. Does any one dare face a century, a decade, a year, or even a day without being in harmony with Him?

FAITH

By WILLIAM COGSWELL CARD

(Written before enlisting in First World War)

(This majestic poem nobly expresses the thoughts and emotions which arise in a serious man's heart when he faces a hazard which may terminate his earthly career. Mr. Card died at 53 years of age, two years after his return from the war. He was a brother of the widely known and beloved Geo. W. Card, manager of our Sales and Advertising Department, Baptist Sunday School Board.)

My life is dark, the way I've lost; why must I struggle on?
Why not believe that future years are in the past and gone?
Why do these thoughts and doubts arise when none of light is left?
Why am I sunk in deep despair and sometimes covet death?

Why is the world so full of sin? why do they curse and kill?
Why do the nations wage their wars? Is this God's holy will?
O God of Love, if that thou art, give me some reason why,
Some purpose real why all mankind should suffer, bleed and die.

Is it that thus thy prophecies of old may be fulfilled?
Or did we have a chance to choose but in this way have willed?
When all is dark it seems as if thou art so far away,
I can't believe that once I saw the light of yesterday.

And yet, when then I surely saw and thought I'd gained the mark
All things were clear and hope was near, but now so drear, so dark.
Why is our life so filled with care? Or dost thou have a plan
Whereby thy power entrusted us may be revealed to men?

And dost thou use these plans severe to set our minds on thee,
To make us think of higher things we otherwise can't see?
My mind again is running wild, I argue on in vain.
New thoughts arise; I wonder if I'll e'er see light again.

I feel a strong desire within to concentrate the good
That in me has been dormant, for common brotherhood.
I want to live my life again, I want to conquer sin,
I want to show my brother man another way to win.

A ray of light has come to me, forgotten is my past.
I cannot understand it all, but here's a way at last.
If I can place my trust in thee, have courage, faith, and pray
That thou wilt lead me through the gloom, e'en to the light of day,
Then with thy plan for me revealed, I need not reason why,
For thou art infinite, O Lord, so Master, here am I.

PROFESSOR W. W. BARNES OF CHURCH HISTORY DEPARTMENT, SOUTHWESTERN THEOLOGICAL SEMINARY WARNS CREED MAKING CONVENTIONS

(The statement below was made by an eminent Arkansas pastor in *Arkansas Baptist.*

Article III of our constitution expressly states, "this convention shall have no ecclesiastical authority or power whatever and shall never assume to write creeds or exercise judicial legislative control over the churches."

It is no accident that our Baptist general bodies have in the past wisely refrained from such provisions. It is a dangerous thing when a convention begins to assume ecclesiastical powers. This modern tendency is viewed with great misgivings by many lovers of our Baptist fundamentals. Dr. W. W. Barnes, professor of Church History, of Southwestern seminary, in his book, *The Southern Baptist Convention, A Study in the Department of Ecclesiology,* begins his introduction with these words: "In the following pages the effort has been made to show that there has been an ecclesiological development in Southern Baptist life comparable to the development that took place in the first centuries of Christian history—a development that laid the foundation of the medieval Catholic church, out of which came the Roman Catholic church of modern times."

On page 12, of the same book he says: "The original, non-ecclesiastical nature of Baptist general organizations is still held dear by many. The constitutions of most of the general bodies profess their non-ecclesiastical nature and declare that they have no authority over the churches.

In establishing our conventions, our Baptist forefathers were wise in placing definite safeguards about the sovereignty of the church. —*Baptist Messenger*

NEWEST SOUTH AMERICAN MISSION FIELD

(Continued from page 3)

Here in the growing, bustling, oil-rich metropolis of the northernmost country of this southern continent, Baptists meet in a small rented building next to the corner of one-way streets.

This is the newest mission field of Southern Baptists in all South America. And one of the most promising. For in the whole country—at least as large as Texas—with 3,500,000 inhabitants, and thousands pouring in from Europe, are only four Baptist churches. The capital city, Caracas, has a half million people.

The Caracas church is only three and a half years old. It was founded by Venezuelan Baptists under the leadership of young Julio Moros, the present pastor, and president of the convention. His Sunday school superintendent, Oscar Galdona, purchasing agent for the huge Shell Oil Co., here, led prayer meeting. Oscar's brother, Luis, young executive of the Gulf Oil Co. in Caracas, is the church music director. They with their wives are typical of the laymen who lead the Baptists in this country.

The church is 75 per cent self-supporting. It pays its pastor $300 a month. The average monthly offering of the church of 75 members is $650, and a spontaneous Christmas Day offering totaled $800.

The Jarman Foundation made it possible to buy excellent property in downtown Caracas for $105,000, and the Sunday School Board's blueprints call for an adequate three-story house of worship and training about 70 feet wide and 160 feet deep.

With plans for a $200,000 project, the church will begin to build this spring.

EARLY ILLUSTRATIONS OF FAITH

(A Study of Hebrews 11:4-7)

By L. G. CHRISTIAN, *Pastor*

Leeds Baptist Church, Kansas City, Missouri

Moffatt says, "We are confident of what we hope for, convinced of what we do not see." (Heb. 11:1) Faith is taking God at His Word. It is man's genuine answer to the realities of divine revelation. In this great chapter of faith (Hebrews 11), the author is more concerned with what faith does than with what faith is.

A few years ago a man flew across the ocean. It was faith that caused him to start and faith that caused him to continue. But that faith did not ignore facts nor contradict knowledge. It was based on knowledge. Faith without reason is folly. Reason without faith is blind.

Faith is illustrated from the lives of three men who, before the days of Abraham, were heroes of faith. These three are Abel, Enoch and Noah. They show the faith of one who is WORSHIPING GOD, of one who is WALKING WITH GOD, and of one who is WITNESSING FOR GOD. One of these men was murdered; the second died; the third preserved the life of the human race.

I. WORSHIPING GOD—THE SACRIFICE OF FAITH.

"By faith Abel offered unto God a more excellent sacrifice than Cain—" (Heb. 11:4).

1. Faith sacrifice has always been connected with real worship. The first man in the Bible to die, the second to be born, is the first man to whom God attributed faith; and through this faith he gained the favor of God.

2. The Faith of sacrifice is what God sees in a gift.

Why did God approve of Abel's offering and disapprove of Cain's? Cain brought what he had and Abel brought what he had. The respect of God unto Abel's offering lay in the fact that Abel brought of the FIRSTLINGS of the flock. Suppose there had been no more in the flock? That is where faith comes in. Abel brought the firstlings, making the sacrifice, and depending on God to give more. But Cain did NOT bring of the FIRST FRUITS of the ground. There was no element of sacrifice, no faith, in the gift of Cain. He probably saw first that his barns were full and then made a gift of what he had left to God. Do you wonder why God rejected Cain's gift? Are we today guilty of bringing gifts like that of Cain unto the Lord?

3. There is an eternal element in the spirit of sacrifice.

The sacrifice of Abel still speaks, though the man who made it is dead. His witness is living. Time writes no wrinkles on deeds of sacrifice.

II. WALKING WITH GOD (Heb. 11:5)

1. Enoch walked with God in spite of disadvantages.

"A life that is worth while is a life lived in spite of something." ("Christ and Human Suffering" by E. Stanley Jones.)

Enoch walked with God in spite of the fact that he did not have a Bible or a church. This world would be a much darker place today without Bibles and churches. Yet Enoch walked with God a thousand years before the world had the Ten Commandments or even a tabernacle to worship in.

Enoch walked with God when no one else was walking with God and in spite of the fact that he did not live as long as other men of his day.

2. What does it mean to walk with God?

It means spiritual companionship. Walking with God implies fellowship agreement. This, in turn, implies faith. We move in the same direction with God. We change our plans according to His plans. We think His thoughts after Him. This walk also implies progress.

3. What are the results of walking with God?

Enoch's life, which pleased God, was a protest against ungodly conditions around him. Because he walked with God his life became an inspiration to all who knew him. Another result of this walk was that, "Through faith Enoch was taken from the earth so that he did not see death." (Weymouth)

III. WITNESSING FOR GOD—THE FEAR OF FAITH.

"By faith Noah, being warned of God—moved with godly fear, prepared an ark—" (Heb. 11:7)

1. Faith produced an emotion in the life of Noah and this emotion resulted in the building of the ark in which his family was saved. This emotion is fear. Noah was not afraid of God but he was afraid of sin. He had the power to see the difference.

2. Noah followed faithfully the directions given him by God.

Far away from the sea, with no sign of a flood, he built the strange craft. Noah must have been the object of no small amount of ridicule and laughter when he commenced to build his ark. But Noah had the courage which can endure being laughed at.

3. Noah preached righteousness and condemned the world.

This layman who preached was not very successful as he saved only seven, besides himself. Yet in saving those seven he saved the world. When the ark was finished, Noah went into it with his family, and God "shut him in." God assumed the responsibility of closing the door, not Noah.

An unbelieving world has always been slow to accept the warnings of God and has been skeptical of His way of salvation. Yet God has never left men without witnesses whose faith has rebuked unbelief and secured the righteousness in which faith results.

Therefore we learn from these three early illustrations of faith that if we would please God we must, by faith, worship Him, walk with Him, and witness for Him. "The just shall live by faith." (Heb. 10:38)

A SEVEN-STORY BUILDING

By PERRY F. WEBB

San Antonio

In the holy Scriptures life is thought of as a race to be run, a goal to attain, a reward to win. Our text reveals life as a building that rises story by story, from the basement and foundation to the roof. It grows not by some magical mysterious force, but by the diligent provision of building materials. As good material is essential for a good building, so good qualities are essential for a good life. What are some of these?

Faith is the foundation. What is faith? Donald Hankey says it is "betting your life on God." Someone else has said that "Faith is the eye that sees the invisible; the ear that hears the inaudible, and the hand that touches the intangible." The Bible says, "Faith is the substance of things hoped for, the evidence of things not seen." and what do we hope for? We hope that God is and that he will reward them that seek him. We hope that Christ saves and will save to the uttermost. We hope that life is real and the grave is not the goal. We hope that the sufferings of this present time are not worthy to be compared to the glories that shall be revealed. We hope that despair, sorrow, and death are not the final words of life. We hope that our Lord will return and reign and that his truth and righteousness "shall cover the earth as the waters cover the sea."

Now, faith is the conviction, assurance, and pledge that these things are true and will come to pass. This faith is called, "precious," and indeed it is; for it helps us to see the spiritual possibilities in every situation.

Virtue. This means more than purity, chastity, or moral excellence, although it includes all of these. Dr. Fullerton says that virtue is the thing that gives power to a hero, charm to a woman, and quality to a medicine. It really means excellence, nobility, bravery, manhood, and courage. And courage is a quality of the heart which keeps one straight in the midst of the crooked, sweet in the midst of the bitter, generous in the midst of the selfish, loyal in the midst of the unfaithful, true in the midst of the false, and heroic in the midst of the commonplace.

Knowledge. Of course, it is better not to know some things: the taste of liquor, the madness of gambling, the shame of impurity. But some ignorance is a disgrace. I heard a lecturer call himself a "reverent agnostic." Perhaps he forgot that "agnostic" means "ignoramus." Of course, it is better to be a reverent ignoramus than an irreverent one; but it is not necessary to be either.

We should know what men have done; that is history. We should know why they did it; that is philosophy. We should know how they did it; that is science. We should know the Lord Jesus Christ as a personal Saviour; that is Christianity.

There are at least four ways to acquire knowledge: personal experience, the testimony of others, our sense of intuition, and divine revelation. Of course, there will always be mysteries. It is of great value to any soul and powerfully influential upon others not only to have faith and hope, but to be able to give a reason for them.

Temperance. This is more than sobriety. It means self-control, which extends to all of life and every phase of it; eating, judging, talking, and so forth. Every man carries within him a world that must be conquered, or it will conquer him. To control the tongue, temper, thought, appetite—these are victories beside which there are none greater. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16:32). Once Carlyle said, as he took his hat, "Oh, God, make me king of all that lies beneath this hat."

Patience. Patience is the ability to hold on, to bear up and endure. It is not flying like an eagle, running like an athlete, but walking and not fainting. Someone has written an article entitled, "The Casualties of Impatience." There are many. Impatience means the loss of poise, peace, and power. We get impatient with ourselves, with one another, and with God. If God does not do something right away in answer to our prayer, or if he does not do it in a way we can see and understand, we rush impatiently out of his presence, forgetting that "One day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8). God help us to be patient!

Godliness. This means God-likeness. Dr. Glover said the early Christians were so triumphant because they out-lived, out-thought, and out-died the pagans. Men "took knowledge of them, that they had been with Jesus." (Acts 4:13). They were miniatures of God, human copies of the divine. It is no wonder that Christ's work prospered with such examples.

Brotherly Kindness. I read of an advertisement that appeared 100 years ago in the New York Herald Tribune. "For sale—a dark brown mare, seven years old, about 10 hands high, an excellent saddler, and kind in harness." The best thing about that horse was the last description, "kind in harness." There are many who work and sing and serve and preach, but are they kind?

Love. This is the roof that protects the building. A life without love is a failure. I agree with the ignorant preacher who said, "My religion consists of one word of three letters—'l-u-v,' love." His spelling was poor, but his religion was good. Paul says "follow after love." "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus.—*Baptist Standard*

DISTINCTIVE BAPTIST DOCTRINES

(*Continued from Page* 2)

THIRD, the Order of the Commandments.

Baptist believe and hold the **order** of the commandments—repentance, faith, baptism, the Lord's Supper, as well as the ordinances themselves, are of divine appointment. Of these four commandments, two—repentance and faith—are enjoined upon men in order to their salvation. And the other two—baptism and the Lord's Supper—are enjoined upon Christians in order to their Christian duty and advancement in life. The New Testament order is the Baptist order.

FOURTH, Individual responsibility.

Baptists believe in individual responsibility. Strikingly is this one of their distinctive doctrines. Note, therefore, what George McDaniel, one-time president of the Southern Baptist Convention, wrote:

"Individual responsibility separates the individual from family, friends, government and all, and brings him face to face with his Maker. 'To his own Master he standeth or falleth.' 'So, then, everyone of us must give account of himself to God.' The first preacher in the New Testament proclaimed the blessed doctrine of individualism. The clarion voice of John the Baptist ringing from the regions of Jordan—breaking the silence of four hundred years—crying, 'Think not to say within yourselves, we have Abraham to our Father. Behold the axe is laid at the root of the tree and every tree that bringeth not forth fruit is hewn down and cast into the fire.' Individual responsibility means freedom of choice—freedom to **read** the Bible, freedom to **interpret** the Bible, freedom to **approach** God, freedom to **serve** God." Advocating equal rights and privileges for the individual, Baptists believe that these religious rights advocated do not in the least interfere with any political or social relations which are ordained of God. Religion is a personal matter and admits of no proxy. One person can not repent or exercise faith for another person. The worship of God is a personal act—said act not to be denied or coerced.

FIFTH, the Priesthood of all believers.

Baptists, with love, not malice, to men, believe in the priesthood of all believers. Baptists find no authority in the Bible for one man being the head of an ecclesiastical organization.

(*See Page* 10)

DISTINCTIVE BAPTIST DOCTRINES

(*Continued from Page 9*)

Kindly, faithfully, firmly, do Baptist preach and practice that nobody has the right to intervene between the soul and God. Baptists, believing that "Christ hath washed all believers from their sins in his own blood and hath made them kings and priests unto God," say that all believers everywhere are priests and may directly confess their sins, express their thanks, give utterance to their praise, ask for guidance.

"Baptists have ever been the opponents of the unholy union of Church and state—have ever been champions of Religious liberty, believing that ecclesiastical and civil government should not be linked together organically and that they two must do their work apart from organic relation. Baptists were, and are, such not by accident, but by the necessity of their principles. Freedom of conscience is a corollary of individualism. Considered **historically,** this tenet belongs to Baptists alone." At the beginning of the struggle, Baptists stood against the world with nothing but the Word of God on their side—denying that civil government is servant of ecclesiastical government, publishing abroad the truth that if the civil government diverts money raised by taxes to the support of any church or grants any church representation in the councils of the government, that the true relation of the church and state has been perverted. "The largest contribution of the New World to civilization was the principle of separation of church and state." And, as John Locke said, "the Baptists were the first propounders of an absolute liberty—just and true liberty, equal and impartial liberty."

SIXTH, as to the Church.

Baptists believe that "a church is a body of baptized believers, equal in rank and privileges, associated together under covenant, administering its own affairs under the headship of Jesus Christ." Baptists believe that a New Testament church is an executive and **not** a legislative body. So believing, they say that in the New Testament churches there were no high seats and low seats, no high officials and low officials—and that one joins a church for fellowship, for worship, for service—because he has been saved by grace through faith.

So now, knowing that Baptist principles are founded on the Word of God and are in accord with the innate sense of freedom in the human heart, we say consisely that Baptists believe:

In the rights of the individual, not close ecclesiastical rights;

In personal faith, not proxy faith;

In the priesthood of all believers, not the priesthood of a class;

In free grace, not sacramental grace;

In the direct approach to God, not the indirect;

In believers's baptism, not infant baptism;

In the voluntary principle, not the coercive principle, in religion;

In the unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity;

In credible evidence of regeneration and conversion as prerequisite to church membership;

In immersion only, as answering to Christ's command of baptims and to the symbolic meaning of the ordinance;

In the order of the ordinances, baptism and the Lord's Supper as of divine appointment, as well as the ordinances themselves;

In the right of each member of the church to a voice in its government and discipline;

In each church, while holding fellowship with other churches, solely responsible to Jesus Christ;

In the freedom of the individual conscience, and the total independence of church and state.

In religion, no priest but Christ;

In sin, no sacrifice but Calvary.

In all things, no authority but the Bible.

ROYALTY DEFENDS THE HOME

Arkansas Baptist

It is heartening to note that Princess Elizabeth has denounced in the strongest words the rising divorce rate in England, and has made a strong appeal for a high moral standard and a "well-balanced code of right and wrong."

She told a group of 3,600 mothers that "one of your first objects is to uphold the sanctity of marriage."

"I do not think," she said, "you can perform a finer service than to help maintain the Christian doctrine that the relationship of husband and wife is a permanent one, not to be lightly broken because of difficulties or quarrels."

She also urged the mothers to give their youngsters that "sound Christian teaching which is essential to us all, but which is sadly lacking in so many homes today."

I WISH MY MOMMY DIDN'T SMOKE

As Confided to ROY L. SMITH

The Christian Advocate

I know my mommy loves me. She dresses me up in nice clothes. She feeds me on the things that are good for me. She buys me lots of things. She reads books about how to take care of me. She sits up with me when I don't feel good. She will do most anything for me. But I wish she didn't smoke!

I've never had a clean kiss in my life. Sometimes her breath is awful bad; and when she kisses me just after she has been smoking, it almost makes me sick. All the time there's something funny tasting about it. Once it made me sick and I cried and she said it was something I had eaten.

She was fixing my oatmeal the other morning and smoking, and she got ashes in it. 'Course she didn't see it, but I had to eat it.

I get so tired living in smoke all the time. It hurts my eyes and I rub them hard and she doesn't know what's the matter.

The worst thing is when she lays a cigarette down and the blue smoke gets into my eyes and nose and stings and stings. She doesn't know why I fuss so much, and sometimes she shakes me for being so bad.

Sometimes my lungs hurt from so much smoke and I cry and mommy gets cross and I don't know how to tell her and when we both get fussy mommy tells my daddy that I have been "just awful all day."

And I don't like the way some men look at my mommy when we are eating in a restaurant and she is smoking.

Maybe I'll get used to it, but it's awful hard on a little fellow like me. I like fresh air and clean things. I feel so good when I get outdoors and away from mommy's smoke.

Sometimes mommy has company in the afternoon and when all the "girls" begin to smoke and there aren't any windows open, it gets terrible and I get cross and mommy says, "I don't know what's wrong with that child today. Why can't he be good when there's company in the house?"

Once, when she was holding me and smoking, I got some ashes in my eye and it hurt awful and I screamed and that night she told Daddy I had a temper tantrum. I don't know what a temper tantrum is, but it sure hurts.

It's awful hard growing up with grownups. And now, Grandma's started smoking too! I wish my mommy didn't smoke!

NOT AFRAID OF ENEMIES

"If, when I die, some man gets up and says in some sort of dreary voice, or any sort of voice: 'Dear old Dr. Lee, he never made an enemy in his life,' I hope God will raise me to life long enough to kick the coffin lid off, and to say: 'That's not so!' "—R. G. Lee

SOUTHERN BAPTIST EDITORIALS AND NEWS

Conference Guest at Albuquerque

Dr. R. G. Lee, president of the Southern Baptist Convention spoke once Monday, January 23; three times Tuesday and once on Wednesday—all in the course of the Statewide Evangelistic and Pastors' Conference meeting in First Baptist church, Albuquerque. Albuquerque public was present in large numbers and the representation from the churches of the state was large.

Albuquerque Baptists entertained all guests without charge—bed and breakfast. In addition to Dr. Lee, many state and Southwide leaders rendered important parts in the course of the three days of conferences and addresses.

El Paso Church to Have Annual Bible Conference

W. Herschel Ford, pastor of First Church, El Paso, has announced that the second annual session of the Southwestern Bible conference will be held with that church Feb. 12-19.

Included on the program are Herbert Lockyer, Bible teacher and author, of Liverpool, England; Porter Barrington, Van Nuys, Calif.; J. LeRoy Steele, Opelika, Ala.; and T. L. Holcomb, Nashville.

Members of the El Paso church will entertain those attending the conference in their homes, furnishing bed and breakfast.

Birmingham Association Baptists have followed the lead of the Alabama Baptist Convention by voting to decline the use of Federal funds to expand their hospital. The state Convention gave the hospital back to the association at the recent meeting after voting to decline the funds.

Martyrs In China

"We hear too little of the Chinese martyrs of today," says Dr. Thomas Cochrane, in **World Dominion.** "One day, the veil may be lifted. Recently, a Chinese helped a missionary, and he was asked by the Communists: 'Are you a Christian?' 'Yes, I am,' he said. 'How did this Christ whom you follow die?' was the next question. 'He was crucified,' was the answer. 'Well,' said they, 'we will teach you not to believe in him; you, too, shall be crucified.' They took him and crucified him. Three days later, his father came and begged his son's body to bury it. 'Are you also a Christian?' he was asked. 'Yes,' he replied, and instead of giving the old man the son's body, they shot him on the spot. These and worse tragedies are taking place in China today."—*Alliance Weekly.*

Rays From Golden Gate and Grand Canyon

The rays from the Golden Gate Seminary can be indissolubly linked with those of Grand Canyon College in preparing the young people for a greater service to him in full-time Christian service. We're proud of our schools in the West.

One has only to go to Prescott to realize that our students are truly shining while in school, that they are making practical and serviceable that which they're privileged to learn.

We would like to express our sincere appreciation to Miss Berneice Robinson, Mr. Barry Garrett, the faculty and students of the college for their contribution.

Let us pray for faculty administration and student body, earnestly, consistently, and genuinely.

Ridgecrest Plans Three SS Weeks This Year

There will be three Ridgecrest Sunday School Weeks this year, June 22-28, June 29-July 5, and July 6-12.

The following rekuest is made of those who plan to attend:

Make your registration as early as you can.

Havana Cuban Revival

By Herbert Caudill

All churches of Havana Province, Cuba, were richly blessed by a simultaneous revival in December. C. Y. Dossey, department of evangelism. Home Mission Board preached Calvary Church, Havana, and led five conferences on evangelism with the pastors, evangelists and workers. Dr. A. Lopez Munoz and Rev. Juan Naranjo, as secretary of evangelism of the Cuban Convention, and Provincial Organizer had directed the campaign preparation.

In Calvary there were 320 professions of faith, with 43 baptisms and 24 letters. In the 23 churches the total was 1060 professions, 69 baptisms.

Preparation for Evangelistic Crusade

By Ruth Tucker

Approximately 6,000 Texas Baptists heard "how-to-do-it" addresses on every phase of evangelism January 9-11 at the largest annual evangelistic conference ever held anywhere.

The entire program of the meeting, held in First church, Dallas, pointed toward the simultaneous revival effort for churches west of the Mississippi, April 9-23.

Laymen in the audience were recognized at the opening session. Nelson Tull, Brotherhood secretary for Arkansas, told the conference, "It is not only Scriptural, it is absolutely necessary for laymen to engage in evangelism. Preaching, praying, going is the prescription for winning the lost."

E. W. Perry, vice-president of the National Baptist Convention, Inc., won many "amens" from the mixed races audience as he spoke on "Co-operation in the Crusade."

"A prayerless pew makes for a powerless pulpit," Dr. Porter Bailes, Tyler, said as he urged Baptists to pray "privately, publicly, pointedly, and periodically."

Dr. H. L. Fickett, Galveston, said, "Be careful not to force people through baptismal waters in order to report gain in church memberships."

Vance Havner, Greensboro, N. C., author and evangelist, warned, "Evangelism and revival are by no means synonymous." He declared, "We need to restore the mourner's bench with church members as the first mourners."

Dr. E. D. Head, president of Southwestern Seminary, Fort Worth, spoke on "The Holy Spirit and the Crusade." He maintained, "What we need is more results than goals; our goal is power, not numbers. We have become so concerned with statistics, we are in danger of forgetting the Book of God."

A house-to-house individual census for every church before April was urged by Harold Ingraham, business manager of the Southern Baptist Sunday School Board.—*Baptist Standard.*

The Feast of the Lights

By Frank Hallbeck

Field Worker, Jewish Department

Jewish people throughout the Southland celebrated a period of religious holidays December 16-23. This eight-day celebration is called Chanukah or the Feast of Lights. In John 10:22 it is mentioned as the feast of dedication. A candle is supposed to be lighted in Jewish homes each day at sundown during this period.

Not only do these holidays have a religious significance to Jewish people, but they also have an historical background. Centuries ago Judas Maccabee, the champion of the armies of Israel, drove the Syrians from the temple in Jerusalem. Judas then cleansed the temple and called upon the people to rededicate themselves to the Lord.

Missions

About forty per cent of the population of Maryland is rural, and one-half of the county seat towns in that area are without Baptist churches.

During the first week of a simultaneous revival conducted recently in the Havana Province in Cuba, there were more than 600 professions of faith.

The co-operative mission workers serving jointly with the Home Mission Board and the respective state mission boards established and revitalized 219 churches during the year ending October 31, 1949.

Baptist Chaplain Honored With Legion of Merit

A Southern Baptist chaplain, Col. George J. McMurry, recently has had the rare honor of being presented the Legion of Merit for exceptionally meritorious achievement. Chief of Air Force Chaplains, Major General Charles I. Carpenter, in commenting upon the citation, said that it was the first time, to his knowledge, that a man had received such a citation for a spiritual ministry.

The citation was given at the time of Chaplain McMurry's retirement as staff chaplain, Fourth Air Force. Ceremonies were held at Hamilton Air Force Base, California.

According to the citation Chaplain McMurry, "through his unselfish efforts, ingenuity, patience and foresight, has faithfully and devotedlyed the way toward spiritual, moral and social welfare for members of the United States Air Force, their families and associates. Through his loving and spiritual guidance and unfailing zeal and enthusiasm, he has given to the service of his country thousands of those who would have failed in spirit without his personal and sympathetic counsel. His unfailing contributions through a lifetime of service to humanity in general and the Military Establishment in particular has reflected great credit upon himself, his organization, his profession and his nation."

It was further said of him that there is no doubt that Chaplain McMurry's extraordinary work with the Air Force personnel from June 27, 1942, through June 28, 1944, had a tremendous impact upon the troop efficiency and morale through the medium of religious, spiritual, and moral preparation for battle.

"Think on These Things"

R. T. SKINNER

Western Recorder

It is not enough to be a *thinker*. One must be a right thinker.

The man who pitches his mental tent in the swamps can expect to come up with the ague. Even the world puts a mark on the forehead of him who, from his inner life, pours forth filth.

But the thought level which clips the wings of eagles and robs them of their altitude and vision is the disposition to be always sniffing the air for carrion.

Paul must have sensed, among the Philippians, the need for this solemn warning. Conceivably, there were "eagles" in that congregation in danger of losing that fine something which has saved the influence of many a life. Paul, therefore, admonished the *whole brotherhood*: "Finally, brethren, whatsoever things are *true*, whatsoever things are *honorable*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of good *report*: if there be any virtue, if there be any praise, THINK ON THESE THINGS" (Phil. 4:8).

As one considers this caution, his mind turns to that other gem of helpfulness, also Spirit-breathed, the Thirteenth Chapter of First Corinthians. Paul therein reveals, that *vital Christianity* is always pitched *on the highest plane*, so high that one must enter the Kingdom and know the 'law of love' before he can hope to attain it. It marks *love* as the greatest of all working gifts—greater than speech or prophecy or sacrifice, or even faith. And why? Because "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . ."

Yes . . . Christians are to stay out of the swamps; they are to let love abound in their hearts and minds; they are to be Christ-like in their tender compassions, in their exhortations to those who err.

Love does not blind the heart's eye to evil, but it leads that heart to condemn the evil while it lifts the fallen; it hates all sin, even while it yearns after the sinner's salvation. Christianity, at its best, abhors a brother's backslidings, and, at the same moment, places about him the arm of encouragement and forgiveness and love.

Our finest argument that we are Christians—an argument which even the eyes of the world behold—is: "By this shall all men know that ye are my disciples, *if ye have love one for another*" (Jno. 13:35).

There was a race known by the name, *Cliff Dwellers*. The people made their abode in the high places. There is another race, the sons of God. These people have God for their Father; Jesus is their elder Brother and Saviour; the Holy Spirit is their Guide, and He sheds *the love of God* abroad in their hearts. Though these people are *in the world*, they are not *of the world*. They have their abode in the high places, they sit together in "heavenly places." May God always give them grace and power to live their rank! to live on high ground! to "think on these things!"

Things to Keep

By ANDREW MACBEATH

The Standard

Official organ of the

Baptist General Conference of America

There hardly seems one single thing more important to say at New Year to Christians than this: *seek out, or recover, an eager, undiscourageable habit of pondering and assimilating God's Word*. Beware of mere routine, determine to grapple with Scripture for yourself. Like Job, say, "Whom I shall see for myself, and mine eyes shall behold, and not another." Read with your windows open, like Daniel's, to Jerusalem, with the heart of an exile thinking of home, and then you will be delivered from the snare of worldliness. Like Ezra, read it distinctly, and give the sense, and cause yourself to understand the reading. Flighty ways of seizing on something which seems to echo your own inclination are to be subdued. "I will hear what *God the Lord* will speak." Like John, behold the throne and the One who sits thereon, and your soul will breathe invigorating air, escaping the chloroforming fumes of doubt. Like Ezekiel, "eat that thou findest," for it is what we "take in" that will impart to us courage, serenity, thankfulness, confidence, insight into others' troubles and readiness to be at their side, wise to succor, quick to intercede.

Bishop Kern Stresses Truth

The Christian Index

Bishop Kern outlined the following principles as being "fundamentally Protestant";

"1. That the soul of man has direct access to the love of God, without mediation of priest or sacrament.

"2. That Jesus Christ and the Bible are the final authorities for Christian living. In Protestantism the Bible is given freely to the people, and they have the right to interpret it.

"3. Protestantism believes in the Church, not as an ecclesiastical authority, but as a fellowship of believers.

"4. Protestantism believes in religious freedom and the separation of Church and state. Submission to an authoritarian ecclesiastical organization leads to the mind to accept dictatorship in state and in the economic order."

In a prepared statement, the bishop continued:

"Protestantism opposes Communism because it believes in a free man, not the state-controlled man; and its doctrine of the dignity and freedom of the individual stands today squarely across the path of Communism.

The Wasted Life

By J. B. BROCK, Opelousas, La.

Baptist Message

It is tragic that so many Christians go through life giving little heed to Christ's injunction to work in His vineyard: that if they do so they will be rewarded and if they do not they will lose their lives, that is their life of service for Him.

I desire, as briefly as I can, to show the reader what the Scriptures teach relative to future rewards. To me it is one of the saddest things to see all about us so many wasted lives.

I think we are reaping the false teaching of a generation ago when some of our ablest ministers taught that there would be no differences in the judgment; that all would be rewarded alike.

And when they had finished, the impression was left on everybody that the salvation of the soul was something entirely apart from the life we live on earth.

In a sense this is true; but it is also true that Jesus saves us from our sins and promises if we will be faithful unto death that in addition to salvation, which is a gift, He, in the judgment, will reward us. In regard to this passage I prefer the translation of the Revised Version which uses the word "life" where King James uses, "soul." I prefer this translation because the text and the context show that Jesus is talking to His disciples; telling them that if they really desire to be His disciples they must deny self and take up their cross and follow Him, and if they will do that they will save their lives, that is, their Christian lives, and if they do not they will lose it. After all what is it going to profit a Christian if he gains the whole world and loses his life in Christian service, because when He comes back with the angels to judge the world and reward His followers, they would receive no reward.

With this interpretation, I quote the whole passage as translated by the Revised Version: "If any man"—that is any Christian—"would come after me, let him deny himself, and take up his cross, and follow me. For whosoever"—that is, any Christian—"would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man"—that is, a Christian—"be profited if he shall gain the whole world and forfeit his life? Or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds." In this passage, Jesus answers how the Christian who hides his talents or wastes his time in worldly living will fare when He comes back to judge His people. They will stand before Him empty-handed.

Editorially Speaking

The Protestant Church, U. S. A.

Word and Way

Since the beginning of the movement to coordinate the churches and denominations in this country there has been a difference of opinion as to what the ultimate goal may be. Some have maintained that the plan does not envision any organic union of the different groups but only a high-level correlation of effort, with each denomination preserving its separate identity and program. Others have contended that the initial purpose of this movement has always been the amalgamation of all denominations in one great superchurch. These assert that this purpose has been slowly revealed because the very nature of it would have been fatally shocking had it been exposed earlier in the program.

Now since the meeting of the Conference on Church Union at Greenwich, Connecticut, December 17, there should be no reason for debate on this subject. After a full discussion, this conference adopted a statement which said in part: "We believe that the time has now come for the churches of America to formulate a plan for organic union by which we may outwardly and concretely express that spiritual union which already exists among churches which acknowledge Jesus Christ as Lord and Saviour.

"We are not yet ready to draw any blueprints of a new church, but we are aware of the fact that we are being led in that direction."

One contingent in the conference fought for a modified form of union which would leave a place for denominationalism. The opposition contended that denominationalism was the cause for the past failures of the movement and that this impediment must be removed. Evidently this viewpoint won the decision.

The seven church groups joining in this union are the Methodist Church, the Disciples of Christ, the Evangelical and Reformed Church, the Presbyterian Church in the U.S.A. (North), the Congregational Christian Church, the northern province of the Moravian Church, and the African Methodist Episcopal Zion Church. Delegates elected Bishop Ivan Lee Holt of St. Louis, president of the Methodist World Federation and of the Methodist Council of Bishops, as chairman of the Executive Committee.

As to the relationship between this movement and the World Council of Churches, it would probably be difficult to get a definite explanation.

Our Lighted Lamp at the Heart of Europe

By O. K. Armstrong, The Word and Way

"We recognize that Christ Jesus is the chief cornerstone of this institution. Without him, the superstructure would collapse, and the foundation disintegrate." So said Dr. George W. Sadler in his inaugural address as acting president of the Baptist Seminary here at Zurich, Switzerland, on its opening day, September 5.

On that high plane of spiritual dedication, this ministerial center began what surely by the grace of God will be a glorious history. Here the new light of a center for preparing Baptist preachers for Europe begins to glow. And from this place, their swords sharpened by study and fellowship, our ministers will soon go forth to battle the forces of materialism and paganism that now challenge the Christian faith in this cradle of western civilization.

The seminary is located in a setting of breathtaking natural beauty. The campus crowns a ridge that overlooks the village of Ruschlikon, suburb of Zurich. Just beyond lies the lovely Lake of Zurich. On clear days one can see the snow-capped Alps in the distance.

The building is a former palatial residence. It houses the offices, two classrooms, library, kitchen, dining room, a small chapel and sleeping rooms for about 20 students. Surrounding are formal gardens, tree-bordered walks, beautiful flowers and delightful vistas.

When Dr. Sadler came with Mrs. Sadler from the Foreign Mission Board to begin his work, he found Dr. Jesse D. Franks, veteran representative of our Baptist work in Europe, here as administrative secretary and chairman of public relations. The faculty of eight includes Dr. and Mrs. John Allen Moore and Dr. John D. W. Watts.

You'd think that all European countries are already represented in this the first student body of twenty-four, with six more accepted for enrollment. For among these twenty-four are twelve nationalities. In five meals with the students, I have heard grace said in English, French, Dutch and Hungarian!

The German students number the most, with six. There is a student from Holland who, for two years during the war, was held at forced labor by the Nazis. There is a refugee from Romania, who fled the Russians. Two Polish youths now live in Belgium, and so on through the list. All these earnest young men have amazing stories of the cruelty of war and a burning desire to carry the Christian message of faith and hope to their weary people.

There are two married couples, the Jorgensens from Denmark, and Jeremia Hodoroaba from Romania with his wife, Madlen, from Alsace, France. With a broad grin on his round face and a proud glance at petite Madlen, Jeremia said to me, "when you write about us students, you can say that France and Romania have come together!"

The curriculum of this brand-new seminary is based on four years of study comparable to courses in the United States and England leading to the Bachelor of Divinity degree. "Classroom method and life in the seminary are planned to give students the greatest possible contact with their professors," says Dr. Franks.

Yesterday I went with a group of the German students to worship in a nearby Baptist church. I heard David Mueller, son of Dr. William A. Mueller of the Louisville seminary say, "I was a German, and now am an American, but first of all, and forever, I am a child of God." That is the spirit of this new outpost of our Foreign Mission Board, our international seminary.

Dr. J. C. Owen Refuses to Grow Old

Many of our readers are acquainted with Dr. J. C. Owen, long a minister of the gospel, an earnest contender for the faith. Though the calendar said he was growing old, his spirit denied it. And now, after having accepted retirement, he throws himself back into the work with the zeal of youth. The following letter comes from him. You will want to read every word of it. It reveals, anew, that God's commissions are on the long-term scale.

Dear Friend:

Will you allow me space in your valuable paper for a word of explanation of my location in this far northwestern city?

I am now nearly fifteen years beyond the permissable retirement age. We had our comfortably furnished home in Lakeland, Florida, and enough to live on in fair comfort. But having come out here for some revival meetings I was so deeply impressed with the sheer religious destitution that I could find no rest. So, when this little church—the First Southern Baptist Church in Seattle—asked me to become its pastor, I hurried back to Lakeland, disposed of our home, secured the approval of the Retirement Board for my use of the retirement while serving this little church, helped my wife into our car and, after a drive of more than four thousand miles, put up in a small, rented apartment and tackled this task.

Louisiana Is Third in Gains From 1900-'48

Membership Has Increased from 36,173 in 1900 To 268,207 in 1948

By M. E. Dodd

The *Quarterly Review*, issued by the Sunday School Board, Dr. Porter Routh, editor, for the months of January, February and March, has a vast lot of interesting information. For one thing, it has a set of tables giving the church membership, baptisms, contributions, in the various States constituting the Southern Baptist Convention from 1900 to 1948.

In the membership table, Louisiana shows the third largest increase of any of the states; namely 62 per cent for this period.

The Survey Bulletin

By Porter Routh

Reports from Rome indicate that Myron Taylor plans to resign as President Truman's personal representative to the Pope because of ill health.

Bunyan's "Pilgrim's Progress" still stands next to the Bible as the all-time best seller in English.

Pastor Martin Niemoller has aroused interest in Germany because of his nationalist statements. He asserted that the present policy in German, "conceived in Rome and born in Washington" has transformed Germany from a Protestant state into a Catholic state.

Methodists report a record membership of 8,792,569 at the close of 1949, with annual contributions reaching $229,297,111. Church school membership gained 152,153 during the year to reach 5,113,704. They reported 24,255 ministers.

Baptist Highlights

As 1949 came to a close, Baptist attention centered on Dallas, Texas, where representatives from 24 states attended the Sunday School Conference. "Take Your Family to Sunday School" was projected as the theme for 1950 with the emphasis on evangelism.

Thousands of Southern Baptist churches are expected to study the book of Acts during January Bible week.

A religious census will be planned for every church west of the Mississippi River on February 5, 1950.

Plans are being made by many churches west of the Mississippi to study the book, "The Place of the Sunday School in Evangelism" during the week, February 9-16, to be followed by a concerted church-wide visitation effort for the revival meetings April 9-23.

Dr. William Ward Ayer preached his last sermon as pastor of the Calvary Baptist Church, New York City, on December 25. He will give his full time to radio and to revivals.

President Truman started the New Year right by attending services at the First Baptist Church, Washington, D. C.

Mr. and Mrs. William Fleming of Fort Worth have offered $100,000 to Baylor University on the Tidwell Bible Building, provided Baylor raises $100,000 on the $600,000 building during 1950.

Allen Graves has accepted the call of the Immanuel Baptist Church, Tulsa. He has been at the First Church, Charlottsville, Va.

Virginia Pastor Begins 42nd Year With Church

NORFOLK, Va.—(BP)—The Rev. Sparks W. Melton, D.D., has begun his 42nd year as pastor of Norfolk's Freemason Street Baptist Church.

Dr. Melton began his pastorate here in December, 1908, coming from the First Baptist Church of Augusta, Ga. Until quite recent years he had seldom taken a vacation which would take him from his pupit for more than one Sunday.

No other living minister has served so long in one pastorate in Norfolk, and there is no definite record of any other minister in the city's history who has served one pulpit longer than 40 years.

Six years ago Dr. Melton was designated as Norfolk's First Citizen, an annual award by the Cosmopolitan Club. In many respects he has been generally regarded as Norfolk's first citizen for many years. He is a graduate of Richmond College, (now the University of Richmond) and Crozer Seminary. He is vice rector of the University of Richmond, and has long been active in Crozer's affairs.

Dr. Melton's church celebrated its one hundredth anniversary last year. He has never had an assistant pastor, though his church, a downtown church, has grown to an active membership of about 1,150.

Second Semester, Grand Canyon College, Begins February 6

PRESCOTT, Ariz.—Grand Canyon College, Arizona Baptists' new four-year, liberal arts school, will begin enrollment for its second semester, February 6, according to announcement by Dr. Willis J. Ray, president. Several inquiries and applications have already come from students who were not able to attend the first semester.

Final examinations for the first semester will be January 31 to February 4. One hundred and three students have enrolled the first semester, and a considerable increase is expected the second half of the year.

Catalogue and other information can be obtained by writing to Dr. Floy S. Wise, dean, Box 67, Prescott, Arizona.

Miss Miles Holds 72 Awards

By Rosa Hall, S. C. N.

From Blue Mountain College, 1950

Blue Mountain, Miss., Jan. 17—Miss Daisy Miles, Blue Mountain College alumna and former Hot Springs, Ark., public school teacher, holds a national record of 72 awards in Baptist Sunday school, Training Union, and Woman's Missionary Union work. According to records of Southern and Northern Baptist Conventions, this is a new high record in Baptist awards to one person. Miss Miles expects to receive another award in a week or two.

WHAT SORT?

(Continued from page 6)

Judge Cavanaugh, of the Superior Court of Chicago, once said: "We have confined in the United States more killers than we have clergymen of all denominations, or all male teachers in all schools, or all lawyers, judges, and magistrates put together."

We fell, sometimes, like saying, with Coleridge:

"Aloof with hermit eye I scan
The present work of present man—
A wild and dream-like trade of blood and guile—
Too foolish for a tear, too wicked for a smile."

And, on occasions, when we think of our ten-billion dollar booze bill and of our fifteen billion dollar crime bill, of the invertebrate theology and jelly-fish morality and see-saw religion and India-rubber convictions and somersault psychology, we wonder if Hugo did not rescribe *our* day as well as *his* day when he wrote:

"In the boatsted march of wrong and error,
In the splendor of an age that glows,
One thing, O Christ, fills my sad heart with terror,
The echo of Thy voice still feebler grows."

And certainly we have sympathy for the modern poet who wrote—whether in cynicism or lamentation, I know not:

"I vow, O God,
Not for all thy power, furled and unfurled,
Nor for all the temples to Thy glory built,
Would I assume the ignominious guilt,
Of having made such men in such a world."

This, with an acknowledged inadequacy, we say is the sort of world in which we need a sweepingly mighty spiritual revival.

Acknowledging this, each evangelical group throughout America and the world is now planning in its own way to make its contribution to a spiritual awakening using methods adaptable to their beliefs and practices.

NEW ORLEANS SEMINARY WELL PLEASED WITH DISPLACED PERSONS

New Orleans—"We are simply delighted with the displaced persons who have come to the United States under our sponsorship," Roland Q. Leavell, president of the New Orleans Baptist Theological Seminary, is telling everyone who will listen.

"These people came four weeks ago and have shown themselves to be well educated, cultured, and appreciative to the utmost. Mr. Oskars Gaikens, the head of the family, will be the gardener and caretaker on our new campus on Gentilly road. He has had four years of training in the agricultural college in Riga, Latvia. Mrs. Gaikens is a music graduate with superior ability and wide experienice in teaching piano. Their son, Oskars, Jr., is just six years old, but is bright as he can be and is ready to begin growing into a grand American citizen. We are glad we sponsored them and hope they will be happy with us for many years to come," Dr. Leavell told Charles R. Gage, displaced persons representative of the Southern Baptist Relief Committee.

Devotional

By JOHN R. GUNN
The Christian Index

"When He hath tried me, I shall come forth as gold."—Job. 23:10.

The divine intention is that affliction shall serve as a refining and purifying influence upon our lives. But we may misuse affliction, so that instead of being made better by it we are made worse. We have frequently seen the same affliction have opposite effects upon two persons, one sweetened and softened, the other made cross and crabbed. It depends upon our attitude, how we take it, how we use it, as to what effect affliction has upon us.

Many devout passages are found in the writings of John Ray, of England, who was called "the ablest botanist and zoologist of his day," and who, contrary to the notion that one cannot be a scientist and a Christian believer, "accepted fully the gospel as given in the New Testament. Among these devout passages, is the following prayer offered on the occasion of the death of a dear friend:

"Give us a sanctified use of these heavy afflictions, and when our hearts are moved and affected with a sense of our loss, give us to consider our sins, and to spend some part of our tears in lamenting them. Give us to consider the vanity and uncertainty of our lives, and the emptiness of all things here below to satisfy the vast desires of our immortal souls."

Alongside this prayer we might put that offered by David in a time of trouble and sorrow. (Psa. 39:7, 12, 13):

And now, Lord, what wait I for? My hope is in Thee.

Hear my Prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears.

Oh, spare me, that I may brighten up, before I go hence, and be no more.

"Brighten up" is the marginal reading. I like that. Let me not celebrate my funeral or put my family into mourning before the event occurs. When the evening shadows begin to deepen, let me brighten up!

Revival in Los Angeles

Dr. Billy Graham has just concluded a 50-day revival campaign during which a total of 250,000 persons in Los Angeles, California, heard him preach in a huge circus tent. For his final message Dr. Graham read the famous 200-year-old sermon by Jonathan Edwards on the subject, "Sinners in the Hands of an Angry God."

According to a survey made recently by a group from the Interior Department, natives of the Aleutian Islands and other parts of Alaska "are on the decline by the unbridled and excessive use of liquor. The most deplorable conditions among the natives exist in those communties and villages where liquor is available." The Aleutians are far away, but they are not the only people who are being destroyed by liquor. Any street or highway in America will lead to homes of people who are being destroyed, or having their lives ruined, by the King of Destroyers.

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Baptist World Alliance

'AND THE LIGHT SHINETH IN DARKNESS' IS THEME OF EIGHTH BAPTIST WORLD CONGRESS

Next Baptist World Congress is scheduled for July 22-27, 1950, in Cleveland, Ohio.

The preliminary program has been released from Baptist World Alliance Headquarters in Washington, and gives promise of a highly profitable and interesting time.

The Congress theme is taken from the prologue to John's Gospel; "And the Light Shineth in the Darkness." The light motif runs through the program from the first day to the last. The Keynote address at the opening session on Saturday afternoon, July 22, is on the subject: "I am the Light of the World." The closing address on the last forenoon of the Congress Thursday, July 27, will be from the text: "Ye are the Light of the World." In between will be found subjects like "The Light of Peace," "The Light of Liberty," "The Light of Education," etc.

Following the lines of the Keynote address, there will be a devotional speech at the opening of each morning session, Monday through Thursday, on four other "I am's of Christ": "I am the Door," "I am the Way," "I am the Truth," "I am the Resurrection and the Life." There should be no room for doubt concerning the Christo-centric character of our Baptist message.

Among the other subjects for addresses we might mention "Christianity in the Atomic Age"; "The Basic Freedom"; "The Importance of Europe in the World Picture"; "Totalitarianism and the Individual Conscience"; "Christian Light on Human Relationships"; "Baptism in Present Day Theology"; "Evangelism Today"; "Every Baptist a Missionary"; "The Missionary Outlook Today"; "The New Testament the Common Basis of Baptist Fellowship"; "The Body of Christ"; "The Christ of Every Day," etc.

Speakers who are at this moment definitely expected to give addresses at one of the plenary sessions are Dr. M. E. Aubrey, general secretary of the Baptist Union of Great Britain and Ireland; Dr. Baker J. Cauthen, secretary for the Orient of the Foreign Mission Board of the Southern Baptist Convention; Dr. E. T. Dahlberg, twice president of the Northern Baptist Convention; Dr. Herbert Gezork of Andover-Newton Theological school, Massachusetts, who is considered especially qualified to speak on the subject of Totalitarianism; W. L. Jarvis, prominent preacher of Sidney, Australia; Dr. Kenneth S. Latourette of Yale University, Connecticut, world-historian and specialist on missions; Dr. Robert G. Lee, of Tennessee, eminent preacher, and twice president of the Southern Baptist Convention.

Dr. F. Townley Lord, pastor of the Bloomsbury Central Church, London, editor of the "Baptist Times," and past-president of the British Baptist Union; Dr. Benjamin Mays, of Moorhouse College, Georgia, prominent educationalist and leader among the colored Baptists of the U. S. A.; Dr. Robert J. McCracken, of Scotland, Canada and the U. S. A., who not long ago gave that remarkable sermon on "The Lordship of Jesus" at a session of the Northern Baptist Convention; Dr. M. F. McCutcheon of Montreal, president of the Baptist Federation of Canada.

Principal Johannes Norgaard, Denmark, honored host of the Copenhagen Congress in 1947; Professor Ernest Payne, Regent's Park College, Oxford, England, already prominent as a theologian; Dr. E. McNeill Poteat, formerly president of Colgate-Rochester Theological School, now pastor in North Carolina; Rev. Henri Vincent of Paris, pastor of the Avenue du Main Church and trusted leader of French Baptists; President W. R. White, of Baylor University, Texas, the largest Baptist school in the world.

COOPERATIVE PROGRAM

By GEORGE RAGLAND, *Editor*

The Sling and Stone

We have given first place prominence to the Cooperative Program. It is the silver anniversary of this important part of our denominational life and we rejoice that Kentucky Baptists have had a worthy part in both the origin and the outgrowth of this wise plan of giving.

It is a good time to call attention to the menace to the Cooperative Program in designated gifts. Such gifts penalize the Program and tend to individual preference rather than to scriptural cooperation. If a local church decides on a definite percentage in its budget of giving, every designated gift makes it harder to carry out this budget. If a church decides to give a certain percentage to home and outside causes and some interested member designates his gift to either outside or home causes an extra burden is put on the budget. The same thing is true of extra-cooperative campaigns which do damage to the Cooperative Program. If every member of the church resorted to designated giving it might mean either that the outside causes would suffer through home designation or that the home causes would suffer through outside designation. Either case is a hurtful extreme. The cure is the Cooperative Program. It is both cooperative and constructive.

The silver anniversary of the Cooperative Program is a good time to call us to a new devotion to the Cooperative Program which is the hope of our Baptist program for our work at home and abroad.

There was a time in our Southern Baptist life when pastors and local churches were almost swamped by various agents and agencies and collections. It was a wise solution of this distressing situation when the Cooperative Program was adopted and emphasis was put on the Bible principle of Stewardship and Tithing. No better plan has been found and the silver anniversary is a good time to show the world that the scriptural method is the best method of giving.

Do Away With Men of Distinction

Baptist and Reflector

Distillers continue their "Men of Distinction" whisky advertisements in various publications. The implication is that whisky drinking is a mark of distinction. This implication is, of course, a falsehood. The advertisements do not point out that whisky puts thousands and thousands of men in rags and tatters in the gutter.

The United States Brewers Foundation carries advertisements in various publications suggesting that beer drinking is a normal part of American home life—an insult to the American home.

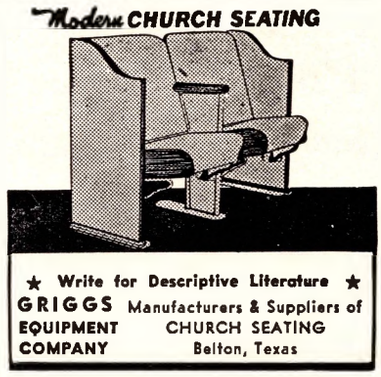
In some advertisements a regular Walt Disney bear is used to put in a plug for beer.

In 1948 an advertisement showed "mama" bringing a tray of beer to "sister" and her "new beau." In 1949 the daughter and the beau are bringing forward a table to meet mother bringing in the beer. The suggestion is that all three are partakers of beer.

The purpose of these advertisements is to appeal to adults, of course, but especially to youth.

January 12 and 13, 1950, are days set apart for hearings on the Langer (S. 1847) bill in the Senate. The purpose of this bill is to bar such advertising as the above from the mails in interstate commerce. Write your senators urging passage of the bill and especially write Senator Edwin C. Johnson. Chairman of the Interstate and Foreign Commerce Committee in the Senate.

You may say: "Oh, I've done such as this so many times before." Yes, but maybe in time persistency will produce results. If so, "Men of Distinction" and similar advertisements will be barred from the mails in interstate commerce. This would be a great victory for morality and our homes. Write today!



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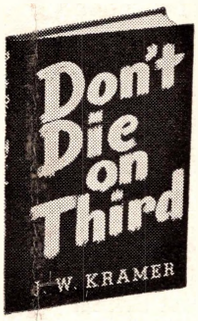
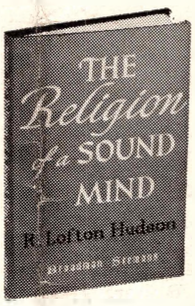


Don't Die on Third

JAMES W. KRAMER $1.50

For dynamic sermons—startling, thought-provoking messages based solidly on the Scriptures—read *Don't Die on Third*. Definitely different from much of the present-day preaching, each of these twelve sparkling sermons is written in the language of the man on the street. The many illustrative stories, the terse, straight-from-the-shoulder pleading for true Christianity will make this book a favorite with young and old alike.



The Religion of a Sound Mind

R. LOFTON HUDSON $1.50

A down-to-earth, readable volume discussing such subjects as worry, jealousy, anger, humility, and how to be happy. Aware of the relation of healthy-mindedness to the growing problems of nervousness, Dr. Hudson believes that the Christian religion has a great deal to contribute to their solution—and he presents this series of ten sermons to help readers to know how to apply the Christian faith to everyday problems.

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