

2-27-1958

February 27, 1958

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_55-59

Recommended Citation

Arkansas Baptist State Convention, "February 27, 1958" (1958). *Arkansas Baptist Newsmagazine, 1955-1959*. 8.
https://scholarlycommons.obu.edu/arbn_55-59/8

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1955-1959 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



ARKANSAS
Baptist

FEBRUARY 27, 1958

Concord Notes

THE BARLING CHURCH has a new pastor in David Land formerly pastor of the Cedarville Church in Clear Creek Association. During the four years with the church in Cedarville 155 were baptized into the church and 78 received by letter. The church spent \$22,000 in this four-year period in the construction of a three-bedroom, modern, brick parsonage and in repairing the church plant and buying church furniture. Land succeeds Rev. Louie Travis who resigned to accept work in Eastern Arkansas.

THE MOORE'S ROCK Church was reconstituted recently two miles West of Lavaca. This was an active church from 1914 through 1922, but had been inactive since 1922. The preachers present for the service were: M. E. Wiles, Elvie Adams, Thurmond Scott, Jack Hull, Ernest Hogan, David Land and Jay W. C. Moore. Mr. Wiles served as Moderator and Mr. Hull preached the sermon. The church was reconstituted with 15 members, nine of whom had been members of the old church. Rev. James Simmons, who had been working with the group for over a year, was called as pastor. Mrs. Mary Ann Rambo was elected as Church Clerk and an offering for the Co-operative Program was received amounting to \$30. The church voted to reaffiliate with Concord Association and the Arkansas and Southern Baptist Conventions.

CALVARY CHURCH ordained Porter Henry Tow, preceding the Sunday morning worship service recently, as a deacon. Pastor Bob Parker was assisted by Rev. L. E. Hatfield, Missionary Moore and the sixteen deacons in the church.

A VERY UNUSUAL Sunday School class is being taught by Mrs. Ed Smith in the Bluff Avenue Church. Mrs. Smith teaches twelve silent people. During the eight years that Mrs. Smith has taught this group, Pastor Al G. Escott has baptized twelve who have been enrolled in the class. Mrs. Smith, who can hear and talk, is very proficient in the sign language.

THOMAS M. McCLAIN, formerly pastor of the Spradling Avenue Church and now a student at Southwestern Seminary, has accepted the pastorate of the Valley View Church, one of four Southern Baptist Churches in the Farmers Ranch addition of Dallas.

TEMPLE CHURCH, Elvie Adams, pastor, has under construction a nursery building 36 x 50 feet. This building, when it is finished and equipped, will care for 110 nursery children. The building is valued at \$12,000.

EAST SIDE church has constructed a new home for Pastor Lynwood Henderson and his family. The house is located on a quarter of an acre of ground which the church owned in the hills North of the church plant. The home of frame and brick construction has

The Cover

Visits Truett Grave

IN DALLAS recently, Southern Baptist Convention President Brooks Hays, of Little Rock and Washington, visited the grave of the late Dr. George W. Truett, Dallas minister who also was a Convention president. Dr. Truett was pastor of 1st Church, Dallas, and was Convention president from 1927 to 1929. President Hays is shown placing flowers on the grave.



three bedrooms, a large den and study, living room, kitchen and dining area, garage and utility room.

A GROUP Training School for the Ft. Smith area will be held in 1st Church, Ft. Smith, April 21-26. Only one book will be taught. The book, Jesus The Teacher, will be taught by the author, Dr. J. M. Price, who is a member of the faculty of Southwestern Seminary, Ft. Worth, Tex. The association Sunday school officers have set a goal of 1,500 for the study.

THE VESTA CHURCH ordained Luther Mantooth as deacon recently in a Saturday night service. Pastor Earl Storey served as moderator; Bobby Watson, pastor of Northside Church, Charleston, preached the sermon; Jay W. C. Moore, examined Mr. Mantooth, and Ted Drake, deacon in 1st Church, Charleston, offered the ordination prayer.

TWO PASTORS in Trinity Association have resigned churches to accept other posts of service in the same association. Bennie Gates, Anderson-Tully, has accepted the call of Wildwood Church, and Bobby G. Crabb, Greenfield, has moved on to the field after accepting the call of Corner's Chapel Church, (CB)

● REV. AND Mrs. Ernest L. Hollaway, Jr., Southern Baptist missionaries to Japan, may now be addressed at 356-2 Chome, Nishi Okubo Shinjuku Ku, Tokyo, Japan. Mr. Hollaway is a native of Womble (now Norman), Ark. He and Mrs. Hollaway make their permanent home in Arkadelphia.

● A NEW Pulaski county church, known as Forest Highlands, was organized Feb. 2. The church is located on Little Rock's fast-growing west side. Bellevue Church has disbanded and the members aided in the formation of the institution of the new work. (CB)

● AMON BAKER, a native Texan and a graduate of Southwestern Seminary, has arrived to begin his service as music director for Immanuel Church, Little Rock. (CB)

● THE EDITOR of the Arkansas Baptist will be with 1st Church, Ft. Smith, for a study course March 10-14.

● RILEY LIBRARY at Ouachita has been improved at a cost of \$15,500. The project alleviated crowded conditions which formerly plagued the library by improving book storage facilities.

● E. O. MARTINDALE, pastor of Hazen's 1st Church, resigned effective Feb. 1 to accept a call to 1st Church, Albion, Ill.

During the six years he was at Hazen, the church erected a modern brick building and replaced the frame parsonage with a brick home. Sunday school attendance tripled. Both he and Mrs. Martindale were active in civic and school affairs.

(After arriving in Illinois, Mr. Martin sent the Arkansas Baptist a money order for his subscription to the paper at his new address.)

● MR. AND MRS. Horace W. Fite, Jr., Southern Baptist missionaries to North Brazil, announce the birth of a son, Charles Wilson, on Feb. 3 in Crosbyton, Tex. They may be addressed at Box 217, Crosbyton. Mr. Fite is a native of Mena, Ark.

● FISHER CHURCH, Trinity Association, has organized a Brotherhood. And Corner's Chapel Church, in the same association, is planning to do likewise. (CB)

● NEAL'S CHAPEL Church, near Lepanto, has sent Trinity Association a letter of application for membership. Joe Hester is pastor of the church, which recently completed a Sunday school enlargement campaign under the leadership of State Evangelist M. E. Wiles. (CB)

● MISS ELVA Holland, director of the Baptist Hospital School of Nursing, left Feb. 1 for New York where she is completing work on her master of arts degree at Columbia University. She will return to ABH in July.



ADDITION OF a new front to the Arkansas Tech Student Center has given the building an appearance of being wider. Boston siding with redwood stain finish is used to blend with the pinkish ledgerstone and with the red bricks, which will be used later in veneering the remainder of the building. Gerald Stone, now serving as pastor of McKay Mission, Little Rock, drew the plans. Mr. Stone is a former Tech student who was an architectural major at the University.

● **MISSIONARY WILLIAM H. Berry**, general director of Atlas News Service with the Foreign Mission Service of Southern Baptists in Rio de Janeiro, with Mrs. Berry, is back in the states for furlough. Upon his return to Rio, Mr. Berry plans to help organize a Baptist Foundation.

A son of the Berrys, Edward, has taken over the Radio and Religious Recordings section of the Atlas News Service. Missionary Gene Wise is responsible for the Journalism and Visual Aids for the service.

During the six months they are on furlough, Mr. and Mrs. Berry will be living at 2000 Broadus, Southwestern Seminary, Ft. Worth.

● **OUACHITA HAS** purchased additional lots adjacent to the campus as a site for a proposed dormitory for women. The acquisition of the site—24,000 square feet—was pushed as the initial step in the \$750,000 campaign which is to get underway soon.

● **THEODORE COOK**, senior religion major from Little Rock, has been elected president of the Ministerial Association of Ouachita College. Other officers for the spring semester: R. V. Wilson, West Helena, vice president; Zane Chesser, Monticello, program vice president; Gerald Perry, Memphis, Tenn., treasurer; Paul Stender, Stuttgart, recording secretary; Andy Kerr, Little Rock, corresponding secretary; Thurman Braughton, Hot Springs, chorister; Clifford Moeller, Imperial, Miss., pianist.

● **OUACHITA'S** debate team advanced to the semi-finals of the 28th Annual Mid-South Debate Tournament at Henderson State Teachers, Arkadelphia. Bill Knabe, Little Rock, and Glen Toler, Arkadelphia, entered the semi-final round by defeating University of Arkansas and Carson-Newman College, Jefferson City, Tenn. Ouachita lost in the semi-finals to the University of Houston.

ARKANSAS BAPTIST

107 BAPTIST BUILDING,
LITTLE ROCK, ARK.

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD EDITOR

MRS. E. F. STOKES Circulation Mgr.

Publication Committee: Dale Cowling, Little Rock, Chairman; John Holston, Lonoke; Homer Bradley, Eudora; Byron King, Tuckerman; Dillard Miller, Mena.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$2.75 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Paragraph abbreviations used in crediting news items: RNS, Religious News Service; BP, Baptist Press; CB, church bulletin; DP, daily press.

February 27, 1958 Volume 57, No. 9

● **SIX OUACHITA** students received presidential citations for maintaining a perfect, three-point average for the fall semester. The names of 38 other students were placed on the dean's list for having a grade-point average of 2.5 and above. Those receiving presidential citations are Naheel Jerries, Nazareth, Israel; Chaiho Kim, Korea; Warren Layfield, Sacramento, Cal.; Sue Plumlee, Hot Springs; Leon Ward, Stamps; and Caroline Woodell, Arkadelphia.

● **OUACHITA WILL** operate extensions in Ft. Smith, Harrison and Batesville, in the spring semester, J. C. McClain, extension director has announced. Religious education and Bible courses will be offered. Classes will meet once a week. The extension centers are connected with the Seminary Extension Department of the SBC.

● **DR. JOHN WILLIAM** Smith, an otolaryngologist, has been elected chief of medical staff at Arkansas Baptist Hospital for 1958. He succeeds Dr. Robert Watson. Other new officers are: Dr. Guy R. Farris, Jr., vice chief, and Dr. Ewing C. Reed, Jr., secretary.

● **DR. WILLIAM C. Doster**, professor of English at Ouachita, has been named state chairman of the newly adopted high school English Achievements Awards program sponsored by the National Council of English. Aim of the project is to recognize outstanding high school seniors for excellence in English.

● **CORRECTION:** Dermott Chapel, Jack Barnes, pastor, was erroneously listed at "Daniels Chapel" in the quarterly report of contributions for the last quarter of 1957. Dermott Chapel gave \$30 for the quarter, through the Cooperative Program.

● **HUGO CONTRERAS**, 30-year-old pastor of the 1st Mexican Baptist Church, Fort Worth, Tex., has been employed as announcer for LA HORA BAUTISTA, Southern Baptist Radio-TV Commission's new half-hour evangelistic program in Spanish.

● **TRUETT MYERS**, Nashville, Tenn., has been named to fill the position of television consultant at the Southern Baptist Radio and Television Commission. He will assume his duties March 1.

● **NASHVILLE, Tenn.** — (BSSR) — Twenty-five free copies of Baptist Hymnal will be given by the Baptist Sunday School Board to each new Baptist church or mission organized in connection with Southern Baptists' movement to establish 30,000 churches and mission stations by 1964. Effective dates of the free hymnal offer are Feb. 1, 1958 through Dec. 31, 1963.

● **A YOUTH-led** revival at Eagle Heights, Boone-Newton Association, resulted in seven additions by baptism. A youth team from Ouachita led this revival.

Negro College at the Crossroads

THE LIFE of the state's oldest Baptist College—Arkansas Baptist College, Little Rock—hangs in the balance.

An institution of higher education for Negroes since 1884, ABC recently lost its gymnasium by fire and has since had its dormitory for men condemned as being unsafe for continued use.

Dr. Clyde Hart, director of Negro work for the Arkansas Baptist Convention, who recently led a fund campaign among white Baptists to help the college with emergency building needs, feels the time has come to seek a new site for the school.

Some time ago a group of 25 representative Little Rock business men agreed that three things should be done by and for the college if it is to merit support from its home community on a long-range education basis: 1. Strengthening of the college leadership, including the naming of white leaders to the board of trustees; 2. The raising of at least \$60,000 by the Arkansas Baptist Convention (white) for the support of the school's building program; and 3. Removal of the college to a new and more adequate site to allow for future growth.

The first two of the proposed steps of progress have already been met. Nine trustees chosen by the Arkansas Baptist Convention at its annual meeting last fall have been accepted as trustees by the Consolidated Missionary Baptist Convention (Negro) to serve with 16 Negro trustees: J. E. Berry, El Dorado; John Miller, Camden; W. A. Jackson, Benton; Paul Mears, Dardanelle; Don Hock, Malvern; W. O. Vaught, Jr., Little Rock; Dale Cowling, Little Rock; Wilson Deese, West Helena; and T. K. Rucker, Forrest City.

A total of \$60,500 has been contributed to the college through the Arkansas Baptist Convention campaign of recent months, Dr. Hart reports. All of this remains in the treasury but \$5,000 expended for roof repair of some of the buildings and the purchase of a college bus. The nine representatives of the Arkansas Baptist Convention, on the vote of the Convention's Executive Committee, will determine how and when to expend the remaining funds.

The Negro convention, as owner of the college, must determine whether and when the third condition is met—the choice of a new site. It is generally agreed among educators that at least 50 acres is needed for a college campus. Anyone in Little Rock having a suitable tract of land this size or larger to donate could do the cause of Negro Christian education a great service at this time by making the land available.

"But why not keep the present site of the college and add whatever buildings will be required?" some will ask. The answer is that the 3½ acre campus is inadequate by any standards, and there is not a single building on the present campus that does not need to be replaced.

Arkansas Baptist College can probably continue to exist for a few more years in its present squalid surroundings, but it has already reached the crossroads of decision as to the future. It would seem that the sooner a new and adequate building site can be secured and definite and long-range plans can be perfected, the sooner the people of Little Rock and other friends of Negro Christian education can be expected to place the necessary financial support back of the college to get it started on a new lease on life for the years ahead.—ELM

Editor's Notebook

WHILE ATTENDING the annual winter meeting of the Southern Baptist Press Association in Albuquerque, N. M., recently we were amazed to learn that New Mexico and Arizona, and perhaps other states fairly new in the Southern Baptist Convention, have almost 100 per cent circulation of their Baptist state papers. Editor Lewis Myers, of the *Baptist New Mexican*, a former editor of the *Arkansas Baptist* and of *The Word and Way* (Mo.), estimates that his paper goes into 99 per cent of the homes of New Mexico Baptists. Two things every new church or mission does as a matter of course, in New Mexico: vote a definite per cent for the Cooperative Program and put the Baptist state paper in the budget.

"No Escape from Life"

THE PRESSURE and grind of meeting deadlines to get out even a small daily newspaper can get to be mighty routine and monotonous. I learned this first-hand several years ago while serving as city editor of the Russellville



(Ark.) *Daily Courier-Democrat*. We used to conclude our *Courier-Democrat* coffee breaks with such cracks as: "Well, it's back to the old squirrel cage!" of "Back to the salt mines!"

There is pressure and grind in daily living. The house maid who said "Life is so daily!" expressed the sentiment of many. The ups and downs of life break some people and make others. If we look upon the serenity and dignity of the truly great souls, we might be inclined to think that these have never had any bad breaks. But great character does not come without hardship.

Dr. John Sutherland Bonnell warns in his new book, *No Escape from Life*:

"With every year that passes the necessity for effort on our part is lessened. Multitudes are living today by the creed of comfort. We are producing a soft generation. Year by year new inventions make labor less and less necessary.

"In some of his more recent lectures T. S. Eliot has warned that even in our pleasures we are eliminating all necessity for endurance or fatigue. The philosophy of life of many Americans is to achieve relief from every form of hardship. Little by little we are beginning to regard struggle, effort, and self-sacrifice as things to be avoided. We long for even a greater comfort. But our comforts do not make us happy. Distinguished visitors from India and other Eastern lands have marveled at the mental stress in American life—the surplus of tension and the evidence of mental and physical weariness."

If Paul had been like a lot of us Americans today, he never would have learned to "endure hardship as a good soldier of Jesus Christ." When he prayed three times for the Lord to remove his "thorn in the flesh" and the thorn remained, he would have become a helpless and hopeless invalid.

Those who stop trying because the going gets rough need to lift their eyes from the rough spots in the road to the One whose "grace is sufficient."

. . . they that wait upon the Lord shall renew their strength . . . Isa. 40:31.

Erwin L. McDonald

THE PEOPLE SPEAK

"Unique Arrangement"

Dear Brother McDonald:

The present arrangement of the ARKANSAS BAPTIST is unique.

January 23rd issue just came and I have looked over it. On page 3, The Evangelistic Conference, coupled with your editorial "For Such A Time As This," makes heart searching reading. Your "Personally Speaking" articles are usually food for thought, touched with a little humor, making them very interesting. "Posture During Prayer" is one of the most sensible articles I ever read on the subject. "Let's Pray For The Communists" should challenge every Christian to place more importance on prayer than on munitions of war. Christians Horizons are good, and the Sunday School lessons are inspiring and informative. "What Baptists Believe" portrays Dr. Scarborough in each article. All Departments Heads reporting each week gives us something to look forward to. Dr. Douglas's articles become more interesting each week, and I never saw a man proceed with more caution than Dr. Whitlow. It all adds up to showing us every department of our work is in safe hands, which should increase our faith in the Lord and the brethren.

My family and I hold membership in Central Baptist Church, Brother R. Wilbur Herring, pastor. We are blessed with a fine Christian leader in Bro. Herring. He is deeply consecrated to his task, and one of the finest organizers I ever knew.—S. C. Swinney, Sr., Jonesboro

Editor's Note: Either our paper was late reaching you, Brother Swinney, or your reply was delayed. Either way, we appreciate your generous appraisal.

Preacher-Deacon

Kind Sir:

Mr. Gilchrist and I have had quite a discussion on ordination concerning ministers and deacons, mostly deacons. What is the difference and is it necessary that deacons be ordained? . . . Mr. Gilchrist has a nephew that is an ordained minister. He lives at Lubbock, Tex. A few Sundays ago he was to be ordained as a deacon in the church where he is a member. My husband seems to think if a man is an ordained minister he wouldn't need to be ordained again to be a deacon. Will you please give us an answer.—Mrs. L. B. Gilchrist, Hot Springs

ANSWER:

Deacons and pastor, as the only permanent church officers authorized by the Scriptures, are set apart to their work in the ceremony of ordination.

As pointed out in the Encyclopedia of Southern Baptists, just off the press:

"The word 'ordain' in the technical sense is not found in our English versions, its nearest resemblance being seen in such passages as John 15:16; Acts 14:23; I Tim. 2:7; and Titus 1:5. In none of the original Greek words in these references is the ecclesiastical idea of ordination present. But the practice of ordination does have a scriptural basis in the activity of the early church (Acts 6:6; 13:3; I Tim. 4:14; II Tim. 1:6). The last three of these references deal with ordination to the ministry . . ."

"Baptists do not hold to the ecclesiastical tradition which leads some to consider ordination the channel through which the ordained receive special ministerial grace or powers not afforded to others. The silence of the New Testament as to the form and meaning of the rite of ordination tends to indicate that it was nothing more than a setting apart or approval of the ordained for the work of the ministry. Legally, the ordained person is empowered to perform marriages, to serve as a chaplain, and the like. Otherwise, the ordained minister possesses no peculiar power denied to any Christian who is thoroughly consecrated to the will and purpose of God; he exerts no authority beyond that earned by the influence of character and ability . . ."

"In Southern Baptist practice the local church is the ordaining body . . ."

It would seem there is no reason why one who has been ordained as a minister should not be elected by a church to serve as deacon, when and if he is in a position to serve. In such case, it would be strictly up to the local church as to whether or not it would accept his ordination as a minister as being sufficient or would ask him to be ordained as a deacon.—ELM



YOUNG JOHNNY Gordon brings his Japanese roommate home from college for Christmas. But his father explodes over a sudden reminder that his older son died in a Japanese prison camp during the war and he is left with a smoldering hate. —A gradual re-enlightenment on the Christian way in race relations and tolerance brings some surprising changes to both Johnny and his father in this moving episode, **THAT THEY MAY HEAR**, from the Southern Baptist television series **THIS IS THE ANSWER**.

Working Wife

Dear Mr. Editor:

Several years ago I remember Dr. Bridges wrote an article in the Arkansas Baptist, admonishing churches to inventory their pastor's needs, and if they hadn't given their pastor a raise in the last few months, that they by all means ought to do so. I remember the impact that article had on one special congregation, in particular. At that time this particular minister had six dependents, and his income was \$65.00 per week — far too small to meet the demands for bare necessities. His aged and dependent mother became critically and hopelessly ill! He, being the only son, had to assume the added expense of caring for his mother. The results! His wife went to work, leaving three small children to a nursemaid! This act on the part of the minister's wife brought a flood of criticism down upon the minister's head by his local congregation! But alas! Still no increase in his salary! Seven years have passed away! Since that fatal year began, that minister cared for his aged father for six of those years. His wife still worked! Now, he has a boy in high school, a boy in junior high school, and a daughter who will be in junior high next year. Seven years have passed, and still no raise in salary.

The common attitude of the people toward the working minister's wife is one of scorn and rejection. But on the otherhand, the poorly dressed, hampered, uneducated preacher's child is a reproach to the high calling! Preacher's children need clothing, medical attention, sometimes surgery, and a college education just like other folk's children! But how are they going to get it if churches (small ones) continue to carry over each month a much larger balance in the treasury than they are spending each month, and continue to let year after year pass with living conditions continuing to climb higher and higher, if the minister's wife doesn't work? I just wish somebody would bring to the attention of our churches everywhere, these important factors that has pushed many a minister's wife out of her home and church work and into the competitive labor market along side of the average church member. It doesn't mean that she likes it, but it does mean that some congregations, if they expect her to keep

the circles and auxiliaries rolling they should reexamine their church budgets and see how long it has been since they have looked into their pastor's weekly expenses and how long it has been since they have tried to meet those needs. The minister's family does not enjoy dowdy apparel nor the criticism that comes to the children by reason of it. There is only one way it can be alleviated! The minister's wife must WORK! I know. I am a minister's wife!

P. S. Most congregations seem to think that ministers are exempt from income taxes. That is something they need to look into also.

"Scriptural Baptism"

Dear Brother McDonald:

I have in my hand a copy of your paper of January 16, 1958 . . . I was greatly amazed and you might say flabbergasted at the definition of baptism in the article "What Baptists Believe," which says:

"Christian Baptism is the immersion in water of a believer in the name of the Father, the Son, and the Holy Spirit." I am not willing for that definition to go out to Arkansas Baptists unchallenged. Surely you do not accept alien immersion when your state convention refuses to seat any messenger from a church that receives alien immersion. According to that definition, all Mormons, Campbellites, (sic) and what-not that have been immersed are eligible for membership in Baptist churches without being baptized . . ."

Baptism is not a Christian ordinance but a church ordinance. It takes four things to make scriptural baptism: A scriptural subject; a scriptural mode; a scriptural design; and a scriptural administrator. The administrator must be authorized by a scriptural New Testament church. Baptism and the Lord's Supper are both church ordinances . . . —W. M. Nevins, Lexington, Ky.

ANSWER: The statement to which you refer and with which you take issue is not mine. This is a part of a statement which was adopted by the Southern Baptist Convention at its meeting in Memphis in 1925, as we indicated in our issue of January 9, in connection with the release of the first of the series on "What Baptists Believe." I am sure that most Arkansas Baptists and many Southern Baptists will go along with your four points.—Editor



ARKANSAS' FIRST registrant for the second SBC Royal Ambassador congress is Bob Lessenberry, left, state ambassador in chief. Bob, a member of the Caney Creek Church, presents his fee to C. H. Seaton, associate Brotherhood secretary. The congress meets in Ft. Worth, Aug. 12-14. Arkansas' attendance goal is 400; the congress' 8,858.

Summer Study At Southwestern

WAKE FOREST, N. C. — Plans for Southeastern Baptist Theological Seminary's second summer program have been completed, according to an announcement by President S. L. Stealey.

The first session of summer school begins June 2 and ends June 27. The second term is scheduled for June 30-July 25. The student may enroll for two courses giving four hours credit toward a degree at each session.

The second annual summer conference to be held July 7-11 will be of interest to pastors, lay leaders, ministers of education, Sunday School, Training Union, Brotherhood and W.M.U. leaders, associational missionaries and moderators, and denominational workers who, because of limited time, desire a short period of intense educational and devotional study.

Special lecturer for summer school will be Theron D. Price, professor of church history at Southern Seminary, Louisville, Ky. He will teach "Baptism and the Lord's Supper in Early Christianity."

Faculty members for the first term will be B. Elmo Scoggin, "Ezekiel"; Garland A. Hendricks, "The Rural Church Movement: Protestant, Catholic and Baptist"; and Thomas A. Bland, "Christian Ethics and Alcohol Education." In the certificate program, R. T. Daniel will teach "Studies in Psalms," and Henry Coffey will instruct in "Audio-Visual Aids in Religious Education."

The second term will be confined to B. D. Courses. Teachers will be: R. C. Briggs, "The Gospel of Mark"; J. W. Eddins, Jr., "The Doctrine of the Holy Spirit"; S. L. Stealey, "Baptist Documents and Leaders"; and Miss Thelma Arnote, "Religious Education of Children."

NASHVILLE — (BP) — The Southern Baptist Executive Committee has approved expansion of Baptist Press, the Southern Baptist Convention news service.

The Committee authorized Baptist Press to establish, as soon as possible, news contacts or correspondents in "important Baptist centers especially where existing news-gathering facilities do not meet Baptist Press needs."

It also authorized Baptist Press to establish on a co-operative and experimental basis an office in Washington, D. C. The only expense to Baptist Press of the Washington office would be in providing stationery and mailing supplies.

W. Barry Garrett, who joins the Baptist Joint Committee on Public Affairs there as associate director on Jan. 1, would function as a regional editor for the Baptist Press.

Garrett has been serving as editor of the Baptist Beacon, Arizona Baptist weekly newspaper which is a member paper of Baptist Press.

If the co-operative experiment in Washington proves successful, Baptist Press is authorized to look into the possibility of establishing similar regional offices in other cities.

ATLANTA — Fifty thousand Georgia Methodists will be given pocket editions of the Gospel of John during a statewide evangelistic mission in March. The "Tell Georgia About Christ" campaign will open March 9 when pastors from North Georgia go to South Georgia for five days of preaching. From March 23 to 28; pastors in South Georgia will go north to repay the visit. Between them, the 1,500 Methodist churches of Georgia hope to win 21,000 new members.

LEXINGTON, Ky. — The Lord's Prayer was offered as a deterrent to teenage crime in Lexington. Judge Bart Peak, presiding in juvenile court, considered the case of two boys who admittedly searched parked cars for money they could steal. The judge gave each of them a medallion inscribed with the prayer that begins, "Our Father, Which Art in Heaven." "Take this emblem," he said, "and the next time you are tempted to do something wrong, think and don't do it until you take this out of your pocket and throw it away."

OWATONNA, Minn. — Pillsbury Conservative Baptist College has named Dr. Monroe Parker, former assistant to the president at Bob Jones University, to the presidency of the new school. Pillsbury was established last September with 106 students.

Planning, Training for Service April Emphasis

"SET YOUR Course" has been announced as the theme for the 1958 April Emphasis on Christian Education, sponsored annually by the Education Commission.

Kits containing samples of materials for the emphasis are being mailed on Feb. 28 to pastors and educational directors in more than 25,000 churches. Many churches plan to schedule a special Sunday breakfast program (on a space-travel theme) in connection with Youth Week, April 6-12.

Pamphlets, study materials, and a poster showing the location of Southern Baptist colleges and schools have been prepared to assist Training Union directors and leaders in planning a purposeful and effective Emphasis program. Materials also include a 12-page basic pamphlet, "Set Your Course," and three additional pamphlets, "Set Your Course for College," "Set Your Course for Success," and "Charting Their Course," the last of which is designed especially for parents and leaders. A Plan Sheet outlines in detail suggested procedures for using the materials advantageously.

The theme "Set Your Course" was selected because of the urgent need for young people to think toward and plan

for vital Christian service in vocational, civic, business, and church areas. The program focuses the attention of intermediates and young people on the basic steps in planning and training for the responsibilities so soon to be theirs.



Baptist Crosscurrents

Catholic Candidates

A PERSON would have to be blind, deaf and dumb not to know that the Roman Catholic hierarchy in this country is carrying on a tremendous campaign to push a Roman Catholic candidate into the presidency of the nation. Despite the Al Smith debacle of 1928 the prelates seem to have decided that 1960 will be the year.

THIS TIME they have a much more attractive candidate. He is popular, affable, a war hero, charming, intelligent, boyish-looking, married to a beautiful wife and the son of a wealthy father. Senator John F. Kennedy of Massachusetts would be a man difficult to defeat in any contest, especially an election. Currently he is the number one item on the Democratic dinner speaking circuit. National magazines have repeatedly told his story and carried his picture, including the widely pro-Catholic *Life*. A book which he has written is on the best seller list. The build-up goes on day and night. Its intensity can be expected to increase in the weeks ahead.

Senator Kennedy has said that he cannot envision a situation in which his loyalty to the Roman Catholic Church would conflict with his loyalty to the nation.

As though not to miss any bets, a possible Republican candidate for the presidency who is also a Roman Catholic is being groomed. He is General Alfred M. Gruenther, a close personal friend of President Eisenhower and a most capable individual.

So, the need for straight thinking and honest questions in both parties.

In the *Baptist Leader* for January Dr. Ben Browne puts the matter bluntly as follows: "Despite our genuine respect for our Roman Catholic neighbors and friends for whom we have the utmost good will . . . Protestants must ask themselves in all conscience questions like the following: Would a loyal Catholic favor the public schools above the parochial schools? Should we want as President a man who is himself a member of a totalitarian organization? Would a good Catholic maintain the separation of church and state and thus put himself in the equivocal position of disloyalty to a historic position of the Catholic church? Should America elevate to the presidency anyone who gives allegiance to a foreign state? (The Vatican claims to be a foreign state with ambassadors to most nations)."

Baptists need to be asking themselves these questions sincerely and answering them thoughtfully in these days.

—*Baptist Messenger*

The Pastor's Home

MOST pastors do not find it possible or advisable to purchase a home. The church can help to provide for the pastor's family the sense of security and stability that home ownership brings by providing a home for the pastor. This should be true of every church—in the open country, village, town, or city—that has a full-time preaching and pastoral ministry.

The home that is provided for the pastor and his family should be adequate and attractive. Church members should not be satisfied with anything inferior to their own homes. The pastor's home should be a source of pride and joy to the church.

There is no greater contribution a pastor can make to the Cause than the one he may make through his home. His home may be used to lift the level of family living in the church and in the entire community. This will be true if his home is healthfully Christian; if the Christian spirit and principles that he proclaims from the pulpit become a living reality in his relations within his home. The church should recognize that the pastor cannot have the kind of home he should have unless he has some time for his family.

It will help if the church will consider the pastorium as the private property of the pastor and his family as long as they live in it. This means in turn that the pastor and his family should have the same pride in and care for the pastorium that they would have if they had purchased it with their own money.

—*T. B. Maston*



CONVENTION'S HOUSTON HOTEL—
The Rice Hotel will be headquarters hotel for the 1958 session of the Southern Baptist Convention in Houston.

Reynolda Gardens Given To Wake Forest College

WINSTON-SALEM, N. C. —(BP)— Reynolda Gardens are being given to Wake Forest College by the Mary Reynolds Babcock Foundation and Charles H. Babcock.

In addition to the gardens, the foundation is giving Wake Forest \$40,000 in cash and 3,000 shares of stock in R. J. Reynolds Tobacco Co.

The \$40,000 is to be used for working capital and for capital improvements. Income from the stock will be used for operation and maintenance.

The gardens are noted primarily for their weeping Japanese cherry trees.

Progress in Indiana

FIRST SOUTHERN Church, Indianapolis, Ind., observed the fourth anniversary of its pastor, Gordon W. Paschall, Feb. 2.

During that time 472 have joined the church. With aid from Illinois Baptists with whom the church is affiliated, the church has started six missions, four of which have been organized into churches. Gifts to all causes have exceeded \$100,000.

NASHVILLE —(BP)— The 1958 Baptist Handbook will offer a list of services which agencies of the Southern Baptist Convention have available for use by churches, associations, and states.

This new feature developed from an offer made by J. P. Edmunds, director of survey, statistics, and information for the Baptist Sunday School Board here. The department edits the Handbook.

Edmunds' offer was accepted by the Southern Baptist Executive Committee.



BAPTISM

in

EUROPE

By Dale Moody

PROFESSOR OF CHRISTIAN THEOLOGY, SOUTHERN SEMINARY

After Christmas, in company with a group of friends from the Baptist Seminary in Ruschlikon, Switzerland, my family and I spent several days in Rome. Among the many impressions made by the monuments of the Eternal City, none remains more vivid than the testimony for the immersion of believers as the original form and meaning of baptism.

Most tourists see La Scala Santa, the sacred stairway that is supposed to come from the Praetorium where Jesus appeared before Pontius Pilate, and tell the story of Luther's experience as he made his pilgrimage to Rome. Near the sacred stairway is the massive church of St. John Lateran through which one would of course make a hurried visit.

Baptistry Visited

At the close of our visit the guide casually remarked that the baptistry was behind the basilica if we wished to see it. The English-speaking guide pointed out how "baptism" was performed today in contrast to former times. Below the font now used was the large tile baptistry used for immersion until the end of the fourth century. When the guide was asked why the change was made, he replied that it was only a fact and he knew little more than that. Later I returned to ask more questions to end with some resentment from the guide.

Later, at the church of St. Mary Major, a charming young priest was very gracious in pointing out the places of interest in this beautiful building. After some apology for not knowing English he proceeded to instruct in beauti-

ful German, since more of our group knew German better than Italian. He told how the "miracle" of an August snow had led to the founding of the church, pointed to a cradle in which Jesus was supposed to have been placed the night he was born, described how a painting was supposed to have come from St. Luke, and finally took us to the baptistry.

Church Changes Made

The story was much the same as that of the guide at St. John Lateran, but this time the guide was an intelligent priest with an open and honest mind one soon came to admire. Dr. George Beasley-Murray, the principal-elect of Spurgeon's College in London, led the questions. The priest made no effort to avoid the fact that changes that came with Constantine the Great in the fourth century led to a radical change in both the form and meaning of baptism. When asked how such changes could be made, he replied that the Church alone possessed the truth and that whatever she did was right. It is impossible for a Baptist to understand how a man of such obvious good will continues to think in a pattern like that, but when pressed on several points he freely confessed he had problems in his mind in regard to infant baptism as well as the changes made in the form of baptism. One wonders how long this type of man can remain happy in the Roman priesthood.

Several other such places may be found in Italy. Of special interest is the baptistry in the front of the Cathedral of Florence. The octagonal shape and beautiful bronze doors are photo-

graphed by thousands of tourists, but the inside was of greatest interest to Baptist visitors. At the present "baptism" is performed on the side at a font for infant sprinkling, but on the floor one notes how the mosaic floor surrounds a huge center of cheaper material. It is explained how this was formerly the pool in which immersion was performed before the change to sprinkling took place in the fourth century. One leaves Italy with the feeling that the mass baptisms by sprinkling and the practice of infant baptism so closely related to pagan influence constitute major causes for the deadness of genuine faith. Large numbers of pagans who knew little of the meaning of faith rushed into the Church, bringing pagan notions and practices with them. Infant baptism has made the land nominally Christian, but some of the worst superstitions and most violent skepticisms thrive.

Infant "Baptism"

In regard to the original meaning and mode of baptism these Roman Catholics are more consistent with facts than some Protestant scholars. The strongest advocate of infant baptism is the renowned New Testament scholar, Joachim Jeremias, of the University of Goettingen in Germany. Again the background of proselyte baptism in Judaism he attempts to prove that the household baptisms in the New Testament included children and that out of this practice the children born of Christian parents became baptized as infants. He is unwilling to fest his case on 1 Corinthians 7:14, a text often

used to prove infant baptism, but great emphasis is given to Colossians 2:11 in the effort to make infant circumcision the basis for infant baptism. Perhaps no passage gives him more comfort than Mark 10:15, especially when it is noted that the parallel in Luke 18:15-17 uses "babes" (brephe) as a synonymy for "children" (paidia). The Greek word hos (as) in Mark 10:15 and Luke 18:17 is interpreted to mean "when" rather than "like" in the desperate drive to demonstrate the practice of infant baptism at the time Mark was written. It is not necessary to go into a long exegesis of these passages, since no type of baptism is even mentioned. However, the strained labor over such words as brephe, hos, and koluete (forbid) indicates how impossible this approach to the problem is. This was the view of the Goettingen professor in both editions (1938, 1949) of his book on the question: **Did the Most Ancient Christendom Practice Infant Baptism?**

Much stir has been made in response to Karl Barth's book on **The Teaching of the Church Regarding Baptism**

(1941, 1943). It is true that Barth rejects the traditional arguments for infant baptism and calls for a return to the New Testament practice of believer's baptism, but it should not be overlooked that what Barth throws out with his right hand he throws back with his left. By drawing a sharp distinction between the meaning and mode of baptism, the contention is made that those who were baptized as infants, including himself, need not be "rebaptized." Such baptism was incorrectly performed, he gladly concedes, but its effectiveness and validity must not be called into question. This position is inconsistent to the extreme, and it is impossible to restore the New Testament witness as long as one maintains the objective validity of infant baptism. Barth has surely stopped halfway home. He made a start in the right direction, but on this problem, as on so many others, he has done a better job raising a problem than in solving it.

At the center of Baptist discussion of this subject is Johannes Schneider, the Baptist New Testament scholar, who

occupies the position once before made famous by the Lutheran Adolf Deissmann of Berlin. Schneider has exposed the weakness of the position of Jeremias and Barth with unusual clarity and persuasion but he has met resistance among some Baptists because he insists that baptism is more than a "mere symbol." He thoroughly rejects infant baptism and leaves no doubt that faith and the reception of the Holy Spirit are necessary for valid baptism.

Baptism is a redemptive event in which Spirit baptism and water baptism are linked together. The two types of baptism are both important in the New Testament. In **Baptism in the New Testament** (1952) and **Baptism and Church in the New Testament** (1956) he has pressed his point in an effort to push beyond both sacramentarianism and symbolism. Surely the discussion has reached a point which requires the participation of all who have some light to shed. With patience and understanding the outcome could enrich the faith of all who love the Lord Jesus in sincerity.

COUNSELOR'S CORNER

By Dr. R. Lofton Hudson

(Author of the new book, **For Our Own Age of Anxiety**, at your Baptist Book Store.)

Using First Names

QUESTION: What do you think of the growing custom of calling ministers (and members of the church) by their first names?



Recently we met a lady whose church had changed pastors lately. When being asked who her pastor was she said, "I can't remember his last name but his first name is Joe. That's what they call him."

ANSWER: Your question has a lot of overtones. Friendliness and informality and frankness are so close to Christian love that I feel you are dealing with an important issue. Such issues should be settled, not by quoting a verse or two of Scripture, but by thinking of the Christian spirit.

Personally I prefer to be called Brother. I don't like Reverend; and Doctor (which I am usually called) sounds as bad. But I seldom mention these matters. Titles such as these are merely handles determined largely by custom.

The questions to ask, in order to settle this issue, are: Does the custom (first names or otherwise) make for closeness and warmth? Does it give a

sense of brotherliness and equality? At the same time, does it make for respect, especially with regard to the minister?

In the New Testament first names seem to have been used almost universally. Sometimes the term "Brother" was added, like in Acts 9:17. But that was a long time ago and customs were different.

Crucifixes in Baptist Churches

Although I could hardly believe my eyes, there it was. A Catholic crucifix on the wall of a Baptist church! For a moment I doubted its genuineness. I walked up and touched it to be sure. Not only was it real, but it was nailed securely to the wall.

Perhaps every Baptist church in Oklahoma needs a committee to go through the building, or buildings, and remove unsuitable pictures and objects from the walls.

In several of our churches recently I have seen Catholic pictures of saints (so-called), the medallion of the Sacred Heart, and a scene of guardian angels hovering over little children. These inexpensive prints are sold at the five-and-ten cent stores. Because they deal with religious subjects some people think they are suitable for Sunday school classrooms. But they have no place in Baptist churches. —Baptist Messenger.

DR. ROLAND Q. Leavell, president of New Orleans Seminary, suffered a slight cerebral thrombosis on January 19. Physicians say they expect a complete recovery and that he will soon resume his administrative duties.

Georgia Baptist Editor's Mother Dies Jan. 21

ATLANTA —(BP)— Mrs. Ethelyn Hurt, wife of a former vice-president of the Southern Baptist Convention, died Jan. 21 in Atlanta, Ga. She was 72. Death was attributed to a heart attack.

Mrs. Hurt was born Ethelyn Lovell in Arkansas.

Her surviving husband is Dr. John Jeter Hurt, Sr., retired former Baptist pastor who held pastorates in several Southern states. He was at one time president of Union University, Jackson, Tenn. Mrs. Hurt is survived by four sons including Dr. John J. Hurt, Jr., editor of *The Christian Index*, Georgia.

MIDWESTERN SEMINARY, Kansas City, Missouri, has already received a number of applications for the fall semester enrolment. A full schedule of first year courses leading to a B. D. degree is to be offered.

BAPTISTS, OF all religious groups, are most active in missionary work, according to a recent Gallup poll. Roman Catholics, Methodists, Lutherans, and Jehovah's Witnesses followed in the order mentioned. In response to the question, "Has anyone from any church called on you during the last twelve months?" 60 per cent of 30 million households said "yes." However, when asked the question, "Did you, yourself, happen to call on anyone in the last 12 months?" only 3 out of 10 Protestants, and one out of 8 Catholics answered "yes."



Baptist S. S. Class in Ching Mei
From recreation to re-creation

by Missionary G. Webster Carroll.

A class for women will be formed as soon as a teacher is available, but at present the national women are helping with the youth group.

The children's department, under direction of Mrs. Owens and Mrs. Carroll, is an outgrowth of the athletic program sponsored by the Baptist good will center in this Moslem community for the past six months. Of those present at the organizational meeting, 60 were children, ranging in age from two to 12 years.

Along with the Sunday school lesson, activities include singing, coloring Bible story pictures, chalk drawing, and other handwork.

Mr. Carroll writes: "We feel that a major victory has been won and that we could have hoped for no finer beginning. We had been warned that it would take years to break through the Moslem blanket. We have seen the power of the Holy Spirit move abundantly during this year. We believe the decision as to the date of transition from athletics to Sunday school and worship services has been of God. Now we change gears and seek to capitalize on the confidence we have won with the African people and to press a firmer claim for Christ."

Baptist Mission of East Africa Organizes First Sunday School

THE BAPTIST Mission of East Africa held the organizational meeting of its first Sunday school, February 2, as 80 people gathered in a rented house in the Magomeni community of Dar es Salam, the capital of Tanganyika.

The school was opened with a department for adults and one for children. The adult department is divided into two classes for men, one taught in English by Missionary Carlos R. Owens and the other taught in Swahili

Outstanding Personalities to Participate In Baptist Hospital's Focus Week Program

SIX OUTSTANDING Christians will participate in the Arkansas Baptist Hospital's Focus Week, March 17-21. Sponsored by the Baptist Student Union at the hospital, the week is designed to strengthen the spiritual lives of the future nurses.

Bettee Wilson, publicity chairman, the week, said: "This is our annual spiritual emphasis week, but we have not had this type program in four years. It is a most important week for student nurses."

Participating in the program will be: Dr. E. Neal Holden, Oklahoma City, a graduate of Baylor Medical College. Dr. Holden serves as physician for

three high school football teams, conducts an Athlete's Bible Study for athletes of the high schools meeting in different boys' homes on week nights and teaches a 17 year old boys class in Sunday School. During the

week he will lead discussions on: 1) Discovering God's will for our lives; 2) The dynamics of personality as a result of allowing the Holy Spirit to be an active working force in a life; and 3) Love, courtship, and sex.

Miss Estelle Slater, associate, Student Department of SBC, majoring on

work with student nurses and future



MISS SLATER BSU director for Kansas City, Mo., as interim state student secretary for Missouri and as citywide BSU director for Ft. Worth, Tex.

public school teachers, will serve as coordinator. Miss Slater received her B.S. degree in education from Central Missouri State and attended the School of Religious Education, Southwestern Seminary. Before joining the Convention, she served as citywide

March 17-21

Miss Lawanda Couch, Lufkin, Tex., missionary nurse to Nigeria, now on furlough. Miss Couch, a graduate of Southwestern Seminary, served as BSU president while in nursing school. Her discussion topics will include: "The Practical Aspects of Being a Missionary" and "The Missionary's Relationship to Other Races."



MISS COUCH

Dr. John Howard McClanahan, 1st



DR. McCLANAHAN

Church, Hope, a cum laude graduate of Ouachita, and a holder of the B. D. and Th. D. degrees from Southern Seminary. He did graduate study in the area of Christian ethics and psychology of religion, and taught pastor psychology.



MRS. LEAVELL

Mrs. Frank Leavell, Nashville, Tenn., who did graduate work in psychology and sociology in Peabody College. She is the author of **Building a Christian Home, Eternal King and Christian Marriage**. Mrs. Leavell's messages and discussion groups will be on family relations.



MR. GILBREATH

John Gilbreath, ABH administrator, will lead the music for the week. Daily services will be held in the chapel from 1 to 1:30 p. m. and from 7 to 8 p. m. Seminars will be on Tuesday and Thursday evenings after the chapel services.

THE BOOKSHELF

WE CANNOT go along with the thesis of the editors of *The Supplementary Bible*, just published by Vantage Press, at \$5, that "The time has come . . . when the Bible should be supplemented." But the material carried in the new volume, garnered from great writers of many generations, should prove a ready source of inspiration to all who like good literature. The topical arrangement of the material greatly facilitates its usefulness.

Cruden's Concordance, published by Fleming H. Revell Company at \$1.95, makes available in a small volume convenient to carry an essential help for Bible readers who may own Bibles without concordances.

Principles and Practices in Guidance, by Emery Stoops and Gunnar L. Wahlquist, McGraw-Hill Book Company, 1958, \$5.50.

Designed for the basic course in guidance offered to upper division and graduate college students, this book will also be helpful to professional counselors and guidance teachers. It is organized around three basic guidance principles: guidance is a continual process; it includes getting information about the individual, about environmental opportunities, assimilating the information, helping the individual find his place in society, and determining the results; and, finally, it faces the fact that most beginning classes in guidance contain people with wide diversity of background and experience.

The Main Channel, by Leona W. Parsons, The William Jewell Press, 1957, \$3.50.

Mrs. Parsons, who was born and reared in Arkansas, attempts rather successfully, it appears, to present the main current of the Bible, eliminating duplication and overlapping. While we would not want to replace the Bible with such a work — and that is far from the purpose of the author — such a volume will prove of real value to the serious Bible student as well as to Bible readers in general. Mrs. Parsons has placed the chief facts of Bible history in chronological order, and, in the language of the Bible itself, has produced a readable and authentic narrative. It is available at the Baptist Book Store.

God's Wayside Beauty, by Gladys Neill Jeffcoat, Vantage, 1958, \$2.

Why Baptise Infants? by Harry Hutchison, Greenwich, 1957, \$2.50.

Christianity Does Make Sense, by Nathanael M. Guptill, The American Press, 1956, \$2.75.

Revival Reports

JESSE S. REED led Fair Oaks Church, Gus Prince, pastor, in a revival Jan. 5-12. There were two additions for baptism, two by letter and two other professions of faith.



NEW OFFICERS of the Southern Executive Secretaries named at their recent meeting include, left to right, Dr. Harry P. Stagg, New Mexico, president; Dr. Charles McKay, Arizona, vice president, and Dr. Robert L. Lee, Louisiana, secretary.

BAPTIST HOUR SERMON TOPICS

Theme: Transforming Faith
March, 1958

March 2 Vulgar Religion
9 "To Be or Not to Be"
16 Quicksand
23 Is Life Worth Living
. . . Really?
30 Antiques

City	Station	Time	
Batesville	KBTA	6:30 p.m.	Sat.
Benton	KBBA	1:30 p.m.	
Conway	KCON	7:00 a.m.	
DeQueen	KDQN		
El Dorado	KELD	2:30 p.m.	
Fayetteville	KPAY	9:30 a.m.	
Forrest City	KXJK	9:30 a.m.	
Hope	KXAR	5:00 p.m.	
Jonesboro	KNEA	9:30 a.m.	
Little Rock	KLRA	9:00 p.m.	
Mena	KENA	1:30 p.m.	
Paragould	KDRS	8:30 p.m.	
Siloam Springs	KUOA	7:30 a.m.	
Wynne	KWYN	10:00 a.m.	
Fort Smith	KNAC-TV	3:00 p.m.	



SOUTHERN EDITORS Association named Floyd Looney, left, California, as president and W. C. Fields, Mississippi, at their recent meeting. Vice President W. G. Stracener, Florida, is not shown.

World Tour Planned

TWO BAPTIST ministers will conduct a tour Around the World this summer with emphasis on the Holy Land, leaving June 30 and returning August 15.

Charles C. Coffey, pastor of 1st Church, Kannapolis, N. C., and Bruce H. Price, pastor of 1st Church, Newport News, Va., in cooperation with Hodgson Travel Service, Inc., Washington (D. C.), will lead a party which will visit major cities in 17 countries.

Among the places to be visited include Hawaii, Japan, the Philippines, Hong Kong, Thailand, Burma and India.

Other places of interest will be Pakistan, Iran, Iraq, Egypt, the Holy Land, Athens, Rome, Lucerne, Paris and London.

It will not be a denominational tour, but those interested may visit missionary stations on the route. Details of the trip may be secured from Mr. Coffey or Dr. Price.

Graham At Ridgecrest

BILLY GRAHAM is slated to preach for the first three nights of the Home Mission Board Conference, August 14-19, at Ridgecrest Assembly, Ridgecrest, N.C. C.E. Autry, professor of evangelism, Southwestern Seminary, Fort Worth, Tex., will preach for the remainder of the week. Dr. Courts Redford, executive secretary, Home Mission Board, will be the Bible teacher for the entire week.

Home Mission Week at Glorieta Assembly, Glorieta, N.M., is scheduled for July 31-August 6, with Millard Berquist, president, Midwestern Seminary, preaching nightly.

BROTHERHOOD

C. H. Seaton

THE NORTHEAST Area Royal Ambassador Congress will meet with the Central Church, Jonesboro, on March 7-8.



MR. SEATON

The Northeast Area includes the following Associations: Arkansas Valley, Big Creek, Black River, Current River, Gainesville, Greene County, Independence, Mt. Zion, Mississippi County, Tri-County, Trinity, Rocky Bayou and Woodruff County.

On March 21-22 the first Central Area Royal Ambassador Congress will meet with the 1st Church, Beebe. The Central Area includes Caroline, Centennial, Conway-Perry, Faulkner County, Little Red River, Pulaski County, and White County Associations.

The Northwest Area Congress will meet April 4-5 with the 1st Church, Rogers. The Northwest Area includes Benton County, Boone County, Carroll County, Clear Creek, Concord, Dardanelle-Russellville, Newton County, Stone-Van Buren-Searcy, Washington-Madison and White River.

Registration at each Congress will begin at 3 p.m. on the opening day. There is a registration fee of \$.50 for each person. The first session of each congress begins at 7 p.m.

At each congress the host church will provide bed and breakfast free for boys who need this accommodation.

The State Royal Ambassador Congress will meet on May 2-3 at Tabernacle Church, Little Rock.

More information will be sent each pastor and counselor later. Start making plans now to attend and have your chapter and church represented.

June 9-13 will be Brotherhood and Royal Ambassador Leadership Week at Arkansas Baptist Camp. More information will soon be sent to each pastor, counselor, and Brotherhood president. Now is a very good time to make plans to attend this week.

June 16 begins the first of six weeks of Royal Ambassador camps at the Arkansas Baptist Camp. Many improvements will be made between now and camp time. These will include a new tabernacle, a new lake for swimming, a new baseball field, a new shower room, and new bases for the tents.

The dining hall will be enlarged so that all may eat at the same time.

Make plans now to give your boys the benefit of a week at camp. More information and registration banks will be sent each counselor later.

Southern Baptists List Statistics For 1957

NASHVILLE—(BP)—Southern Baptists reported numerical gains in all areas surveyed in 1957 and should reach three major milestones during 1958, according to their yearly statistical report.

The Southern Baptist Convention had a net gain of 463 churches in 1957, and has launched a campaign to start 30,000 new churches and missions by 1964, according to J. P. Edmunds, secretary, research and statistics department, Baptist Sunday School Board.

It brought the total number of churches co-operating with the Convention to 31,297, a new high.

Southern Baptists hope to establish the 30,000 new churches and missions by 1964, the 150th anniversary of organized Baptist work on a national scale in North America.

Membership of Southern Baptist churches increased 257,432 during 1957. This 3 per cent gain brought total membership to a record 8,966,255.

Southern Baptist churches reported 389,716 baptisms during 1957. This was 5,089 more baptisms than reported during 1956, a gain of 1.3 per cent. Baptisms give an indication of the number of people making decisions for Christ in Baptist churches.

"Southern Baptists nudged three milestones during 1957—nine million membership, seven million Sunday School enrolment, and \$400 million total gifts," Edmunds continued.

Total gifts during 1957 were \$397,550,347 compared with \$372,136,675 the year before. This was a 6.8 per cent increase.

Gifts to missions and benevolences topped \$70 million, reaching \$70,015,299 for the past year. For 1956 the comparative figure was \$64,954,516.

Per capita total gifts in 1957 was \$44.34 compared with \$42.73 in 1956. The gift per capita to missions and benevolences rose from \$7.46 in 1956 to \$7.81 in 1957.

Gifts to mission and benevolent causes include those funds from local churches going to work of Baptist associations, state organizations, and the Southern Baptist Convention.

The \$70 million given for missions and benevolences was \$7 million more than Southern Baptists gave to all causes in 1943, Edmunds reported.

Southern Baptist churches are classified: Open country, 15,064; village, 4,777; town, 3,838; and city, 7,619.

Sunday school enrolment increased 2.2 per cent to a total of 6,972,350. Training Union, a Sunday evening study group for all ages, reported an enrolment of 2,414,584, a substantial gain of 4.2 per cent. Vacation Bible school enrolment was up to 2,777,104 in 1957.

Brotherhood enrolment, including men and boys, rose sharply to 511,521, a gain of 14.8 per cent. Woman's Missionary Union enrolment climbed 4.5 per cent to 1,324,295.

1957 saw Southern Baptist churches continue to expand their physical facilities, adding \$171,127,554 to the value of their property. This brings church property value to a record total of \$1,662,512,890, more than double the value in 1951.

MARS HILL COLLEGE

Serving Youth 102 Years



The Library

A fully accredited liberal arts junior college, distinguished for thorough scholarship, high social standards, and Christian ideals . . . beautiful 130-acre campus in the mountains . . . over 1000 young men and women enrolled from 23 states and 6 foreign countries . . . costs moderate. For an illustrated catalog write THE REGISTRAR, Mars Hill, N. C.

SUMMER TERM BEGINS JUNE 9

Southern Baptist



Central Baptist Church

The Square Block at 8th and Hinkle

Clovis, New Mexico

Carl Scott, Pastor—Robert Graves, Ed. Dir.

Interested in employing Church Secretary and Youth Director. No bookkeeping. Present office force, two secretaries and bookkeeper. Good working conditions. Attractive salary. Contact the pastor.

CHURCH MUSIC

LeRoy McClard
DEAR FRIEND:

Would you take time from your busy schedule to consider the following suggestion? Now is the time to begin a graded choir program in your church. Yes, that is what I said. You can have a graded choir program in your church. If you have a graded Sunday School you can have a graded choir program.

Evrey so often a pastor will say, "I wish our church could call a minister of music so that we could have a graded choir program." Previously, I would have agreed with that pastor in his thought that a minister of music was needed if a successful program were initiated and maintained. No longer do I share that view.

As we have studied our state we have come to the conclusion that we have the potential leadership for a successful music ministry within the membership of our churches. Three big questions must be answered if these potential leaders are mobilized for the church music ministry.

1. VISION? Your music leaders will catch a vision of the possibilities of the music ministry by observing the graded choirs of other churches. The best opportunity for this is through the state music festivals. Note the following schedule of state festivals:

Adult Festival, February 28 — 2nd Church, Little Rock, 7 p.m.

MISSIONS

C. W. Caldwell, Superintendent

I HAVE just put the receiver down following a long distance telephone conversation. Pastor Louis Clark of Altheimer called to inquire about the possibility of securing pastoral aid for a new mission. The Altheimer church is sponsoring a mission in the Cornerstone Community, eleven miles from town. Fifteen people joined the church

and a survey showed 89 people of Baptist preference. Pastor Clark finds that it is impossible for him to do all the preaching in the mission. His church is willing to put \$25 per week into the full-time work and the Department of Missions is asked to give supplementary aid. This is an example of the many requests we are receiving.

We also get many calls about building aid. In fact, the total requests in January were more than we have set up in the budget for the entire year. There is a mistaken idea about our

Youth Festival, March 1—2nd Church, Little Rock, 9 a.m.-5 p.m.

Junior Festival, March 2 — 2nd Church, Little Rock, 9 a.m.-4 p.m.

Primary Festival, March 15 — 2nd Church, Little Rock, 10 a.m.-3 p.m.

2. METHODS? Your music leaders will receive the necessary know-how by attending the Graded Choir Workshop that will be conducted in the 2nd Church, Little Rock, March 13-14. Mabel Boyter, graded choir authority from Atlanta, will provide insight, materials, methods, inspiration necessary for your workers. Do not miss this opportunity. Sessions begin at 10 a.m. each morning. Send name of worker, registration fee of \$1 to Church Music Department, 312 Baptist Bldg., 401 West Capitol, Little Rock, Ark. Registration fee will be applied on the materials provided by Mrs. Boyter. No other charge.

3. MATERIALS? REHEARSAL PLANS? In addition to the unit of work that is outlined in the Church Musician Magazine, beginning in July there will be a weekly rehearsal plan for the Beginner Music Activity, Primary and Junior Choir. These helps along with the graded series of articles and graded music that now appear in the CHURCH MUSICIAN make it possible for the very smallest church to have a graded music ministry.

Please consider the benefits of the program and send your music leaders to the events listed above. Spiritual worship, increased evangelism, Christian education through music are but a few of the rewards of the right kind of a church music ministry. Magnify the Master through music.

Sincerely,

LeRoy McClard

building fund. For some reason people have gotten the idea that any time a "rural" church builds that they can get financial help from mission funds. That is not true. We don't give on the basis that a church is rural or city. We give on the basis of "missions." Is it beginning a new work? Will it save a dying church? Is the church in destitute circumstances and cannot build without help? No, there is no reason for helping a rural church which is well established and able to build its own new house or can easily secure the money through a loan. Mission funds should be spent in mission projects.

Churches and mission stations are being organized all over Arkansas. We rejoice in the many reports. But, brethren, don't organize churches too soon. Keep them as mission stations under the sponsorship of some good church until they are able to stand alone.

Missionary J. T. McGill reports that several new missions will be opened soon in Buckner Association. Since a survey was made in Mt. Zion Association, Carl Bunch reports that the mission in North Jonesboro has been organized into a church; Walnut St. Church has purchased lots in Southeast Jonesboro, and Central Church is looking toward South Jonesboro.

CHURCH PEWS



as low
as \$3.60
per lin. ft.
Terms
Write

Raymond Little
Rt. 1, Barber, Ark.
Or Call — Lester Little
Ph. 5UNset 2-7752 Fort Smith, Ark.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, good books, Scripture Greeting Cards, Stationery, napkins, Scripture novelties. Liberal profits. Send for free catalog and price list.

George W. Noble, The Christian Co.
Dept. B, Pontiac Bldg., Chicago, 5, Ill.

CHURCH PEWS



At
A
Price

Any Church Can Afford
Write or Call
WAGONER BROTHERS
MANUFACTURING CO.
Phone 246
BOONEVILLE, ARKANSAS

Coffey-Price Tours

in cooperation with
HODGSON
TRAVEL SERVICE
1346 Connecticut Avenue
Washington 6, D. C.

Presents the 1958

Around the World and Holy Land Tour

visiting the major cities and
countries of the world

JUNE 30—AUGUST 15

Professionally Guided
Air Travel — First Class Hotels
All expenses paid from your hometown
and return for only

\$2,289

For details write:

Rev. Charles Coffey
First Baptist Church
Kannapolis, N. C.

Dr. Bruce Price
First Baptist Church
Newport News, Va.

Ben Gow and the Geese

By MARGARET PIPPIN

MRS. SOO lived on top of the hill. Her house had only one room. Back of the house was a small yard. There Mrs. Soo kept her six hens and five geese.

It was a long walk from the little house to the field where the green grass was growing. However, the geese were very fond of green grass. So every day, guiding them with a long pole, Mrs. Soo drove the small flock of geese to where they could eat green grass.

Ben Gow met Mrs. Soo one day in the field. She was sitting on a big rock, tending to her geese.

"Good morning," said Ben Gow, bowing politely.

Mrs. Soo looked at the boy in his jacket and green trousers. She smiled at him.

"Good morning, Ben Gow," she said, nodding her head.

As Ben Gow started to go past her, she asked, "Ben Gow, is it true you have no hens left in your yard?"

Ben Gow nodded. "Yes, that is so. We have two pigs but no hens. When my father comes back from the north, my mother says we shall have hens again and goats!" His black eyes sparkled. "My father will be home in another month."

Mrs. Soo looked thoughtful. "But now you have no hens, and so you have no eggs. Ben Gow, I am ready to take my geese back to the house. Walk with me. I shall give you some eggs to carry to your mother."

Ben Gow was delighted. He had not tasted an egg for many weeks. He wanted to run, but Mrs. Soo was old and had to walk slowly. Sometimes she sighed, for it was hard climbing the hill.

When they reached the house, Mrs. Soo shut up the geese. Going into the house, she took down a bowl of eggs from the shelf. There were six eggs in the bowl. She gave them all to Ben Gow.

"My hens will lay more for me," she said. Very carefully she put the eggs into the big pockets of Ben Gow's jacket.

The boy could hardly wait to get back to his own little house. But he remembered to walk slowly, being careful that none of the eggs were broken.

His mother was very happy to see the eggs. His smaller brother and sister came close, looking at the eggs and laughing. They were happy to know that there would be eggs for their evening meal.

"It was very kind of Mrs. Soo," said Ben Gow's mother. Stooping over the fire on the hearth, she stirred the pot of rice. "I wish we had something to send her. We have only enough food for the four of us."

At suppertime that night the three children sat on the floor in a circle. After cooking the eggs, Ben Gow's

mother filled all the bowls. Then sitting beside the children, she ate with them.

Later that night Ben Gow lay awake thinking. Lying on the straw pallet stretched on the floor, he thought about Mrs. Soo. She had been very kind to them. Was there nothing that he could do for her?

Suddenly Ben Gow thought of the geese. How hard it was for Mrs. Soo to climb the hill every day. And yet the geese must have the green grass. That was what he could do. He could tend the geese for Mrs. Soo.

Every morning thereafter Ben Gow would hurry to Mrs. Soo's house. She would give him her long pole. Then Ben Gow would drive the geese to the grass. Sitting on the rock, he would watch while they ate. If one started to stray off, he would touch it gently with the end of the pole.

Mrs. Soo was happy that she did not have to take the long walk. And Ben Gow was happy to do a kind deed for Mrs. Soo.

(Sunday School Board Syndicate, all rights reserved)

Make It Happy

By Charlotte Swaney

Some little thing that you can do
May make the day seem brighter;
Some little word that you can say
May make the way seem lighter.

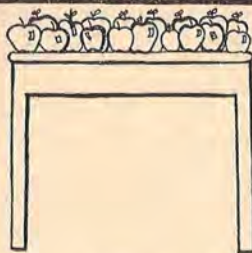
So why not try to do and say
The things that make a happy day.

(Sunday School Board Syndicate, all rights reserved)

THE TEEN AGE

by Judy McDonald

REPORT
CARD
WEEK



PAT BOONE, a rising young singer who recently left the Arthur Godfrey show, has signed a contract with the American Broadcasting Company for his own show after turning down three network offers. Two of these were to be sponsored by cigarette companies, the third by a brewery.

A Smile or Two

A SCOTCH farmer, back from the fair with a new horse, found the animal refused to eat or drink. The farmer's eyes gleamed hopefully: "I've got a real bargain if he's a good worker."—Church Chimes.

A YOUNG actor came home all excited. "I've landed a part!" he told his father. "It's a new play—I have the role of a man who's been married for 25 years."

"Fine," nodded the father. "That's a start anyway. Maybe next time you'll get a speaking part."—American Legion Magazine.

A MOTHER was telling her small daughter how to tell time.

"These are the hours, these are the minutes and these are seconds," she said, pointing them out.

Puzzled, the little girl replied, "Where are the jiffies?"—Baptist & Reflector.

POEME

Catsup, Catsup
In a bottle.
None will come out,
Then a lot'le.

POEME NO. 2

A circle has no corners;
An oval has no corners, too.
But not so nearly no
Corners as a circle has.
E. S., Portland, Oregon, The Baptist Student.—The Baptist Record.

Embarrassing Moniker

Did you hear of the man who went into court and asked to have his name changed? He told the judge his family was embarrassed and ridiculed on account of his name. The judge asked him his name and he said it was Mike Sputnik. The judge agreed readily to a change and asked how he wanted it changed, and was told that he wanted it changed to Sam Sputnik. —Dean G. R. Turrentine.

Baptist Growth

SAINT LOUIS, Mo. (BP) — Methodists have a new appreciation of Southern Baptists, according to the following story printed in the daily newspaper of the National Council of Churches in session here:

"Methodist Bishop G. Bromley Oxnam presented some startling information to delegates attending the triennial general assembly of the National Council of Churches here.

"Bishop Oxnam reported that he had been reliably informed by a Southern Baptist statistician that, if the present rate of growth continues, there will be more Southern Baptists than people by the year 2015.

"And so the millennium."

A Workable Basis For Unity

By D. DOUGLAS SCRIVNER

Pastor, Walnut Street Baptist Church, Jonesboro

March 2

Luke 9:49-50; John 17:20-26;

Ephesians 4:1-16

Baptist churches are being pressured to conformity. The many ecumenical movements are trying to point out that in days of world disturbance, at least the churches should present a united front. It sounds quite pious, even holy, to cry, "Let's all get together! After all, we all worship the same Christ and are all trying to get to the same place."



DR. SCRIVNER

But Baptists have long been known as non-conformists. We are careful about the Lord's Table; we insist that calling an act "baptism" does not make it so; we demand the right of a local congregation to make its own decisions; and we insist on the separation of church and state. It is against these four Baptist distinctives that the greatest pressure is directed. We dare not forego the teachings of the New Testament to buy ecumenical peace. The writer believes that, with the possible exception of the first, this lesson is the most important one for this quarter. Its very importance makes it a difficult lesson to prepare for and to teach.

The Golden Text, itself, sets the pattern for the lesson today on the unity of mankind in Christ. The writer to the Ephesians calls attention to one special aspect of Christian experience, namely, the experience of unity in a true commonwealth. The commonwealth of Israel is an ideal community, continuous in history (cf. Rom. 9-11), temporarily embodied before Christ in the Jewish nation to which covenants were historically appertained (cf. Rom. 9:4-5). Consequently, before Christ, non-Jews were alien from the divine commonwealth and belonged to "the world," under dominion of "world rulers" (Eph. 6:12).

The enmity and peace spoken of in vv. 14-15 are primarily between segments of the human race, even though it is true that the hostility of man to man is bound up with alienation from God. So reconciliation among men involves reconciliation to God. It is best to take enmity in apposition to the middle wall of partition. It may well be rendered "He made both one and destroyed the dividing barrier of enmity, by abolishing Law with its statutes and precepts." Abolition of the Law was necessary if Jews and Gentiles were to meet on equal terms in one society. It

is important to realize that the new unity is not simply reconciliation of Jew and Gentile as such, but a creative act (see v. 10) of a new human type—neither Jew nor Gentile, but Christian.

I. UNITY OF THE SPIRIT

Jesus' last prayer with His disciples reminded them that He and His Father were of one nature, one mind, and one purpose. As they heard His prayer they must have been reminded of how often they had been at cross purposes; selfish, critical, jealous, unloving and seeking prominence. Yet Jesus had the audacity to think that wise and foolish, strong and weak, noble and base men can come to a unity of nature, mind, and purpose.

Unity of the Spirit is certainly more than unity of spirit. It is a unity produced by the power of the Spirit of God in the lives of all its members. The Spirit works in various ways (see I Cor. 12: 4-14, 27, 28) but always as He wills. Possession by a spirit is a feature common to all religions, quite apart from Christianity. But the Christian viewpoint of one God implies that all such possession, or inspiration, is produced by the one Spirit.

Thus, there can be only one basis for social unity in the church, and that basis is a religious experience—a rebirth brought about by the Spirit.

The physical facts of birth are undeniable. The life-giving germ from one body finds the life-giving germ in another body, and the two together produce a new life. The divine life invades the human life and they two give a new life—a re-birth, to bring forth fruit.

II. UNITY OF FUNCTION (vv. 11-16)

Nothing in the world is more fascinating or lovely than a healthy, well-born baby. But nothing is more tragic than the infant that does not grow and develop properly. But every infant does not develop alike. Much has been said, orally and in print, about stages of child development. While it appears that most children do pass through stages, not all reach a given stage at the same age; some would appear to be overlapping stages; and still others would skip a stage here and there. But the purpose of growing is to reach maturity and usefulness.

In v. 11 Paul returns to the theme of v. 7, but with the ideas of vv. 8-10 as a background. The introduction of a piece of Old Testament exegesis complicates the whole passage. The parenthesis in vv. 9-10 has the purpose of identifying the passage from Psalm 68:18 with the work of Christ. The identification of the "descent into the lower parts of the earth" can scarcely be regarded as anything but the incarnation—descent from the "heavenly places" to the earth, as the lower plane of being.

(The form of words in the original would admit of such rendering.) You see, for too long men have ignored the purpose of Christ and His coming. The purpose is clearly stated here; that he "fill the universe" with Himself.

To carry out this purpose he endows the Church with ministries for its building up (v. 12) until it reaches the standard of "the fullness of Christ" (v. 13). The full-grown Christian, then, is measured by the standard of all that Christ is. So, for the proper nourishment of the infant Christian he gave some apostles; prophets; evangelists; and pastors and teachers. Thus, the new-type human, neither Jew nor Gentile, but Christian, having been well-born of the Spirit, is nurtured by the various functions. But these functions have only one purpose, that the parts fitly joined shall work in harmony with the Head, which is Christ.

So, redeemed sinners with differing abilities, each supplementing and complementing the others, become a Christian church, seeking to do the will of God in services of love. It is clear, then, that oneness or unity can not depend upon creeds, organic uniformity, or ecclesiastical adherence, for the Holy Spirit is responsible for growth and progress as well as for birth.

III. THE UNITY OF GRACE vv. 1-7

Some have called the seven "ones" of vv. 4-6 the "sources of unity." Since the Holy Spirit is responsible for the birth, growth and progress, men are exhorted to "keep the unity of the Spirit in the bond of peace." The Spirit knows one Lord, one faith, one baptism, one God, one calling (only) from the one Spirit, who is building the one body. Where the Spirit works His single-minded calling there is a single-minded hope because of a single-minded faith in one Lord and one God, which is expressed in one baptism. The Spirit does not call to diversity of faith, hope, baptism, bodies, Lords, or Gods. To make these seven ones the source of unity is to rob the Holy Spirit of one of his functions. These "ones" are ours by the grace of God. "For by grace are ye saved through faith, and (even) that not of yourselves; it is the gift of God, not of works lest any man should boast" (Eph. 2:8). We are justified "freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

It is along the pattern of the seven ones that the Spirit builds, and by this pattern it is possible to know whether the building of a body is of the Spirit. The Spirit does not call to diversity, but the Spirit does give differing gifts. Limitations of space forbid a discussion of grace, but every grace is ours from God, and it seems clear that "the calling wherewith ye were called" is the "grace given according to the measure of the gift of Christ."



Executive Board STATE CONVENTION



S. A. Whitlow, General Secretary, 100 Baptist Building, Little Rock, Ark., Ralph Douglas, Associate

PASTOR'S RESIDENCE
303 WEST MAIN

First Baptist Church
DOYLE B. BLEDSOE, PASTOR
MAIN AT KENNEDY
Bonneville, Arkansas
February 13, 1958

TELEPHONE: CHURCH 4891
RESIDENCE 271

Rev. Erwin L. McDonald
Little Rock, Ark.

Dear Bro. McDonald:

Several pastors and others have asked us recently how our Forward Program results were, after completing almost five months of our new budget in effect.

I am happy to report that, ^{though} we failed to meet the budget one month (January) by approximately \$250, ~~but~~ the other four months we have exceeded it. Our offerings have ranged from \$1,200 to \$1,500 per Sunday during this period. The budget calls for \$1,301.57 per Sunday.

But the greatest blessing that we are still receiving, besides the trebled income, is the revival spirit still present. During January we had 18 additions to the church; Nine professions and nine by letter. For the first two Sundays of February, we have had three professions of faith and three by letter and statement. Ten of this group have come through our Southside Mission, which has been having record attendances for the past month, *also*.

Our total Sunday School attendance has been averaging 520 for the past six weeks, with no special drive in progress, except we did observe "Stay-for-Church-Sunday last Lord's Day, February 9. The auditorium was literally packed for the morning worship service, with all folding doors being opened, and extra chairs and pews brought in for the overflowing crowd. Several rededications and one by letter resulted at this service.

If there has been any "slacking" since our Campaign, it has not been detected; in fact, there is a spirit prevailing that would thrill any pastor's heart: We are reaching young married couples that have never taken their church work too seriously before; our teachers and officers' meetings have taken on new life. Again I say: "Thank God for the Forward Program of Church Finance."

Sincerely yours,

D. B. Bledsoe
D. B. Bledsoe

DBB;jc

Return Postage Guaranteed

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.