

1-9-1958

January 9, 1958

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "January 9, 1958" (1958). *Arkansas Baptist Newsmagazine, 1955-1959*. 1.
https://scholarlycommons.obu.edu/arbn_55-59/1

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ARKANSAS

Baptist



JANUARY 9, 1958



Dr. Thompson Re-Elected Orphanage Board Head

DR. HORACE E. THOMPSON, president of A&M College, has been re-elected president of the Bottoms Baptist Orphanage Board.

Other officers re-elected at the December 10 meeting were Jay D. Tolleson, El Dorado, vice president, and Exall Kimbro, Monticello, secretary-treasurer.

● TWENTY-SEVEN churches participated in the Mt. Zion Association School of Missions held recently.

● NORTH SIDE Mission, sponsored by Friendly Hope Church, was constituted into North Main Church October 27, with 31 charter members. R. L. Williams has been called as full-time pastor. Plans are being made for the erection of a new building on a site acquired on Jonesboro's North Main Street. —Mt. Zion Messenger

● JIM LEWIS, who served as mission pastor of Needham Mission, has been called as pastor following constitution of the mission into Needham Church. The mission was sponsored by 1st Church, Jonesboro. There were 85 charter members. This new church brings to 35 the number in Mt. Zion Association. —Mt. Zion Messenger

● THE EDITOR OF ARKANSAS BAPTIST has received a copy of the 1958 calendar prepared by Missionary H. W. Johnston, Paragould, for the Greene County Association. Listing the associational meetings and activities for the year, the attractive schedule should prove of great help in promoting the work during the coming year.

● REV. AND MRS. B. W. Orrick, emeritus Southern Baptist missionaries to Uruguay, will return to the States in February. Their address at that time will be Madisonville, Tex. Mr. Orrick is a native of Pike County, Ark.

● BROTHERHOOD OFFICERS and leaders of Pulaski Association will participate in a "How to Do It" clinic in Rose City's Calvary Church at 7:30 p.m. January 13.

● ONE HUNDRED and seven training awards were earned in the recent school of Central Church, Magnolia.

● LAWRENCE KENDRICK, who resigned sometime ago as pastor of Lifeline Church, Little Rock, after serving as pastor for 12 years, reports that he is now rested and restored to his health and is available for supply preaching or a pastorate. While at Lifeline, Mr. Kendrick saw the church membership climb from 123 to 670 and the annual budget from \$2,000 to \$16,000. He can be reached at Locust 5-2894, Little Rock.

Doctrinal Feature

What Baptists Believe

BELIEVING THAT Southern Baptists should "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you..." we are beginning in this issue a series of four articles on Baptist or Bible doctrine.

This series comes from a committee appointed at the 1924 sessions of the Southern Baptist Convention, as carried last summer in *The Baptist Messenger*, organ of the Oklahoma Baptist State Convention.

For the first of the series, turn to page 9.

● CENTENNIAL CHURCH, Harmony Association, has included the *Arkansas Baptist* in the 1958 budget. Lex H. Eaker is pastor.

● FIRST CHURCH, Fine Bluff, oversubscribed the 1958 budget on December 15. One thousand and five pledgers subscribed \$141,796. Tithers totaled 516.

● QUINCY MATHIS, Immanuel Church, Warren, observed his sixth anniversary as pastor December 15. Figures of growth for the six years include: membership, 684 new members; Sunday School enrollment, 166 to 764; attendance 130 to 408; Training Union enrollment, 143 to 319, and attendance 111 to 147.

● THE AVERAGE church member contributes about 35 cents a week for a total church budget of \$6,000, notes a report of the Twentieth Century Fund.

10 YEARS PERFECT ATTENDANCE — Sara Ann St. John, daughter of Mr. and Mrs. E. R. St. John, receives a pin from Lehman F. Webb, pastor of El Dorado's 2nd Church, for 10 years' perfect attendance in Sunday school. Sunday School Superintendent Harry Whitmore presented her with a framed certificate. An honor student, Sara Ann plans to enter Ouachita next fall to major in religious music education.

By J. M. Evans

Faulkner Association News

RALPH RAINES, Conway, pastor of Holland Church, was ordained December 15. Jack Hogue, pastor of Cadron Ridge, served as moderator, and Floyd Rollins, pastor of New Bethel, served as clerk.

J. M. Evans, superintendent of missions, led in the interrogation and the ordination prayer was by L. C. Grissham, deacon of Holland. G. E. Ruple, deacon of Holland, made the Bible presentation. Carl White, pastor of Mt. Zion Church, Big Creek Association, brought the message. Morris Smith, pastor, Pickles Gap, gave the benediction.

Pastorless churches in the association are Union Hill, Bee Branch, Friendship and Happy Hollow.

● OTTO WALKER, only living charter member of 1st Church, McGehee, was honored with a turkey dinner by Adult 2 Sunday School Department December 12. Mr. Walker, who has just completed 17 years as Sunday School superintendent, was presented a Bible by the group.

Baptist To Be Indexed

FOR THE benefit of readers who save copies of the *Arkansas Baptist*, an index to the more important articles appearing in the 1958 editions will be carried in the last issue of the new year. This feature will appear in the December 19 issue, 1958.

ARKANSAS BAPTIST

107 BAPTIST BUILDING,
LITTLE ROCK, ARK.

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Editor and Manager
MRS. E. F. STOKES, Circulation Mgr.

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

Published weekly except on July 4 and
December 25.

Entered Post Office, Little Rock, Arkan-
sas, as second class mail matter. Accept-
ance 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
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 in-
dividual 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.

January 9, 1958

Volume 57, No. 2



He Went to College on \$5 and a Milking Job

WHEN BERNES K Selph was born, several friends and relatives volunteered their services in finding a name for him. But the best they could come up with were such orthodox offerings as "John" or "Jim" or "Joe."

"No," replied the proud father, Robert K. Selph. "My son must have a name that's different." And he proceeded to name the new heir himself.

How well he succeeded in sidestepping the conventional is seen in the fact that the "Bernes" (pronounced Burn' is) is in nobody's honor, for the father had never heard of it before, and the middle initial "K" stands for nothing more than a letter in the alphabet.

And that is how the newly-elected president of the Executive Board of the Arkansas Baptist State Convention started life in the Brown Springs community, 15 miles northeast of Arkadelphia, on November 3, 1911, when cotton was selling for 8 cents a pound.

Brought up on a farm, the most of his boyhood being spent around Donaldson, and, after 1924, at Sparkman, Bernes K can scarcely remember when he did not possess a dog and a gun. His first "real" gun was a 22-calibre rifle commonly called "target."

"The Little Red School" was still a familiar institution in Arkansas when young Selph was growing up. He started to school at a one-room school which included all classes from the "First" through the "Eighth" and where the first boy to arrive in the morning had the highly sought-after privilege of "building a fire in the stove." This was made more interesting by the fact that before the fire could be built wood had to be found and dragged in from thickets adjacent to the school yard.

No one was too concerned about such things as "germs" and "sanitation" back then. The school children and their teacher all drank out of a spring near the school.

That was before much directing of plays and games had come into prominence and the main activities at recess were fighting and wrestling that more or less featured "the survival of the fittest."

Occasionally somebody got a black eye or a wrenched limb, but it was lots of fun, Dr. Selph recalls. Then school lunches were carried in lard buckets, and, on occasions, the buckets doubled for "weapons" as somebody got tapped on the head by one.

There really was no significance to the fact that at the time Selph and the 11 other members of the Sparkman High graduating class of 1930 received



their diplomas they were known locally as "the dirty dozen," he assures us. Since there were only two boys in the class he would seem to be sustained in the statement.

It did not cost much to go to college when Bernes got around to matriculating at Ouachita in the fall of 1933, but the \$5 he had been able to save toward getting an education came in handy. A part-time job at a filling station—excuse us, service station—helped him to keep body and soul together during his freshman year.

At the end of his first year at Ouachita Bernes thought for a while he would sell books during the summer vacation. But then he was offered a job at something he knew a lot more about than selling books—milking cows—and took it.

Early in his sophomore year, not long after preaching his first sermon at Union Baptist Church near Arkadelphia, he supplied the quarter-time pulpit of the Mountain View Church, 6 miles west of Benton, and the church voted to call him as pastor at \$7.50 a Sunday. A year later the church went half-time and his salary mounted to \$15 a month. From then on he was to be kept busy as a pastor and preacher the remainder of his college days.

Several months after going to Southwestern Seminary, Fort Worth, he preached for a church that was looking for a pastor and which wanted to call him but for the fact the church wanted a married man. "You take care of the call and I will take care of the wedding details," he assured them. They did and he did, and Miss Verna Tommie Green, of Little Rock, whom he had fallen in

love with at Ouachita, became Mrs. Selph.

At the end of his second year at Southwestern, the young preacher dropped out to become pastor of 1st Church, Hubbard, Tex., where he served for two years. In the summer of 1940 he finished the Seminary and in 1941 he accepted a call to 1st Church, Smackover.

A call from Gambrell Street Church, near the Seminary campus at Fort Worth, took him and his family back to Texas in the spring of 1944 and gave him the opportunity to work toward the Th.D. degree, which he received in 1948.

He came to his present pastorate, 1st Church, Benton, in 1950. At Benton he has led in the erection of a two-story church building, the grading of the Sunday School, and has seen the average Sunday School attendance grow to 700.

The Benton Church has just recently completed a Forward Program of Church Finance campaign that resulted in the pledging of a \$104,000 budget for 1958 as compared with a budget of \$70,000 for the past year. The number of members making pledges has just about doubled, from 400 last year to 800 for the new year.

The greatest thing about the advance steps of the church is the fine spirit of the people, Pastor Selph emphasizes.

His denomination has honored him with a number of important assignments in addition to his recent election to the strategic place of president of the Executive Board.

He has served as a trustee of Ouachita College and of Golden Gate Seminary, Berkeley, Calif.; as moderator of Central Association; and as a member of the Arkansas Baptist Convention Executive Board.

Bible study in the morning and church visitation in the afternoon and evening is his daily schedule, in general.

"I remember from Seminary days something Professor Connor had to say about a pastor's study schedule," he recalls. "Dr. Connor told us: 'If a preacher will do exegetical studies of the Scriptures and will study theology along with it, consistently, he will keep fresh in his preaching.'"

As Mrs. Selph and their two daughters, Janet Ann, 15, and Linda Lee, 8, can testify, Preacher-Papa-Husband Selph does not find too much time for hobbies. But he likes to engage sometimes in the indoor recreation of leathercraft and the manufacture of fish baits, and, when his schedule and the elements will permit, he likes the outdoor venture of trying out some of those home-made baits.—ELM

Santa Claus at Church

Brother McDonald:

The enclosed clippings are from our local newspaper and are self explanatory. (Enclosures included a newspaper story announcing that Santa Claus was to be present in person as the local Baptist church held its annual Christmas service.)

Of all religious bodies, why must Baptists resort to such as this?

Is this the common practice of all Southern Baptist churches? If so, then I am no longer a Baptist — Southern Baptist, nor any other branch of Baptists, that practice such things.

I refer, of course, to the "pagan" Christmas tree, and the mythical figure of "Santa Claus," both substitutionary, and alien to our form of worship." (Signed, but name withheld by the Editor.)

Editor's Reply:

The problem of what to do with Santa Claus at Christmas in a land where he is so thoroughly embedded in the Christmas observance is perennial. Without entering into or stirring up controversy at any point, let me say that I am sure Southern Baptists as a great religious denomination desire to honor the Lord at Christmas and around the calendar.

Santa Claus as a mythical character or spirit is one thing, but Christ as a living Person who is "the same yesterday, today and forever" is quite another. Certainly we should be careful not to confuse the minds of our boys and girls in bringing them to know Jesus as Lord and Saviour. —ELM

Personally Speaking . . .

Ruling by Threats

"IF YOU won't let me be first batter, I'll take my ball and quit!"

Back in the days when all the play equipment at school was owned by individuals rather than by the school, one boy might own the ball, another the bat, and still another the catcher's mitt — if there was a mitt.



MR. McDONALD you former bare-handed catchers can testify. And you can have your game without a bat — certainly without a factory-made slug stick. But you must have a ball.

So there was always quite a bit of respect at school for the boy who had the ball.

The most of the time the boy and the ball were so much a part of the gang that you scarcely realized the ball was private and not common property. After all, a ball is of limited value to its owner if he has it all to himself. You soon get bored with throwing it up on the housetop and catching it when it rolls off. Or throwing it into the air and running to catch it, all by yourself.

But once in a while a ball owner felt that he ought to have some special considerations.

"I'll let you play with my ball if you'll let me be pitcher," he might bargain.

Whatever he wanted, within reason, would usually be provided. He had the ball!

But sometimes the game was robbed of most of its joy by recurring crises precipitated by the ball owner as he demanded that his every whim be satisfied on the threat of "putting the ball in my pocket" or "taking my ball and going home."

Some were always willing to cater to the little dictator — anything for the sake of the game. But others would say: "Take your ball and go home! We'll make us a ball," or "We'll find something else to do!"

The Lord didn't make us to rule as or to be ruled by dictators. That's true whether you think of ball games, of politics, business, or religion.

Sometimes a church is hurt by a little clique of "rule-or-ruiners" who try to exert themselves by threats, veiled or unveiled; who are always going to "take the ball and quit" unless everybody accedes to their every wish. That sort of approach is out of place in a democracy. And where do we have any purer democracy than in a Baptist church?

Erwin L. McDonald

NO TURNING IT BACK

"SO TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS TO WISDOM." — *PSA. 90:12*



THE PEOPLE SPEAK

CEYLON ASKS HELP

CAREY COLLEGE, Colombo, Ceylon, needs an experienced youth leader. Here is an opportunity for some group, church, or individual in America to do a missionary cause in Ceylon. Apparently the youth work in Ceylon is in need of some organization and inspiration and would welcome an experienced youth leader for a period of three months to a year.

Unfortunately the college is not in a position to pay anyone. It would simply be a labor of love and a missionary contribution.

Willie Wickramasinghe, a member of the Youth Committee of the Baptist World Alliance, who is the principal of Carey College, writes: "I should think that a Baptist minister who has had a university education and is now working in a church full of life and activity or a young professor of one of the Baptist colleges who is a keen youth worker would be able to make a fine contribution to Ceylon at the annual conference in April, 1958. Besides the annual conference he could visit our churches and youth groups."

Some denominations require of their members a year of self-financed missionary activity. It seems reasonable that somewhere there is a Baptist youth leader with proper training who could either finance himself, or somebody could finance him, who could help this fine band of Baptist young people in Ceylon.

If any individual or group is interested in any phase of this project, write to the Youth Department of the Baptist World Alliance, 1628 Sixteenth Street, N. W., Washington 9, D. C.—Robert S. Denny.

DEPLORE RACE STRIFE

Carver School of Missions and Social Work
2801 Lexington Road
Louisville 6, Kentucky

Dear Friends:

We all miss "home" in Nigeria, and there is seldom a day that passes without one in the family expressing the wish that we could go on back NOW. However, we are making the most of our year here. The beautiful fall colors meant so much to us all, and now we are enjoying the quiet magic loveliness of winter's snow. Louisville is a nice city in which to spend a furlough year from Africa because of the changes of seasons here which we would miss in Florida . . . and which we miss for three years in Nigeria. It is not, however, the place to get the most rest on a furlough year. With the fall mission study in our Baptist churches being on Africa this year, and with our eighty or more Baptist churches in Louisville, we from Africa have been really kept hopping thus far.

It has been good to see many of you since we have been home, and we are looking forward eagerly to seeing many more of you before we return next June.

This is a tense year to be home as far as race relations are concerned. Feeling as keenly as we do on this matter it is hard for us to see how folks at home can talk so enthusiastically about their interest in missions, and their love for their missionaries, when they have such a hard time loving the Negro people right in their own neighborhood. Much has been done since we were home three years ago to give the Negroes more nearly equal opportunities. But the time has come now when Christian people need to quit sitting back and waiting for governmental, educational, and civic organizations to take the lead in something that followers of Christ should have taken the lead in long ago. Our Nigerian friends are quite disturbed as they read in their Daily Times of the happenings in Little Rock and in other places. We have heard from missionary friends in Nigeria that it is increasingly harder for them to try to tell the Nigerians of a God of love whom we go to represent — when the very people who send us out do not back us up by loving the Negro people at home!

At a time when "sputniks" are flying around us, and peace itself seems so uncertain, we can still have peace in our hearts as we are reminded again of God's great love for us in sending his Son, Jesus Christ. May we determine to live more like Christ — having the same kind of love in our hearts that He had for all mankind.

Sincerely yours,
Jane and Pat Hill

(Southern Baptist missionaries to Nigeria)

BOUQUET

Dear Brother McDonald:

Our people enjoyed your inspiring message during "M" Night at College City. Also, keep up the homespun editorials, they are excellent.

Yours in His service,
Cecll Guthrie, Missionary
Newport, Arkansas

CORRECTION OF TEXT

MRS. E. H. HAMMOND, of 624 S. 11th Street, Van Buren, one of our regular readers, calls our attention to a mistake in a scripture quotation heading the Thanksgiving article by Dr. Dale Moody in our issue of November 28. We are sorry that we somehow garbled verse 16 of Luke 17.

Thanks, Mrs. Hammond.

INDIAN SEEKS ENGAGEMENTS

Dear Brother McDonald:

Brother Edison Porter, a Pima Indian, who graduated from Wayland College, Plainview, Texas, last spring, feels the Lord wants him to do some evangelistic work. He is a good preacher, and under the leadership of the Lord, will be an effective evangelist.

His mailing address is Box 896 Bapchule, Ariz.

Sincerely Yours,
C. F. Frazier
Missionary to Indians,
Coolidge, Ariz.

"SILENT CUCKOO"

Dear Dr. McDonald:

Mrs. Bradbury thought so much of your item in the Arkansas Baptist for November 28, "The Silent Cuckoo," that she covets the right to use it in the HOME CIRCLE of our paper on some future occasion. It would delight her as well as the rest of us if you said that this could be done. —John W. Bradbury, Editor, The Watchman-Examiner, New York.

2,600 Life Service Volunteers Contacted

NASHVILLE —(BP)— The Southern Baptist Committee on Church-Related Vocations reported here that it has assembled the names of 2,600 young people planning to enter this field.

The number will grow as churches and denominational workers forward the names of other young people making life commitments to church-related vocations, the committee added.

ANSWER FOR '58

BOOK OF BOOKS

ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS * 2 TIM. 3:16



COUNSELLORS—Elmer West, Richmond, personnel secretary, Foreign Mission Board, checks with Joe W. Burton, Nashville, secretary, home education department, Sunday School Board, and Wayne E. Oates, professor of psychology, Southern Seminary, on details of the program for the 3rd Southern Baptist Counseling and Guidance Conference to be held in Nashville Sept. 29-Oct. 1. Conference theme is "Church and Family in Action."

It was on this date in 1833 that the university, named for a distinguished Baptist minister, Jesse Mercer, first opened to 39 students at Penfield, Ga.

Mercer Will Observe Its 125th Anniversary

MACON, Ga. —(BP)— Mercer University here, one of Georgia Baptist Convention's colleges, will celebrate its 125th anniversary Jan. 14.

It was on this date in 1833 that the university, named for a distinguished Baptist minister, Jesse Mercer, first opened to 39 students at Penfield, Ga.

LOUIE D. NEWTON, pastor, Druid Hills Baptist Church, Atlanta, has been elected president of Protestants and Other Americans United for Separation of Church and State. He was a founder of the organization ten years ago. Joseph M. Dawson of Waco, Texas, retired executive secretary of the Baptist Joint Committee on Public Affairs, has been named vice-president emeritus.

BAPTIST HOUR SERMON TOPICS

Theme: Transforming Faith

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	KFAY	8:30 a.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.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.

MISS SHIRLEY Jackson, Southern Baptist missionary appointee to South Brazil, has completed language school in Campinas and will go to her permanent field in Rio de Janeiro, where she is to serve with the All-Brazil treasurer. Her address is Caixa Postal 352, Rio de Janeiro, Brazil. Miss Jackson is a native of Centerton, Ark.

Church Backs Whitlow's Decision

FIRST CHURCH, Arkadelphia, has gone on record pledging 100 per cent support to Dr. S. A. Whitlow in his decision to leave as their pastor to become executive secretary of the Arkansas Baptist State Convention.

A formal resolution adopted by the church expressed "sincere thanks and grateful appreciation for the able leadership they (Mr. and Mrs. Whitlow) have given us, for the graphic demonstration — by their conduct in their daily lives — of their love and faith in Jesus Christ, and for their faithful and untiring service."

"We, as a church, shall continue to pray for God's richest blessing on our Baptist work," the resolution said, "and on Reverend and Mrs. Whitlow as they assume their official duties with the Executive Board."

The resolution stated: "We... do humbly and prayerfully submit to the will of the Holy Spirit in His calling our beloved pastor to the position of executive secretary."

By Jay W. C. Moore

Concord News Notes

"M" NIGHT services were conducted this year in Immanuel Church, Ft. Smith, with 307 in attendance. W. O. Vaught, Jr., of Little Rock, delivered the message and John Eubanks directed the music. The Rye Hill Church, Carl Mizzel, TU director, received the efficiency banner, and Burnsville Church, Betty Jones, director, received the attendance banner.

JACK PORTER, formerly pastor of the Magazine and Hackett churches in Concord Association, but more recently serving as pioneer missionary in Colorado and California, has accepted the pastorate of 1st Church Danville. He succeeds Fritz Goodbar, who has retired from the active pastorate.

JAMES W. FLATTE, who has served as pastor of the Palestine church for the past two years, has resigned to be the associate pastor of the 1st Church, Greenwood. Herman Sanford is the Greenwood pastor.

FIRST CHURCH, Charleston, has called Eugene Ryan. Ryan is a graduate of Ouachita College and Southwestern Seminary, Ft. Worth, Tex. He served as pastor of the 47th Street Church, North Little Rock, before going to the Seminary. Ryan, the son of Rev. H. W. Ryan in Little Rock, is married and has two children.

CALVARY CHURCH, Ft. Smith, Bob Parker, pastor, has gone from the club to the budget plan in sending the Arkansas Baptist to the members. They go from around 15 subscribers to 250. The Ratcliff Church, Franklin Faries, pastor, has also included the Arkansas Baptist in its budget.



SEVEN STUDENTS from Arkansas will be among the 119 granted degrees at Southwestern Seminary's January 17 commencement. They are: top row, left to right, James Abingdon, Earle; Jack Bledsoe, Camden; and Eugene Ryan, North Little Rock, who will receive bachelor of divinity degrees. Bottom row, Dale Vance, Hardy, bachelor of religious education; Billy Eugene Reeves, North Little Rock, master of religious education; and Charles Sewell, North Little Rock, and Charles Wallace, Mansfield, both diplomas in theology.

Arkansan in Brazil

1957, A Good Year for Christ

By GLENDEEN GROBER

(Foreign missionary, formerly of Russellville)

PARA, BRAZIL — Because of few workers and the poverty of most of the people here, the work is necessarily slow, but many important steps were taken during 1957 to further His kingdom in our state of Para, Brazil.

In July, we organized an associational program, uniting our work with the rest of the state. A simultaneous revival, in six of the seven churches, was

one of the first projects of the association. More than 40 public professions were recorded.

Our new Santarem Baptist High School, with over 400 enrolled, has overcome most of the stumbling blocks that come in the first year of a Baptist school here. Over 40 decisions for Christ were made during morning services at the school.

Four new mission Sunday schools have been started. The two in the city have an average attendance of about 40 each.

Three rural schools were opened during '57. At Tapara, a small river settlement, one teacher has 60 students, some being grown boys and girls unashamed at starting in the 1st grade.

Guy Moore Speaks On "Lamp Unto My Feet"

GUY MOORE, pastor of Broadway Baptist Church, Fort Worth, has been selected by the Columbia Broadcasting System to represent Southern Baptists on its "Lamp Unto My Feet" television program, Sunday, January 12.

Originating at 9 a. m. (CST) from the Columbia Broadcasting System studios in New York City, the 30-minute program will feature a dramatic sequence on the subject of religious superstition. Dr. Moore will discuss the moral and spiritual implications of the drama.

Almyra's Lottie Moon Gifts Total \$2,119

LOTTIE MOON Christmas offerings of 1st Church, Almyra, totaled \$2,119.61, or \$9.72 per resident member.

The church, pastored by Graham Fowler, had voted a goal of \$1,750, the same as last year when \$1,903.04 was given.

Last year the church gave 26 per cent of the offerings to the Cooperative Program, and the total mission gifts were \$8,595.

● ALLEN MEEKS, music director of Immanuel Church, El Dorado, is going into full time evangelistic singing March 1.

Christ Ends Frustration

By Jay W. C. Moore

FROM THE streets of Philadelphia to a Baptist pulpit in Arkansas is a long, long road for Franklin Faries, pastor of Ratcliff Church in Concord Association. The road was one of loss, sorrow, disappointment and frustration, but along this road Franklin found refuge in an orphanage, a devout Christian soldier in the Army whose influence for Christ was tremendous in his life, a wife in Ft. Smith while stationed at Ft. Chaffee, and Christ in the forgiveness of his sins, after returning from war, in Grand Avenue Church.

Christian influence was a meager thing in the life of young Franklin. There was one frustration after another — the death of his mother, three years in an orphanage, a stepmother who did not love him, and a father who was not religious — made life an empty thing for him as an intermediate boy.

Back in Ft. Smith in 1945 all of his frustrations ended abruptly when he accepted Christ as his Saviour. He was so happy and eager to share his new found faith, joy and freedom with others that it was not difficult to enlist him in the regular visitation program of the church. He would visit in homes until nearly midnight inviting people to church, witnessing to them, reading God's word with them and pressing them for a decision for Christ. In this service for his church God called him to preach. He yielded immediately.

Even though he is the father of four children, Bobby, 12, David, 10, Patsy Ruth, 9, and Billy, 7, and even though he has a job that keeps him away from home from five in the morning until 6:30 in the evening, and even though he is a full-time Baptist pastor, he has found time to carry three courses in the Concord Seminary Extension that meets weekly in 1st Church, Ft. Smith.

"What is your appraisal of the seminary courses?" was a question he was asked recently. "Well," he said, beaming with joy, "the Seminary Center is from God. It is an answer to my prayers and to the prayers of other preach-



FRANKLIN FARIES

ers who can never attend college or seminary. I crave more Bible knowledge.

"As you know, some day I want to quit my secular work and give all of my time, as God intended, to the ministry. These courses are preparing me to do just that. Preachers who are fortunate to have college and seminary training should encourage these extension centers for those of us who aren't as fortunate."

EVANGELIST BILLY GRAHAM dedicated a new headquarters building in Minneapolis in mid-November "to the glory of God," and renewed his pledge to "use every means possible to reach people for Jesus Christ."

The four-story office building with 40,000 square feet of space was purchased from Standard Oil.

Members of the Graham team and office staff contributed \$30,000 toward the cost of the building.

Cameron Will Direct Chicago Mission Work

CHICAGO—(BP)—Harold E. Cameron, pioneer missionary in northern Illinois since 1952, has been approved by the Southern Baptist Home Mission Board as superintendent of city missions in Chicago.

Greater Chicago Baptist Association, the Illinois Baptist State Association, and the Home Mission Board of the Southern Baptist Convention will cooperate in this new program in America's second largest city.

Earlier in the year the Home Mission Board had voted to allocate \$200,000 for 1958 work in Chicago. Known as "Operation Big Cities," the program envisions similar efforts in succeeding years in America's largest cities.

Denver City Missions Superintendent Elected

DENVER —(BP)—Leroy Smith, associate executive secretary and superintendent of stewardship for the Colorado Baptist Central Convention, became first city missions superintendent for Baptists in Denver on Jan. 1. The new program is sponsored by the Southern Baptist Home Mission Board, Colorado Convention, and Denver Baptist Association.

Smith, a native Texan, graduated from Baylor University and attended Southwestern Seminary. He was pastor of churches in Texas, Arkansas, and Louisiana.

Conway 2nd Church Dedicates Parsonage

MISSIONARY JAMES EVANS, Faulkner County Association, Conway, reports that 2nd Church, Conway, has purchased a home for its pastor, William West, and family. Open house and dedication were held Sunday afternoon, December 1.

Pastor West came to 2nd Church from the pastorate of Piney Church, Hot Springs, last April 14. Ninety-three new members have been received under his ministry at 2nd Church.

The church recently voted to inaugurate a percentage plan of missions giving, with about 16 per cent of its total budget going for missions.



THE NEW PAR-SONAGE of 2nd Church, Conway, is a modern brick of which any church would be justly proud.

THE BOOKSHELF

THE HOUSING situation in Louisville was still acute when Roy O. McClain completed his undergraduate work at



Southern Seminary. Faced with the necessity of vacating their apartment on the Seminary campus, the McClains could find no place to go. Learning about a large quantity of building materials on sale as army surplus, the young theolog and former army chaplain bought it and went to work. By the end of summer, when the time had come for Roy to begin his graduate work in earnest, he was ready to move his family into a new four-bedroom home just a few miles from the campus — a home he had built largely with his own hands.

Although it was rumored that the home had cost him less than \$3,000, some of us "stood in line" to offer him \$10,500 for it when he completed his graduate work and was ready to go to Orangeburg, S. C., as pastor of 1st Church. After he had agreed to sell it for this, he called the FHA for an appraisal. Completing a careful check of the property, FHA reported, "We could not lend more than \$13,000 on this house."

Soon after going to his present pastorate — historic First Baptist of Atlanta — McClain was rated by a national news weekly as one of the ten leading clergymen in the nation. He is now well known as the Baptist Hour preacher, with a congregation estimated at 20 million each week.

Although preeminently the preacher, McClain is also gifted as an artist and as a musician. On the walls of his parsonage are to be found several of his works in oils, and he is quite at home at the console of the church organ. It is surprising, in the light of his versatility, that he has just recently produced his first book — *This Way, Please*. No doubt this will be the first of many volumes he will produce, now that he has entered this new field.

Writes Baptists' beloved C. Oscar Johnson in the introduction to *This Way, Please*:

"Not everyone can write a book. Not everyone should. But Roy McClain definitely belongs among those who should write not only a book, but many books."

Those who read his first book will have a key to the success of Pastor McClain as a preacher who attracts congregations too large for auditoriums. It is simply that he has a unique insight into the times in which we are living and is blessed with ability, almost as unique, to get across to the people that "Christ is the answer."

Author McClain declares in his foreword:

"Christ's clear-cut commands leave no doubt about the fact that man does not need salve but surgery; his is not



PARTICIPATING IN the ground breaking for North Main Church, Jonesboro, were, left to right, Bill Dacus, William Garner, Max Dacus, Carl Fielder, Olan Veal, trustees, R. L. Williams, pastor, Jack Glidewell, trustee, and Carl Bunch, Mt. Zion Association missionary. The church now has 39 members. Sunday School attendance December 22 was 102.



WILLIAM J. SEWELL

a mild infection but a fatal malignancy. Instead of rebirth, millions are content with reform; rather than being washed white, whitewashing is available in discounted doses. Still remains that unchangeable premise: either He must be God of all or He will not be God at all! This severe 'either-or' strikes today's personality as cruelly arbitrary. Man prefers a middle ground on which there is just enough religion to provide a sense of security.

"While old systems are crumbling beneath the march of masses... it is imperative that Christianity look to its ramparts separating substance from shadow. More than duty and expediency are at stake: actually, survival is the issue!"

Published by Fleming H. Revell Co., at \$3, *This Way, Please*, the subtitle of which is "Facing Life's Crossroads," is available at the Baptist Book Store.—ELM

Pastoral Changes

WILLIAM J. SEWELL, pastor 1st Church Norphlet, since August, 1955, has accepted the call of 1st Church, Searcy. He is a graduate of Ouachita and Southwestern.

Mr. Sewell has served as pastor of the Manderville Church, Texarkana; 1st Church, Rudy; and Immanuel, Penelope, Tex. Mrs. Sewell is the former Jo Nell Ingram, Dallas, Tex. They have two daughters, Kathleen Louise and Suzanne Marie.



MR. SAWYERS

CONWAY SAWYERS, graduate of Baylor and Southern Seminary, is the new pastor at Marked Tree Church. He had been supplying since Pastor Beasley left the post. Mrs. Sawyer is also a Baylor graduate.

JAMES COLLUMS, student at Southern Baptist College, has been called by Elizabeth Church.

LEAMON BLALOCK, student at East Texas Baptist College, Marshall, Tex., has accepted the pastorate of Pisgah Church, Hope Association.

W. B. SAWYER, pastor of 2nd Church, Jacksonville, for the last two years, has moved on the field of Calvary Church, West Memphis. During his service at Jacksonville 170 new members were received, 65 by baptism, and Sunday School and Training Union enrollment increased 25 per cent.

What Baptists Believe

(No. 1 in a series)

A COMMITTEE to issue a statement on the Baptist faith and message was appointed at the Southern Baptist Convention meeting in Atlanta, Ga., in 1924. The committee presented the following statement to the convention in Memphis in 1925, which was adopted. The New Hampshire Confession of Faith revised at certain points was used and the position of the convention on the evolution controversy previously adopted at Kansas City in 1923 was added. Widespread discussion of this and related subjects at the time had made the committee and such a statement seem advisable.

Committee members were E. Y. Mullins, chairman; S. M. Brown, W. J. McGlothlen, E. C. Dargan and L. R. Scarborough. The convention on recommendation of the committee also adopted a statement concerning the nature of confessions of faith, emphasizing their function as guides only in interpretation and explaining that they are without authority over the churches or individuals.

The Scriptures

1. We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

God

2. There is one and only one living and true God, an intelligent, spiritual and personal Being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

The Fall of Man

3. Man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. He was created in a state of holiness under the law of his maker, but, through the temptation of Satan he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a

nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

The Way of Salvation

4. The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience, and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all sufficient Savior.

Justification

5. Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

The Freedom of Salvation

6. The blessings of salvation are made free to all by the Gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Savior and Lord.

Regeneration

7. Regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

Repentance and Faith

8. We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus as our Prophet, Priest and King, relying on him alone as the only and all sufficient Savior.

(Next Week: God's Purpose of Grace, Sanctification, Perseverance, Baptism and the Lord's Supper.)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

GENEVA — The Division of Inter-Church Aid and Service to Refugees of the World Council of Churches has announced that since last May more than \$30,000 has been sent to the seven denominations represented in the Polish Ecumenical Council.

NEWPORT, R. I. — Faced with the problem of getting organ music to Protestant sailors at sea, the Navy is supply hymns taped at Newport's 1st Presbyterian church. The Navy also uses recordings of 13 different full religious services which are usually conducted by lay readers appointed by ship's captains.

JERUSALEM — Wide indignation was aroused through Israel when a rabbi in Pardess Hanna refused to permit the child of a Gentile mother to be buried in a Jewish cemetery there. The five-year-old boy, who died of polio, was buried outside the cemetery; but public indignation rose so high that the government took a hand in the situation and extended the cemetery to include the plot in which the boy's body is buried. The extended area will be reserved for non-Jews.

TOKYO — The National Christian Council has protested the proposal of the government's Ministry of Education that local motion picture theaters schedule recommended films on Sunday mornings. The government's proposal is an effort to offset the large number of unwholesome pictures seen by Japanese children. The Council explained the effect upon Sunday school attendance.

JOHANNESBURG — Nearly 400 delegates attended a three-day multi-racial conference in Johannesburg early in December. The conference urged that "practical applications of interracial collaboration be fostered in worship, discussion, social exchanges and in charitable and cultural undertakings."

YOU CAN SPEAK FOR GOD

George W. Schroeder gives you wonderful ideas in his 130 one-page devotional outlines.

Develop your own ideas effectively with the aid of this fine help for preparing speeches. **\$2.50**

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Baptist Crosscurrents

Pastors' Salaries

The editor recently visited a fine rural church in an average Illinois community. Most of the members (about 250) owned their own farms. They drove fine automobiles and farmed with the latest equipment.

Yet this prosperous rural church paid their pastor only \$50 a week. On this salary he was expected (as all pastors are) to maintain his family (there were three children), maintain an automobile (the cheapest car costs between \$1,800 and \$2,300), dress presentably, keep up his library, attend his denominational meetings (local association, state and southwide), give generously to any special offerings, have money on hand and always meet his obligations promptly.

In short this church was expecting the impossible of their pastor. Not a single leader in that church could do what they were expecting their pastor to do on \$2,600 a year.

Only Kentucky, Oklahoma and Tennessee pay lower salaries to their pastors in churches with 400 or less members than does Illinois. Illinois pastors in larger churches fare some better however. In churches having 400-750 members, Arkansas, Georgia, Kentucky, Mississippi, Missouri, North Carolina, Virginia and Tennessee all pay lower average salaries than does Illinois. The average salary in Illinois in churches of this size in 1956 was \$3,300.

Pastors in churches beyond 750 members in Illinois fare about the same. Ten states pay lower pastor's salaries in churches of 750-1,000 members than does Illinois. In churches above 1,000 members only three states pay lower salaries than does Illinois. Pastors in Illinois whose churches range in membership from 750 to 1,500 received an average salary of \$5,429 in 1956. (They also in most cases received a home on a rent free basis.) Illinois pastors in churches larger than 1,500 members averaged \$6,708 in salary.

Your pastor is not a miracle man in meeting his bills without money. He is worthy of his "hire" and his "hire" ought not to be a pittance that embarrasses both church and pastor and shames the cause of the Lord.

Living costs are rising sharply with the latest reported increase one of 3.2 percent. Budget committees and churches should take the matter of their pastor's salary into serious study.

—*Illinois Baptist*

Moscow Should Read Luke

Just three paragraphs, and that's all it was worth, report that the Communist Youth League organ in Moscow condemned the U. S. practice of opening cabinet meetings with prayer.

"Every meeting of the administration in Washington begins with prayer," says the magazine. "The secretary of state, according to one American magazine, is in constant touch with God. The vice president has said, 'We trust in Almighty God as we do in our military strength.' Worship of this God expresses blind faith in the immortality and indestructibility of capitalism and slavery and the impunity of imperialist plunder."

Lenin and Stalin and others like them may be satisfied with their form of government. We can't know.

Lenin and Stalin, we do know, like the rich man reported in Luke 17 "being in torments" cry for mercy. They also must want to shout their warning "lest they also come into this place of torment."

We wish there were more "worship of this God" in this nation of ours. We'd give them Sputnik I, Sputnik II and Sputnik One Million if in reality this nation could say "In God We Trust."

—*The Christian Index*

Southard Named to Louisville Faculty

PRESIDENT Duke K. McCall has announced the appointment of Dr. Samuel Southard as associate professor of Psychology of Religion at Southern Seminary, Louisville.



DR. SOUTHARD

Southard, a native of Lincoln, N. C., was graduated from George Washington University in 1948. In 1951, he received the B. D. degree from Southern Seminary and, in 1954, the Th. D.

During his years at Southern, he served as assistant chaplain, Central State Hospital, Lakeland, Ky.; theological consultant, psychiatric service, Norton Memorial Infirmary, Louisville; and instructor in psychology of religion at the Seminary.

For the past two years, he has been professor of pastoral care on the faculty of the Institute of Religion, Texas Medical Center, Houston.

He is the author of *The Family and Mental Illness* (Westminster, 1957), and *Counseling for Church Vocations* (Broadman, 1957).

Mrs. Southard is the former Miss Frances Allen, of Tifton, Ga.

100th Southern Church In Indiana Organized

KENDALLVILLE, Ind. — (BP) — The 100th Southern Baptist Church in Indiana has been constituted here with 19 charter members. It took the name Calvary Baptist Church. Southern Baptist work in Indiana began in 1914.

"ANY THING that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it." — J. Wilbur Chapman.

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BOONEVILLE, ARKANSAS

Likes Arkansas Baptist

T. D. Brown, former executive secretary of Arkansas State Convention, writes from South Carolina:

"It's a pleasure to follow Baptist affairs in Arkansas through the Arkansas Baptist. You are doing a fine job. Blessing on you."

Youth Invited to Register for Meet

WASHINGTON, D. C. — Registration forms for the Fifth Baptist Youth World Conference, in Toronto, Canada, June 27-July 2, 1958, are now available from young people's leaders in each state.

Robert S. Denny, secretary for youth work of the Baptist World Alliance, said that individuals planning to attend the sessions should write their state Sunday School, Training Union, Student Union or Women's Missionary Union offices for the registration forms.

The forms include provisions for registering at Toronto hotels as well as registering for the conference. Hotels and their rates are listed.

Forward Program Getting Results

SEVERAL PULASKI churches using the Forward Program of Church Finance have reported encouraging early results.

Baring Cross had a budget of \$120,000 in 1957. They have already pledged \$182,000 this year, increasing tithers from 316 in 1957 to 603.

Baptist Tabernacle, which had never subscribed a budget before, has already pledged over \$90,000, \$5,000 larger than any previous budget.

IMMANUEL has subscribed \$267,000 this year, \$12,000 more than the 1957 budget.

Sherwood, one of the smallest churches, with a membership of 163, adopted a \$6,000 budget, subscribed \$9,500.—*Pulaski Baptist Bulletin*.

34 WOMEN GIVE \$1,000

MARJORIE COLE (Mrs. Paul D., Jr.) Rowden, Southern Baptist missionary to Israel now in the States, spoke to 34 women at a Business Woman's Circle in a private home. Then the women took their Lottie Moon offering. It amounted to \$1,000. Mrs. Rowden wrote: "I haven't fully recovered. I don't mean to say that I had anything to do with it; they came prepared to give that much. It was just a highlight in my experience to be present at such a time."

● REV. AND MRS. Van Gladen, Southern Baptist missionary appointees to Mexico, have returned to the States for six or eight weeks following completion of language school in San Jose, Costa Rica. They may be addressed at 6033 Walnut Drive, Ft. Worth, Tex. Mrs. Gladen, formerly Alma Ruth Franks, is a native of Lepanto, Ark.

COUNSELOR'S CORNER Dancing in Baptist Colleges

By Dr. R. Lofton Hudson

(Author of the book, "FOR OUR AGE OF ANXIETY," which may be purchased at your Baptist Book Store.)

QUESTION: Several of our Baptist colleges have gotten some very bad publicity over the question of dancing.



DR. HUDSON

Are you saying that if there are some in the Cooperative Program that you will take your dolls and go home? This is hardly the Christian spirit.

All of our Baptist colleges belong to the state conventions rather than to the Southern Baptist Convention. The Cooperative Program money is divided by the state conventions and a part of it is kept within the particular state for its work and institutions. In some states this part that is used for the state goes to Baptist colleges which allow dancing.

Now what are you going to do about it? Stop paying to all because of one small part of the program on one campus? Try to put your ideas over on the remainder of Baptists? Devote your time and energy to crusading for or against dancing?

We Baptists have to remember that we can continue to work together only if we accept the fact that we do not all agree on such matters as dancing. The majority must prevail. And those who pay the bills have some rights in calling the shots.

(Address all letters to Dr. Hudson, 116 W. 47th St., Kansas City 12, Mo.)

PLAN NOW—

—TO ENROLL
SECOND SEMESTER
January 27

Christian standards high; spiritual atmosphere noteworthy and uplifting. A college where it is popular to do right.

Expenses are low. As little as \$56.00 per month pays full expenses for complete course. Less than state controlled colleges charge.

Credits from Southern are good. Students transfer without difficulty to large and old universities.

Six new buildings on campus. Student body growing.

Southern Baptist College

"The Campus of Christian Purpose"

WALNUT RIDGE, ARKANSAS

SUNDAY SCHOOL

Edgar Williamson, Secretary

Ye Are Witnesses

THE SUGGESTED Sunday School theme for the period 1957-58 is "Ye Are Witnesses." This is the command given by Jesus at the time of his ascension (Luke 24:48). Southern Baptists, seeking to act more effectively on this command, have adopted a world-wide program called the Baptist Jubilee, extending over the period 1957-64.



DR. WILLIAMSON A church can use the Sunday school in major ways to advance this world program of evangelism and missions:

1. "Ye Are Witnesses" suggests the main function of the Sunday school. The heart of Sunday school work is to plant in the heart of every person the truth given in John 3:16. Paul speaking to Timothy said, "From a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2. Tim. 3:15). The heart of the Bible is the message that Jesus saves. This is the message of the Sunday school.

2. "Ye Are Witnesses" involves the practical use of the Sunday School to reach people for Bible study and preaching attendance. A reasonable goal for a church is 125 enrolled in Sunday School for every 100 church members. Where this condition prevails, the ratio of baptisms to church members is approximately one baptism for every eight members. On the other hand, churches with approximately fifty in Sunday School for every one hundred church members report a ratio of about one to sixty.

3. "Ye Are Witnesses" calls for full participation in the organization of 30,000 additional churches and mission stations. It is possible for every Baptist church to sponsor one or more mission stations.

4. "Ye Are Witnesses" demands participation in a church program of evangelism. Sunday School workers in any church can demonstrate the effectiveness of a Sunday School in enlisting lost people for Bible study, in leading the lost people to attend the preaching services, in enlisting every individual to give to world missions through the church budget, in producing attendance during every service of a revival meeting, and in channeling the power of the personal witness of Sunday school teachers and officers.

5. "Ye Are Witnesses" will be realized through the training of officers and teachers in personal witnessing that must be carried on every week in the year.

BROTHERHOOD

Nelson Tull, Secretary

As of Now

AS OF THIS writing all 15 Regional Brotherhood Conventions are tentatively scheduled to be held during the period of January 20-February 21. Ten of the meetings are definitely set, as follows:



MR. TULL Northwest Arkansas Region (Benton County and Washington-Madison Associations): January 20, at 1st Church, Fayetteville, 7:30 P.M.

Harmony Region (Harmony, Centennial, and Carey Associations, and Grant County): January 21, at 2nd Church, Pine Bluff, 7:30 P.M.

Ouachita Region (Central, Caddo River, Red River, and Buckville Associations): January 21, at 2nd Church, Hot Springs, 7:30 P.M.

Southeast Region (Bartholomew, Delta, and Ashley County Associations): January 23, at 1st Church, Hamburg, 7:30 P.M.

West Central Region (Clear Creek and Concord Associations): January 24, at 1st Church, Booneville, 7:30 P.M.

Central Region (Pulaski County, Carlisle, and Faulkner County Associations): January 31, at 1st Church, Lonoke, 7:30 P.M.

Ozark Region (Carroll County, Boone County, Newton County, Stone-Van Buren-Searcy, and White River Associations): February 6, at 1st Church, Harrison, 7:30 P.M.

Northeast Region (Current River, Gainesville, and Greene County Associations, and Lawrence County in Black River Association): February 10, at 1st Church, Pochontas, 7:30 P.M.

Cotton Land Region (Mississippi County, Trinity, and Mt. Zion Associations): February 11, at 1st Church, Leachville, 7:30 P.M.

Arkansas River Region (Dardanelle-Russellville and Conway-Perry Associations): February 18, at 1st Church, Atkins, 7:30 P.M.

The dates for the remaining Regional Conventions are given below. The places of meeting have not yet been finally set.

White River Region, January 23; Oil Land Region, January 30; Pine Land Region, February 4; Spring River Region, February 17; and Crowley's Ridge Region, February 20.

Publicity for all Regional Conventions is being sent out from the Brotherhood Office.

BROTHERHOOD and Royal Ambassador secretaries from 23 states held their annual planning conference in Memphis last week.

CHURCH MUSIC

LeRoy McClard, Director

Graded Choir Workshop

ANNUALLY THE Church Music Department attempts to include a feature in the program that is different and superior to any preceding event. Such an event is the Graded Choir Workshop scheduled for March 13 and 14 in Little Rock's 2nd Church.

THE NEED

Included in the five music ministry as promoted by Southern Baptists is the graded choir program. The functions of graded choir program are so important that most of us will readily agree that every church should provide such a program for its constituency. Yet, only a relatively small number of churches maintain such a program. Why? Lack of interest or desire? Definitely not. The most important reason is the need of trained leadership. The Graded Choir Workshop is the greatest step forward to supplying the necessary training to our music leaders. Every church should be represented.

THE LEADER

A search for the outstanding graded choir leader in America resulted in the selection of Mrs. Haskell Boyter of Atlanta, Ga., as our workshop leader.



Mrs. Boyter is the director of the "Children's School of Music" of Atlanta. She is in constant demand as a speaker, graded choir consultant and festival leader. Our south-wide assemblies have never featured a more popular leader. She loves Arkansas people and appreciates the opportunity to direct our workshop. In a recent letter she said, "I am circling the dates March 13, 14, and 15 for a workshop and primary festival with my Little Rock and Arkansas friends. It will be one of my most-looked-forward-to engagements of 1958."

REGISTER NOW

The advance registration fee is \$1. The regular registration fee will be \$2 for Baptist leaders and \$5 for those from other dominations.

It is to your advantage to register in advance. Send name, address, church, and position in Music Ministry to Church Music Department 312 Baptist Building, Little Rock, Ark. Advance registration closes March 1.

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.

MISSIONS

C. W. Caldwell, Superintendent

Day of Surveys

THIS IS a day of surveys — denominational surveys, convention surveys, institutional surveys, associational surveys and church surveys. It is a part of wisdom to have these surveys. The right kind of a survey points out our weaknesses, our mistakes, our failures, our wheel spinning, with no progress, and it will also point the way to progress and to victory.

The Department of Missions has been co-operating with the Home Mission in securing associational surveys. The results of these surveys will give us a basis on which to work, especially as it pertains to the movement to establish 30,000 more preaching places.

I want to call to the attention of the missionaries and pastors of rural churches the program of Church Community Survey. The program can be used for any church, but the great need now is among our rural churches. The Home Mission Board has elected Billy Hargrove of Missouri to direct this ministry. He is a specialist in this field.

Some association should invite Brother Hargrove to direct simultaneous surveys in all church fields. If such could be arranged, perhaps the missionaries in other associations could participate in it with a missionary assigned to each church.

In a Church Community Survey, the church's past records will be revealed, the present possibilities will be shown, and a program of the future adopted. Let's have one association to try simultaneous surveys and then at least one Church Community Survey in every association.

TRAINING UNION

Ralph W. Davis, Secretary

WHO GOES WHERE, AND WHEN?

Of course we are talking about the eight District Training Union Conventions in March. Each convention begins at 3 p. m. and closes at 9 p. m.

North Central District — West Batesville — March 10 (Big Creek, Independence, Little Red River, Rocky Bayou, Stone-Van Buren-Searcy and White River)

Northeast District — First, Paragould — March 11 (Black River, Current River, Gainesville, Greene, Mississippi and Mt. Zion)

East Central District — First, Forrest City — March 13 (Arkansas Valley, Cen-



DR. CALDWELL

ennial, Tri-County, Trinity and Wood-

ruff)

Central District—First, North Little Rock—March 14 (Buckville, Caroline, Central, Conway-Perry, Faulkner, Pulaski, White) (Harmony will attend Central District convention)

Southeast District—First, Warren — March 17 (Ashley, Bartholomew, Carey, Delta, Liberty) (Harmony will go to North Little Rock on March 14)

Southwest District—First, Hope — March 18 (Caddo River, Hope, Little River and Red River)

Northwest District—First, Rogers — March 20 (Benton, Boone, Carroll, Newton, Washington-Madison)

West Central District—First, Paris—March 21 (Buckner, Clear Creek, Concord, Dardanelle-Russellville, Ouachita)

Sharing

By Ella Wheeler Wilcox

If one poor burdened toiler o'er life's road

*Who meets us by the way,
Goes on less conscious of his galling load,
Then life, indeed does pay.*

If we can show one troubled heart the gain

*That lies always in loss,
Why, then, we too, are paid for all the pain
Of bearing life's hard cross.*

If some despondent soul to hope is stirred,

*Some sad lip made to smile,
By any act of ours, or any word,
Then, life has been worth while.*

—The Baptist Observer

World Baptists

Latest figures indicate that there are 21,324,478 Baptists in the world. These are distributed as follows: Europe, 1,122,948; Asia, 714,321; Australia and Oceania, 45,617; Africa, 237,788; Central America and West Indies, 98,455; South America, 138,098; and North America, 18,967,251.

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Then, life has been worth while.*

—The Baptist Observer

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—Edgar A. Guest

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The Snow Man Party

By Grayce Krogh Boller

Alice and Bert clapped their hands happily when they saw all the snow. This was the first time they had seen any since they had moved north from Florida.

"How white it is!" Alice laughed.

"How cold it is!" Bert scooped up some of it in his hand.

"Hi!" David called from down the street. "Daisy and I will play with you."

"O.K.," Bert waved, and soon the four children were laughing happily as they scuffed in the snow. They were just beginning to make a snow man when Evie and Joe came along. They wanted to play, too.

Bert shoveled a lot of the snow into a big pile. Alice brought out their summer sand bucket and shovel. They all took turns using it to pile snow for the snow man's body. What chatter and laughter there were as the boys and girls all worked together making the snow man.

"Now for his head," David smiled when two fat balls made the snow man's body.

"I'll look for stones for his eyes and nose and mouth," said Evie.

"I'll get an old scarf for his neck," Alice darted into the house where Mother was baking something good.

"He may hold our sand bucket," Bert laughed as he fashioned the head.

Joe had disappeared, but now he came into the yard waving a paper hat left over from his birthday party.

"Mr. Snow Man must have a hat for his head when it is so cold," he offered.

Now the big round ball was ready to put on top of the body. Evie shared her stones with Daisy while they waited. Then Evie put two stones in the top ball for Mr. Snow Man's eyes. She put one round stone in the middle for his nose. Daisy put a curving line of stones for his mouth. How happily their new friend smiled at them now!

"Here, Mr. Snow Man, is a warm scarf for you neck," Alice laughed, wrapping it around the jolly snow man.

"I'll help you put your hat on," Joe grinned as friendly as the snow man was grinning.

"You may hold the sand bucket." Bert had made two long snowy arms for their friend and now he put them on, with the sand bucket dangling from one of them.

"He is a jolly snow man friend!" The boys and girls joined hands and jumped about the figure, making a happy song of the words.

"He is a jolly snow man friend," Mother laughed from the doorway. "Why don't you all come in and have some hot cocoa? I think your new friend will wait for you."

The boys and girls ran inside and found that Mother had set the table. They saw hot cocoa and cookies shaped

like snow men. They saw candy snow men, which Mother had made from gumdrops while the cookies were baking.

"Oh, oh, it is a party!" the boys and girls cried as they sat down after taking off their outdoor things.

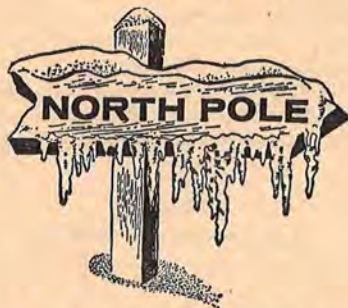
"It is a snow man party!" Alice laughed.

"I wish Mr. Snow Man could enjoy our party, too," Evie said sadly.

"But he can; he is," Bert waved toward the window.

The boys and girls all looked. Why, of course, there stood Mr. Snow Man looking right in at them! He was smiling so happily that they knew he was enjoying the party as much as they were!

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God's Wondrous World A Crazy, Mixed Up Place

By Thelma C. Carter

Imagine flying on top of the world at the North Pole!

Take a look at a world globe. Notice the flattened top part of the world sphere, the part called the North Pole. Pilots flying over this cold, mysterious area must sense the miracle of God that lies about them. "The waters are hid as with a stone, and the face of the deep is frozen," our Bible tells us in Job 38:30.

Once you are at the North Pole, there is no north. You have gone as far north as possible. There is no east or west. If you start back or down from the North Pole, the only direction is south.

Pilots who fly highly pressurized airplanes near and over the North Pole tell of the crazy, mixed up world within the Arctic Circle. A compass goes crazy near the Pole. The slightest turn or bump of an airplane and the compass hands swing madly from north to south.

In reality, a compass doesn't point at the North Pole, but at the Magnetic Pole in northern Canada. Arctic pilots tell strange stories about compasses when they near the Magnetic Pole. Once a plane is within the Magnetic Pole area, a compass quits pointing. It keeps turning round and round, and finally it points at the iron of the plane's engine.

A Smile or Two

THEY WERE walking arm in arm. "Darling," she said coyly, "which do you like best — a homely woman with great intelligence or a pretty girl without brains?"

"Honestly, sweet," he replied, "I prefer you to either."

JUNIOR'S SUNDAY School was studying about Ruth. The teacher asked him: "Can you tell me something about Ruth?" "Yes, Ma'am," Junior replied. "He made sixty home runs in one season."

SMALL BOY: "Dad, why is a man not allowed to have more than one wife?"

DAD: "My son, when you are older you will realize that the law protects those incapable of protecting themselves."

AN EGOTIST is one who thinks if he hadn't been born, people would wonder why.

GROUCHY HUSBAND ranting about household expenses, demanded to know why the grocery bill was so high. His wife replied tartly:

"Go upstairs and stand sideways in front of the mirror."

PARSON: "You saw some boys fishing on Sunday. Did you do anything to discourage them?"

TOMMY: "Yes, sir; I stole their bait."

BRIDE: "I'm glad you like the lunch, dear. Mother said that chicken salad and strawberry short cake are the only two things I make correctly."

HUBBY: "And which is this?"

THE PEDESTRIAN may be wrong but you don't have to kill him to prove it.

THE TRAFFIC officer ordered the motorist to pull up to the curb and produce his driver's license.

"I don't understand this, officer," the motorist protested. "I haven't done anything wrong."

"No, you haven't," the officer replied. "But you were driving so carefully, I thought you might not have you driver's license."

LOTS OF PEOPLE get credit for being cheerful when they are just proud of their teeth.

BIBLES, BOOKS, ETC.

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The Source of the Churches' Power

By GERALD T. SMITH

(Pastor, First Baptist Church, Crossett)

Acts 1:4-8; 2:1-11

January 12

PENTECOST demonstrated to the church forever its unlimited possibilities when the Holy Spirit of God has his way in God's people. What difference does the Holy Spirit make for the church? It involves the difference between power and paralysis, between life and death. God's intentions concerning the church, supernatural in origin and in purpose, can never be fulfilled without the ministry of the Holy Spirit, the source of the church's power.



MR. SMITH

THE NEED OF POWER

Never before in history has the church had such resources to do God's work as it has today. It has the people, an army of 90 million church members in the United States alone. Moreover, it has the buildings and equipment, a total value in just our own nation of \$7,846,000,000 with nearly \$700,000,000 worth of new church construction being done annually. Once more, the church has never had better trained ministers or been more efficiently organized. People, building, organization—but amidst all of the grandeur of the church in our age, there is a disturbing question, "Where is the power?" Everything seems present but that.

What a contrast was the early church! They had little else, but power was the one thing they did have. They did not have learning, nor wealth, nor social prestige, nor political influence; but they had power that turned a world upside down.

Archibald M. Hunter has pointed out that the primitive church held four basic convictions about themselves. They believed (1) that they were the true people of God; (2) that the bond of their union was a common allegiance to the Lord Jesus; (3) that they had a message to deliver and a mission to fulfill; and (4) that to this end they had been signally empowered by the Holy Spirit.

Once when Henry Ward Beecher in his early ministry was plagued with depression over the lukewarmness of his congregation, the thought seized him: "There was a reason why, when the Apostles preached they succeeded, and I will find it out if it is to be found out." That decision revolutionized his ministry. May our aim in this lesson today be to discern the disciples' secret and then let this power take hold of us.

The relation of power and the Holy Spirit is clearly seen in Acts 1:8, where Jesus tells his disciples just before the Ascension, "Ye shall receive power, aft-

er that the Holy Spirit is come upon you." In the some three hundred times the Holy Spirit is mentioned in the New Testament, He is almost invariably associated with power. Jesus cautioned the disciples not to try to go out into a largely unknown world in their own strength, but to remain in Jerusalem until they received power, which would shortly come. It would be useless to try to do God's work in their own strength alone or apart from His leadership. Think of the immensity of the task given to that little group on Mount Olivet. They are to be witnesses radiating out of Jerusalem to "the remotest parts of the earth" (Weymouth). They must realize their need of God. Only in dependence can they know His power. God and God alone can give spiritual results. Their mission is God's mission and it can never be carried out if God is to use them, as He has chosen to do, without God himself working in and through them. This He will do by indwelling and empowering them by the Holy Spirit.

THE PROMISE OF POWER

Therefore, the Lord gave to the disciples a definite charge to wait at Jerusalem for the promise of the Father, that is, the Holy Spirit (Acts 2:33; Luke 24:49). This promise the Lord had clearly given for the first time in His discourses at the Last Supper as recorded by John. Jesus Himself explains the promise as "baptism in the Holy Spirit." Dr. W. O. Carver says that this "means burial and saturation of the personality in the influence and control of God so that the human person and the divine work together."

The disciples are depicted as misunderstanding the meaning of the "promise." They still connect it with the expected national restoration of Israel and therefore ask, "Lord, will you at this time restore the kingdom to Israel?" Jesus does not answer their question, but corrects it. "Times" and "seasons" are not for them to know. The Father holds these "within his own authority." We must leave them there. Our whole, sole duty is to witness for Jesus and our first concern must be to receive power to do this effectively. This power you shall receive in the coming of the Holy Spirit upon you. Thus Jesus changed the emphasis from speculation about the future to demonstration in the present. "Be witnesses unto me," He said. The Gospel must have witnesses to wing its message to hearts and hearths for it is always within one generation from extinction.

The widening circle — "Jerusalem... Judea... Samaria... the end of the earth" — suggests the plan of Acts. The application of this geographical division to local, home and foreign missions is legitimate.

God keeps His word. His promise was fulfilled. The 120 in the Upper Room had been praying expectantly, not just waiting passively.

It was on the day of Pentecost. Pentecost was one of the three great annual Jewish feasts. Also called the Feast of Weeks, it celebrated the completed grain harvest. They were all together at the same time when, without any previous indication, out of heaven came a sound "like the rush of a mighty wind" (not a wind, but a sound like it). Then there were "tongues as of fire" (not fire, but like fire), separating themselves from each other, each tongue parting itself from the rest so that one tongue rested on each one of them there in the room. "And they were all filled with the Holy Spirit." There is nothing exclusive or discriminating here. Each one received the Spirit.

"They began to speak with other tongues." Luke wishes us to understand that those on whom the fiery tongues descended were enabled to make themselves understood in all languages. Scholars debate strongly as to whether the "speaking in tongues" here is the same as that referred to elsewhere in the New Testament, at Corinth, for example. It seems unlikely, for those needed an interpreter, while these were comprehensible to the hearers generally. Multitudes from many lands, in Jerusalem for the Feast, heard the witness of the disciples. Surely, this miracle was symbolical of the coming universality of the gospel. The "confusion of tongues" at Babel was reversed in this "gift of tongues" for the inauguration of the gospel message.

The day of Pentecost is commonly spoken of as the birthday of the church. But this is not quite accurate. We read of the working of the Spirit before Pentecost. Similarly the church was already in existence when the Lord laid the foundations by choosing the Twelve. The church was not caused to be, any more than Jesus was caused to be the Christ by the coming of the Holy Spirit upon him at baptism. But it is this new sense of power that is the significant factor in the experience of Pentecost. Since Pentecost, the Spirit has been poured out in fullness. It was a great extension of God's work as done in the Old Dispensation; it was the old gift, but in a new abundance.

THE PURPOSE OF POWER

Power was promised the early disciples for the definite purpose of evangelizing the world. The disciples received the Pentecostal power when they faced the Pentecostal task. Spiritual power is not given as a luxury to select individuals to be enjoyed but as an endowment to be used in service. God does not waste power. To the extent we devote ourselves to Him and His service will He give us power to do His work.

The greatest sin of us Christians is our woeful ineffectiveness in the presence of so much unmet need, when we have access to so much power. Men and women like ourselves can be the channel for the Spirit of God. God's work waits only for enough ordinary human beings to let themselves become extraordinary human beings because they have made an utter surrender to the infinite power of the Spirit of God.



Arkansas Baptist State Convention

OFFICES OF THE EXECUTIVE BOARD

January 1, 1958

To the Baptists of Arkansas:

These words are addressed to you as your General Secretary because of two reasons -- the grace of God and the faith and good will of your Executive Board. It is my sincere judgment that God has welded this relationship. It should not have been otherwise. Because of this I humbly thank God for His leading and publicly dedicate my best efforts to those whom I shall attempt to serve.

First, I want to give recognition to an institution and to an individual. No church should be called upon to look for a pastor twice in one year. This the First Baptist Church of Arkadelphia has had to do. All during my talks with your Executive Board the deacons and the whole congregation demonstrated the highest Christian spirit. I salute them and thank God for their prayerful consideration during those days of decision.

Likewise, not even the "lady of the parsonage" should be asked to move twice in one year. About three decades ago Mrs. Whitlow took me "for better or for worse." Much of the time perhaps it has been for the worse. However, in it all she has demonstrated the noblest of spirits and has given her husband unsurpassed loyalty and support. For this I am deeply grateful.

I humbly thank God for all my predecessors. Their devoted efforts, under God, have led us to the high prospect of this good hour. For the colleagues which you have provided me for this ministry, I am thankful. But above all I am grateful to God for Arkansas Baptists and for the calling wherewith He has called us. This is His work. We are His fellow-laborers. He has opened before us a great and effectual door. I covet your prayers and seek your continued cooperation that we might walk through this door together into an enlarged Kingdom service.

Sincerely,

S. A. Whitlow
Executive Secretary