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Arkansas Baptist State Covention

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MARCH 27, 1958



ARKANSAS

Baptist

Mombasa, Gateway to East Africa

By James E. Hampton
(SBC Missionary)



REPLICAS OF giant elephant tusks arch the main street in Mombasa, Kenya. First erected to welcome Princess Margaret, they were kept up when the natives protested so much when officials took them down.

In the latter part of 1956 and early in 1957 several new names were added to the territorial vocabulary of many Southern Baptists. Among those names were Mombasa and Kenya Colony. Although the city of Mombasa dates back to the fourteenth and fifteenth centuries many Southern Baptists had never heard of this port city on the Eastern Coast of Africa.

It was believed even in the days of John Milton that Mombasa and its neighboring port, Malindi, were very ancient settlements. For Milton mentioned these two ports in his "Paradise Lost" as being among the lesser kingdoms in the vision of the world shown to Adam by the angel Michael:

*"Nor could his eye not ken
Th' empire of Negus to its utmost port
Ercoco and the less maritime kings,
Mombasa and Quiloa and Melindi,
And Sofala, thought Ophir, to the realm
Of Congo and Angola further south."*

Perhaps in those early days Mombasa and the Colony were of the lesser kingdoms, but not today. Mombasa with its two harbors is the chief port for all of Kenya Colony, Uganda and the northeastern part of Tanganyika. The principal harbor is Kilindini, the "Deep Place," on the west side of the Is-

land, and its land-locked anchorages provide the finest harbor on the East Coast of Africa. The Old Harbor is on the east side and is now, as for thousands of years past, used by the picturesque Arabian and Persian dhows plying between East Africa and Arabia, Persia and India.

This coastal city has a rich, but often bloody history. The Arabs were among the first inhabitants. With their arrival came the rise of Islam, which today is the dominant religion along the coast, and the greatest opposing force to Christianity.

One of the most interesting figures connected with the early history of Mombasa was Dr. John Ludwig Krapf, a German by birth and a member of the Church Missionary Society, who arrived in Mombasa in 1844, where he was joined two years later by his friend, John Rebmann. These two were great pioneers, not only in missions, but as geographical explorers, for in 1848 Rebmann discovered Mount Kilimanjaro, the highest mountain on the Continent of Africa, and the following year Krapf discovered Mount Kenya.

Dr. Krapf was the first person to start mission work among the natives of Mombasa. Two months after his arrival in Mombasa his wife and only child died. Himself sick unto death with fever this deeply stricken man wrote these prophetic words to the director of his mission Society: "Tell your friends that in a lonely grave on the African coast there rests a member of the Mission. That is a sign that they have begun the struggle with this part of the world; and since the victories of the church lead over the graves of many of her members, they may be the more convinced that the hour is approaching when you will be called to convert Africa, beginning from the east coast."

Southern Baptists did not take up that struggle for Kenya until December 1956. Rev. and Mrs. Davis L. Saunders were the first representatives of our Foreign Mission Board to be assigned to the Colony. They have made a most commendable beginning in the capital city of Nairobi. Rev. and Mrs. Earl R. Martin have now joined the Saunderses and together they are laying a firm foundation for the Baptist witness in that city.

On June 28, 1957, Mrs. Hampton and I and our two children arrived in Mombasa, after having spent six months in language study in Dar es Salaam, Tanganyika. The first questions we faced were, how do we begin, and where? After waiting for several months for a new mission house to be built, adjusting to a new climate and new ways of life, it soon became apparent that the question of how was not the question but where. Many areas of the city were pointed out to us as being places in great need of the Gospel message. Through the providence of God we chose the village called Kisauni. For about five and one-half months we met under a large mango tree down in the center of the village. Gradually, the people came and listened to the simple stories of the Gospel. Our attendance began to pick up and soon there were "regulars" on whom we could depend to be present each Sunday.

The first Sunday in February the Lord opened another door of opportunity and we moved into the little Asian-type building in the village. Our maximum seating capacity is about 85 and already we are feeling the pains of growth. Since that first Sunday in February 19 young men have come forward making decisions for Christ.

These men represent many different

About the Author

MISSIONARY JAMES E. Hampton is the son of Mr. and Mrs. W. M. Hampton, Mena. He and his wife and two children have been in Mombasa since June, 1957.

His letter accompanying this article said in part: "It is sent out with the prayer that it shall help to inform our Southern Baptist people of the work which they have begun in this needy land and that some who might chance to read it shall answer that call to 'come over and help us.'"

tribes and various religious backgrounds. They also represent Southern Baptists' first fruits in the harvest for Christ here in Kenya. Most of these men are now enrolled in an inquirer's class and are learning the fundamentals of the Christian faith and are being instructed in Baptist beliefs and practices. From these and others who shall come in the days ahead, we anticipate the nucleus for the first Baptist church in this city of 123,500 population.

We believe that the same beginnings that have been made in this village will be repeated throughout the villages and towns in Kenya Colony. Some have said that we as Southern Baptists are just 50 years too late in coming to East Africa. In one sense that may be true, but since there are over five million people in this Colony and the majority are still lost, we feel that we have come at the right time to share with them the glorious news of the resurrected Christ.

Today, three couples share the privilege of preaching Christ to these multitudes. Certainly, we are not alone in our witnessing, for missionaries of other faiths have preceded us here. But, how we long for others to hear the voice of the Macedonian saying, "Come over and help us." For a while there

The Cover



Wooden pegs pierce the lobes of this African woman, carrying a native chupa (bottle.)

was little need for others to come, until the ground work had been laid, but now that has been done and we are beginning to see that there are opportunities all about us and no one to accept the challenge. Surely, among the eight million and more Southern Baptists there are young pastors, nurses, doctors, and others who have heard the still small voice of the Lord saying, "Whom shall I send, and who will go for us? Then said I, here am I, send me." We believe that dedicated young men and women will arise to meet this challenge. Dare they disappoint God and all of those who wait in spiritual darkness?

Japan Baptists Increase Membership and Giving

STATISTICAL REPORTS of the Japan Baptist Convention for 1957 indicate gratifying growth during its 10th postwar year. Sixty-four organized churches (of which 43 are self-supporting), 37 pioneer mission chapels, and 58 other mission points make a total of 159 places where the gospel is proclaimed regularly.

There were 1,138 baptisms during the year to bring the total membership of Japan Baptist churches to 10,495, a 10 per cent increase over 1956. Of these, 6,293 are active, resident members.

Enrolment in the Sunday schools rose to 12,547; average attendance was 8,159. Training Unions enlisted 1,307 young people and adults.

Giving showed a 17 per cent increase over 1956 for a total equivalent of \$109,688 in U. S. money.

Foreign Board Reports Gain In Overseas Churches

THE NUMBER of overseas churches related to Southern Baptist work increased 208 during 1957; and chapels and mission points (sometimes called outstations) increased 789. The total number of churches at the end of the year was 2,938 and the number of chapels and mission points was 5,888. Baptisms totaling 25,078 brought the membership of the churches to 383,092.

This information was gleaned from the Foreign Mission Board's 1957 report, a compilation of figures and facts from the 38 countries and territories of the world where Southern Baptist missionaries serve.

The Foreign Mission Board appointed 109 missionaries during 1957. At the close of the year there were 1,186 missionaries in active service — 466 men, 481 married women, and 239 single women.

All of the overseas churches contributed the equivalent of \$2,042,833.93 last year.

The 4,238 Sunday schools on mission fields showed an enrolment of 322,369; the 4,222 youth groups, 129,584; and the 2,468 missionary societies, 62,250.

Missionaries' Son Dies

HAPPY ENETE, 28, son of Rev. and Mrs. W. W. Enete, Southern Baptist missionaries to South Brazil, died of cancer Mar. 8. Mr. and Mrs. Enete, who came to the States because of their son's illness, may be addressed at 736 Dulton Courts, Apt. 5, Columbus, Ohio.

● WINSLOW CHURCH has started a parsonage fund with a transfer of \$200 from regular funds. (CB)

ARKANSAS BAPTIST

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A NATIVE girl grating coconuts, African style. Note the building material of the hut in the background.

How to Raise Delinquent Children

THE Police Department of Houston, Tex., is reported to have worked out twelve rules for raising delinquent children. We understand the police give a copy of these rules to the parents of every child who is convicted of breaking the law. It might be worth something to parents to have these before their children become delinquent:

1. Begin with infancy to give the child everything he wants. In this way he will grow up believing the world owes him a living.
2. When he picks up "bad" words or "dirty" words, laugh at him. That will make him think he is cute. He will run off and pick up some other words that will blow the top off your head.
3. Never give him any spiritual training until he is 21 and then let him decide for himself. By the same logic, never teach him the English language. Maybe when he is old enough he may want to speak Bantu.
4. Praise him in his presence to all the neighbors; show how much smarter he is than the neighbors' children.
5. Avoid the use of the word "wrong." It may develop in the child a guilt complex. This will prepare him to believe that when he is punished later on for stealing cars or assaulting women, society is against him and that he is being persecuted.
6. Pick up everything after him: his shoes, his books, his clothes. Do everything for him so that he will be experienced in throwing burdens on others.
7. Let him read anything he wants. Have no concern whatever for what goes into his mind. Provide him with lily cups for his lips, but let his brain drink out of any dirty container for words and ideas.
8. Quarrel frequently in the presence of your children. In this way they will be prepared for broken homes later on.
9. Give him all the spending money he wants; never let him earn his own.
10. Satisfy every craving of the child for food, drinks, and everything that has to do with the sense of taste and touch, gratifying every sensual desire.
11. Take his part against policemen, teachers and neighbors. They are all "prejudiced" against your child.
12. When he gets into real trouble, always defend yourself and say: "I never could do anything with him."

Editor's Note Book

WEEK BEFORE LAST the editor paid his first visit to Fort Smith since returning to the state, a year ago. On Sunday morning (March 9) he preached the dedicatory sermon at the dedication of the new auditorium of the Towson Avenue Church, where Harlan Abel is pastor. During the week of March 10-14, he taught the Baptist Training Union Manual in a study course at 1st Church, where Pastor J. Harold Smith is in his eighth year of leadership. On Sunday, March 30, he is to be back in this historic gateway to the Old West to supply for Pastor James Pleitz at Grand Avenue Church.

The Baptists of Fort Smith are a wide-awake group. There are now 14 Baptist churches in the city with memberships totaling 12,983 as compared with a city population of more than 60,000. All but two of the churches send the state paper to their members through the Church Budget Plan. Didn't we tell you they were a wide-awake group?

The Editor's date book for April:

April 6, (afternoon) Dedication of parsonage at Elaine, Marshall C. Dark, pastor.

April 13, Supply for 1st Church, Clarksville.

April 20, Supply for Central Church, North Little Rock, C. Gordon Bayless, pastor.

April 27, Supply for 1st Church, Russellville, Emil Williams, pastor.

Personally Speaking . . .

Way of the Transgressor

"We Couldn't Pay Our Bills," an article "By an Installment-Plan Slave," was an interesting feature in a recent



MR. McDONALD every 30 days.

Saturday Evening Post. Don't ask me why I read such an article! I just wanted to see "how the other half live." "O, yeah?" says my wife. "O, yeah?" says a chorus of firms who look forward to receiving my checks

Few families go as deeply into the financial red as did the Marion F. Rairighs, who tell their story in the *Post* feature. But most of us probably could learn some valuable lessons from their nightmarish experiences.

"I'm not sure how it started," says Mr. Rairigh. "We were just like everyone else we knew in our suburb of Sunnyside, down the peninsula from San Francisco. We had to have everything right away, and credit was easy to get. We simply slipped overboard little by little."

The monthly payments, on a home, a car, furniture, a TV set, etc., had climbed to \$313 a month, most of the husband's take-home pay, and they were just keeping the heads of the family — including three school children — above the water line on the wife's salary, when she lost her job!

In two scant and heroic years of repaying through a firm, that took the husband's checks and divided them among his creditors, allowing a meager \$15 a week for the family to live on, the Rairighs finally came through.

They learned how to be happy with what they had left as they found ways to play together as a family group and as they found their way back to God and the church.

One of the greatest lessons to be learned in life is the lesson Paul learned of being happy or content "in whatsoever state I am." But there are a lot of "states" we should never find ourselves in if we follow Paul in owing "no man any thing, but to love one another" (Rom. 13:8).

Putting first things first would save many of us heartaches. A man's life consisteth not in the abundance of the things he possesses — especially if they are things that can be repossessed through failure to meet "easy-payment" schedules!

Erwin L. McDonald

THE PEOPLE SPEAK

Criticizes Commission

To the Editor:

This is an open letter because I feel that our Baptist people need to know that we have at least one Southern Baptist Convention agency that needs a little "doctoring" — namely, The Christian Life Commission. This Commission has been propagating the cause of integration. It will astound many of us to learn it has received \$30,000 from the Fund for the Republic. It is a sad day among Baptists when we permit an agency to receive and use money contributed by an organization that is at least "pinkish." Christian Life Commission has been severely criticized by groups and by entire State Convention meetings and such with good cause. However, this Commission is now asking for an increased budget. It is my abiding conviction that at the coming meeting of the Southern Baptist Convention, such an increase should be denied and that the Christian Life Commission should be disciplined.—E. Butler Abington, Pastor, Earle Baptist Church.

EDITOR'S NOTE:

Baptists should never get to the point emotionally, spiritually, or intellectually that they cannot discuss issues of the day. Pastor Abington is certainly within his rights as a Baptist to suggest the "doctoring" of one of our Southern Baptist Convention agencies.

In fairness to the Christian Life Commission, however, we have asked for their own statements on the charges brought by Mr. Abington.

On the charge that the Commission "has been propagating the cause of integration," Dr. A. C. Miller, executive secretary of the Christian Life Commission, writes:

"The brethren have the wrong viewpoint when they say this Commission is promoting integration. Our position is that integration in the public schools is the affair of the state in law enforcement. And the churches are not and should never become law enforcement agencies.

"We believe that in achieving any solution of this problem the freedom of the individual and the full autonomy of the churches must be recognized and respected.

"It is the function of the church and of this Commission to create public opinion on the basis of scriptural principles that should govern us in our relations with people of all races and of every degree of culture.

"We believe that forced integration is no more an answer to the racial problem than is forced segregation."

On the matter of funds received by the Commission from the Fund for the Republic, branded by Mr. Abington as "pinkish," Dr. Miller stated in the January-February, 1958 issue of **Christian**



Life Bulletin:

"A letter direct from the office of the Attorney General of the U. S. states that The Fund for the Republic is not now and never has been on the Attorney General's list as a subversive organization . . . This claim (that The Fund for the Republic is a communist front) is not supported by the listing of the Attorney General nor the listings of the published findings of the Congressional Committee on Un-American Activities.

"The Christian Life Commission has received a total of \$30,000 from The Fund for the Republic — an original grant of \$15,000 received in June of 1956 to be used in 1956-57, and a terminal grant of \$15,000 received in March of 1957 to be used in 1957-58. The Commission solicited and accepted these additional funds to supplement its budget funds for the cultivation of racial understanding and reconciliation in keeping with the Christian conscience and responsibility . . . This Fund has never sought to direct or influence the Christian Life Commission in any way.

"This whole transaction by the Commission has been open, forthright, and aboveboard. The initial news of the acceptance of this money was released through the Baptist Press and printed in 11 state denominational papers. In December of 1956, this announcement was published on the front page of the **Christian Life Bulletin** and sent to above 25,000 active pastors and 500 other leaders over the Southern Baptist Convention.

"In soliciting additional funds for its work the Christian Life Commission has done what any other agency is permitted to do in accordance with the Financial Plan of the Southern Baptist Convention. Moreover, the money received from this Fund is just as worthy as the millions of dollars that have been accepted from its parent organization, The Ford Foundation, by Baptist institutions throughout the states affiliated with the Southern Baptist Convention."

"... To the Last Draw"

Dear Editor:

I notice several preachers that smoke and I wonder how they can preach against sin and smoke, also how they preach stewardship and spend part of the nine-tenths left, if they tithe, on tobacco in any form.

One only has to hear comments from young people, lost people, and nominal Christians to long that the man who claims God's call would let God help him lay aside every "weight and sin."

If I understand the meaning of sin it is disobeying God. Therefore our bodies are the temples of the Holy Spirit, does not tobacco defile?—(Signed but name withheld).

* * *

Dear Mac:

On your editorial "Good to the Last Draw" I want to say BRAVO!—Baptist Pastor. (Signature withheld by the editor).

* * *

Worse Yet!

EDITOR'S NOTE: When we said in "Good(?) to the Last Draw" that Americans spend half as much for tobacco as for education and about the same as the amount given to missions, we were far too conservative as indicated by the following figures supplied by the Department of Survey and Statistics of the Southern Baptist Convention for American spending last year:

Education	\$3,565,000,000
Tobacco	5,681,000,000
Liquor	9,360,000,000
Religion and welfare	3,746,000,000

Starting off Right!

Dear Mr. McDonald:

We are a newly organized church and have adopted the **Arkansas Baptist** in our church budget, for our members.—Mrs. Mary Ann Rambo, Church Clerk, Moore Rock Baptist Church, Rt. 1, Lava

* * *

Crucifixes and Robes

Dear Sir:

I am writing confidentially concerning the article, "Crucifixes in Baptist Churches" in the February 27 issue of the paper. Just want to ask why not? The robes are in the choirs. There should be no surprise at another step in the wrong direction.—(Name withheld at request).

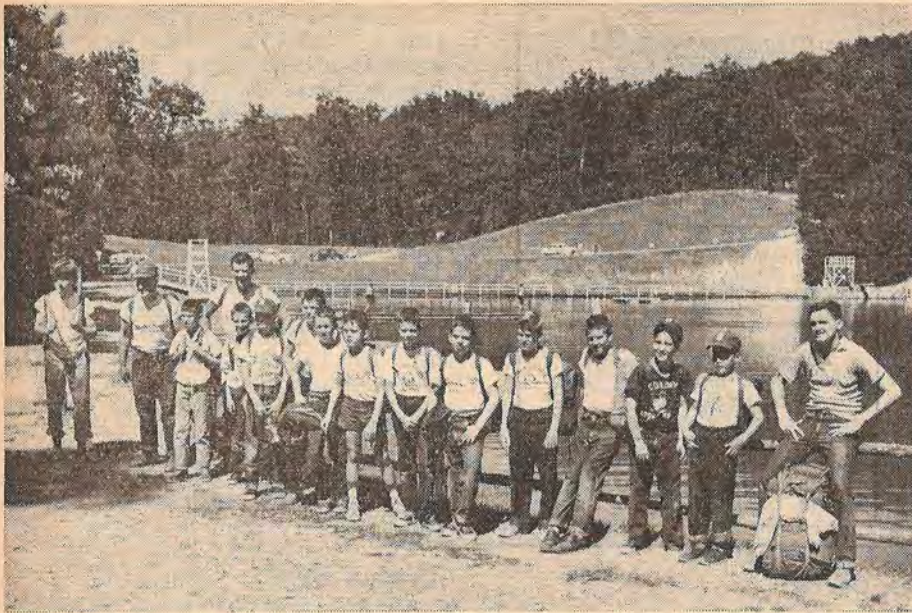
Answer: We see no connection between choir robes and crucifixes. Since the purpose of a choir is not to put on a dress review, we personally feel that robes that give uniformity to appearance of the singers help the choir better to lead the congregation in worship through sacred music.—Editor

* * *

The Big Jobs

Dear Editor:

People who are dissatisfied with the small jobs which are necessary in the church might meditate on the thought: "The man too big for the little things is too little for the big things."—(Name withheld by request).



ALL SET to take off for an overnight camping trip! This group of boys spent six weeks last year at Camp Ridgecrest for Boys, Ridgecrest, N. C. The boys' camp will celebrate its 30th birthday this summer. The camp will begin its first session June 9. The second session begins July 17.

● **SOUTHERN COLLEGE** is offering scholarships to the winners of the Better Speakers' tournament of the Training Union Department in Arkansas and Missouri. President H. E. Williams said the scholarships will be awarded in two divisions: first and second place winners in the 17-18-year-old group, and first and second in the 19-24-year-old group.

● **LIFELINE CHURCH**, Little Rock, has added the **Arkansas Baptist** under the budget plan.

Loyalty Fund Drive Pushed by Ex-Students

A **OUACHITA** Loyalty Fund has been created by the Ex-Students Association, replacing the former annual dues.



Members are no longer required to pay dues but are being urged to make annual gifts to the loyalty fund, **Lawson Hatfield**, pastor of 1st Church, Fordyce, president of the Ex-Students, reports.

"One single, large gift of \$10,000 has already been made and is a good foundation upon which to build," he said. "However, we are not out to raise a few large gifts, but many, many small annual gifts."

The loyalty gift campaign will be climaxed on May 26 when the total amount received will be presented to the college at the commencement noon meal.

● **HARRISBURG CHURCH** has voted to build a new building for **Harrisburg Mission**. A little more than half of the needed \$10,000 has already been pledged. (CB)

● **LAWSON HATFIELD**, Fordyce, was the guest speaker at the ladies night program of the **Brotherhood of 1st Church**, DeQueen. (CB)

● **TEACHER'S CLINIC** for Washington-Madison Association will be held in 1st Church, Fayetteville, Mar. 31-Apr. 4. (CB)

● **PASTOR BUNYAN** Wallace, Highway Church, Pulaski Association, recently moved into a new, six-room pastor's home, built largely with volunteer labor. (CB)

Ordinations

PLAINVIEW CHURCH, Dardanelle-Russellville Association, ordained their pastor, **Danny Goad**, to the full gospel ministry Feb. 23. **T. O. Summers**, Frankfort Ave. Church, Russellville, questioned the candidate; **Jack Porter**, Danville, presented the Bible; **Emil Williams**, 1st Church, Russellville, gave the charge; **James Garland**, St. Louis, led in the ordination prayer. **Associational Missionary W. E. Woodson** was moderator and **Jimmie Short**, clerk.

A. C. EVANS, student in Southern Baptist College, and pastor of the **Bristow Mission** in Current River Association, was ordained to the full gospel ministry by the **Pocohontas Church** Sunday, Feb. 23. **Missionary Mark Ferges** was moderator and **Edgar Allen Poe** was clerk. The interrogation was led by **Curtis McLain** and **D. K. Foster** led the ordaining prayer. **Deacon Edrington** presented **Brother Evans** with a Bible. **Dr. H. E. Williams** preached the ordaining sermon.

Towson Avenue Dedicates New \$100,000 Structure

A **NEW** sanctuary, providing seating for 700, was dedicated by **Towson Avenue Church**, Ft. Smith, at special services Sunday morning, March 9.

Editor Erwin L. McDonald delivered the dedicatory message, "The Church and the World."

Pastor Harlan Abel said the buff brick and ledge stone structure is completely paid for through a bond issue. Estimated value of the new structure with its furnishings is \$100,000.

The 140 - by - 52 - foot building is equipped with the most modern heating and cooling systems, new furnishings and wall-to-wall carpeting.

Members of the building committee for the structure were: **A. S. Dawson**, chairman; **H. M. Weeks, Sr.**, **Edgar Turner**, **Stanley Francis**, **Mrs. Truman Witcher**, **Mrs. John Clement** and **Burt Balser**.



TOWSON AVENUE Church, Ft. Smith, dedicated this new sanctuary March 9.

Mrs. Joe Simmons Ouachita BSU Director

MRS. JOE Simmons has been named director of the Baptist Student Union at Ouachita.



Mrs. Simmons, the former Marcella Johnson, is from Gassville. She attended Arkansas Tech College, but transferred to North Texas State College in Denton where she received the bachelor of music degree. Entering Southwestern Seminary as a

religious education major, and adding music activities the second year, she graduated with a masters degree in religious education and a master's in sacred music.

Later, as head of the music department of Central College, North Little Rock, she held a similar position with the B. S. U. Since her marriage, she has served as music director for churches and as a private teacher. She has two children.

J. Leland Hall Accepts Missouri Pastorate

J. LELAND HALL has resigned the pastorate of 1st Church, Clarksville, effective April 1 to become pastor of 1st Church, West Plains, Mo.

The Clarksville church has made great strides forward under the minister of Pastor Hall. The budget has risen from \$19,000 in 1954 to the current budget of \$35,000. Giving to the Cooperative Program has risen from \$2,400 to \$4,500, and to associational missions, from \$480 to \$900.

A total of 269 new members have been received, 158 by letter and 111 by baptism. Three young men have been ordained to the ministry and another is preparing for ordination.

The East Hill Mission has been organized into 2nd Church, and the Batson Mission has been organized, has called a pastor, and is preparing to build.

A Baptist Student Union has been organized on the campus of the College of the Ozarks and a stone cabin built at Baptist Vista Camp.

The church has been air-conditioned. The church debt has been reduced from \$36,200 to \$16,750. This year, without the mission, the Sunday School has averaged 320 in attendance.

The church at West Plains is reported to be one of south Missouri's finest churches. The budget this year is \$50,000 and the Sunday School is averaging more than 400, and the Training Union about 200. Another Arkansan, Dr. Weldon Marcum, a graduate of Ouachita College and Southern Seminary, recently resigned the pastorate at West Plains to become pastor of 1st Church, Miami, Okla.



"OPERATION at One," a one-act play of Missions in China, is being presented in a number of Baptist churches of the state by Ouachita College students. The cast, left to right, is: Elsie Shimauro, Kenneth Daugherty, Nancy Dunham, and Gene Blagg. Churches interested in having this group or other student mission groups should contact the college.

● PRESIDENT H. E. Williams and Dean Woodrow Behannon represented Southern College at the Conference on Higher Education in Chicago recently.

● DR. LAVELLE Seats, missionary to Africa, a native of Tuckerman, was the guest speaker at a special missionary rally at Southern College, recently.

● TRUETT MURPHY, Southern Seminary, will bring the messages at a revival meeting in Immanuel Church, Paragould, Apr. 6-13. (CB)

● A. L. LEAKE, Fayetteville, preached the 50th anniversary sermon for Bethel Church, Nocona, Tex., Mar. 16. He is now in a revival in Washington, Okla. From there he goes to Coffeyville and Parsons, Kan., for a school of mission. Then he and Mrs. Leake will lead two revivals at Monte Ne and Centerton, Benton county.

● TWENTY-THREE PROFESSIONS in three weeks — that's the record of three recent weeks at Caudle Avenue Church, Springdale. O. C. Hill is pastor. (CB)

● FIVE HUNDRED and forty-five members in the Washington-Madison Association have pledged \$3,401 to the New Church Foundation. A survey is now being conducted to determine the site for the first church under the plan. (CB)

● HASKELL LINDSEY, formerly director of music and education in 1st Church, Forrest City, has assumed his



duties as director of music and education at the Rogers Church. He and Mrs. Lindsey were with the Forrest City church about 18 months. Mr. Lindsey is a graduate of Campbellsville College, Campbellsville, Ky., and has done graduate work at the University of Louisville School of Music.



J. Leland Hall

MR. LINDSEY

Things Old And New

The unity of the Old and New Testaments is found in the person and work of Christ. Thus it is that "the Old Testament is not contrary to the New; for both in the Old and the New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man."

Nothing is more remarkable in the Old Testament, nothing is a more distinct and irrefragable proof of its inspired authority, than this interdependence of the two dispensations — "the Old Testament containing the germ and nucleus of the New, the New containing the realization and fulfilment of the Old."

We must avoid alike the heresy of those Gnostics who saw nothing of the New Testament in the Old, and the error of unwise controversialists who see everything of the New Testament in the Old . . .

The fact that, from the days of Origin onwards, allegory and typology have been exaggerated to a most artificial extent, and that many events and allusions and customs have been made prophetic of Christ in which nothing of prophecy was intended, must not blind us to the fact that the Old Testament is full of Christ; for the very heart and essence of the Old Dispensation was the great and unquenchable Messianic hope.

In the Old Testament Christ is prefigured; in the New he is revealed. In his teaching we see in all their fullness those constant elements which all religion strives more and more clearly to express — the holiness and love of God, the dignity and brotherhood of man.

And so he stands at the center of all history as the fulfilment of all the yearnings of the past, the justification of all the hopes of the future. Apart from him all the deepest elements of the Old Testament become unintelligible. The Law is but the slave which leads us to his school. He is the bruiser of the serpent's head in Genesis, and the Lamb as it had been slain in the midst of the throne in Revelation; he is the Paschal Lamb of Moses; the true star and sceptre of Balaam's vision; the promised Son of David; Isaiah's rod of the stem of Jesse; him whose testimony is the spirit of prophecy, and of whom bear all the prophets witness, as many as have spoken from Samuel and those that follow after. The due comprehension of this vast hope, and the power of unfolding it, will be one of the highest results which can reward the study of the preacher who desires to fulfil the duty of a wise scribe by drawing from his treasures things old as well as new.—The Pulpit Commentary



TYPICAL SCENES in new Education building, 1st Church, Blytheville, when the building was first occupied on a recent Sunday.

Top: Nursery. Center: Beginner I (4-year-olds). Bottom: Junior IV (12-year-olds).

THE BOOKSHELF

PASTOR G. AVERY LEE of 1st Baptist Church, Ruston, La., has made a specialty of studying Ecclesiastes. Through his new book, **Preaching from Ecclesiastes**, published in 1958 by Broadman Press, he shares the fruits of his labors in this Old Testament storehouse of wisdom and truth.

Rather than expositions of the scriptures, the fifteen sermons comprising the book deal with contemporary themes as mirrored in Ecclesiastes. Some of the topics include: "That Elusive Phantom Called Security," "Watch Your Language," "Drinking from Unacknowledged Fountains," and "What Do You Do with Success?"

IF YOU ARE one who must spend many hours each week reading, you can, in effect, lengthen your life span and broaden your life experiences by improving your reading ability. The average adult, by applying himself to the task, can learn to double his reading speed, opening up vast, new vistas in this day of so many good reading materials.

Reading Improvement for Adults, by Paul D. Leedy, published in 1956 by McGraw-Hill Book Company, Inc., New York, at \$5.95, is designed, as the title suggests, to help grown-ups to better their reading habits. It promises "a remarkable increase in reading speed" to those who follow its rules and do its exercises.

JUVENILE READERS who are looking for some wholesome "escape literature" will enjoy **Thomas, the Ship's Cat**, written and illustrated by Charlotte Baker and published by David McKay Company, Inc., at \$2.75. Cat lovers will get a real "kick" out of hearing Thomas relate his numerous and thrilling experiences, with an occasional "Aaarrmmmp!" which is always appropriate, for it always means just what a cat ought to say under any circumstance.

MOST BIBLE readers make good use of the concordance found in the backs of their Bibles, but if one is wanting to study the scriptures by topics, the usual concordance is not of too much help.

For this reason we value highly **The Home Book of Bible Quotations**, edited by Burton Stevenson and published by Harper at \$6. There is a real advantage in having together in one place all the scriptures relating to a given subject.

● HOWARD C. LANGWELL, of 10109 Farris Avenue, North Little Rock, formerly pastor of Concord 1st Church, Jacksonville, and a graduate of Golden Gate Seminary, is available for supply or for a pastorate.

Committee Recommends Fifth Baptist Board

EDITOR'S NOTE: Two previous stories have been issued on the report of the Committee to Study Total Southern Baptist Convention Program. They reported the overall committee recommendations. This article deals with the portion of report affecting Convention boards.

(By the Baptist Press)

THE SOUTHERN Baptist Convention presently has four agencies classified as boards — the Sunday School Board, Foreign Mission Board, Home Mission Board, and Relief and Annuity Board.

A fifth board would join the family of agencies if the Southern Baptist Convention approves a recommendation of its Committee to Study Total SBC Program.

That board would be known as the Church Loan Board. Its duty, as outlined by the committee, would be to meet the "urgent need for more adequate provision for securing loans to build and enlarge church facilities."

This need, said the committee, has existed for many years and "is growing from year to year." The Church Loan Board would be empowered to make loans to churches through the Southern Baptist Convention territory which embraces about 42 states in the nation.

According to the Survey Committee (as it is commonly called), "The Church Loan Board should obtain capital funds from sources approved by the Southern Baptist Convention."

The Convention, it continues, "should allocate capital funds to the Church Loan Board from the capital needs program." The new board could also borrow funds "within limits to be established from time to time by the Southern Baptist Convention."

The board would be permitted, under certain circumstances, to accept capital funds offered by individuals and organizations. "The board should not, however, be authorized to solicit capital funds in any way which would be contrary to the best interests of the Cooperative Program," the Survey Committee declares.

For the first year — and as long thereafter as necessary to get the Church Loan Board "on a sound operating basis" — current operating costs would be appropriated directly by the Convention.

Thereafter, operating costs of the board would be met "from interest income."

The Survey Committee also recommends that the Home Mission Board retain "its present church loan function."

"The Home Mission Board should continue to administer the church building loan fund and the church extension loan fund since they are essential parts of the church extension effort for which the board is responsible," the Survey Committee report reads.

The Survey Committee recommends that "state conventions should be en-

couraged to assume administrative and financial responsibility for direct mission work now conducted by the Home Mission Board as rapidly as is feasible."

Direct missions programs include work with Spanish, French, and other language groups, Indian work, missions with the deaf, and good will centers. It also embraces International student work and operation of rescue missions.

"The Home Mission Board," according to the Survey Committee, "should make definite plans for gradual transfer of responsibility for its work in Cuba, Panama, and the Canal Zone to local conventions."

The committee recommends annual reports from the Home Mission Board to the Convention on transfer of its work to state conventions or to national Baptist conventions in the cases of work outside the United States proper.

Home Mission Board activities would be concentrated, the committee recommends, "in areas where there is no state convention or where the state convention is not well established."

The Foreign Mission Board, likewise, "should make definite plans for gradual transfer of responsibility for the work in Hawaii to the Hawaiian Convention," the committee says.

A new concept is suggested in the recommendation that the Foreign Mission Board "continue and expand its efforts to establish churches for English-speaking people in major cities in countries served by the Foreign Mission Board."

"These churches, once established, should, of course, be placed on a self-supporting basis as soon as possible," the report states.

The Survey Committee recommends the functions of the Sunday School Board "remain unchanged." It says that "The Sunday School Board is a major business enterprise subject to the same business problems and risks . . . common to any commercial publishing house."

While the Sunday School Board should continue to transfer funds to state conventions, it "should not be permitted or required to transfer funds to other Southern Baptist Convention agencies or committees," according to the report.

It should continue to contribute at least \$60,000 a year to the operating budget of the Southern Baptist Convention, and "additional funds . . . when its financial position will permit . . . without impairing its own program of work."

The Relief and Annuity Board, the committee says, "should be urged to continue to strengthen its organization and management as its work grows." No changes are recommended.



REV. AND MRS. Gilbert A. Nichols, missionary appointees to Paraguay, look at their field of service on a map at Foreign Mission Board headquarters in Richmond, Va.

Two From Arkansas Are Appointed Missionaries

REV. AND Mrs. Gilbert A. Nichols, Baugh Chapel Church, Austin, Ark., were appointed missionaries to Paraguay by the Foreign Mission Board at its March meeting. Mr. Nichols has pastored the Austin Church since July, 1956.

In relating his Christian experience, Mr. Nichols told the Board: "I cannot remember a time since I became a Christian at the age of 12 that I did not feel God calling me to be a missionary. All through my high school days I fought the call. I thought of it in terms of the sacrifices instead of the blessings I would receive and the good that I could do for Christ."

Mr. Nichols received the bachelor of arts degree from Ouachita, and the bachelor of divinity degree from Southern Seminary.

Before going to the Austin church he was a printer in Mountain View and Magnolia, and pastor of Bethany Church, Deputy, Ind., and Clearspring Church, Norman, Ind.

Mrs. Nichols, the former Mabel Deane (Deanie) Marshall, native of Cabot, received the bachelor of arts degree from Ouachita. One summer during her college years she did field work for the Training Union Department.

Mr. and Mrs. Nichols have two children: Rebecca Lynn, two, and Amy Karen, almost eight months.

● JOHNNY HUGHART, Fountain Hill Church, reports 20 professions of faith since he accepted the call to the church six months ago.

Resurrection Eternal

*The seasons sleep and then awake
To songs of myriad notes.
Soft breezes blow and perfume slake
From flowerets' willing throats;
The March Wind flaunts a parting sigh,
The Sun lifts drowsy heads
And bids them wake, no longer lie
In cozy winter beds.*

*Each day is Resurrection Day,
We sleep and rise again -
To live anew, 'tho all the way
Be fraught with toil and pain,
Until at last we pause to rest
In peace, beneath the sod,
Awaiting Resurrection blest—
The promise of our God.*

—Mrs. Otto Whittington

● TWENTY-EIGHT Churches in Central Association are planning simultaneous revivals, Apr. 6-20. Don Hook, 1st Church, Malvern, is general chairman of the effort. (CB)

HARVEY B. HATCHER, director of the Speech and Drama Department of Carson-Newman College, has been named to the faculty of the School of Religious Education at Southwestern Baptist Seminary.



MR. HATCHER will be professor of educational arts. Hatcher received his AB from the University of Missouri and his master of religious education degree from Southwestern Seminary, where he is now a candidate for the doctorate.

UNITARIAN CAUTIONS AN INCREASING CATHOLIC POWER

A NEW York Unitarian preacher took issue with the Roman Catholic Church in a sermon preached recently in his Lexington Avenue church. The Rev. Walter Donald Kring charged that "America's religious freedom is jeopardized by the organized power of Roman Catholicism."

Mr. Kring referred to Bishop Fulton J. Sheen's recent proposal that a large share of the government's foreign aid program be channeled through the church's foreign mission staff. "What Bishop Sheen really was saying," Mr. Kring declared, "was, let the church's foreign missionary work be subsidized by foreign aid money from the United States Government."

BILLY GRAHAM CALLS ON THE PRESIDENT

EVANGELIST BILLY Graham called on President Eisenhower at the White House and gave him a first-hand report on his recent tour of the Caribbean area. Mr. Graham told newsmen upon leaving the White House that he and the President had also talked over a number of other matters, but declined to give details.

WHEATON COLLEGE PRESIDENT SPURNS FEDERAL SCHOLARSHIPS

DR. V. RAYMOND Edman, president of Wheaton College, recently made known his personal stand on Federal aid to colleges with an emphatic "No Federal Scholarships, thank you!" In a recent letter to President Dwight D. Eisenhower, Dr. Edman enlarged on his reasons and those of other educators, for not favoring panaceas such as Federal scholarships and grants-in-aid.

Referring to Article I, Section VIII, Paragraph I of the United States Constitution which grants to the Congress "The power to lay and collect taxes . . . and provide for the common defence and general welfare of the United States," Dr. Edman holds that this does not include education. "That responsibility," he continues, "was left very wisely to the individual states and the local districts thereof."

WASHINGTON, D. C. — Outdoor advertising companies are donating billboard space this Spring to display hundreds of huge posters which emphasize the moral and religious aspects of safe driving.

NEW YORK — Alcohol was a prime factor in 55 per cent of the fatal accidents in New York City last year. The police department said that 38 of the 69 drivers who were killed had significant amounts of alcohol in their systems. The drinking drivers not only killed themselves but killed seven other people including two pedestrians, and injured 29 more.



Dr. Halsell



Mrs. Ford



Dr. Warren

1,000 Expected at WMU Convention In Ft. Smith's 1st Church, April 1-3

MORE THAN 1,000 members of the Arkansas Women's Missionary Union are expected to attend the 69th annual meeting of the WMU at 1st Church, Ft. Smith, April 1-3. Miss Elma Cobb, WMU president, will preside at the sessions, the first of which will open at 1:20 p. m.

Theme for the convention will be "In His Name."

Speakers at the opening session will include M. E. Wiles, state missionary, whose topic will be, "Preaching in His Name"; and Mrs. Allegra LaPrairie, of New Orleans, "Ministering in His Name."



Miss Hunt

The annual YWA banquet is scheduled for Tuesday at 5:30 p. m., at 1st Church.

Tuesday night's session will open at 7:30. Miss Ruth Ford, missionary to Indonesia, will speak on "Following in His Name."

The promotional breakfast will be held Wednesday at 7:30 a. m. at 1st Methodist Church.

The Wednesday morning session, beginning at 9:20, will feature a report of the executive board and addresses by Dr. C. C. Warren, director of the Movement, and Miss Alma Hunt, executive secretary of the WMU of the Southern Baptist Convention.

A panel on "Witnessing in His Name" will open the Wednesday afternoon session beginning at 1:45. Mrs. LaPrairie will speak on "Ministering in His Name," and Miss Ford, on "Healing in His Name."

Wednesday night Mrs. Ruben Franks, of Chile, will speak on "Teach Me to Pray 'Thy Will Be Done.'" Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, will speak on "Together in His Name," and Dr. and Mrs. Thomas E. Halsell and children, Hilda, Tommy Earl and Mary Beth, of Brazil, will conduct a forum on "They, Too, Serve in His Name—the Missionary Family."

At the closing session Thursday morning Dr. Halsell will speak on, "Teaching in His Name," and Mrs. A. L. Leake, of Northwest Arkansas, "Serving in His Name."

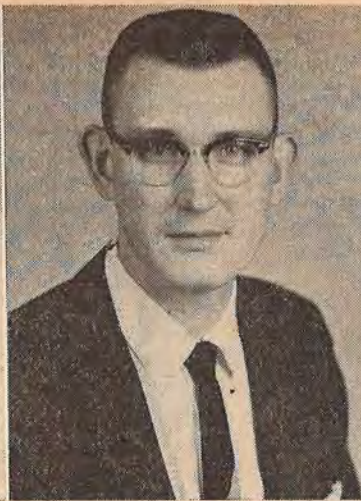
The convention will adjourn at noon Thursday.



Mrs. Halsell



Miss Cobb



THESE students have been chosen by the Summer Missions Committee of the Baptist Student Union to serve on mission fields during the summer. Left to right are: Pat Clary, of Arkansas Tech,

who will serve in Colorado; Jane Burroughs, of Ouachita, Indian missions; Pete Abbott, Arkansas State, Alaska; and Mary Lynn Mitchell, Henderson

State Teachers, in California. The students serve without financial remuneration and their expenses are paid by Baptist students of the state.

SUNDAY SCHOOL

Edgar Williamson, Secretary

Visitation and Growth

THE SLOGAN, "You Can Grow Now", is applicable to any Sunday School in any location. But the indispensable ingredient in growth is visitation.



Before your Sunday school can grow, the pastor and superintendent must lead the school to take a stand for growth. When this conviction is developed, two basic

steps will be made immediate and consistent growth a reality in your Sunday School.

Provide a Practical Visitation Program

If visitation is to flourish, the church must earnestly commit itself to six vital essentials of fruitful visitation.

1. Vote to schedule a definite visitation day each week. — Most churches use Thursday, but whatever the day you choose, guard it from all other meetings and observe the day religiously.

2. Locate every available prospect. — In the initial effort, take a thorough census of the church area. Discover additional prospects from visitors in the church services, families of those already enrolled in Sunday school, new-comers to the city or community, and church members who are not enrolled in Bible study.

3. Maintain an active prospect file. — Elect a competent person to include in an active file the names and addresses of all known prospects. Enlist one or more persons to make initial contacts with additional prospects who are discovered each week. From week to week, remove from the file the cards on those who have been enrolled and add cards for new prospects.

4. Make assignments a personal matter. — Sunday school workers find it easy to ignore cards, boards, and letters but hard to resist a personal approach. Use the weekly officers and teachers' meeting and the Sunday morning class session to make assignments.

5. Secure visitation reports. — Train the visitors to evaluate each visit and make a written report on the assignment form.

6. Practice sustained visitation — One or two visits rarely ever enlist a new member. Faithful, regular, patient, prayerful persistence is the key to successful enlistment.

BAPTIST HOUR SERMON TOPICS		
APRIL, 1958		
THEME: FUNDAMENTALS OF THE FAITH		
April 6	"Were You There"	
13	"Our Father"	
20	"Salvation Without Guesswork"	
27	"Thy Neighbor as Thyself"	
City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Batesville	KBTA	6:30 p.m., Sat.
Benton	KBBA	1:30 p.m.
Conway	KCON	7:00 a.m.
DeQueen	KDQN	12:30 p.m.
El Dorado	KELD	2:30 p.m.
Fayetteville	KFAY	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.
THIS IS THE ANSWER		
TV Station List		
Fort Smith	KNAC-TV	3:00 p.m.
Siloam Springs	KUOA	7:30 a.m.
Wynne	KWYN	6:00 p.m.

Spaces On Arkansas Buses

to Toronto's Baptist World Youth Conference are being rapidly filled. Itinerary:



Leave	Arrive
Little Rock	June 24
Louisville, Kentucky	June 25
Cleveland, Ohio	June 26
June 27 - July 2 in Toronto	
Toronto	July 3
July 4 - 5 in New York	
New York City	July 6
July 7 in Washington	
Washington, D. C.	July 8
Knoxville, Tennessee	July 9
Louisville, Kentucky	
Cleveland, Ohio	
Niagara Falls, Canada	
New York, New York	
Washington, D. C.	
Knoxville, Tennessee	
Little Rock, Arkansas	

Estimated cost of tour, \$105.00. This includes all bus, motel, and sightseeing costs. It does not include meals or registration fee. Send registration fee of \$7.50 immediately to:

TOM LOGUE

BAPTIST BUILDING

LITTLE ROCK, ARKANSAS

BROTHERHOOD

By Nelson Tull

Great Brotherhood Convention

THE ANNUAL Arkansas Baptist State Brotherhood Convention was held recently at South Highland Baptist



MR. TULL

Church in Little Rock. There was a fine gathering of men from over the State; the program was good, and the speakers were excellent. The Convention was a profitable experience to those who attended; and gave promise of greater and still better Conventions in the future.

The State Brotherhood Convention followed the holding of fifteen Regional Brotherhood Conventions throughout Arkansas. The Regional Conventions were held in January and February.

The general goals for Brotherhood development in our State have been realized on the State and Regional levels, as far as organization is concerned; and the pattern for future meetings has been set; as follows: Regional Brotherhood Conventions will be held in January and February, followed by the State Brotherhood Convention the last week in February, or the first week in March.

The 1959 State Brotherhood Convention is scheduled for Friday and Saturday, March 6 and 7, at the Baptist Tabernacle, in Little Rock. Mark your calendar now!

New Publications

The Brotherhood Department has recently published three new mimeographed Brotherhood pamphlets. One of these, the annual Brotherhood Way Sheet, is designed primarily for State and Regional Brotherhood Officers; showing the geographical lay-out of the Regions, the names and addresses of all State and Regional Officers, and the calendar of activities on the State and Regional levels.

Another pamphlet is entitled, "State and Regional Brotherhood Officers and Their Duties." The third pamphlet shows forth "The Functions of Brotherhood Executive Committees," and has attached to it a sheet of charts showing the organizational structure of Brotherhood Work in Arkansas.

All three of these pamphlets have been mailed to all State and Regional Brotherhood Officers. If you desire any of them or all of them, write the Brotherhood Department, 302 Baptist Building, Little Rock. They will be sent you free and postpaid.

SEVENTEEN PERSONS were baptized by D. Hoyle Haire, pastor of 1st Church, Marianna, after the recent revival in which Clift Brannon did the preaching. Six others are to be baptized later. One hundred New Testaments were distributed to those attending a special instruction class. Dr. H. M. Haney directed the music.

Mission Notes

THE DATE OF the Missionaries' Retreat is April 28-30. We will return to the place where the first retreat was



held in 1947 — the homes of Mr. & Mrs. Hugh Benton of Fordyce and Mr. & Mrs. Chester Sturgis of Arkadelphia on Lake Hamilton near Hot Springs.

The Rural Church Conference will be at Couchdale Camp on Lake Catherine, June 9-12. The cost will be \$12 per person for everything, even boats for fishing. A new feature this year will be special conferences for pastor's wives. Churches are urged to send both pastor and wife. How could you better spend \$25? There are some individuals in the associations who may give \$25 to a pastor and wife of a rural church so they may attend. That's a good suggestion, brother — or maybe sister!

The map of Arkansas in my office has 89 red thumb tacks scattered over it indicating the mission stations now in operation.

TRAINING UNION

Ralph W. Davis, Secretary

Program Elements

Vital Purpose

Each group captain should call attention to the aim printed at the beginning of each program. In the closing discussion and in the conclusion they should decide whether or not they have achieved that aim in the program. In other words, it should not be "just another meeting."



Earnest Prayer If each person on the program should carefully read the entire program and then earnestly pray about the part he is to give, how much reading from the quarterly do you think we would have?

Careful Planning

This is done at the program planning meeting. The entire programs are planned in detail a month in advance.

Adequate Preparation

Every part of the program should be prepared, including interest centers, etc.

Effective Presentation

The group will endeavor to "get over" the message of the program. This can be done effectively by occasionally having a dressed-up program — a varied program.

Life Situation Projection

The big question comes: Can we project what we have learned into our daily lives so that we will be better Christians and more useful church members by attending the union meeting tonight?

eration. There are probably others we do not know about.

According to our records there are no missions in the following associations: Ashley County; Bartholomew; Big Creek; Buckville; Faulkner; White County; and Rocky Bayou. Keep us informed as new missions are started.

The Brotherhood Department has an excellent filmstrip on what the men can do in beginning new missions. It's different! Show it to your brotherhood. The associational Brotherhood president or some other layman might secure it and show in many churches.

Associational Missionaries are urged to show the filmstrip, "How to Prepare for and Conduct a Revival," at pastor's conferences.

Your Superintendent has just closed a good revival in 2nd Church, Camden, J. T. Harvill, pastor — five for baptism and one by letter. He is presently engaged in a revival in University Church, Shawnee, Okla. Following the Oklahoma revival, he will be with Eagle Heights, Harrison.

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Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L1507C, Kansas City, Mo.



Little Things Grow Big

By Justa Lee Allen

THE DAY was sunny and warm. It was spring. Mary and Mack ran ahead of Mother into the garden. Mary carried a package of radish seed, and Mack carried some lettuce seed.

"I love spring," said Mary. "Now we can plant a garden."

At first Mack was too busy to talk. He opened his package of lettuce seed. Then he looked worried.

"Oh, Mother!" cried Mack. "How can such tiny seed grow into big bunches of lettuce? Maybe they got the wrong seed in the package."

Then Mary looked worried. "My radish seed look tiny, too," said Mary. "How can these small seed grow into beautiful, long, red radishes? Maybe I have the wrong seed, too."

Mother didn't look one bit worried. "The seed are very tiny," she said. "But we know they will grow into radishes and lettuce, because God has put the germ of life into them. The warm sunshine and rain will waken them, and the soil will feed them. After a few days, little sprouts will come through the earth. They will keep on growing and, by and by, we shall have radishes and lettuce to eat."

"God makes a lot of little things, doesn't he, Mother?" said Mary.

"Yes, he does," replied Mother. "He makes a great many little things."

"Sure," agreed Mack. "He likes little things, that's why."

Mary ran her hand through some sandy soil. "See," she said. "Tiny grains of sand — and acorns are little," added Mary, "and drops of water are little. I was a little baby once. So were you, Mack, and Mother, too, a long time ago. Now we're all big."

When Mary said that, Mack's eyes opened wide. He had a new thought. "And," he said, "I think God makes most of his little things grow into something bigger. Acorns grow into big oak trees; grains of sand make the land; and drops of water make the ocean."

"Yes," said Mother, "you both are right. God loves and makes very little things, and he makes most of them to grow into something bigger. In the same way God wants all his little helpers to grow into big helpers. That is why we read our Bibles and go to Sunday school and church services. That way we can

learn how to please God in a bigger way."

"I know," said Mary. "And at Sunday school I learned that God doesn't want us to be good just a little bit of the time. He wants us to stay good and kind all the time."

"This has been fun," said Mack, "planting a garden together and talking about growing bigger."

"Now," said Mother, "if we want to have big lettuce and radishes, we must finish planting our little seed."

Mary looked at the sky. There was a dark cloud.

"Yes, let's hurry," said Mary. "Then the little raindrops can fall on our little seed and waken them. Then they'll begin to grow big!"

"Umm-m!" said Mack. "My appetite is already big. I'm hungry for fresh vegetables — out of our own garden!"

(Sunday School Board Syndicate, all rights reserved)

Nature's Armored Tanks

By Thelma C. Carter

IF YOU lived on one of the strange, volcanic islands of the Pacific Ocean, you would be likely to see one of God's strangest creations, the tortoise. This creature is a land turtle, usually an immense one, a member of the reptile family.

The tortoise is often called a traveling fortress because of its horny plated shell, claws, and powerful head. Some kinds can close themselves completely within their protective shell, out of reach of their enemies.

Giant tortoises have been known to measure over four feet in length and to weigh nearly four hundred pounds. Some are smaller. They are usually brown and yellow in color.

Men have long made weapons of warfare which resemble the tortoise. Armored tanks, like the tortoise, creep along the ground, travel through barbed-wire barricades, and plow down small trees as if they were weeds.

One look at a tortoise, and you cannot help but think of God's creation of this wondrous natural world in which we live. "And God made the beast of the earth . . . and every thing that creepeth upon the earth" (Genesis 1:25).

A Smile or Two

FIRST GIRL: "How do you like your new boss?"

SECOND GIRL: "He's nice all right, but he's bigoted."

"What do you mean by bigoted?"

"Well, he's the kind that thinks words can be spelled only one way."

THE SERGEANT was explaining the new ammunition to a bunch of recruits like this:

"This type of bullet will penetrate two feet of solid wood. So remember to keep your heads down."

GIRLS THAT eat too readily Won't find that dates go steadily.

THE OLD inmate greeted his new cell partner with the question:

"How long you in for?"

"Twenty-five years," the new prisoner replied.

"Then you take the bed nearest the door," said the old timer, "you'll be getting out first."

MR. NEWLYWED: "Darling, this cake you baked tastes gritty. What's the matter with it?"

MRS. NEWLYWED: "It's probably shells. The recipe that mother gave me called for three whole eggs."

Horse Before the Cart

"COULD YOU," the specialist asked, "pay for an operation if I found one necessary?"

"Would you," countered the patient, "find one necessary if I couldn't pay for it?"—Leopard Spots

Not Sanitary

IRRITATED OLD lady in bus (to sniffing youngster) — "Little boy, have you got a handkerchief?"

LITTLE BOY — "Yes, ma'm but I don't lend it to strangers."—Leopard Spots

THE TEEN AGE

by Judy McDonald



"Are you the new teacher?"

The Church Practices Obedience

By DR. D. DOUGLAS SCRIVNER

(Walnut Street Church, Jonesboro)

Lesson for March 30

Matthew 26:26-29; Acts 8:26-39

Romans 6:3-11; 1 Corinthians 11:23-29

BAPTISTS HAVE long been known as "close communionists." The epithet is wrong for two reasons: (1) Baptists observe the Lord's Supper, not for "communing" with fellow worshippers, but for the remembrance of Jesus. Thus, the heart-attitude is not horizontal, i. e., going out to establish a relationship with others who remember Him, but rather a vertical action — a strengthening of the relationship with our Lord. (2) Baptists are not "close" (the correct term is closed) on the Lord's Supper, but on "baptism," and hold that only those who are baptized should partake of the Supper.



DR. SCRIVNER

The Meaning of Baptism

"Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour. **It is prerequisite to the privileges of a church relation and to the Lord's Supper** (boldface mine), in which the members of the church, by use of bread and wine, commemorate the dying love of Christ." ("Statement of the Baptist Faith and Message" adopted by the Southern Baptist Convention in session at Memphis, Tenn., May 14, 1925.)

The first sentence indicates that only believers are to be baptized. To make water baptism essential to salvation is to make Christ only half a Saviour, requiring Him to have the help of water. But Christ alone is my Saviour. Because I want the world to know I have died to sin, that my sins are buried with Christ, and I have risen to a new life and walk, I submit to the ordinance. Baptism does not produce regeneration. That is the work of the Holy Spirit. Baptism pictures a redemption already wrought by the Spirit. So only a person saved by faith in Christ can be a proper subject for baptism.

Concerning the mode of baptism there is no longer any doubt that baptism in the New Testament was by immersion. Evangelical scholars of all denominations recognize this to be true. Any other form of symbolism is a matter of convenience and practice, and does not conform to New Testament practice.

This is a logical conclusion for those who believe water has its part in salvation, or who receive infants into a relation with the church. Infants cannot be believers, nor can they understand any form of what is called "baptism." Neither is it possible for parents to "believe" for children.

But what about those denominations who do immerse those who claim to be believers? Why do Baptists baptize such who seek membership in Baptist Churches? In every case you will find error somewhere in the practice of such groups. It may be in attaching something else to one's faith in Christ as being essential to salvation; it may be in their views of divinity of Christ, the Trinity, or the work of the Trinity; it may be in making other books of equal importance with the Bible as being God's revealed word, or any number of things contrary to the practice of the New Testament church.

Again, Baptists hold that baptism should be administered only on proper authority. Much controversy has arisen in the past concerning necessity for a proper administrator. The administrator, actually, is not the man, but the church. It is the church that hears one's confession of faith; it is the church that decides whether the candidate shall receive baptism; it is the church that administers baptism. The church chooses one of its group to act for the church, in toto. This usually is the pastor, but might be anyone whom the church would choose. The church, by agreeing together to baptize, is saying, "Here is one, like us, who has received salvation by faith in Christ. He has died to sin, we shall bury him as tenderly as our Lord, and when he arises he shall, henceforth, be one with us." Since in most denominations authority for baptism lies in the pastor, apart from church approval, Baptists, again, reject even some kinds of immersion as being New Testament baptism.

The Church Observes the Ordinance of the Supper

Regeneration occurs but once. Sanctification is a continuous process. Regeneration is I in Christ, sanctification is Christ in me. The ordinance of baptism, picturing my entrance into Christ, is observed but once. The supper, setting forth my growth as I feed on Christ, is renewed often. The supper, to which Baptists believe baptism a prerequisite (see above), is a dynamic reminder of our continuing responsibility. The bread is not the actual body of Christ, nor is the fruit of the vine the actual blood. They are reminders of the salvation worked out for us by Jesus. As our bodies must be fed often,

so our souls need frequent feeding. Eating of the supper cannot be done privately, for there can be no "showing forth" if there be none to see.

Who should have part in the Lord's supper? The majority of Baptists believe that both baptism and the Lord's supper are church ordinances. We never practice either ordinance privately or at our associations and conventions. There are some Baptists who profess to believe both to be what they call "Christian ordinances" and throw the doors wide open. Yet they will not permit other Christians to decide on matters of policy and practice, or have vote in business session. "O consistency, thou art a jewel!"

The problem would appear to stem from the question of when the church was constituted. Some hold that it did not come into being until Pentecost. How, then, could Jesus say, "Tell it to the church?" (Matt. 18:17) To whom was the commission given — to isolated Christians or to all? Many people go, many practice what they call baptism, and some want to take such into membership in a Baptist church and put a stamp of approval upon immersion by such divers groups as Latter Day Saints (Reorganized or otherwise), Mormons, Dunkards, Mennonites, and United Brethren, to say nothing of the more prominent denominations, all of whom will immerse if a candidate insists on it.

It is the sacred responsibility of the church to preach through proper observance of both ordinances the gospel of regeneration and continuing security. We need to remind ourselves that at least one church, the one at Corinth, brought trouble to itself by wrong observance. "For he that eateth and drinketh, eateth and drinketh judgment unto himself if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep." (1 Cor. 11:29-30) But read the whole passage beginning with verse 17. Note especially the divisions within the church. Just what is the body to be discerned? The quick reply is, "The Lord's body." But are we not the body of the ascended Lord? Now read 1 Cor. 11:31, "But if we discerned (the margin reads "discriminated") ourselves we should not be judged."

So, Baptists are not "closed communionists." We are not communionists at all in the sense of communing with our fellows. We are "closed" on, or shut up to, the matter of regeneration by faith in Christ. This regeneration leads to obedience in baptism, the prerequisite for observance of the Lord's Supper.

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Executive Board STATE CONVENTION



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

Retirement Plan for Pastors Meets Vital Need

THE ALLOCATION of \$50,000 in the 1958 State Budget marked "Retirement Plans" is the Convention's part on the retirement plan of the pastors within the state participating in the Southern Baptist Protection Plan.

The purpose of the Relief and Annuity Board as set forth in its charter when established was "to provide relief, support, benefits and annuities for ministers of the gospel of Baptist churches and their widows and orphans within the bounds of the Southern Baptist Convention."

The cost of this plan is shared cooperatively through the church paying 5 per cent of the minister's salary, the minister paying 5 per cent, and the State Convention matching with 5 per cent. A maximum salary of \$4,000 per year is the top limit upon which dues may be paid. Thus it is possible that a total of \$600 per year may be paid upon a pastor's salary by the three.

The Southern Baptist Protection Plan

offers five principal benefits. (1) Normal retirement annuity. The main benefit any pension plan offers is an age annuity payable after the minister has retired from active service. The amount he draws depends upon the salary basis upon which the monthly payments are made, and the length of time he participates in the plan. (2) Widow's annuity. This provides an annuity for the widow upon the death of her husband either before or after his retirement. Here again the amount of the annuity would depend upon a number of considerations. (3) Disability annuity. After one has been a member of the plan for at least a year he becomes eligible for a disability annuity. The amount of the annuity would be 30 per cent of his average salary at the date of disability but not more than \$900 per year, or 90 per cent of his potential annual retirement annuity. (4) Early Retirement Annuity. While the retirement age is 65, a minister may retire any time after age 60, on a reduced annuity. (5) Lump sum death benefit. In case the minister is single or should leave no wife surviving, a lump sum

benefit would be paid his estate or beneficiary named. The amount of this benefit, if he should die before retirement, would be twice his potential annual age annuity. If he should die after his retirement leaving no widow, the lump sum would be twice the yearly annuity he was drawing, minus the benefits he had already been paid.

Every minister is eligible to participate in the protection plan from the date of his first full or part-time salaried pastorate.

One of the latest reports indicates that 44 per cent of the Baptist ministers in Arkansas are participating in one of the retirement plans.

We believe that it would be for the best interest of every pastor within our state and who is not now a member of this plan to investigate it thoroughly. Likewise we believe that every church would be doing their pastor a favor if they would encourage him in becoming a member of the Southern Baptist Protection Plan. We would be happy to have any pastor who is interested to write us for complete information covering this plan. —SAW

1958 State Budget

DIVISION I

STATE CAUSES:

Administration	\$ 42,000.00
W. M. U.	37,000.00
Retirement Plans	50,000.00
Department of Evangelism	10,000.00
State Missions Department	88,500.00
Southern Baptist College	29,700.00
"Arkansas Baptist"	15,000.00
Orphanage	60,000.00
Hospital School of Nursing	30,000.00
Hospital Charity Fund	25,000.00
Anti-gambling Campaign	6,000.00
POAU	1,000.00
Sunday School Department	29,000.00
Training Union Department	27,000.00
Church Music Department	15,000.00
B. S. U. Department	48,000.00
Ouachita College	223,550.00
Brotherhood Department	22,000.00
Foundation Department	2,000.00
State Assembly	5,000.00
Promotion and Convention Fund	11,000.00
Emergency Reserve Fund	5,000.00
Fund for College Property in Pulaski County	5,750.00
Memphis Hospital	10,000.00
Memphis Hospital Charity	10,000.00
	\$817,500.00

DIVISION II

Southern Baptist Causes

\$ 525,000.00

(or 35% of the total Cooperation Program receipts)

DIVISION III

CAPITAL NEEDS:

Siloam Assembly	\$ 10,000.00
For Reconversion of Office Building	6,000.00
Bottoms Baptist Orphanage	18,000.00
B. S. U. Department	25,800.00
Arkansas Baptist Hospital	50,000.00
Camp Grounds	7,500.00
Memphis Hospital	10,000.00
New Mission Sites	18,000.00
Future Office Building	12,400.00
	\$157,500.00
GRAND TOTAL	\$1,500,000.00

Let Us Take a Look at Ourselves

SOUTHERN BAPTISTS have become a great force; perhaps the greatest force in all the world for preaching the Gospel of the Lord Jesus Christ. We are rich in manpower, significant in influence, forceful in numbers, tremendous in power, fervent in prayer, compassionate in evangelism, magnanimous in spirit, overwhelming in activity, and efficient in promotional meetings. Yet, some things are lacking in our denomination and we are woefully weak in some phases of our Kingdom work.

For instance, we have 8,966,255 members and only baptized 389,716 people in 1957. It took approximately 23 of us to win one soul to Christ last year.

Only 6,972,350 are enrolled in Sunday School and only 60 per cent of them attend Sunday School per Sunday, which means that 4,782,485 stay away.

The average Baptist gave \$44.34 to the causes of Christ in 1957, or about 85 cents per Sunday, and the local church kept the great majority of that. In 1919, 34 cents out of each dollar given to the church went to missions. Dur-

ing the depths of the depression in 1934, mission gifts through the Cooperative Program went down to 17 cents out of each dollar. For the year 1957, the most prosperous year in the history of Southern Baptists, only 20 cents out of each dollar given to the church went for world missions.

We have written all of the above to write this — we would do well to look over our weak points, and pray about them, then, under God, undertake to eradicate them.

Above all, let all of us become a little more humble in our attitude. This needs to be said because we are big, wealthy, influential, and I almost wrote, "important."

But to be more specific about the cure for many of our Baptist ills, we would refer our readers to God's Word, II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land."

—RD

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