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Arkansas Baptist State Covention

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ARKANSAS
Baptist

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NOVEMBER 27, 1958

Executive Board Takes Far-reaching Action

WE WANT to share with you some of the actions taken by your Executive Board in two recent meetings. The Board met November 3, to study primarily the report of the Survey Committee. This committee was appointed last January to:

"1. Study the organizations in the Baptist Building with a view of coordination.

"2. To study the work of our departments with a view of working out a cooperative program of work, and coordinate the state, district and associational meetings of the various departments.

"3. The committee will bring to the Executive Board its recommendation concerning the proposed survey by an outside concern."

At the first meeting the Board adopted the report for study. A copy of the full report was placed in the hands of each member and after careful study the meeting was adjourned until the pre-convention meeting on November 17.

At this second meeting the Board unanimously adopted the report after making two slight revisions. Some of the main provisions of this report are as follows:

A dual plan of organization of the staff in the Baptist Building was adopted. Plan number one is to be put into operation January 1, 1959. This plan follows pretty much the set-up as we

now have. There are eight departments all responsible to the Executive Board through the office of the Executive Secretary. Under this plan a department of race relations was set up and the department of Missions-Evangelism will continue as it has been operated this year.

Another change will be the addition of a business manager whose responsibility will include that of the supervision of the properties of our camp and assembly, the supervision of our accounting department, and he will also serve as purchasing agent for the departments of the Board.

The second — or a long range plan — is that of organizing our work under four broad divisions under the direction of (1) Director of Religious Education, (2) Director of Missions, (3) Business Manager, and (4) Editor of the *Arkansas Baptist*.

To implement this organization the following recommendation was adopted: "that the Executive Secretary and the Program Committee of the Executive Board continue to study and make recommendations when we should move into this plan of organization."

Under the new plan the Board will be divided into six committees: operating, program, finance, nominating, executive and advisory. We shall discuss the functions of these committees later.—S. A. Whitlow, Executive Secretary

"Real Stewardship"

IT IS THROUGH a willing surrender of that which we, by nature have, and love, and are, that we become Christians. There must be a death of self before there can be birth of new life. This means death to sin; death to our love for the world; death to our selfishness and greeds; and death to our sinful habits and ambitions. Old things must be voluntarily relinquished before new things can find lodgement. As the Scriptures express it — "Verily, verily, I say unto you. Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit" (John 12:24).

Again the Bible states, "If any man will come after me, let him deny himself and take up his cross and follow me." If by God's grace a person sees the sinfulness of his nature and removes it; in other words, "repents," he can have eternal life. The love of Christ will be his blissful possession forever. Man, in order to gain Heaven, must part with the earth. To live, he must die. To gain, he must lose.

According to the Bible standard, we as Baptists have our pattern of work

laid on the trestle board for us. We must not only teach, but practice the law of being losers in order to become givers. We must use unselfishly that which we have before we can successfully do the job that God has assigned us — that of preaching the Gospel to the whole world.

Our approval of this matter of stewardship must of necessity include the law of Christ — that we cannot hope to see others saved without first sacrificing ourselves. This means death to luxuries, ease, comfort, interests and desires. The measure of our willingness to deny ourselves in order to promote the Gospel is the measure of the preaching and teaching that we actually will do. Therefore more emphasis needs to be placed on Bible stewardship in our Baptist ranks. This approach is not easy but the Biblical way of doing things is not always the easiest route. More Bible evangelism needs to be practiced. By that we mean an all-out call for lost people to repent, and church people to surrender.

This kind of Evangelism should be a perennial undertaking in each church plus special emphases like revivals. Churches should not only promote soul-winning revivals, but stewardship revivals also. When a church conducts evangelistic revivals and leave out the stewardship revivals, it tends to produce large church rolls but small church members and small church budgets.

The best plan for stewardship revivals is the Forward Program of Church Finance.

—Ralph Douglas, associate secretary.



SHANNON CHURCH near Pocahontas: A few years ago the church was worshipping in an old night club building which had been closed by law. The Department of Missions supplemented pastor's salary and gave some aid on purchase of building. This church now has a beautiful sanctuary, educational building, and a modern parsonage. Ralph Cadwell, who has served as pastor while teaching in public school, has been called by the church to give his full time.

ARKANSAS BAPTIST

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November 27, 1958

Volume 57, No. 48

The Nature and Function of Our State Convention

By T. K. Rucker

President, Arkansas Baptist
State Convention



President Rucker

FOR FEAR that I might be misquoted I want to read my message.

As a result of our message I hope that each of you will have a deeper appreciation of our convention and of its true function as to how Baptist churches work together. Because we are frequently mis-understood by those outside our own churches and therefore have our actions or lack of action mis-interpreted on certain matters that are burning issues of the day, I feel impelled to remind ourselves and the world of the nature and function of a Baptist State Convention and trust that no one will overstep these bounds.

I am deeply indebted to Dr. Austin Crouch and Dr. J. B. Lawrence for their help in setting out our Baptist policy.

We as Arkansas Baptists stand on the threshold of a boundless opportunity. Our world responsibility for gospel witnessing has never been greater in all our history. The eyes of the world are upon us and what we do as never before. We must ever remember the nature and function of our Convention. Let us keep on the main track and not get side-tracked on issues that will jeopardize our world wide witness for Christ.

We as Baptists believe that Christ is necessary for all men. We agree with the apostle Peter that "in none other

churches can co-operate in the world work of the Master.

Without a denominational organization of any kind, the churches would find themselves greatly, if not hopelessly, handicapped. In fact, if a group of churches of a common faith would work together in any common task, they must work through some sort of organization. There cannot be a co-operative effort without a co-operative medium. To meet this need, Baptists have, under the leadership of the Holy Spirit, organized four Baptist general

bodies — district associations, state conventions, general convention, and the Baptist World Alliance. In these organizations they have been careful to preserve the Baptist principle of freedom. Each organization is autonomous, independent, and reaches back directly to the churches.

The multiplication of interests has been attended by corresponding multiplications of relationship between Baptist bodies. It has become increasingly necessary to define more carefully these relationships and the functions of various organizations. All Baptist general bodies from the district association to the general convention are organized and conduct their activities on the same basis of principles and ideals. This basis and these principles are derived from the local church.

A New Testament church is a self-governing body. The members are associated for common ends on a voluntary basis. All are entitled to equal privileges in the church by reason of common regenerate life, a common loyalty to Christ, and a common participation in the guidance of the indwelling spirit of Christ.

An association or convention is an expression of the same principles in the form of an organization of the pursuit of common ends, for co-operation. These common ends are harmonious with the general aims of a church. The associational or conventional organization is formed for the convenience of a large and scattered group of churches that might wish to co-operate in Kingdom enterprises.

Convention Report

Because of our printing deadline, the bulk of our reporting of the convention reports, actions and addresses will be carried in our issue next week, Dec. 4. —The Editor

Cover Photo

Campus Focal Point



THE CHAPEL of Southern Baptist College, seen here through the lense of Editor McDonald's camera through a window of the new dining hall, is the symbol of this school dedicated to the education of men and women for Christian service. For a story about the college, turn to pages 12-13.

Baptist associations and conventions are not churches. Their function is not churchly. A district association or convention cannot properly observe the Lord's Supper because this is a duty pertaining to a church. So also, it has no authority to ordain ministers or perform any other ecclesiastical function. This convention has no power to promulgate professions of faith or creeds, or take any action that is binding on others. It can, of course, determine a doctrinal basis for its own organization. Among Baptists, except upon very rare occasions, doctrinal statements have been limited to local churches and district associations. Associations and conventions are for co-operation only.

Again, Baptist associations and conventions have no right to legislate for the churches or for other general Baptist bodies.

All Independent

A local Baptist church is independent of all other churches and of all de-
(Continued on page 10)

is there salvation, for neither is there any other name under Heaven given among men, whereby we must be saved."

Out of this belief there emerges a sense of obligation. Those who have been saved feel duty bound to tell the world about the one who saved them. The first impulse of a saved soul is to bring someone to Christ. This is the missionary impulse, and the denomination has as its purpose the implementing of this impulse through a Kingdom program that will reach the uttermost parts of the earth.

For the task of evangelizing the world, Baptists need efficient denominational organizations. There must be effective co-operation. They cannot carry out the Lord's command unless they walk and work together, whether it be in the association, state convention, Southern Baptist Convention or in our institutions through which the

Arkansas All Over

East Main Church Launches Building Plan

EAST MAIN Church, El Dorado, has voted to enter a \$85,000 program of building.

Actual construction is to begin Dec. 1, and completion date will be approximately June 1. The plans are designed to complete the existing building and add a 16-foot, two-floor addition on the east end of the present building, with a second floor, over the existing building.

The building expansion will provide an additional 8,100 square feet of space, with 42 class rooms and five assembly areas. It will accommodate 667 people in educational space.

The plans specify five modern nurseries, with a reception center, kitchen and miniature rest room. Also included are: two beginner departments, three primary departments, one junior department, one intermediate department, one young people's department, one married young people's department and two adult departments. There will be a two-car port for use on rainy days with a covered walk. The provisions also include modern offices, choir room, rest rooms, women's lounge, library and a kitchen. The building is to be completely air-conditioned, and will have central heating.

The membership accepted the recommendation from the Building Plans Committee, James Mosley, chairman, to enter an \$85,000 bond issue, to finance the new construction.

The East Main Church was started under the sponsorship of the 1st Church, in Dec., 1954, with approximately 30 to 40 persons. After four years the membership has grown to 356. The estimated value of property is \$117,000. The Sunday School for the past year had an average of 210.

Jack Gullede will complete his fourth year as pastor April 1. ■



PRESIDENT BROOKS HAYS of the Southern Baptist Convention autographs copies of his new book, "This World, A Christian's Workshop," in his home church, 1st Church, Russellville. Mr. Hays has frequently given the Russellville church credit for shaping his life in the early, formative days of his youth. His father, Judge A. S. Hays, now retired, is a member of this church.

● AT THE recent Carey Association meeting, the group voted to commend Lawson Hatfield, named superintendent of new work for the Sunday School Board, for his loyal and devoted service not only as pastor of 1st Church, Fordyce, but also as a member of the Carey Association where he has served as moderator for the past year. "His spirit of cooperation with and consideration for others has made his leadership outstanding," the commendation said. "It is with deep regret that we are losing him, but we rejoice that the Lord is leading him to accept this new position."

* * *

● Glendale and Vesta Church, Concord Association, have voted to go from half-time preaching to full time preaching. (CB)

Booneville Church Combines Dedication, Promotion Day

PROMOTION AND Dedication Day was held in the 1st Church, Booneville, Nov. 9. W. J. Hinsley, former pastor, brought the special message at the morning hour. Dr. Hinsley is retired now and living in Hot Springs.

A record attendance was achieved with 686 present, including Southside mission. Housed in the new educational unit, completed at a total cost of \$100,000, are four nursery departments, two beginner, three primary, two junior, two intermediate, and a young people's department. A dining area capable of accommodating 250 persons is provided, with a modern kitchen, four restrooms, an office and a library. The building has central heating and air-conditioning. More than half the cost was raised the first year in the Forward Program of Church Finance.

Following Promotion Day, the church had a week of special revival service, resulting in 12 professions of faith, and three by letter and statement. Harold C. Bennett, Beech Street Church, Texarkana, was the evangelist; and Dale Keeton, Booneville Church, led the music program. ■

● TWO SOUTHERN Baptist College students appeared recently on the program at a Royal Ambassador banquet at 1st Church, Marion. Kareem Asal, from Nazareth, Israel, spoke, and Jimmy Williams, sang. Kareem has spoken in other churches and before high school groups in the area.

* * *

MISS KATHY HUTTO, Damascus, was crowned queen of Ouachita College's 1958 homecoming. For first runner-up there was a tie between Helen Garrott, West Memphis, and Sondra Wallis, Clinton, Mo. Tied for second runner-up were Judy Overton, Gould, and Gail Taylor, Little Rock.



THE PROPOSED \$85,000 building of East Main Church, El Dorado.



A CAPTAIN'S DINNER, Oct. 19, launched the Southeast Asia mission study series of 1st Church, Ft. Smith, to be climaxed by the Lottie Moon Offering. Left to right are: Mrs. J. Harold Smith, pastor's wife; Mrs. L. N. McAfee, Broadway Church, Ft. Worth; Mrs. Cleveland Holland, mission study leader; Mrs. Murl Walker, Kelly Heights Church, who directed the play "Veiled Women Speak" at the meet-

ing; Mrs. Roy Gean Jr.; Mrs. Sherman Moore, recently returned from Thailand, guest speaker; Mrs. John Febro, Immanuel, associational WMU president; Mrs. Jay W. C. Moore, wife of the associational missionary, and Mrs. Bob Martin, mission study leader. One hundred and eighty attended the luncheon.

Revival Reports

TENNESSEE CHURCH, Texarkana: Brotherhood revival with laymen Joe Cervini and Alex McCloud, 1st Church, Texarkana, doing the preaching; A. V. Smith Jr., pastor; four by profession, two by letter.

FIRST CHURCH, Magazine: Al G. Esbott, Bluff Church, evangelist; John Hampton, 1st Church, Booneville, singer; Taylor Stanfill, pastor; six professions.

TEMPLE CHURCH, Concord Association: Jerry Hopkins, Harvard Avenue, Siloam Springs, evangelist; Richard Beam, pastor; 10 professions, six by letter.

SOUTH TEXARKANA Church: Paul Shipman, Mena, evangelism; Leon Westbury, pastor; 16 by baptism, 11 by letter, and a large number of rededications. (CB)

SILVER SPRINGS Church, Bonne Terre, Mo.: O. I. Ford, Midway, evangelist; 13 by profession.

NORTH MAPLE Church, Stuttgart: Alvis Moore, 1st Church, Norphlet, evangelist; Fred Spann, Mansfield Church, Mansfield, Tex., singer; Mason W. Craig, pastor; 16 by profession, six by letter and two by statement. Three other professions were made with other churches being considered, and one surrendered for special service.

A. W. UPCHURCH JR. has assumed his duties as pastor of 1st Church, Bearden. A native of Pine Bluff, he is a graduate of Ouachita. His wife, also a former Ouachita student, is attending Southwestern Seminary with him now. He will receive the D.B. degree and Mrs. Upchurch the A.R.B. on May 15. They will move to Bearden's parsonage following graduation.



MR. UPCHURCH Previous pastorates of Mr. Upchurch include: Central, Pine Bluff; Central, Bald Knob; Curtis, Mountain Pine, El Paso and Kibler Church, near Alma.

● **DENNIS JAMES**, former associational missionary in Carrol county, has assumed his duties as associational missionary in Boone-Newton Association. He also served as pastor of Bellefonte Church.

* * *

● **HARRIS FLANAGAN**, sophomore at Ouachita, has accepted the position of choir director of Memorial Church, near Hot Springs. Mr. Harris is a charter member of Cedar Grove Church, Rt. 3, Arkadelphia, and is the son of Mrs. Elsie Flanagan.

Ordinations

DOYAL CLAY was ordained to the ministry by Oak Grove Church, near Ashdown, on Nov. 9. Mr. Clay is serving as mission pastor of Kern Heights Mission of 1st Church, DeQueen. Among those participating in the service were: W. O. McMillan, moderator and examiner; Thomas H. Edwards, clerk; Ross O. Ward, prayer; Eugene Jewell, sermon; Fred Savage, charge; Curtis Zachry, Bible, and Gibson Pounds, closing prayer.

HIGHWAY CHURCH, Concord Association, has ordained Jerl Amos as a deacon. Participating in the service were: Pastor A. D. Kent, moderator; Ernest Hogan, 1st Church, Lavaca, clerk; Arnold Dewey, Lavaca, examination; Hester Hennings, ordination prayer, and Jack Hull, 1st Church, Lavaca, ordination sermon.

JOE HUNT has been ordained as a deacon in Temple Church, Concord Association. Lynwood Henderson, East Side, served as moderator; J. Harold Smith, 1st Church, Ft. Smith, preached the sermon; Dick Beam, Temple pastor, questioned the candidate; and Leo Russell led the prayer. (CB)

EARL T. JONES and Herbert Horton have been ordained as deacons by Highway Church, North Little Rock.

Forward with Christ through Arkansas Baptist

WHAT WE call the competence of the individual soul before God, the ability of each one of us to deal directly with God without the necessity of any earthly intermediary, is one of our basic Baptist tenets. We believe that God has made us to be free moral agents, that each one of us has the facility for thinking, for judging right from wrong, for deciding the way we shall go.

Sometimes we have been so eager to defend our rights as individuals that we have failed to see that with our God-given rights—rights no man can take away from us — there are likewise God-given responsibilities. We have sometimes appeared to be more mindful of our right to disagree, to be different, than of the right to agree and to be agreeable. But God who made us free has not freed us from his reign in our lives. The only alternative to being bond-servants of the Lord is being bond-servants of Satan. And each one of us must appear before the judgment seat of God and give account for our decisions and deeds.

It is rather marvelous, as President T. K. Rucker of the State Convention brought out in his address to the convention (carried elsewhere in this issue), that Baptists, in their local, self-governing churches, can hold on to their independence as local churches and yet can voluntarily cooperate to establish and operate district, state and general associations or conventions which in turn carry on a world ministry for Christ. The secret of our success as a great, evangelical denomination, from the human standpoint, lies both in our independence and in our cooperative efforts. We have learned by experience that our local churches are stronger by following the New Testament pattern of self-government than would be the case if ruled by church or denominational boards of officials, and we have also learned that we can accomplish far more toward winning the world to Christ by voluntarily working together than we ever could going it alone.

The nature of our cooperative work as Arkansas Baptists who cooperate with ourselves and also with Baptists of the Southern Baptist Convention, makes it imperative that we have an official organ, a medium or agency of communication. We cannot cooperate as members of a team if we do not know who is on the team. And our value as players on the team is greatly impaired if we do not know where the game is being played, who the opponents are and if we do not know the plays.

From the human standpoint, our Baptist mission program—and that includes everything we are trying to do as a people of God—stands or falls on our success at keeping our people informed and enlisted. "Trust the Lord and tell the people" is neither a facetious nor a pious slogan. It is a terse statement of what we must do if we are to advance all along the line.

God has matched us with the most challenging call since the world began. We are living longer, we have more time to call our own, more wealth, and, of course, greater responsibilities, than any other generation of Christians. In matching us with our time in history, God has seen fit to permit us to have at our disposal adequate means of communication and transportation to reach the world with the gospel in our generation. We have the miracles of television and radio, air travel, the modern printing processes. But what are we doing with them? The sad fact is that the world is becoming more pagan every day. In the past 40 years communists have brought under their banner as many of the world's people as we have marching under the banner of Christ after nearly 2,000 years!

Another factor we must face is the "population explosion." With a total of 2,700,000 people in the world, one out of every 20 of all the people who have lived since the world began, the prospect is the population will be doubled in the next 40 to 50 years.

Our old, self-centered, easy-going way of life does not meet the challenge of the hour. We have talked a lot about laying our all on the altar for God. Now we must do it. We must become full-time Christians all the time and everywhere and in all relations. And that means keeping up with what is going on in the world and in our denomination.

Because we believe our state paper is necessary to our full and intelligent committal of ourselves as Christians and churches to the call of Christ to reach a lost world for him, we do not hesitate to urge all of Arkansas Baptists to see that the **Arkansas Baptist** is in the budgets of the local churches, going into all our homes. We are grateful that about half of our churches have already responded, and we trust the other churches will be joining these. We believe that the regular reading of our paper each week by our people will result in gains for Christ all along the line from the local church field out to the farthest mission point.

Personally Speaking . . .

All One in Christ

ONE OF the real values of the annual meetings of our Baptist associations and conventions is, as Dr. Porter Routh brought out in his address to the recent state convention, seeing the people — sharing "mutual woes" and also the joys of achievement. A personal experience Dr. Routh related is certainly worth passing on to you dear readers.

Last summer, on a European mission tour, he was traveling on a train in Germany. Sitting near him was a German family, father, mother and a daughter about 16 years old. Dr. Routh noticed the family looking him over rather suspiciously. He could not understand what they were saying, but he felt they were talking about him.

It was early evening and the mother soon reached into a bag and brought out a long roll of dark, German bread, along with a large onion and a small jar of some sort of sandwich spread. She sliced the bread and put some of the sandwich spread on it. Then she cut three thin slices of onion and made an onion sandwich for each of them. That was their supper.

By the time they had finished eating, Dr. Routh said, he could no longer keep silent. He asked the family, in about the only German he commands, if they spoke English. The eyes of the little girl lighted up as she replied that she did. She had learned English at school. So she acted as interpreter and through her the parents shared family experiences with Dr. Routh.

They told about the father serving in the German army, falling captive to the Russians and being sent for a time as a slave to work in the asbestos mines of Siberia. Dr. Routh told them about his son and four daughters.

"We knew by looking at you that you were an American," the mother told him. "But we have been taught that Americans are our enemies. So we were suspicious of you."

Dr. Routh confessed to them that he had been a little suspicious of them at the beginning.

As they talked, Dr. Routh looked for an opportunity to bear a Christian witness to the new friends.

"It is wonderful for people to understand one another and be friends," he said to the daughter. "How wonderful it would be if everyone could know God through the Lord Jesus, for then we could all be friends."

As the little interpreter put his words into German, Dr. Routh saw tears on the cheeks of the parents. In a moment the daughter replied:

"My parents want you to know that we also are followers of the Christ."

Christian love knows no bounds. Truly, we are all one in Christ.—ELM.

Your ARKANSAS BAPTIST Scrapbook

by JUDY McDONALD

Many Non-Christians To Hear 'Story' in '59

DALLAS —(BP)— "A large portion of 51 million non-Christian American citizens will hear about the Saviour in 1959, if Southern Baptists do their part in the Baptist simultaneous crusade," said Leonard Sanderson, Dallas, department of evangelism director for the Home Mission Board.

Surveys taken by several state conventions indicate that approximately 90 per cent (or 27,000) of the Southern Baptist churches will participate in the year of revivals.

In summarizing Southern Baptist participation in the crusade, the SBC evangelism director said that the next important date is Dec. 31, date of the New Year's Eve prayer service.

On Jan. 4, the Sunday following the prayer observance, an estimated three million southern Baptists will personally sign soul-winning commitment cards. ■

Tarheel Conventioneers Commend Brooks Hays

DURHAM, N. C. —(BP)— Congressman Brooks Hays received a telegram of commendation from the Baptist State Convention of North Carolina meeting here and one of the convention speakers lauded him in an address.

The telegram said:

"Your wise and courageous Christian leadership is appreciated. Men like you are needed if we are to reach a Christian solution to the complex problems facing America and the world today."

In an address to the convention, R. W. Kicklighter, pastor, Blackwell Memorial Church, Elizabeth City, N. C., declared:

"A Christian statesman suffered defeat and Congress was deprived of one of its most valuable members because he attempted, with Christian concern, to mediate the tragic impasse which developed at Little Rock."

The Baptist state convention adopted a \$3,600,000 budget for 1959 but set a slightly higher goal for giving of \$4,200,000.

It re-elected A. Leroy Parker, pastor, Asheboro St. Church, Greensboro, convention president. ■

Oklahoma Institutes State Press Award

OKLAHOMA CITY —(BP)— Oklahoma Baptists' first state press award was presented here to Miss Mary Jo Nelson, religion editor for the Oklahoma City Times, at the 53rd annual meeting of the General Convention of Oklahoma.

Presentations of the award, an engraved wrist watch, and a plaque commending Miss Nelson for "outstanding

The first constitutional convention of the state of Arkansas met in what was still called the Baptist church house, Little Rock, on January 4, 1836. (The convention moved the next day to the Presbyterian church.)



A Major Peatt opened the first religious camp ground in Arkansas on May 24, 1822.

reporting of church news" were made by T. B. Lackey, state executive secretary, on behalf of the Convention. ■

January Bible Study Book Is Now Ready

NASHVILLE, Tenn.—(BSSB)—Hugh R. Peterson, of Louisville, is the author of *A Study of the Gospel of Mark*, which Convention Press of Nashville released last week.

Dr. Peterson is administrative dean at Southern Seminary.

The book is to be studied during January Bible Study Week, 1959, said Dr. A. V. Washburn, secretary of the Sunday School Department. The book is available in all Baptist book stores at 60 cents. ■

Mississippi Elects Two Laymen as Leaders

JACKSON, Miss.—(BP)— Mississippi Baptist Convention, for the first time in its history, has elected laymen as both president and first vice-president.

M. F. Rayburn, Meridian, was elected president and Cooper Walton, Jackson, first vice-president.

The convention, however, has a policy of alternating between ministers and laymen in the president's office.

At its annual session here, the convention also adopted a record \$2,275,000 budget for 1959 of which \$780,000 goes to Southern Baptist Convention activities.

It further authorized the construction of new state Baptist office building on property purchased two years ago. ■

WILLIAM P. Phillips, Tyler, Tex., Sunday school pioneer, author, editor, and superintendent of Adult Sunday school work, Baptist Sunday School Board, until his retirement in 1953, died Oct. 23. He suffered a stroke in July.

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Nikita Hits the Bottle

COMRADE NIKITA Khrushchev, the roly-poly bear of a man who is out-doing Stalin in Russia these days, has declared war on drunkenness.

What irony it is that the very man who was earning a world reputation for his own drinking abilities should now have to campaign against drinking.

It seems however that about every other samovar in Russia is flowing with vodka and alcoholism is becoming a threat to The Glorious Revolution.

The one-shot-to-a-customer rule, plus stern penalties against drunks on the street, moonshiners, and disturbers-of-the-peace all says that there is real trouble in the land.

"Wets" in these parts who are so quick to raise the hew and cry of "blue-nosed moralists" might try pinning that kind of a tale on the Russian bear. Surely, dear friends, you are not going to accuse Mr. Khrushchev of moralizing and acting from spiritual principles!

And this is just the point: hard liquor is a menace to health and prosperity, to work, to government, and to any kind of stable society. Even without the promptings of conscience, without the moral concern of Christianity, these cold, calculating men in the Kremlin can see the threat of liquor.

Even though their history has vodka splashed on every page, these people are hard-headed enough to recognize an enemy when they see one. Nikita's water-wagon program may not be a howling success, but he is smart enough at least to make a serious move in the right direction.

Are we Americans smart enough to do as well?

—The Baptist Record, 10-30-58

Third Annual Workshop On Pastoral Care Arkansas Baptist Hospital

December 9, 1958

ABH Chapel

Theme: *The Minister and His Health*

A.M. The Minister: His Physical Health

- 9 a. m. Devotional—Rev. John Albright
- 9:15 Welcome—Administrator J. A. Gilbreath, John William Smith, M.D.
- 9:30 "Physical Hygiene for the Minister"—Carl Wenger, M.D.
Discussion
- 10:20 Coffee Break
- 10:45 "Psychosomatic Implications of Illness"—Walter O'Neal, M.D.
- 11:45 "Psychological Symptoms of Vocational Maladjustments"—Merton Schmolke, psychologist
Discussion
- 1-2 Lunch

P.M. The Minister: His Emotional Health

- 2 p. m. "The Minister and His Emotional Health"—William Young, M.D.
- 3 "The Minister and His Health"—Rev. Richard B. Hardie, Rev. Henry Goodloe and Rev. Gordon Bayless
- 4 Adjournment



Dr. O'Neal

Dr. Wenger



Dr. Young

Rev. Hardie



Rev. Bayless

Rev. Goodloe



Chaplain Albright

Dr. Smith

Program Features Minister And Health

Two doctors, three ministers and a psychologist will present the principal papers at the third annual Pastoral Counseling Workshop to be held December 7 at Arkansas Baptist Hospital. Chaplain Don Corley is director of the workshop.

Dr. Carl Wenger, surgeon, will speak on the "Physical Hygiene for the Minister" and Dr. Walter O'Neal, internist, will speak on "Psychosomatic Implications of Illness" at the morning session.

Also on the morning program will be Merton Schmolke, psychologist from the State Hospital. Schmolke has an M.A. degree in psychology from the University of Oklahoma and is completing work on a doctorate at Washington University in St. Louis. He will speak on "Psychological Symptoms of Vocational Maladjustment."

The ministers will be guests of the Hospital for lunch. Dr. William Young, psychiatrist, will speak on "The Minister and His Emotional Health" on the afternoon program and a panel of ministers will discuss the general workshop theme of "The Minister and His Health." On the panel will be Rev. Dick Hardie of Westover Hills Presbyterian Church, Rev. Henry Goodloe of North Little Rock First Methodist Church and Rev. Gordon Bayless of the North Little Rock Central Baptist Church.

Also on the Workshop program will be Chaplain John Albright from the State Hospital; J. A. Gilbreath who will give the welcome from the Hospital; and Dr. John William Smith who will welcome the group on behalf of the medical staff.

Greatest Thing That Ever Happened

Forward Program Brings Increase in Giving, Spirit of Revival to 1st Church, Norphlet

AN INCREASE of almost 50 per cent in weekly gifts has resulted following promotion of the Forward Program of Church Finence by 1st Church, Norphlet.

The people of our church who have been long standing members say that this is the greatest thing that has ever happened to our church.

Last year we had a budget of \$32,-231.08, which we were not reaching. In fact, we have hardly averaged \$500 a week.

This year's budget was set up for \$44,463.57, a little more than \$12,000 increase. Our weekly budget calls for \$855.07 a week. At this time — three weeks after Victory Day — we have averaged this much each week.

I feel that the reaching of our budget is minor in comparison to the other things that have come from our Forward Program campaign. The amount going to the Cooperative Program has been increased from 25 to 30 per cent. Along with this, there seems to exist a

spirit of revival in our church.

Some of our people were a little dubious about two things in the program — pledge day and the loyalty dinner. Both were tremendous successes.

We have more tithers now than at any time in the church's history.

During the campaign one of our young men, Thurmon Sharp, was called to the ministry. Several professions were recorded during the time.—Alvis J. Moore, pastor, 1st Church, Norphlet. ■

When Popcorn Won't Pop

SOME POPCORN just won't pop because the heart of the grain is not right. It will go through high temperature, much shaking and rattling but will come out parched, not popped. It is a sorry thing to say, but some folks are like that, and for the very same reason.

Popcorn won't pop if it cannot be made to generate enough steam. It is steam in the heart of the grain that brings on the pop. People who cannot be steamed up inside will never furnish the world even the salivary enjoyment as does popcorn, to say nothing of the joy of knowing Christ in salvation.

Popcorn is popped by bringing the popper to the proper popping temperature, and by keeping the popper in constant and guided motion. Popcorn, to be popped must be heated and stirred. Too, that is the way to warm folks up to the point where they will turn themselves inside out and give a warm broken heart to a hungry world.

If this is to hint that a good church might be operated something on the order of a popcorn popper, it is not to say that its product would naturally be employed to give people something to chew on. But between crunches on popcorn, as at the ball game, they will chew the umpire, the batter, the pitcher, etc., so in life. The best popped popcorn furnishes the sweetest chewing.—W. B. O'Neal, Jacksonville. ■

Cites 'Realities' of Religion

LOS ANGELES — There's too much "confusion" on college campuses these days about religion, Canon Bryan Green, Birmingham, England, told students at the University of Southern California recently. He listed three things the modern mind wants to know about religion: that religion is relevant to life and not just an escape; that religion is true, makes sense and fits into the pattern of things; that religion deals with essential things at the very center and not with trivial matters at the circumference of life.

Back to the 1st Century

By Mrs. Charles W. Whitten
(Southern Baptist representative
in Spain)

TONIGHT I stepped back into the first century. At 8:07 p. m. my husband, our three children, and I came out the front door of a dingy apartment building in Barcelona, Spain, with an air of studied casualness.

We walked toward the little car that we had parked on a side street away from the building in order not to attract attention. We did not turn to wave good-bye to our friends because we had been warned against congregating in groups or making any public manifestation. As we drove away from the area where Third Baptist Church is located, we felt that we had worshipped in the caves of the first-century Christians.

This period of persecution for Third Church began in September when the police notified the pastor that if meetings were continued in the little rented hall the church would be closed. A plan was then worked out to have home meetings.

Tonight at 5:45 a half-dozen leaders of the church met for prayer in the apartment of one of the deacons. The pastor asked God to use present circumstances for His glory and to make the membership strong enough to carry on despite difficulties. Five minutes later the six men left the apartment and divided up for the three home meetings which had been arranged.

The meeting my family attended was held in a third-floor apartment a block from the church building. The living room, about eight by 14 feet, was so packed that the preacher could scarcely get to the front to speak. The vestibule and entrance hall were full, and several people were in the kitchen and adjoining bedrooms.

There was an air of profound sadness intermingled with a spirit of joy in being able to continue meeting. We sang

hymns very softly to avoid attracting attention. The prayers were full of emotion. The service was carried on as if it had been held in the church build-

3 More Baptist Churches Closed by Spanish Officers

THE BAPTIST Church of Seville, Spain, was closed by order of the Spanish police Nov. 10, the third Baptist church in Spain to be closed in less than two months.

In September police visited the pastor of 3rd Baptist Church, Barcelona, telling him that the church would be closed if it did not stop meeting in the little hall it was renting. Therefore, the congregation divided into several groups and arranged for services in private homes.

Immediately following this action in Barcelona, the 3rd Baptist Church of Madrid, which had existed with official permission since before the Spanish civil war, was closed. This congregation is also meeting in private homes.

Five other Baptist churches have been closed previously. Churches of other evangelical denominations have also been closed.

ing; but every time the doorbell rang, the little congregation looked nervously toward the door, half expecting the police to enter.

The message was on "Christian Hope," and the final prayer reaffirmed the assurance that God's grace is sufficient for our every need. With kisses and handshakes around the circle, the little group filed out one by one, down the dark stairway and into the street to face another week. ■

President's Message

(Continued from page 3)

nominational bodies. It is self-governing and therefore determines whether it will or will not co-operate with any and all general Baptist bodies. The responsibility for making the decision rests upon the church. It should, of course, make its decision with a desire to do the Lord's will in the matter.

If a church decides to co-operate with one or all general denominational bodies, it then has the right to elect messengers to each body with which it co-operates. It should be borne in mind that a local church sustains the same relation to every general body. That is to say, the church has exactly the same relation to all three general bodies — district association, state convention, and Southern Baptist Convention.

In a spiritual democracy the church is an independent unit. Associations and conventions may make suggestions to the church, but they have no authority to legislate for it. In the Catholic Church, the church council, headed by the pope, issues decrees which govern the church; in the Methodist Church, the conference legislates for the local congregation. In the Presbyterian Church, the general assembly is the law-making body. But in the Baptist denomination, each church is a law unto itself. It regulates its own affairs without law or hindrance from any higher organization. Its co-operation with other churches in promoting Christian work is entirely voluntary. As president, I cannot speak for Arkansas Baptists on any matter. No individual can speak for Baptists. Each individual must speak for himself alone and each church must speak for itself alone.

It has always been amazing to many of our contemporary fellow Christians as to how we operate as independent churches and yet maintain so close unity as a denomination without any super-church authority to hold us together.

Our unity comes not from a super-imposed authority from above that makes our people and churches conform but from the relationship that the individual sustains in relationship to Christ through the Holy Spirit. Men co-operate voluntarily with their local churches, the local churches co-operate with the district associations, the state convention and the Southern Baptist Convention. The local church has exactly the same relationship to all three general bodies — the district associations, state convention, and the Southern Baptist Convention. The local church elects messengers to the district association to consider the interests of the associational work. It elects messengers to the state convention to consider the interests of the state convention. It elects messengers to the Southern Baptist Convention to consider the interests of that body.

Of course, each convention can give

Help Fight TB



Buy Christmas Seals

instructions to its own institutions and boards. It can create or dissolve any of its agencies as it may deem necessary for its own work. It can, of course, prescribe the conditions of its own memberships, and it can withdraw fellowship from anyone or any Baptist group within its membership which violates these conditions. It is free to adopt any measure necessary to the prosecution of its own proper ends, whether these ends be philanthropic, educational, or missionary.

Baptist organizations should not smack or taste of ecclesiasticism. There should be nothing that borders on a closed corporation. They do not exist in themselves, and of themselves, and for themselves. They are for the churches. They should preserve certain fundamental and precious Baptist principles, while providing the channel through which the denominational life can flow out unrestrained to the world in Kingdom activity. Their function is to furnish a medium of co-operation in which a free people can work together at one common task on the basis of love and devotion, and not from restraint.

Denominational organizations are agencies through which the churches express their higher judgment in Kingdom affairs and through which they secure the best opinion concerning what ought to be done for the advancement of the Kingdom and how it should be done.

Since the first denominational meeting, there have been many denominational meetings held, and many important plans have been made for the ongoing of the Kingdom. In every age of the world, God has laid his hand upon certain individuals and placed them in positions of leadership. These men have been seers. Their wisdom has been superior. They have thought great things for the churches of Christ. The genius of those men — their faith, their courage, and their wisdom — has been made available to all the churches through denominational channels. This has enabled every church, the smallest country church as well as the largest city church, to have at its command the

very best in methods and plans for Kingdom work that the genius of God's servants could create. This has all become available to our churches through denominational organizations.

Where might we not be today in church activity if there had been no denominational organizations to promote Kingdom interests? The Sunday School, Training Union, The Woman's Missionary Union, the Brotherhood, Church Building, pastor's support, Associational Missions, Home Missions, Foreign Missions, Christian Education, and benevolences are all products of denominational co-operation. These great Kingdom enterprises and institutions have been fostered, promoted, and made available to the co-operating churches through denominational channels.

The churches ought to work together, and they must work together if they would obey Christ's command to preach the gospel to the whole creation. The denominational organizations make co-operation in this world task possible.

We must have unity and stability in our denominational life. There has never been greater unity in our convention and we must see that it is preserved.

Baptists must keep on the main track in their work. The convention has adopted the Co-operative Program. It has spoken so clearly, so frequently, and so decisively, that no one need mis-understand. If we abandon that basis of co-operation, we are headed for disaster.

Baptists must grow up to their ideals and programs. We must think clearly. We must be teachable, we must be patient and loyal, we must by all means and at all cost never lose sight of our main mission of world evangelization. Let us keep our hearts right, our motives right, our spirit the spirit of Christ and our hearts aflame with compassion for the vast masses of earth who need a Saviour. You and I have the message of hope for our world and we must see that good news gets through to them before it is too late. May all that we do and say in this convention glorify our Lord. ■

Louisianans Approve Organization Report

SHREVEPORT, La. —(BP)— Louisiana Baptist Convention adopted the report of its executive board which recommended definition of convention work and responsibilities of its boards and agencies.

The executive board recommendations were based on a survey conducted by Booz, Allen, and Hamilton, professional management consultants from Chicago.

The recommendations clarified and strengthened the administrative position of the executive secretary, outlined duties of employees of Baptist boards and agencies in the state, and covered relations of the convention to its boards and agencies.

The Louisiana convention elected Paul Roberts, pastor, 1st Church, Lake Charles, president. It elected the first layman in a number of years to high convention office when it selected H. C. Abbott, Shreveport clothing firm executive, first vice-president.

It adopted a 1959 budget of \$2½ million of which one-third will be distributed to work supported through the Cooperative Program. ■

New Chief of Chaplains Is American Baptist

CHAPLAIN FRANK A. Tobey assumed the responsibility of Chief of Army Chaplains, Nov. 1. Brigadier General Tobey, a native of Massachusetts, is a graduate of Gordon College, Beverly Farms, Mass., and attended Hartford Seminary, Hartford, Conn., and Yale Divinity School. Before entering the chaplaincy, he served as pastor of American Baptist churches in Medford, Mass., and Noank, Conn.

Tobey's military career began in 1922. After he was called to preach, he served in the chaplaincy reserve until just previous to Pearl Harbour when he was called to active duty. He has been the recipient of twelve medals depicting his outstanding service, including the Legion of Merit with Oak Leaf Cluster and Bronze Star Medal. ■

WHEATON, Ill. — Over 100,000 sheets of "personal witness Christmas seals" are being distributed this year by Youth for Christ International, interdenominational youth organization headquartered here.



MIDWESTERN FACULTY—Faculty of new Midwestern Baptist Theological Seminary, Kansas City, is pictured at the seminary's first "Missionary Day." Back row, from left, Joseph T. McClain, Seminary President Millard J. Berquist, Keith C. Wills. Front, from left, William H. Morton, Ralph H. Elliott, E. C. Bryant, V. Lavell Seats. They are standing near buildings of Calvary Baptist Church, whose facilities they are using while developing a seminary campus—(Baptist Press Photo.)

Our Poor Public Prayers

By S. L. MORGAN, SR.

Wake Forest, N. C.

OVER A dozen years ago I began a magazine article on public prayer with the remark, "A crusade to improve our public prayers is long overdue." I now repeat that indictment. The poor form and lack of fervor in our public prayers in general are a reproach to us. Now and then some pastor delights me with the fervor, the dignity, the noble form of his public prayer. But this is rather the exception.

Even more the public prayers heard in the prayer meeting, the Sunday school, the mission groups and classes, are little short of disgraceful. I feel this is true even of my own prayers, when I'm suddenly called on in such meetings. For little is expected; it is usually regarded as part of the routine.

Repeatedly in prayer meeting or the missionary society the leader has asked for a chain of prayers in my hearing, and in many cases I have hardly heard a word. Voices were low and muffled and without passion. And one does not help another to pray unless one hears the words. Likely I'd reach God better if I ceased trying to hear the prayer and silently framed my own prayer. Yet surely prayers in public are intended to help others to pray.

I deeply believe it is near-sacrilege

suddenly to call on people at random to lead in prayer. The unthought prayer is all too likely to be a random prayer. Better far, when possible, to say in advance to one who is to lead, "I want to call on you to lead in prayer; I pray you'll put all your soul into it, and help us to find God through your prayer!"

Training in Public Prayer

I'm sure any pastor, or any leader calling on people to lead in prayer, can do wonders to improve the public prayers of congregation or any group, who will follow this method of preparing in advance those who are to lead in prayer. Let him say habitually and with emphasis: "The greatest thing you or I can ever do for another is to help him truly to pray — to meet God!" Let him say in advance to one who will lead in prayer, "Prepare your soul — prepare even the words you are to use — the words to bring people right up to God, if they follow you; speak them strongly in dead earnestness, and don't doubt that to help others to pray is the greatest thing you can ever do!"

I deeply believe this truth should be faced in desperate earnestness: that our public prayers must be improved. And they can be in time, if pastor and leaders work for it persistently. ■

Southern Baptist Co To Institution's Foun

MOST OF the institutions that have blessed mankind have been built not so much out of brick and mortar as out of the "blood, sweat, and tears" of consecrated men and women.

Such is the case of Southern Baptist College, Walnut Ridge, where a student body of 185 men and women are enrolled this year with a view to preparing themselves for maximum usefulness to the church and to society.

The one man back of the founding and growth of this liberal arts school is the man for whom the school's trustees recently named the new administration building — Dr. H. E. Williams, founder and president. Yet he would be the last to take the credit, for he has been assisted by scores of other dedicated Christians — faculty and staff members, parents of students, students, pastors, and others.

That the seed sown in sacrifice has not been lost but has grown and produced fruit is seen in the fact that approximately 30 per cent of the men who currently serve as pastors in Arkansas attended Southern College. Among the more than 6,000 students who have been enrolled in the college since it opened its doors for its first session Sept. 10, 1941, have been more than 800 preachers and more than 700 school teachers, the college officials report.

First located in Pocahontas, where the city helped to provide suitable buildings, the school was removed to its present location, the former Marine Corps Air Base, following the loss of its administration building by fire on Dec. 26, 1946. Its campus consists of 123 acres, with adequate facilities for living quarters, classrooms, laboratories, offices and recreational area.

The college community, served by paved streets and modern utility services, has been chartered as College City and now has serving as mayor a member of the college staff — J. T. Midkiff, a graduate of Ouachita College and of Memphis State College, who teaches social science and serves as director of public relations.

The new administration building, completed in 1956, is one of the most beautiful college administration build-

LEFT PANEL, top to bottom: Barth Carol Sue Harris, Poplar Bluff, Mo., in new; Pat Durham, Piedmont, Mo.; Peg Nugent, dietitian; Tilda Seay, Lake City, preparing fruit salad for a meal in the new college building.

RIGHT PANEL, top to bottom: Beeson Tennison, missionary to Brazil; Dr. L. McDonald, editor, The Arkansas Baptist Church, North Little Rock; and Andy Putnam. The college choir sings in chapel under the direction of President and Mrs. Williams of the college. Librarian Miss Mona Hall discusses books with Dean Goodman, Dyers.



ge Is Tribute r and President

gs in Northeast Arkansas. Other new
ildings completed fairly recently in-
ude the library, a cafeteria, gymna-
am, and dormitory for girls.

Construction now underway includes
n education annex to the college
apel, where the College City Baptist
hurch has regular worship services,
ith all the auxiliary organizations
und in most town and city churches.
entually the frame chapel will be
eered with brick.

Additional dormitory space for un-
arried students, the greatest building
eed now facing the college, could be
rovided immediately through the se-
uring of government loans, but be-
use the college is dedicated to pro-
fing a Christian education within
ach of students of limited financial
eans, the administration is approach-
ng the problem through the longer and
ore difficult way of private contribu-
ons.

As is true of most school and college
esidents, President Williams is always
till hunting" for big givers for his
ilding needs.

The average cost to the student ear-
ying a full academic load, including
ard, room and fees, is \$59.22 per
month, according to school advertise-
ents. For ministerial students the
ost is even lower.

The college has an abundance of
partments available to married stu-
ents, and a large part of the student
ody is married and many of the stu-
ents have children.

In addition to the usual liberal arts
ourses, the college offers pre-medical,
re-law, pre-ministerial, business ad-
ministration and teacher training
ourses. The college holds memberships
y the American Association of Junior
olleges, North Central Council of Jun-
ior Colleges, Southern Baptist Associa-
on of Colleges, and the American As-
ociation of Church-Related Colleges.
he college is fully accredited by the
ate Department of Education of the
ate of Arkansas and its credits are
ecepted by the University of Arkansas.

Southern is preparing now to make
pplication for accreditation by the

(Continued on page 14)

Carter, Pine Bluff; Melba Jones, Salem;
ormitory for girls.

McDonald, Doniphan, Mo.; Mrs. Vera
Wilma Hurley, Lilbourn, Mo., prepar-
ing hall.

Margaret Howard, Arkadelphia; Vir-
ake City.

us Emphasis Week speakers: Dr. Gray-
ogue, state BSU secretary; Dr. Erwin
; Pastor R. H. Dorris, Pike Avenue
student at Vanderbilt University.

direction of student Jimmy Williams,
ve.

with Frances MacPhail, Forrest City,



THE BOOKSHELF

Arkansas, by John Gould Fletcher, University of North Carolina Press, 1947, \$5.

The gifted author of this book was born and reared in Little Rock, where he was graduated from high school. He later attended Phillips Academy and Harvard. A world traveler, he made his home in London, England, from 1909 to 1933.

The dramatic impact of a migrating Southern and Eastern culture upon a roaring Western frontier is portrayed most interestingly by this well known native son, who died at his home near Little Rock in 1950.

Copies may be secured from the publishers at Chapel Hill, N. C.

Points for Emphasis, 1959, by Clifton J. Allen, Broadman Press, Nashville.

This concise treatment of the Sunday School lessons for the year 1959 is a boon for Sunday School teachers and class members alike. Women can carry the pocket-size book easily in their purses and men can slip it into a coat pocket.

Devotional Programs for the Changing Seasons, by Ruth C. Ikerman, Abingdon, 1958, \$2.

In this collection of 40 devotional programs Mrs. Ikerman relates the varied situations of the changing seasons in nature, to life situations. She writes with simplicity and warmth about affairs of every-day life.

Proofs of His Presence, by Grace Noll Crowell, Abingdon, 1958, \$1.50.

Mrs. Crowell is widely known and loved for her more than 30 books, including both prose and poetry. In a single year she was named American Mother of the Year, Honor Poet of the Year, and was selected as one of the ten outstanding women of America. Recently she received the D. Litt. degree from Baylor University.

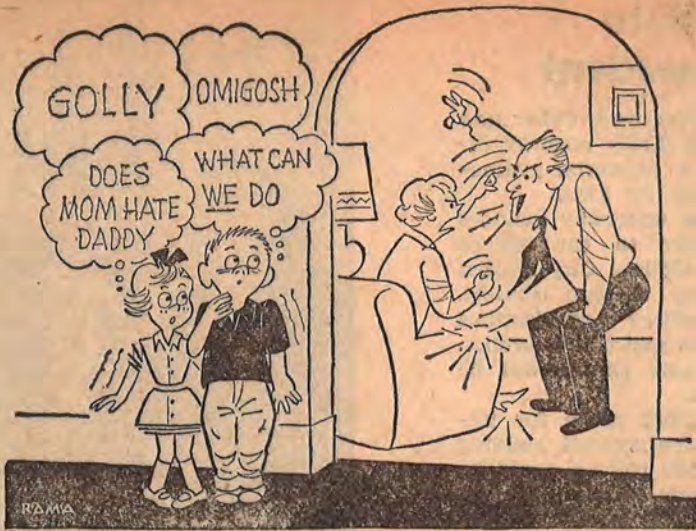
This latest volume features her meditations and poems on the immortality of Christ.

Power in Preaching, by W. E. Sangster, Abingdon, 1958, \$2.25.

The chapter headings give a summary of this book about preaching; "Believe in It"; "Keep to Centralities"; "Work at It"; "Make It Plain"; "Make It Practical"; "Glow over It"; and "Steep It in Prayer."

The Transformation of the Twelve, by Gaston Foote, Abingdon, 1958, \$2.

Author Foote, now minister of First Methodist Church, Ft. Worth, Tex., has served pastorates in Amarillo, Tex.; Little Rock; Montgomery, Ala.; and Dayton, Ohio. The idea for this book had its beginning in a series of sermons Dr. Foote prepared for his Ft. Worth congregation.



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Does Mama Love Papa?

This should never happen, particularly not in front of the children. Of course there are bound to be disagreements between parents. But they should never be allowed to develop into the sort of thing we see here.

These children are puzzled and frightened. The shrieks of their father and mother terrify them. Homes that rock with family fights can't produce happy, well-adjusted children.

SOUTHERN COLLEGE—

(Continued from page 13)



WILLIAMS HALL



PRESIDENT WILLIAMS

North Central Association of Colleges and Secondary Schools.

Besides President Williams and Professor Midkiff, the faculty and staff includes: Woodrow Behannon, B.A., B.D., religion and philosophy; Mrs. Behannon, B.S., M.Ed., education, science and home economics; J. I. Cossey, B.A., Th.B., field representative; Mrs. Cossey, B.A., B.R.E., education; Charles F.

Gwinup, B.A., Th.M., science and mathematics; Herbert M. Haney, B.A., B.D., Th.D., English; Lendol Jackson, B.A., director of athletics; Mona Hall, B.A., M.L. Sci., librarian; William J. McDaniel, B.S., M.A., music; Margaret Mixon, B.S., M.Ed., business administration; J. F. Queen, B.A., Th.M., D.D., religion; and W. K. Wharton, B.A., M.A., English.

Mr. Behannon serves as dean and registrar; W. R. Wells, as business manager.

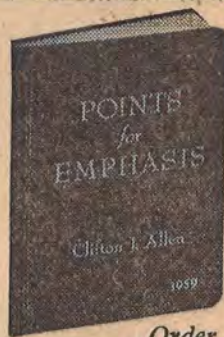
Not officially an institution of the Arkansas Baptist State Convention, Southern College, because of the nature of its field of service and its Baptist leadership, has for a number of years received some support from the convention's Cooperative Program.

The greatest single need would seem to be more students. The college could easily accommodate 500 students.—Erwin L. McDonald ■

You will be delighted to give

POINTS FOR EMPHASIS, 1959

by Clifton J. Allen



The handy-sized commentary of the International Sunday School Lessons.

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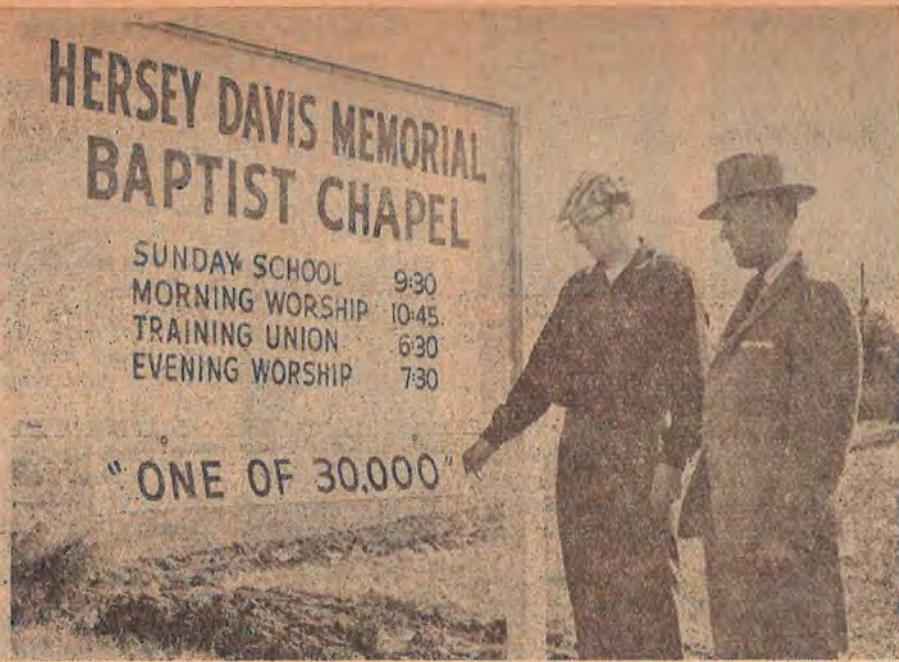
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ARKANSAS BAPTIST



BEN MITCHELL, right, city superintendent of missions in Louisville, Ky., views sign signifying "One of 30,000" new missions and churches, with **Phillip Carpenter**, pastor of new mission. Mitchell has launched a campaign to get all the new churches and missions in Louisville to comply with promotion of the 30,000 Movement of Southern Baptists by attaching "One of 30,000" signs to their church signs.—Home Mission Photo.

South Carolina Wants Minister Immunity Law

GREENVILLE, S. C.—(BP)—South Carolina Baptists, at their annual convention, voted to seek legislation protecting confidences given to ministers during counselling.

Inspiration highlight of the convention was an evangelistic address by **Billy Graham**, who spoke on the closing day.

The convention approved an effort by Baptists in the Charleston area to raise \$500,000 and provide a site for a convention-related junior college there. The college would be an affiliate of **Furman University** here.

The convention adopted a \$3,200,000 budget for 1959 and elected **John L. Slaughter**, pastor, 1st Church, Spartanburg, president. ■

Why the Sea Turned Red?

LONDON—Scientists here have found a deadly sea microbe that could turn the sea blood red . . . could kill any living thing in the sea . . . could make even the seaspray deadly dangerous to human beings . . . and which, they claim, could have been responsible for the incident described in **Exodus**:

"And all the waters that were in the river were turned to blood, and the fish that were in the river died." **Exodus** 8:20-21.

The microbe, a dinoflagellate, is regarded as dangerous only if it "blooms." The specimens found thus far in **Plymouth Sound** are in a "bud state," according to a botany lecturer at **Bangor University** in Wales.

TRAINING UNION

Ralph W. Davis, Secretary
Revival Preparation

THE BAPTIST Training Union can have a very important part in the preparation for the simultaneous revival meetings next spring. All over the Southern Baptist Convention churches will observe Feb. 15-20 as "Personal Soul-Winning Week." The following Training Union study course books are suggested:

Adults: "Personal Soul Winning."
Young People: "Winning Others to Christ."

Intermediates: "Intermediate Fishers."

Juniors: "Jesus Saves."

Three things are suggested to help you prepare for the soul-winning study course:

1. Order your books from the book store now.
2. Select your faculty now.
3. Write to your state Training Union Department for free request for award blanks to report your study course.
4. Write your Training Union Department for a study course tract for other suggested soul-winning study course books if you have already studied one of the suggested books.
5. Write your Training Union Department for a tract on what to do with children below junior age during a study course.

Correction—

In the **Arkansas Baptist**, Nov. 13 issue, 1st Church, Camden, was omitted in the list of study course awards. This church had 188 awards which would have been 12th in the list. ■

WMU

Miss Nancy Cooper, Secretary

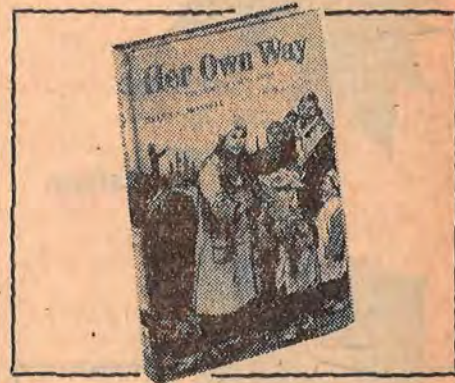
Pause and Consider

DR. BAKER JAMES Cauthen, executive secretary of the Foreign Mission Board, has called upon Southern Baptists to give "the thrust of prayer" to our program of missions advance.

Consider the added impetus the 1958 Lottie Moon Offering will give. Last year this offering made up 37 per cent of the Foreign Mission Board's income.

Consider, momentarily, what would happen on our mission fields if we fail to give to the Lottie Moon Offering. Now consider what your gifts can mean to the advance of our mission program. Your gifts will provide for Christian workers to open up new preaching and mission points in many areas . . . for training Christian workers through schools and seminaries . . . for maintaining and establishing clinics, hospitals, churches . . . for building missionary residences.

Consider what this special week means to 1,251 missionaries in thirty-eight countries of the world. To them it is their "life-line," for much of their work hinges upon the prayer power and the offering of this Week of Prayer. In talking with missionaries one soon realizes their greatest concern is over sustained prayer. Make December 1-5 a great week of prayer, but make prayer for missions and missionaries a daily heart concern. Pause and consider! ■



HER OWN WAY

The Story of Lottie Moon
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Convention Reaches Goal of \$13 Million

NASHVILLE —(BP)— The Southern Baptist Convention has met its 1958 Cooperative Program operating and capital needs budget goal of slightly more than \$13 million, Treasurer Porter Routh reports.

Cooperative Program funds received the last six or seven weeks in the calendar year will be divided between the Foreign and Home Mission Boards alone.

As customary, the Foreign Mission Board will receive 75 per cent and the Home Mission Board 25 per cent of receipts. ■

The Sunny Side

When Robert Louis Stevenson, as a youth, took his first book of poems to the publisher, the book was refused. The publisher said that those poems were written by one who knew only the sunny side of life, and not reality. The poems did not reveal that the author was bedfast, and a sufferer all the while he was writing them. Stevenson had so triumphed over his pain that the readers of his poems could see only beauty.—John H. Blough in *Streams of Healing* compiled by Lester R. Liles (Fleming H. Revell Company)



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NAZARETH

by
Florence M.
Bauer

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McINTYRE



COWLING

Cowling, McIntyre Conference Speakers

DR. DALE COWLING, 2nd Church, Little Rock, and Ralph McIntyre, associate pastor, Bellevue, Memphis, will be speakers during the Church Efficiency Conference at Southern Baptist College.

Dr. Cowling will speak at the Dec. 11 chapel service, designated as young people's night.

Dr. McIntyre will discuss "Preaching and the 1959 Evangelistic Crusade of Southern Baptists" each morning, Dec. 8-12, and will speak at the Monday night service. ■

God and the Teenagers

TODAY'S TEENAGERS are not too different from the rest of the world and other ages in believing what they want to believe. That's the conclusion one might draw from studying results of a recent Gilbert Youth Research Co. poll.

According to Eugene Gilbert, president of the research organization, "with rather charming lack of logic, three-quarters of one group of those questioned said that they believed in life after death and in heaven — but only 16 per cent said that they believed in hell!"

A "sweeping majority" (88 per cent), according to Gilbert, indicated that they believe in God. But only 54 per cent claimed they went to church every week — and 20 per cent chose to bypass the query as to how often they attended. ■

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

Voting in Church Members

QUESTION: I would like to know why Baptists vote on members when they join the church. It seems to me

that we are getting in a lot of goats along with the sheep. Is there not some better way of receiving new members?

ANSWER: I think there must be but I don't know quite what it would be.

There are only three methods known to Christian



DR. HUDSON

churches, past or present.

In some denominations (even one that rejects the name "denomination") the preacher decides who is to be received for baptism. In others a small committee or board decides. In Baptists the congregation decides. Most Southern Baptist Churches take the vote at the time the individual presents himself. In many Baptist groups the individual is welcomed for membership at the time he comes forward and is voted into membership later at a church business meeting.

If you will read the book of Acts, you will see where Paul "attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple" (Acts 9:26 RSV).

A vote is merely an expression of approval of a particular individual. Somebody has to decide. Baptists believe the church, like the one at Jerusalem, which our Lord founded, is the responsible "decider."

(Address questions to Dr. Hudson, 116 W. 47 Street, Kansas City 12, Mo.) ■

A PET shop in Encinitas, California, caters to a canary named Deacon. The bird sings only one day a week—on Sunday!

The greatest story ever written

... RETOLD WITH A NEW SLANT

Without a Sword

by Margaret Randolph Cate



This is the story of a humble shepherd who was one of those "abiding in the fields" on the night that the angel proclaimed the birth of a Saviour. His name was Esram and his story is one of excitement and adventure. *Without a Sword* tells of a magnificent faith that did not fail through long years of waiting for the Messiah to restore the throne of Israel to the Jews. It tells of a victory that was won not by swords but by words and deeds. \$2.25

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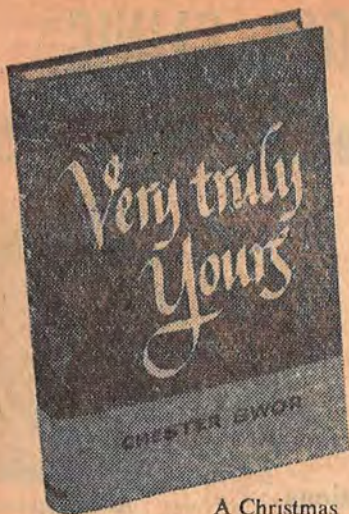
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MISSIONS & EVANGELISM

C. W. Caldwell, Superintendent

● **BLACK RIVER** Association has done it again! A year ago this association established a record in number of baptisms — the only association in the state doing so. The records for the year just closed indicate that they have established another record in baptisms. And, again it is the only association attaining such a record. Our congratulations to Missionary Cecil Guthrie, the good pastors, and other church workers for keeping evangelism in the forefront.

● We have the names and addresses of all the foreign missionaries who will be in the states on furlough for the next year. Many of them will be available for the Evangelistic Crusades next spring. If you are interested in securing the foreign missionaries, let us know and we will provide you with their addresses.

● 1st Church, Dardanelle, Morris S. Roe, pastor, is sponsoring a mission at Delaware. Don Hallum is serving as

mission pastor. Services are being held in the Community building.

● Missionary Ivan Marks gives an encouraging report of the church recently constituted at Pencil Bluff near Mt. Ida. He states that it is getting cold in the tent and they are working fast as possible to get a building in which to worship before the cold winter sets in. He writes, "One man is furnishing the gravel free, another has completed the bull-dozing free, another has promised to do the plumbing free, another has volunteered to help with the tile-laying, and the Forest Service will furnish the logs for lumber." The church has asked the Mission Department for \$1,000 which we are hoping to give them.

● 1st Church, Mena, will have Dr. Rel Gray, Temple Baptist Church, Ruston, La., as their evangelist in the 1959 Crusade; 2nd Church, Arkadelphia, will have Russell Clearman, Oklahoma City; 2nd Church, El Dorado, will have their pastor, Lehman F. Webb; and New Hope, near Sparkman, will have Ben Bracken, Camden. ■

A splendid guide for
January Bible Study Week



A study of the **GOSPEL of MARK**

by Hugh R. Peterson

Hear what advance readers have to say about this new work:

"Dr. Peterson's work is a good, forthright, factual, broad study of Mark's Gospel."

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To further your study...

Studies in Mark's Gospel

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Expert revision by Heber F. Peacock strengthens this book's position as one of the most enlightening interpretations of Mark's Gospel in the annals of theological literature. (26b) \$2.50

Evangelical Commentary on Mark

by Ralph Earle

You will find the best of today's evangelical scholarship in this fresh new approach to the Bible. The American Standard Version is used. Filled with illuminating expository comment, this work is logically, conveniently outlined. (1z) \$3.95

The Gospel of Mark

by Richard Glover

The author combines his gift of illustration with his skill of explaining and preaching the Bible as he presents this study of the Gospel of Mark. (1w) \$3.95

The Gospel According to Mark

by G. Campbell Morgan

This book presents the chief thought in Mark's Gospel with full comments and practical applications by a great scholar. These rewarding studies bring new insight into this Gospel and are an inexhaustible source of ideas and instruction. (6r) \$4.00

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FOUNDATION

Ben L. Bridges, Secretary
About a Will

A WILL has no effect until its maker dies.

A will must have the signature of the maker, and should be signed by two witnesses, and by a notary public.

A will does not have to be filed or recorded anywhere until the maker dies.

A will may be revoked or rewritten anytime, and only the one bearing the latest date will prevail at death.

Remember that a will controls only the property that you own **individually**. Any real or personal property that you own jointly with your wife or with any other under "right of survivorship," or any other property, the proceeds of which are payable to a named beneficiary, probably will pass to the co-owner or the beneficiary. For instance, a bank account which you own jointly with your wife or with someone else, on which either of you can draw, and which will be payable to the survivor if one of you dies;

Or a savings bond registered in your name with someone else as co-owner, or in your name alone but payable on your death to someone else whom you have designated;

Or an insurance policy on your life, the proceeds of which will be payable to someone you have named, rather than to your estate;

Or real estate (or any other property) which you own jointly with someone else, and which will pass to the surviving joint owner at your death.

Therefore if you and your wife have a joint bank account, or are joint owners of property, including stocks and bonds, you should make a joint will, as husband and wife.

You can leave out of your will the purchase of a cemetery lot and burial expenses, and if your cash on hand is not sufficient to pay for such items, they can be listed as "just debts" to be paid by the administrator. ■

Harold Presley Heads Mississippi Association

HAROLD PRESLEY, 1st Church, Leachville, was elected moderator of the Mississippi County Association at the annual meeting Oct. 20-21 in 1st Church, Leachville.

Other officers include: William Kreis, Gosnell Church, vice moderator; F. M. Robinson, New Providence, clerk; Henry Applegate, Calvary, Osceola, assistant clerk.

The annual message was by Jesse Holcomb, Dell Church, and the doctrinal sermon was by Mr. Robinson.

The 42 churches in the association reported a total membership of 14,512. During the past year, 671 were added by baptism. Gifts to the Cooperative Program amounted to \$43,474.

An associational budget of \$10,808 for the coming year was adopted. ■

BROTHERHOOD

By Nelson Tull
Forward with Christ

THE THEME of our 1958 Convention, in session as these words are written, is "Forward With Christ." We are reminded that when the children of Israel had reached the shores of the Red Sea on their flight from Egypt, and the pursuing armies of Pharaoh were in sight, God said to Moses, "Speak unto the children of Israel that they go forward." Going forward meant going into the sea. This the people of God did; and God opened the sea before them.

We are facing a new year and we know that God wants us, his people of Arkansas, to go further into his blessed will than we have ever gone before. And going forward is an exercise of genuine faith in our God Who commands us to go forward.

All of us need to go forward in dedication, which is the continuing surrender of all we are and have to the Captain of our salvation; that every area of our lives shall be possessed by His Spirit. We need to dedicate ourselves and to keep on dedicating ourselves every hour of every day of life.

And we need to go forward in our stewardship, in using that which we have dedicated for the advancement of all phases of the work of the Kingdom of God, through the Church of the Lord

Jesus Christ, according to the plan of the Bible.

And we must go forward in our evangelism, by turning all that we are and have to the supreme business of winning people to Christ; to the church, to consecrated living, and to wholehearted and effective service.

May God lead us to purpose in our hearts to go forward further into His will, and His work, as individuals, as families, churches, and as a denomination! ■

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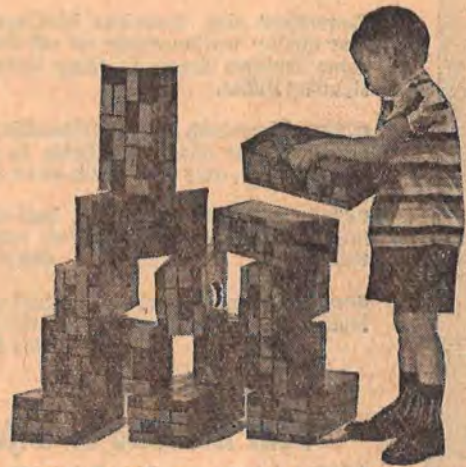
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133x A Scofield Reference Bible bound in French Morocco, half circuit, round corners. Concordance. $4\frac{3}{4} \times 7\frac{1}{16}$, only $\frac{7}{8}$ " thick. **\$13.50**

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CHURCH MUSIC

LeRoy McClard, Director

Training Opportunities

(Continued from last week)

One of the principle responsibilities of the music ministry is the training of song leaders and pianists for other organizations of the church. What better time to train these leaders than during the training schools of those groups? It will benefit local leaders to investigate to see which music courses give Sunday School or Training Union credit.

Two Final Suggestions

These two training suggestions do not pertain to Music Training Course awards, but they do pertain to the field of training.

(1) Many churches have realized something of the value of having their music director hold periodic conferences on Wednesday, during regular Sunday School officers and teachers' meeting time, to discuss various aspects of music with song leaders, pianists, and department superintendents. These leaders can learn the Hymn of the Month and other new songs. They can discuss characteristics of music for the various age groups. They can learn how to lead and play the songs.

(2) The hymn rehearsal is a music training activity for the entire congregation. A hymn rehearsal is con-

Dr. Theron D. Price Accepts New Pastorate

Theron D. Price, former professor of church history, Southern Seminary, Louisville, Kentucky, has accepted a call to the pastorate of the Wornall Road Church, Kansas City, and began his work there the first Sunday in October. He succeeds R. Lofton Hudson.

Born in Magazine, Ark., Dr. Price spent his boyhood in Booneville. He holds degrees from Ouachita, Yale University, and Southern Seminary. He has held pastorates in Arkansas, Kentucky, and Connecticut. ■

ducted in many churches once each month at the close of the Sunday evening service. Other churches conduct it on Wednesday evening as a part of the prayer meeting service. The hymn rehearsal time is simply a period regularly set aside for the music director to train the congregation in the art of congregational singing, the kind of hymns to sing, and how to sing them.

In these articles we have tried to stimulate thinking on various approaches to music training in Southern Baptist churches, for these churches must train leaders if they are to ever have the kind of music leadership they desire.

Write our department for pamphlet, "Music Training in the Church."

See Dec. issue
of **Home Life**
for Broadman's
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Suggestions

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on your newsstand Nov. 25



Thanksgiving Surprise

By Fern Simms

AS SOON as Trudy left the school grounds, she ran happily down the hill clutching the glass jar to her. Of course, she was happy for she had a wonderful surprise for the family. She was bringing home something for Thanksgiving dinner.

She didn't see the crack in the sidewalk as she ran. She tripped. Crash! The jar split into pieces and the sidewalk was covered with red.

"Oh, no!" cried Trudy.

"What happened?" asked Tommy Quigg. "What's all that red?"

"That," wailed Trudy, "is my cranberry relish. Now I have nothing to give for the Thanksgiving dinner — and the whole family is waiting to see what my surprise is."

"Don't cry," said Tommy. "Tomorrow is Thanksgiving Day. You should be happy."

Trudy tried to blink back the tears. "I haven't anything to be thankful for. We made this relish all by ourselves. I was so proud. And now it's all gone."

"You'll still have the turkey and the pies," said Tommy.

"But I wanted to give something," said Trudy. "This relish is important."

She walked home quietly. She thought of Miss Turner's showing them how to use the food grinder, telling them just how much sugar to use. Oh, this relish was to be an important part of the big meal.

Her mother was in the kitchen when she reached home. Trudy blurted out, "My surprise — it's ruined. I broke the jar on the way home."

"My, that's a shame," said her mother.

"What are you doing?" asked Trudy.

"Preparing dressing for the turkey," said her mother. She put a piece of celery through the food chopper.

"Why, that's what we use," said Trudy. All wasn't lost. Why couldn't she do it again? She had done it before. "I'll be right back," she called.

She ran into her bedroom, dumped her piggy bank, and dashed to the grocery store. She returned with a package and poured the contents on the table — one pound of cranberries, two oranges, and a package of sugar. She



measured one and one-half cups of sugar. She squeezed the oranges and ran the rinds through the food chopper. She put the raw cranberries into the chopper. The red and orange mixed beautifully. To this she added the fruit juice and the sugar.

"Taste it!" she handed the spoon to her mother.

Her mother tasted. "Why, it's delicious — tangy and juicy. Everyone will love it. My, we'll all be thankful for this tomorrow."

Trudy was happy. "I'm thankful to Miss Turner right now," said Trudy. "I'm thankful that she taught me how to make this."

Trudy tasted the relish. It was good. And it was nice having a teacher like Miss Turner, who taught one so much and made everything so interesting. Funny, she had never before realized that learning was something to be thankful for.

Now Trudy wrote down the recipe so that she wouldn't forget it. She was thinking that just a short while ago she couldn't even write her name. Then she was thankful again for her teacher. ■

(Sunday School Board Syndicate, all rights reserved)

BOB RICHARDS, Olympic pole-vaulting champion, will serve as grand marshal in the third annual "Keep Christ in Christmas" parade at San Bernardino on Dec. 7.

A Smile or Two

VOICE FROM woodshed: "Junior, put down that stick!"

ANIMAL DOCTOR: "What's the trouble?"

KANGAROO: "I don't know. It's just that lately I don't feel jumpy."

AMBITIOUS WIFE: Power behind the drone.

FOOTBALL COACH: "And remember that football develops individuality, initiative and leadership. Now get in there and do exactly as I tell you."

TWO MINISTERS, given to arguing about their respective faiths, were in a very heated discussion. "That's all right," said one, calmly. "We'll just agree to disagree. After all, we're both doing the Lord's work — you in your way and I in His."

OVERHEARD IN restaurant as the lady turned to her ever-loving spouse and said: "All right, Elmer, when I want your opinion, I'll give it to you."

JIM: "Yep, the engagement is off; she won't marry me."

JOE: "Did you tell her about your rich uncle?"

JIM: "Yeah, now she's my aunt."

TERSE VERSE

We used to wash his hands for him,
But, now that he is not so small,
He scrubs his own, unhelped, while we
Just wash the sink, the soap, the wall.
—Reader's Digest

ONE OF those high pressure salesmen was doing a house to house canvass by telephone.

"Hello," answered an obviously small boy.

"Let me speak to your mother or father," the salesman requested brusquely.

"They're not at home," said the boy. "Is there anyone else there I can talk to?" inquired the salesman.

"My sister," came the reply.

"Well, put her on," said the salesman.

There ensued a long silence, then the little boy's voice finally came back on the phone, "I can't lift her out of the playpen."

A MOTHER, annoyed because her 14-year-old daughter had been calling her boy friend too frequently, took a tip from a former wartime advertisement and posted a sign over the telephone: IS THIS CALL NECESSARY?

Next day there appeared, pencilled on the card, a brief but logical reply: HOW CAN I TELL TILL I'VE MADE IT?

A CO-ED is usually the gal who didn't catch her man in high school.

BUY WHOLESALE!

Over 100,000 items now available, including all name brands. New service organized for ministers, choir directors, educational directors, deacons, Sunday School teachers, church officers, and all readers of this paper. UNUSUAL OPPORTUNITY

CHURCHMAN'S DISCOUNT SERVICE
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PADUCAH, KENTUCKY

Teaching by Parables

By BILL COOK, Pastor

1st Church, Harrison

Mark 4:1-12

November 30

THERE WAS a definite reason for everything Christ did. And there was a definite reason, also, for the type of teaching He employed. If the teaching of Christ had been devoted to matters already understood and accepted as authoritative, then parables would have been unnecessary. Had He limited His subject material to comments on the law of Moses or to the general field of ethical ideas, parables might have been unnecessary, too.

But, as Hastings Bible Dictionary puts it, the "subject which, under all circumstances, privately and publicly, directly and indirectly, He sought to explain, commend, and impersonate, was that of a Kingdom that had for its destiny the conquest of the world."

As the Lord unfolded the mysteries of the Kingdom, He would do well to speak often in parables. The principles of the Kingdom of our God and of His Christ were opposed to the mind of ordinary man. Truly His was a kingdom "not of this world."

What is a Parable?

What is a parable? It is a short story told by way of analogy to present some simple truth. The Greek word, "parable," is the root of our English word "parable." It is combined of two basic ideas, one meaning "to throw, or cast" and the other meaning, "alongside of."

Thus, a parable is a story "cast alongside" a spiritual truth. It is a placing of two things side by side for comparison. The truth is veiled, but veiled so thin that the spiritually minded can easily understand it.

The parable of the Sower, we learn from the two other Evangelists, was the first parable which Jesus spoke. His first group of parables were spoken to folk who lined the shore of the Sea of Galilee, while our Lord sat in a boat. There was every reason to believe that the typical view from the boat would have well suggested the parabolic method for this occasion. There were the sown fields of Gennesareth, with the grain beginning to spring up. In the midst of these fields, there were hardened paths on which no grain could possibly grow. There were parts of the hillside which seemed to be carved from solid stone. In some places, thistles were abundant. And one remarkable thing was apparent everywhere — the ground beneath dictated the abundance of growth. Birds flew overhead! The Father's world was an illustrative world,

and Christ used it for His teaching.

It is interesting to note that His parables came when opposition came. When His direct teaching was met with scorn, unbelief, and hardness, then from this time forward parables came into focus. The result—the careless and indifferent did not understand. The parable was a spiritual law that only those who had faith could learn.

The Parable of the Sower

Behold, a sower went forth to sow! And with those words, the Master gave the message which concerned four different types of soil for one seed. No doubt much of the crowd that gathered to hear Him was frivolous. In Mark's version the sower does not refer exclusively to Christ, but to all who carry the word for Christ. The causes of failure are threefold. The first sowing never gets into the ground at all; the second grows a little, but soon withers; the third lives longer, and even nears fertility, but it fails also.

Sometimes the modern-day sower likes to choose ground in which to do his sowing. I doubt there is much of the missionary spirit of Christ in the one who says, "I will gladly sow, providing I can sow here." Surely this parable teaches that the seed is to be flung toward the waiting multitudes in a great fashion, and the soil will be the determining factor. The expression, "went forth," implies that the sower did not sow near his own house, or in a garden fenced or walled, but that he went forth into the open country.

The first seed fell by the wayside, and the fowls of the air came and devoured it. The "wayside" is the hard foot path, or road, that passes through the cultivated land. This was the place where the plough had not touched, and there was no opportunity for it to sink into the earth. The second fell upon stony places where they had not much earth. Thus the roots could not strike down into the earth for sufficient moisture to support the plant. This seed sprang up immediately. It was not that this one grew any faster than the others, but it was not so long in reaching the surface. But no roots, no growth! The third fell among thorns. No doubt this was in a part of the field that had been imperfectly cleared away. But too many thorns, and the seed chokes.

Now note particularly the good ground, the fertile and rich soil. For each grain sowed, thirty more, or sixty more, or one hundred more came up. One bushel out, fifty or sixty bushels brought in! One great truth I have noted in the few years of my ministry

is that the man who tries to pick his ground fails. May I use for an example the young man, who, a few days ago, was approached about witnessing for Christ. "Sure, I will—when I preach." He picked his time to sow, didn't he? And he picked his place! God forbid that we should only sow in churches, when the most fertile ground may be in a business house, or a living room! The harvest is greater where the seed is sown, and sown in abundance.

The Disciples Wish an Explanation

When the disciples asked Jesus about an explanation, he explained that they had the ability to know the mysteries of the kingdom. The word, "mystery," properly means a thing that is concealed, or that has been concealed. It does not mean that the thing could not be understood, but simply that it had not been made known. Thus, things which had not been understood, the disciples could understand. To the disciples it was given to know these truths.

To the others it was not given. They were too gross, too earthly. Their conceptions of the Messiah's kingdom was too low for them to understand. The Pharisees and Jews generally, were not prepared for it, and would not have believed it, and therefore, he purposely employed a kind of teaching that they did not understand. A parallel passage, Matthew 13:18-23, is extremely helpful here.

In Mark 4:12 ("that seeing, they may see and not perceive," etc.) there is used the thought of Isaiah 6:10. The passage was literally fulfilled during the time of Isaiah. In the time of Christ the people had the same character. As in Isaiah's day, they closed their eyes upon the truth, and rejected the divine teaching. Barnes states, "The meaning in both places is, that the people were so gross, sensual, and prejudiced, that they would not see the truth, or understand anything that was contrary to their grovelling opinions and sensual desires; a case by no means uncommon in the world." The reason why they did not hear and understand the gospel is their hearts were wrong. They would not attend to things that would make for their peace.

In conclusion, let it be said that there is nothing about the three unproductive types of soil that could not be corrected. That which was called "good soil" was that because it simply received the seed, and let it grow. Any heart that will, can do that; and that is all that is needed.

To "accept the word" we must not let it lie on the surface of our minds, as in the case of the first; nor let it become barely rooted, and that only superficially, as in the case of the second; nor let competition root it out, as with the third; but, instead, we must cherish the truth of the gospel in the depths of our hearts, guard it against foes, let it rule there, and then mould all our conduct to conform with it. That is "good soil." ■

Lest We Forget

THANK GOD FOR OUR HOMES,
OUR MOTHERS AND OUR DADS

**Please Do Not Forget Those Who Are
Less Fortunate Than You Are**

Remember . . .

THE THANKSGIVING OFFERING

**"Is there Room in Your Heart
For a Child?"**

Bottoms Baptist Orphanage

Monticello, Arkansas
H. C. SEEFELDT, Supt.
MICHAEL CAROZZA, Asst. Supt.



Wake Forest Sets Up Poteat Scholarships

WINSTON-SALEM, N. C. —(BP)—
The William Louis Poteat Scholarships
have been established by the Wake
Forest College faculty here for gradu-
ates of the five Baptist junior colleges
in the state.

Scholarships ranging in value up to
\$500 per school year will be awarded
annually on a competitive basis begin-
ning with the 1959-60 school year.

Dr. William Louis Poteat, for whom
the scholarships are named, was presi-
dent of Wake Forest from 1905 to 1927.
He taught at Wake Forest for 61
years. ■

● TWO MORE churches have added
the Arkansas Baptist under the bud-
get plan. They are Immanuel Church,
Fayetteville, Darrell Overstreet, pas-
tor; and Chambers Church, Caroline
Association, M. H. Bridges, pastor.

Ohio Honors First Missionary Couple

DAYTON, O. —(BP)— Ohio South-
ern Baptists paid special recognition
to their first foreign missionary ap-
pointees at their annual convention
here.

Dr. and Mrs. David Dorr, members
of Tri-Village Baptist Church, Colum-
bus, O., will be the first foreign mis-
sionary appointees from Ohio since the
State Convention of Baptists in Ohio
was organized four years ago. ■

Morgan Re-elected

TOPEKA, Kans. —(BP)— Rang Mor-
gan has been re-elected president of
the Kansas Convention. Morgan is pas-
tor of Sharon Church, Wichita. ■

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