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Arkansas Baptist State Convention

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# ARKANSAS BAPTIST

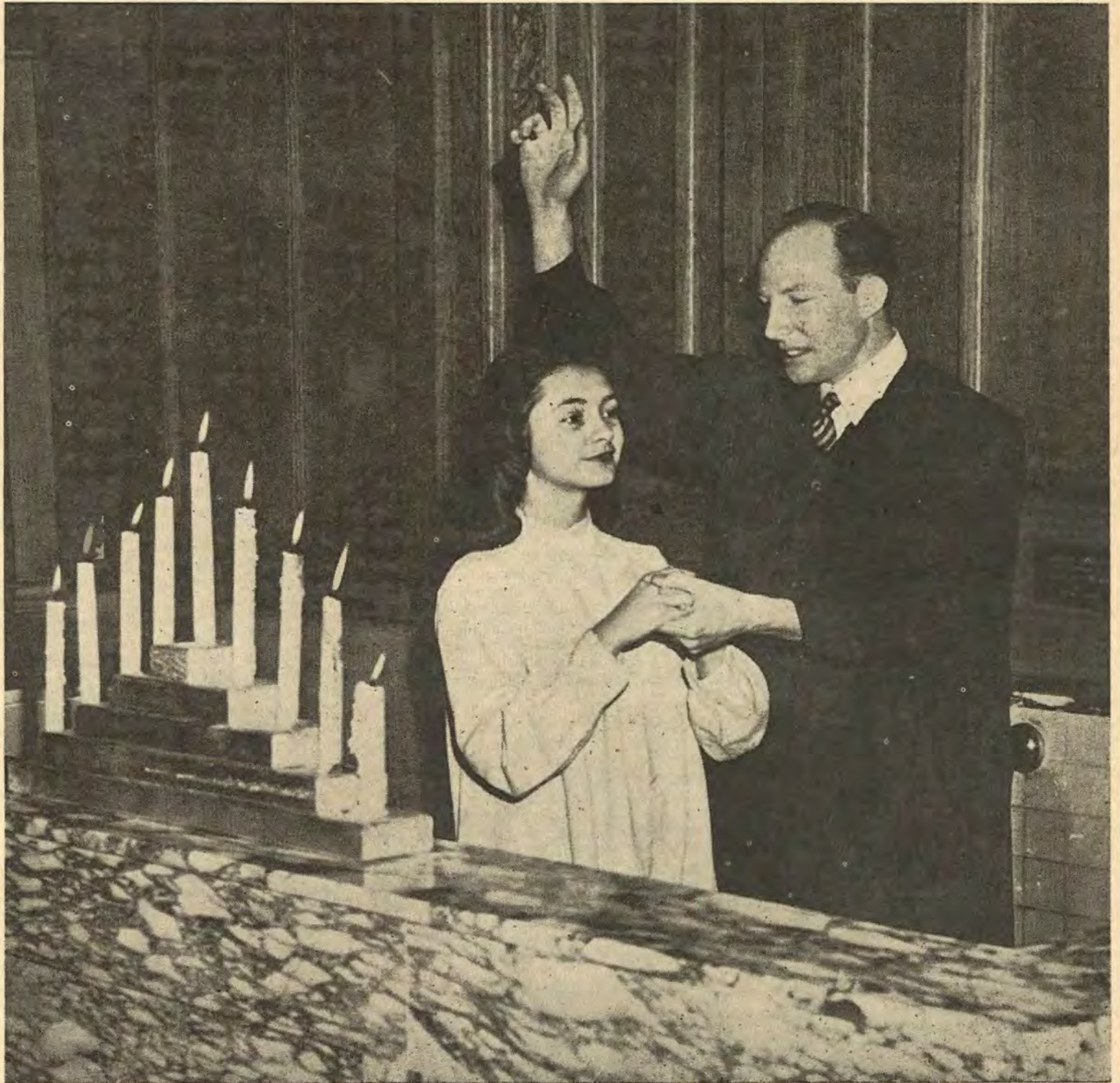
BAPTIST OFFICIAL STATE PAPER

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LITTLE ROCK, ARKANSAS, MARCH 18, 1948

NUMBER 12

*25,000 Souls Won To Christ This Centennial Year*



*(Religious News Service Photo)*

*"We Are Buried With Him By Baptism Into Death." Romans 6:4*

# The Message of Baptist Papers

By DR. J. R. SCALES

(Excerpts from lecture delivered February 12, at Biloxi meeting of Southern Baptist Press Association.)

## Church and State

It is in the field of Church and State relationships that our Baptist thinking has been put to the most severe test in recent years. On the whole, our editors are doing an excellent job of leadership. That it has not been a better job must be charged to the bewildering nature of the problem, the exigencies of practical politics which lead to inconsistencies in thought and action, and more important, the long period of neglect during which we confidently assumed that the bulwarks of religious liberty, implanted in our American constitutional system and proclaimed as an integral part of a world-wide charter of freedom, could never be forced. We know differently, now. Your minds have been searched, and will continue to be searched, to provide the answers to these troublesome questions. It is a challenge to the most thoroughgoing scholarship and Christian statesmanship.

Men are working at the task. Among the dozen first-class articles which I could cite from these papers within the past month are such editorials as "Founding Fathers and Faithful Sons," in the Maryland Baptist, and "The State Church and European Wars," in the Baptist Standard. Dr. Newton and Dr. Dawson are represented by a good many thoughtful pieces. (The creation of the Dawson office was long overdue.) Dr. McCall, I notice on the calendar of the Baptist Hour, is soon to make a radio address on the subject, "Render Unto Caesar," which may furnish further light on the subject. The "Manifesto on the Separation of Church and State by Protestants and Other Americans United," which appeared in the Christian Century a few weeks ago, illustrates the fact that religious leaders, if not the rank and file, have been aroused to the deterioration of that inviolate soul freedom, which we thought, only a few years ago, to be as nearly absolute as any in the Federal and State bills of rights.

In a world war of ideologies, our Baptist papers must somehow make clear to our people what course of action we must take. We stand apart from two dogmatic systems—two totalitarian scholasticisms—and the Baptist positions must be clearly distinguished from both. As the tides of regimented opinion move to the extreme poles of Communism and Roman Catholicism, there is danger that Baptists and other believers in individual conscience may be engulfed.

"Why do they harp on the Catholic question all the time?" is the complaint voiced from time to time by lay leaders. The question is unfair. With grave restraint, our Southern Baptist papers have joined a brilliant company of the non-Catholic religious press, as well as portions of the secular press, in bringing to light serious assaults on religious liberty. These editors oppose the Catholic dogma not out of hatred or inbred prejudice, but because they see a fundamental principle seriously threatened in such matters as Catholic missionary aggression into South America and the Far East, the invasion of the public treasury at home, and the resistance to Baptist home missions in such places as New Mexico (where the paper has done some real spadework in documenting the outbreaks of friction.)

The current menace of Communism calls to mind the Baptist attitude toward social change, and the proper functioning of government in redressing the inequalities of the social order. I have heard, and resented, criticisms of the Southern Baptists as representing the "extreme right wing," as "reactionaries," etc. As one Baptist, I am tired of such charges. Aside from the fact that the attempt to classify religious thought with the labels of politics is misleading and dangerous, I do not believe that it can be proved that responsible Baptist opinion opposes progressive movements out of undue respect for entrenched wealth and power. Many of these papers are doing their part to dispel such criticisms.

That the "Right to Criticize Government Is a Basic American Privilege" — the heading of a recent editorial in the Arkansas Baptist — and our Baptist papers must assert that right. Outrages directly impinging on the liberties of religious groups, including our own, must be exposed — but that is the selfish side. The voice of the Southern Baptist editorial page must speak not only where our own existence is directly affected, but wherever injustice and bad faith appear in public affairs—on questions of morals, for instance. And there are moral questions other than prohibition: the exploitation of the weak by the strong, the savage materialism of our day in all its manifestations, and its pervasive influence over governments of every level. This does not mean, of course, entering the political arena, endorsing candidates, and "getting out the vote." A good example of what I do mean is "Focal Points," the Alabama Baptist's weekly commentary on public questions.

## Southwide Coverage

I do not know what action this body proposes to take with respect to uniformity, syndication, and other schemes to utilize the services of the Baptist Press. It seems reasonable to hope that the papers will surrender none of their individual quality even if, for reasons of cost and efficiency, mechanical uniformity is achieved. The state papers have lost the local, particularistic interests of twenty-five years ago. Already, the internal affairs of the state conventions are incidental. These papers are, for all practical purposes, the Southern Baptist paper for most readers.

Our editors must go abroad and paint on a greater canvas, as Dr. Storer suggests. But the job is too large for one man. The Baptist Press and the RNS are increasingly necessary for newsgathering purposes. After they have assembled and winnowed the best for dissemination to the member papers, the decision of selection still rests with the editor. The state editor must be free to accept, reject, condense, or rewrite the releases he receives. Otherwise we might reach the same sort of deadly uniformity which has deprived so many of the commercial papers of the country of their peculiar character.

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Dr. Peter Marshall, Chaplain of the U. S. Senate: "When we have the faith, let us not hit each other over the head with it, but rather use it as a lamp to lighten dark places, in order that we may see where we are going. . . . Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith."

# CONTENT IN DISOBEDIENCE

A Devotion by the Editor

"But Jonah was gone down into the side of the ship; and he lay, as was fast asleep. Disobedience seems to be a common characteristic of the people of God. Disobedience is bad enough for God's people, but to be content in disobedience is the most critical state of being.

The graver danger which Christian people face is the possibility that they may become content in their disobedience. So long as there is struggle, there is hope. So long as one is remorseful over one's disobedience there is hope. So long as one's sins break one's heart, there is hope. But when struggle ceases, where one can be content in one's sins when one can be happy and enjoy one's sins one is in the gravest possible danger.

The land of obedience and the sea of disobedience always meet, there is no wide chasm between them. The waters of the sea are constantly splashing the shore as if to invite those upon the land to embark upon the sea of disobedience. The struggle takes place upon the shore at the water's edge. The land, the cities, the mass of humanity behind represent opportunities of service, duty, and the call of God. The waters before one represent disobedience, resistance to the call of God and duty. There the battle is fought. There it was fought by Jonah. There were sleepless nights, a disturbed spirit and conscience, no rest, a loss of appetite, no delight in the company of friends. Two voices were calling from within, the passions were divided which course of action shall he choose?

So long as this struggle continues there is hope that one may finally choose the right course. The real danger lies not in the struggle itself but in the cessation of struggle. When one has finally boarded the ship and the shore of obedience begins to recede in the distance, and one sinks down into a deadly calm, that is the greatest danger of all. When on the ship of disobedience and sailing the sea of disobedience one can go down into the sides of the ship and fall asleep, one has reached the crisis of his danger.

Jonah had been a rebel before, but he had been a restless rebel. Now he is not only a rebel, but he is content in his rebellion. And there lies the danger.

"Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep?" (Jonah 1:5).

## ARKANSAS BAPTIST

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MRS. LESLIE W. BUCHANAN ED. ASST.

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# Across the Editor's Desk

## Our Centennial Goal 35,000 Subscribers

Why? Because we want to carry the Baptist message to more homes in our Baptist lowship. The only way we can do this is have more subscriptions.

### Economical Plan

We believe the Arkansas Baptist has a real message for all our people. It brings into the home news about our whole denominational program, local, state, and southwide. By the church budget plan, it costs less than three cents per copy to send the Arkansas Baptist to each home in the church membership, or even cents per month.

There is no other method by which a church can provide its membership with an equal amount and variety of denominational and church news, inspirational and doctrinal reading matter.

Experience has proven that the state paper is one of our most effective enlistment agents, an assistant to the pastor and all other church leaders. It is inevitable that those who do not read the state paper and are informed of denominational affairs will grow in denominational interest and will become more active in church life.

How shall we reach this goal of 35,000 subscribers? First, by the churches, which now have the paper in their budgets, promptly adding the names of all new members to their budget lists. Second, by enlisting many more churches in the Church Budget Plan. We invite all those churches, which do not now have the Arkansas Baptist in their budgets, to carefully study the plan. We would be glad to furnish any information and answer any questions upon request.

### Simple Plan

The plan is simple, economical, and practical. The church first authorizes the paper sent to each family in its membership, and that the subscriptions be paid for by the church. Then the number of subscriptions is determined by the number of families in the church membership. The names of subscribers with complete addresses are mailed to the Arkansas Baptist office. These names are placed on our mailing list.

Each month we mail to the church a list of the names registered with our office together with a bill for the following month. The church checks the list of names received from us each month against its membership list. If the church has lost members during the month, it may instruct us to remove their names from our mailing list. If the church has gained members during the month, it may instruct us to add their names to our mailing list.

A simple analysis will show how practical the plan is for any size church. Suppose a church has ten families, the cost would be \$1.00 per month to send the Arkansas Baptist

to these ten families within its membership. If there are twenty families in the church membership, the cost would be \$2.20 per month, thirty families, \$3.30; forty families \$4.40; and so on.

To reach our goal of 35,000 subscribers this year, we must add approximately 3,700 names to our mailing list. This is not an impossible undertaking; it is well within the realm of possibility. The Arkansas Baptist belongs to the Baptists of Arkansas. The wider its circulation, the greater its service. We are counting on the friends of our Baptist state paper to cooperate in this effort to extend the service of our paper.

## Centennial Sunday

April 4 has been named "Centennial Sunday" by the Centennial Committee of the State Convention.

The committee is urging every pastor in the state to bring to his people a Centennial message on April 4. There is an almost infinite variety of approaches to the challenge of the Centennial Year, and each pastor will use the approach best suited to his own particular program.

A hundred years of achievement is not a matter to be touched upon lightly. Any one of us might wax eloquent on that theme. Upon the plateau of past achievements we stand today, from which vantage point we peer into the future, searching the far horizons of tomorrow's opportunities.

### Challenged by Past Achievements

We feel the presence of those who have lived and wrought during the past century. They have made possible for us this year of victory. They are speaking to us from every work they accomplished, from every soul they won to Christ, from every church they built, from every institution they establish — they are boosting us in our efforts, they are challenging us to our best, they are counting on us to win through to a great victory for our Lord.

May we not believe that Jesus is speaking to us today, even as He spoke to His disciples long ago, saying, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

### Challenged by Present Opportunities

The fields were never whiter unto harvest than at present, the opportunities were never more appealing, the challenges never more challenging, the needs never more pressing than in this Centennial Year of Arkansas Baptist history. Again, Baptist resources were never greater, our organizations were never

better, our numbers were never larger, our spirit was never finer or more cooperative than in this good year. Finally, our Lord was never more anxious to empower His people to accomplish great things for Him. The spiritual resources which He provides were never more abundant. The Holy Spirit was never more willing to lead Arkansas Baptists in the greatest program of their history.

What, therefore, is to hinder us from making this the greatest year in our history? If we fail, it will be for want of courage, faith, and Christian consecration.

We shall not fail! On Sunday, April 4, and throughout the year, every denominational servant, every pastor, every church, every Baptist, will want to get into step and march in triumph to the greatest achievements of Arkansas Baptist history.

## Central's New President

Central College has a new president in the person of Irving M. Prince. The Central College Board of Trustees, meeting in Little Rock on Tuesday, March 9, unanimously and enthusiastically elected Brother Prince to the presidency of Central.

It is to be noted that the Central Board has elected three men to administer the affairs of Central who are familiar with Arkansas Baptist life and with the educational needs and opportunities of the Baptists of Arkansas. These men are: Irving M. Prince, president; Fritz Goodbar, vice-president; and Marvin Bankston, dean.

As these brethren assume the responsibilities which have been placed upon them, they not only deserve the confidence of all Arkansas Baptists, but also the unreserved cooperation of every individual Baptist, every pastor, and every church in the state.

## We Told You So

Last week we stated that the "peddlers of iniquity . . . have openly declared that preachers have no right, in the pulpit or out, to attack their business."

This statement is confirmed by a news release from Atlanta, Georgia. The city council of East Point, Georgia, a suburb of Atlanta, "set April 24, for a referendum on the question of whether to legalize the sale of whiskey and the operation of pinball machines." Rev. Cullen E. Jones, pastor of Colonial Heights Methodist Church, "representing the community's churches, urged that the referendum be on the entire category of wine, beer, Sunday movies, whiskey, and all sorts of sports activities."

Whereupon, councilman W. Y. Keller administered the following rebuke to the ministers: "I suggest to the Rev. Mr. Jones that the ministers run their churches as they see fit, and let the mayor and council of East Point run the city."

The Christian people of our towns and cities have the inescapable responsibility of electing officials of proven Christian character and convictions. We need not expect better moral conditions in our communities until we elect better men to office.

# NOTES OF ADVANCE

## First Church, Camden Has Powerful Revival

The First Church, Camden, has just closed one of the most remarkable revivals in the history of the church. There were 160 additions, 120 of this number came on profession of faith. T. L. Harris, pastor, writes, "We have surpassed former attendance records. There is much re-consecration and tears, truly an old-fashioned revival that will increase in power in coming years."

Dr. Lee Roberson, Chattanooga, Tennessee, was the evangelist and Brother Norman Ferguson, Fort Smith, had charge of the music.

North Crossett Baptist Church is making rapid progress under the leadership of Harold White, pastor. There have been 26 additions to the church in the past 15 months. The church budget for 1946 is almost double the previous one. Previous Sunday School attendance records have been broken and, in order to provide more class room space, a government building has been purchased and will be moved to the church site.

**Good News from Afar:** Josephine Scaggs, Arkansas Baptists' own missionary, now in Joinkrama, Nigeria, West Africa, writes: "This I can hardly realize to be true, passage to America is being booked on the first boat after June 15, for Miss Marchman and me. I can scarcely believe that I will be seeing you this very year. What a joyful privilege that will be. The Lord has blessed my life in so many ways through your prayers, your interest, and your forbearance, and love in Him."

First Church, Ashdown, has just held a successful revival, Pastor Lawson Hatfield did the preaching, and John McClanahan, Ouachita student and state B. S. U. president, directed the music. There were 2 additions on profession of faith and 2 by letter.

The church has called Mr. McClanahan as associate pastor for the summer months. He will assist the pastor in holding six mission revivals and six Vacation Bible Schools in connection with his work as associate pastor.

The Shuler church, Liberty Association, moved into a new building on March 7. In February 1947, their former building was destroyed by fire and for 13 months they have been worshipping in two rooms of the parsonage. They now have a new concrete block church with a large auditorium and five class rooms.

The new building, with pews, and 100 chairs cost \$4,200. They have raised \$3,100 of this amount in the past year. Paul Shipman, Ouachita College student, was pastor when the former building burned, and he started them in the construction of the new building. J. B. Ritchie, Strong, is the present pastor.

First Baptist Church, Monette, G. W. Smith, pastor, held an eight-day revival in February. State missionary, M. E. Wiles, was the evangelist and Brother Lem Rogers, Fisher Street Baptist Church, Jonesboro, led the singing. There were 25 additions to the church, 22 of these on profession of faith. There were 26 rededications.

Brother Wiles writes: "Pastor Smith is do-

ing a grand work in Monette. He is leading the church to follow the Sunday School Board's plans in the construction of a modern Educational plant. The church paid \$176.21 for State Missions at the close of the meeting. They have a great little church, and some of the finest people."

R. D. Harris, pastor of the First Church, Humphrey, writes: "Our church is moving forward in a definite way. We have just completed a Training Union Study Course and, also, a School of Church Music, directed by Mrs. Nininger. There have been several additions to the church, six by baptism.

"Our revival meeting will begin on March 21, with Dr. C. W. Caldwell doing the preaching. We ask that you remember us in prayer."

R. O. Ekert, pastor of the First Church, Strong, reports that their Sunday School attendance for the month of February averaged 60 per cent above the average for February of 1947, also, the offerings were 20 per cent over the budget.

A Training study course was held during the month and was well attended.

A young high school boy surrendered to preach and a young girl was converted February 22.

Rev. and Mrs. Alvin Hatton, missionary appointees to Brazil, sailed March 4 for South America. Friends can contact them at Caixa 320, Rio de Janeiro, Brazil.

R. W. Webb, Chester Cooper, and Mike Walters were ordained as deacons in the Mt. Olive Baptist Church, Little Red River Association, on Sunday afternoon, February 29. W. B. O'Neal is pastor.

L. P. Guthrey, Little Rock, assumed the pastorate of the Grace Memorial Church, Pulaski County Association, January 1. There is already a quickening of interest and increased activity in all departments of the church and its organizations.

Mrs. Guthrey is director of the educational program of the church. She hopes to have the Arkansas Baptist in the church budget and send the paper to every family in the church membership, soon.

Education in the United States may pass entirely into the hands of the state and the Roman Catholic Church unless Protestants put more money, loyalty, and love into their educational institutions, Dr. Sankey L. Blanton, dean of the school of religion of Wake Forest College, Wake Forest, N. C., told the Baptist General Association of Virginia, at its recent annual session.

MEMPHIS, Tenn.—(BP)—A 47 passenger bus has been presented to the First Church of Memphis for its use in carrying people to and from church services. Dr. R. Paul Caudill, pastor, announced the gift at regular services, adding that the contributor desired to remain anonymous.

## Miss Hutchinson Resigns



Miss Margaret Hutchinson, loyal and devoted Young People's Secretary in Arkansas for seventeen years, has resigned her position with the Home Mission Board, and has accepted the position of executive secretary with the Woman's Missionary Union of Oklahoma.

Miss Hutchinson says: "Humbly, happily but wholeheartedly, I join hands with the women and young people of Oklahoma in this great, God-given task of missionary education through Woman's Missionary Union."

"Oklahoma Baptists are a great force.

"Oklahoma is a great field.

"Whatever talents, whatever experience whatever energies the Lord has endowed me with are wholly His and yours in this old but ever new business of disseminating missionary information, increasing gifts to missions and leading our people into mission activities."

Miss Hutchinson was of inestimable worth to the Kingdom work in Arkansas, she is loved and appreciated by our people. Our neighbor state is fortunate indeed, that she is God's choice for them. Our prayers go with her in this larger field of service.

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## Arkansan Vester Wolber Elected to Arizona Position

Dr. Vester Wolber, native Arkansan, has accepted a position as one of the general missionaries of the Arizona Baptist Convention.

Born on a farm in western Arkansas, Wolber was converted at an early age. While a student in University of Arkansas, he was called to the ministry, and the following year enrolled in Ouachita. Following graduation he went to California and there he was identified with California Southern Baptist work from its beginning and served as the convention's recording secretary until he resigned to enter the seminary.

He spent four years in Southwestern Baptist Seminary and completed all resident requirements for the degree of Doctor of Theology.

Dr. Wolber's many friends in Arkansas extend to him their prayers and best wishes for a fruitful ministry in Arizona. Our loss is their gain.

# EVANGELISM IS THE ANSWER

By S. G. POSEY, Golden Gate Seminary  
Berkley, California

The question, "What is the answer to Communism?" is being asked everywhere today. Hitler, Mussolini, and Hirohito tried to answer Communism with Fascism and the Berlin-Tokyo Axis. They failed miserably. The pope is trying to answer Communism with Roman Catholicism, itself totalitarian just as the Fascism of Rome, Berlin, and Tokyo was.

## Use Alternative

There are those who would have us believe that anyone who is against Communism is against Roman Catholicism, and anyone against Roman Catholicism is for Communism. This is not true. Unquestionably, there are those



in our nation who are fighting Roman Catholicism as a front to cover up their underground encouragement and support of Russian Communism. It is probably true that there are also those who are fighting Russia and her ideology of Communism in order to gain the favor of the pope and Roman Catholic patronage. Even though Roman Catholicism and Communism are bitter opponents, while both are totalitarian in principle as Fascism and Communism are, it does not necessarily follow and, therefore, is not true that one must be either Catholic or Communist in his sympathies.

Modernism through E. Stanley Jones and his associates is trying to answer Communism with a man made Kingdom-of-God-on-Earth movement, or, if you please, the social gospel supplanting the Gospel of Jesus Christ with the major emphasis on social and economic security rather than soul security; and on political reformation rather than spiritual regeneration.

## Substitute for Real Gospel

Modernism's social gospel can never supplant the gospel of Jesus Christ nor stop the march of godless Communism in the world. We might as well be realists and face the issue frankly. No issue among us is quite so divisive and disruptive of Protestant and evangelical fellowship as Modernism's front, namely, the Federal Council of Churches and its brain children, the social gospel and the Ecumenical Movement. Let the records check themselves.

It is indeed a strange gospel with a strange effect on the churches, this social gospel. In this Kingdom-of-God-on-Earth is a strange Kingdom of God, in the light of the effect it is having on Christian fellowship

and victorious Christian living. The Ecumenical movement designed apparently to unite all Christian forces, but following the age old pattern of such movements and dividing the forces of Christianity, is also strange. In reality it is having the effect of dividing great evangelical bodies which seek to preach the gospel of Jesus Christ and His redemptive work. In this social gospel, ecumenical movement, or the Kingdom-of-God-on-Earth movement, such doctrines as the virgin birth of Jesus and the authority and integrity of the Bible are flatly denied or they are highly controversial and necessarily evaded. Some of us feel that we do not want that kind of Kingdom of God on earth.

## Evangelism the Answer

There is a real and formidable foe for Communism. It is New Testament evangelism. Jesus said just before His ascension: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Russia was not excepted. Europe and Asia were not excepted. All of the earth's continents and empires were included in the Saviour's promise and command. As the early disciples complied with the Saviour's terms, He kept his promises and bestowed His power for effective witnessing upon them. He will do it today. The only answer for the ideology of Communism in Russia, or the United States, is New Testament Holy Spirit empowered evangelism.

It behooves Southern Baptists and all who love the Lord Jesus in sincerity, regardless of denominational affiliations, to major now, in these crucial days, on making Him known to all men everywhere under the power and blessing of God's Holy Spirit.

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## Pastoral Changes

T. N. Shaddox, assistant pastor of Immanuel, Little Rock, has resigned to accept the pastorate of First Church, Dumas, Arkansas.

C. R. McCollum of Omaha, Arkansas, has accepted a call to the First Church, Hazen.

Cecil Archer of Atkins, has accepted a call to the Junction City church and he will move on the field March 18.

C. Frank Pitts, now a student at the Southern Baptist Theological Seminary at Louisville, Ky., has been called to the pastorate of Immanuel Baptist Church in Rogers, Arkansas, and will assume his duties about May 1.

M. T. McGregor, Waco, Texas, has begun his work as missionary in the Hope Association, with headquarters in Texarkana.

Irving Crossland of Massard is the new pastor of the Webb City Baptist Church.

J. L. Ford has been called as pastor to the Manila Baptist Church. He was formerly pastor at Clarkton, Mo., and Piggott.

John Holston of Mississippi has accepted the pastorate of the First Baptist Church, Clarendon.

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God reminds the people of their complaints; that they get nothing out of His service, that the time they give is lost, that instead of being enriched by their giving, they are impoverished. But the reason their religious life is so impoverished is that they are giving to God only that which they cannot use for themselves, they are trying to get something for nothing.

## Pastor Lee Goes To Mississippi Church



Wilford M. Lee, for six years pastor of the First Baptist Church of Crossett, has accepted the pastorate of the First Baptist Church of Leland, Mississippi, and moved to his new field the middle of February.

Pastor Lee is a native of Pine Bluff, Arkansas. He is a graduate of Ouachita College and received his Th. M. Degree from the Southern Baptist Theological Seminary, Louisville, Kentucky.

Under his leadership, the Crossett Church made steady and substantial progress along all lines of church growth and expansion. He left the church at Crossett with a large building fund and plans for launching a building program.

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## Eudora On Honor Roll In Ouachita Campaign

In the Arkansas Baptist, March 11, it was stated that eleven churches had made the "Honor Roll" in the Ouachita Campaign by completing their quotas, only ten churches were listed.

Eudora Baptist Church, Eudora, Clarence Cutrell, pastor, completed their quota of \$3,750, by September 15, 1947. This was the largest quota in Delta Association and it was raised in less than two years.

With \$8.40 per member, Eudora church stands second in per capita gifts to the campaign among the eleven churches which have completed their quotas. This record is exceeded only by Cabot church, which gave \$23.39 per capita.

The Ouachita Campaign Committee and Arkansas Baptist are deeply grateful to the pastors and leaders of these churches who have made the "Honor Roll." Our earnest prayer is that every church in Arkansas will give sacrificially to raise a "Million Dollars" for Ouachita.

—Harvey A. Elledge

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"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

# CHRISTIAN HORIZONS

*Blessed is the man whose skylight is undimmed  
by the dust of doubt or sin of disobedience.*

A survey of 52 churches in the Illinois Baptist Convention revealed a 30 per cent increase in gifts the first month of the Southern Baptist "test the tithe" program. The number of tithers in these 52 representative churches increased from 1,785 to 2,940, and their contributions increased from \$34,316.62 in September, to \$43,092.26 in October. Similar increases throughout the state would mean an increase of \$1,000,000 in receipts by Illinois churches during 1948.

The 6th Observance of National Family Week will be held May 2-9, with "Christ, the Center of Home Life" as the Protestant theme, according to Dr. L. Foster Wood, chairman of the sponsoring Inter-council Committee on Christian Home Life. He said the purpose of Family Week is "to challenge our American people to create homes which will be a blessing to the men, women, and children in them."

**Protest Banning of Magazine:** The Ministerial Association of Newark, N. J., has protested the banning of *The Nation*, weekly liberal magazine, from Newark high schools by Superintendent of Schools John S. Heron. The Association said: "We believe that, if a school superintendent has the right to ban a magazine because he dislikes an article or because he alleges that an article attacks a church or some other institution, this censorship attacks the whole American concept of civil liberty." The ministers feel that the Roman Catholic majority on the Social Board is behind the action. That is what happens to the public schools when school boards have a Roman Catholic majority in representation.

A new enterprise has been started by Trinity Methodist Church, Rochester, N. Y., which has organized the Trinity Production Company to produce educational and religious films. It is staffed by 35 members of the church, all non-paid, and profits will be used for charitable purposes. The first project will be national distribution of "Scenes from the Life of Peter," filmed last fall by young people of the church. Work has already begun on "Alcoholism From a Curative Point of View," a sound film which will depict what Rochester is doing to help the alcoholics and to prevent alcoholism.

A Prayer League for the Evangelization of Roman Catholics has been established by the publishers of the *Christian Convert Magazine*, J. H. Musto and J. Zachello, both converted Catholic priests. The staff of the Prayer League consists of converted priests and laymen able to teach Christian congregations how to deal with Roman Catholics, how to answer their difficulties, and how to help

them find the Saviour. The address of the Prayer League is 266 20th Street, Brooklyn 15, N. Y.

**Bread or Liquor?** There are in sponsored warehouses now 480,000,000 gallons of whiskey. There are 60,000,000 gallons of neutral spirits. The distillers last year made twice as much whiskey as they sold. They have a supply, on the basis of the present consumption of about 60,000,000 gallons a year, that will last 5 or 6 years. Why should the brewers be allowed to take needed grain to make more whiskey?

Bills relating to marriage and divorce are being introduced into the legislature of the following states: Alabama, Colorado, Georgia, Kansas, Kentucky, Maryland, Michigan, Minnesota, Rhode Island, and South Carolina. A national bill for Federal regulations of marriage and divorce will be introduced in Congress.

February 1, 1931, Dr. C. Oscar Johnson became pastor of the Third Church, St. Louis, Mo. During the ensuing 17 years, there has been a steady growth in all activities in the church. The membership today is 6,307, and during these years 7,958 have been added to the fellowship. Receipts for the period for current expense and building fund totaled \$2,042,003, while the amount received for missions, education, and benevolences totaled \$618,633. The Sunday School attendance on January 25 was 1,374. In addition to giving direction to the work of the church, Dr. Johnson has served and is serving in many valuable ministries. How he gets it all done is a wonder to many, but we thank God for him.

**Protestants' Radio Commission:** It is announced by Dr. Roy G. Ross, general secretary of the International Council of Religious Education, that formal organization of the Protestants Radio Commission will take place on March 17, in New York City. It is to be a cooperative society of major denominational and inter-denominational bodies to arrange national network programs, deal with the Federal Communications Commission, and perform other functions to help church leaders use radio more effectively.

Rev. C. Y. Dossey, Assistant Superintendent of the Department of Evangelism of the Home Mission Board, engaged in a revival meeting with Pastor T. W. Nelson of the First Baptist Church, Marion, Illinois, January 18-February 1. In spite of the record zero and sub-zero weather, large crowds attended all services. The final results of the meeting showed 83 additions, 63 of this number were for baptism.

## Radio

"The Voice of Arkansas Baptists," radio program produced by the Radio Commission of the Arkansas Baptist State Convention, presents "Personal Adventure With Jesus" by B. H. Duncan.

All broadcasts are by transcription and may be heard every Sunday over the following stations:

KLCN—Blytheville, 8:00 a. m.  
KHOZ—Harrison, 8:30 a. m.  
KCLA—Pine Bluff, 8:30 a. m.  
KTFS—Texarkana, 8:45 a. m.  
KFFA—Helena, 1:30 p. m.  
KWFC—Hot Springs, 1:30 p. m.  
KELD—El Dorado, 3:30 p. m.  
KVRC—Arkadelphia, 4:00 p. m.  
KUAO—Siloam Springs, 4:15 p. m.  
KWHN—Ft. Smith, 4:45 p. m.

"Equal — Under God" is the subject of the Baptist Hour for March 21, with Dr. Du K. McCall, Executive Board Secretary, as speaker.

The Baptist Hour may be heard in Arkansas at 7:30 Sunday morning over radio stations KUAO, Siloam Springs, and WFA Dallas. Also over WREC, Memphis, at 9:00 Sunday morning.

—00—

## Strengthening Our Worldwide Program

By MERRILL D. MOORE

Foreign Missions and Home Missions spearhead the world program as committed to our churches by the Lord himself.

Every loyal Baptist, every faithful Christian will be alert to the opportunity presented by Home and Foreign Missions Day in the Sunday School, March 28, 1948.

No pastor or Sunday school superintendent will be content if this day is not observed in his church, with (1) the program of information and inspiration for the people ("Makin' Jesus Known" by Miss Willie Jean Stewart) and (2) an offering in the Sunday School for the work of these two mission boards. Program material has been mailed to general superintendents, and is also printed in the Sunday School Builder (March, 1948) and the Quarterly Review (1st Quarter, 1948).

Brother pastor, brother superintendent, get copies of the program immediately if you do not already have them, and take steps today to insure an observance of the day which will thrill your people, gladden the hearts of our missionaries, strengthen the hands of our mission boards, and please the Lord Christ.

—00—

The First Baptist Church of El Paso, Texas has just enjoyed the greatest revival in its history, with 106 additions. There were many wonderful conversions, including a man 76 years of age, and 2 Chinese men in the forties, one of them head of the large Chinese Colony in El Paso.

Dr. W. Herschel Ford, pastor of the church preached during the meeting, and the music was conducted by John H. Cargill of Fort Worth, Texas.

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None are too wise to be mistaken, but few are so wisely just as to acknowledge and correct their mistakes, and especially to correct mistakes of prejudice.—Barrow.

# HOME MISSION SUMMARY FOR 1947

By JOHN CAYLOR

The annual report of the Home Mission Board has been compiled. It reveals an interesting program of successful missionary endeavor.

## The Missionaries

During the year there were some sixty replacements due to resignation, retirement, or death. Home Board missionaries serving in Guatemala and Honduras were transferred to the Foreign Mission Board, which took over the work in those Central American countries. The total number of missionaries is 720, three more than the number reported in 1946. Add 286 student summer workers to the number of fulltime missionaries and the grand total will be 1006.

## Evangelistic Results

The missionaries delivered 68,425 sermons and addresses, made 255,388 religious visits, contacted 55,270 persons in personal work, and reported 24,221 conversions with 12,814 additions to the churches. There was an average of 30 conversions for every full-time worker.

## Literature

Missionaries of the Home Board distributed 52,651 Bibles and gospels, 1,125,132 pages of tracts, and taught 10,709 classes in mission study. They conducted 1,135 revivals.

## Co-Operative Missions

Approximately one-fifth of the budget of the Home Mission Board is spent in co-operation with state boards. The work of that department is reported by the states. A summary of such reports would be an interesting chapter in the year's achievements.

## Missionary Education

In the field of missionary education, it is reported that 1,979 churches participated in schools of missions, using 227 speakers and conducting 2,718 classes, with a total participation in the schools of 749,155. Seventy-one home missionaries served in 98 camps in states, and twenty-one missionaries were committed to serve in other programs of mission study.

Peak circulation for Southern Baptist Home Missions was 119,200; and 110,722 mission study books were circulated.

Two 16 mm. home mission films were released and nine new sets of slides. Projected pictures were ordered by 518 churches during 1947.

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## Convention Program

On Friday evening at the Southern Baptist Convention, missionaries of the Home Board will tell of their experiences, and give something of a picture of their work among the unsaved millions in America.

## Speakers

Among the speakers will be Miss Amelia Rappold, a product of the Rachel Sims Mission in New Orleans where she now serves. In spite of the opposition and persecution of her Catholic family, Miss Rappold became a Christian, and is faithfully serving Southern Baptists in New Orleans, one of the strategic

centers not only of this nation, but of the world.

Another colorful speaker will be Rev. Stanley Smith, a full blood Indian, who has led in a great revival among the Seminole Indians in Florida. This Indian pastor has led his little church of 197 members into a tithing campaign which includes every member but one in his entire congregation. Southern Baptists will thrill to hear him tell how he is leading those Indians in the Everglades of Florida into a close walk with the Saviour.

Miss Verna Aguillard is one of the outstanding missionaries among the French. She and others of her family became Christians as a result of the reading of a New Testament which her older brother, Maurice, received while serving during World War I in the United States Navy.

Work in Cuba will be discussed by Rev. Jose Sanchez, secretary of Sunday School and Training Union work in that country. In the summer of 1947, Brother Sanchez went to this work from the pastorate at Yaguajay, Cuba.

Ray Hoshizaki, another Convention speaker, was born in California of Japanese parentage. He had a Buddhist background. Ray was won to Christ by a Baylor ministerial student, and a few months later felt the call to the ministry. He is at present a student at Southern Baptist Seminary preparing to serve as missionary to his own people here in America.

## Musicians

Southern Baptists will also be privileged to hear on home mission night two outstanding musicians who have given up promising careers in the field of music to serve as missionaries, Rev. Carlos Paredes and Rev. George Wilson.

Rev. Carlos Paredes was interested in music from his youth, and while still in high school had a contract with a local radio station in his home town of El Paso, Texas. Later he toured with a professional chorus. It was while a student at Baylor University, where he had received a scholarship to study music, that he surrendered to the call of the ministry. Just a few weeks before his ordination as a minister, he was given an offer from the Metropolitan Opera concert series to go to New York and work for them as a concert singer at a tempting salary. Prayer brought the decision to reject this offer, and to continue his plans to enter the ministry. Since 1942 he has served under the Home Mission Board as a worker among the Mexicans in Austin, Texas.

A similar experience resulted in Rev. George Wilson, a full blood Sioux Indian, giving up the concert stage to become missionary to the Indians. Following his conversion in 1928, he quit the concert stage, where for three years his extraordinary voice had been bringing him fame and profit, and went to work for the Home Mission Board as missionary to the Indians of New Mexico. He worked there for five years, and then did evangelistic work in Texas for nine years before returning to the Home Mission Board in 1942.

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"Book love has broadened many a narrow soul; many a close, stifled, unwindowed heart has it filled with mountain air and sunshine, thus making room for God where there was no room before."  
—Faber.

# A Well-Rounded Church Program

By DUKE K. McCALL

I went to church Sunday night, January 25, 1948, with John Hawkins, whose ancestors were pirates. Just as we would have done in the United States, we arrived at 6:30, in time for Baptist Training Union at the Robolo Baptist Church.

Perhaps I should not have been surprised at the Training Union, but, frankly, I was. The church was located in a section of Barranquilla, so tough that nobody expected Baptists to get a start there. Some even predicted that the ruffians in the neighborhood would tear down the church — if ever they allowed it to be completed.

To describe the church building as an oasis in a desert does not quite convey the contrast. On either side were mud huts with thatched roofs. The church was a beautiful brick structure covered with stucco. A lovely tile roof conveyed an impression of permanence. Next door to the church was an equally well built school. The rooms in the school served as class rooms for the Sunday School and Training Union on Sunday, while they echoed to the scrape of chalk on blackboards, the shuffle of small feet, and soft-voiced school teachers during the week.

I thought to myself as I entered, "How many will attend Training Union in a church only five years old?" The general assembly was held in the auditorium, and no wonder. There were 103 present. The general assembly program was a debate. Through my poor understanding of Spanish, I gathered the question had something to do with whether Peter or Paul was the greater. The two teams had about five on each side. One after another, the neatly dressed boys and girls stepped up to make their plea for either Peter or Paul. Some of them were nervous; some spoke so low you could hardly hear them; others turned loose with all the fire of their Spanish background. What of the decision? Well, the three judges decided it was a tie. This foreigner, who sat on a back pew, decided that the program itself would have been at least a tie with any Training Union assembly program presented in any Southern Baptist church that night.

Remember, these were supposed to be young toughs who would tear down a church building erected in their neighborhood. Remember, the gospel had been preached in that neighborhood for only five years. Remember, this Baptist Training Union program was presented in a mission church in a foreign land.

The thing that caught my imagination, however, was that the Baptist Training Union seemed to be perfectly at home. On second thought, I realized that I was the only thing foreign there. The Bible was at home in the hands of Christians. Jesus was at home in the hearts of those for whom He died. Training in church membership was just as natural and just as necessary for these mission converts as for any man or woman who acknowledges the lordship of Jesus Christ, within the bounds of our Southern Baptist Convention.

I am no expert in mission strategy; I am convinced, however, that the remarkable success of our Baptist mission work in Colombia is in large measure due to the fact that a full church program has been launched by each mission station.



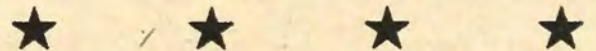
**1848**

**CENTENNIAL**

**ARKANSAS BAPTIST**

*April 4*

**CENTENNIAL**



**CENTENNIAL**

**EVANGELISM—HONOR DEBT—OUACHITA CAMPAIGN**

**WIN 25,000 UNSAVED PEOPLE TO CHRIST**

**A Revival and Baptisms in Every Baptist Church**



**COMPLETE HONOR PAYMENTS ON OLD DEBTS**

**Clean the Slate in '48**



**SUCCESSFULLY RAISE COOPERATION**

**Missionary, Benevolent, and Educational**

**AL YEAR**

**1948**

**TATE CONVENTION**

**SUNDAY**

*April 4*

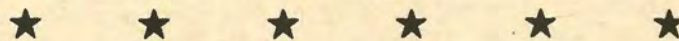


**OBJECTIVES**

**CENTRAL COLLEGE OPENING—COOPERATIVE PROGRAM**

**ROUND OUT OUACHITA'S \$1,000,000 CAMPAIGN**

Dollars for Our College Today Will Yield Dividends for Christ Tomorrow



**CENTRAL COLLEGE OPENING IN SEPTEMBER**

A New Location for the New Century



**PROGRAM BUDGET OF \$516,660**

## Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention  
209 Baptist Building, Little Rock

Mrs. J. E. SHORT  
President

MISS LAVERNE ASHBY  
Young People's eSecretary

Mrs. C. H. RAY  
Executive Secretary and Treasurer

## Achieves Anniversary Citation

Miss Phyllis Holt of the Junior Young Woman's Auxiliary, Second Baptist Church, Little Rock, has completed the requirements for the Y.W.A. Fortieth Anniversary Citation. She is the second Y.W.A. girl in Arkansas to achieve this special recognition. Miss Mary Denton, the first to achieve the citation requirements is, also, from Second Church.

The Anniversary Citation will be presented to these young women at the W.M.U. Annual meeting Tuesday evening, April 13, at First Baptist Church, Little Rock. Any one else who completes the requirements by that time will also receive their Citation.

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## Our Christian Heritage

"The lines have fallen unto me (us) in pleasant places; yea, I (we) have a goodly heritage," (Psalm 16:6). What a wonderful heritage we have as Arkansas Baptists! To be living in this year, the Centennial of the organization of the Arkansas Baptist State Convention, is a high privilege.

The Centennial Committee has had two meetings and outlined some plans for this memorable occasion which you will be hearing about from time to time. Our hearts will be warmed, our lives enriched, our missionary purposes quickened in the measure in which we avail ourselves of the opportunities for service in this Centennial Year.

We will have the privilege of brushing aside the veil of time, and looking back upon the organization of the Convention and the early days of Baptist work in Arkansas. A glimpse of the progress made will surely encourage and stimulate to future growth. It is always good to see what we have attained and how far we have come. It is hoped that we shall thereby be quickened in spirit to new ventures of faith.

The past has been good but it is past. To be past is not, however, to have ceased to influence. It is our heritage for future growth and progress.



Miss Phyllis Holt

## Sixtieth Anniversary of W. M. U.

The year 1948 also marks another anniversary—the Sixtieth Anniversary of the Baptist Woman's Missionary Union of Arkansas. Standing at the dawn of the sixtieth year of organized W.M.U. work in Arkansas, we are ready to renew our vow to "go forward," trusting, as Jehovah opened the way for the children of Israel, that He will, also, open the way for us and as surely guide us in all our missionary endeavors.

This organization has some objectives and goals which should serve to augment the achievements of Baptist work throughout the state in this historic year. These are some of the major emphases: A call to deeper consecration; establishing family worship in every home; maintaining Christian homes; reading of the entire Bible by every W. M. U. member; reading at least one mission book during the year; giving more emphasis to Full Graded Unions; having at least one W. M. U. Organization in 60 per cent of the cooperating churches in the state; believing wholeheartedly in the scriptural plan of giving—tithes and offerings. We urge the loyalty of every organization to the denominational program by hav-

## Church Library Emphasis Week

April 4-11

A suggested program for churches without libraries

**I. Preliminary Work:** Pastor calls a meeting of interested group, including the Educational director and heads of each unit organization by March 20, if possible.

**A. Discuss possibility of having a church library.**

1. The need
2. Its purpose
3. The place to put it
4. The librarian
5. The financial support

**B. Vote** (The vote should be unanimous for a library, since any obstacle can be overcome if the need for the library is realized.)

**C. Plan publicity**

1. Present idea in the church bulletin.
2. Designate April 11 as Decision Day, concerning a church library.
3. Scatter posters over the church on the value of good reading.
4. Send cards or letters to members of the church, presenting the idea.
5. Review program suggested below.

**II. Library Emphasis Week, April 4-11**

**A. Sunday, April 4**

Publish the program for April 11 in the April 4 church bulletin. Suggestions follow:

### PROGRAM FOR LIBRARY DAY, APRIL 11

9:30 a. m. Opening devotional in each department on "What Book Outside the Bible Has Meant Most To Me."

11:00 a. m. Sermon: BOOKS ARE LIGHTS FOR CHRISTIAN LIVING

6:30 p. m. Opening devotional in each department of the Training Union on "Christian Authors."

8:30 p. m. The committee reports and makes recommendations. Church votes on having a library.

In this report include recommendations concerning place for the library, a nomination for the librarian, and amount of money needed to begin the project.

**B. Sunday, April 11**

Carry through program suggested above

**III. Follow up** by writing to Church Library Service, Baptist Book Store, Little Rock.

ing a 10 per cent increase to undesignated Cooperative Program gifts. It is also our purpose to secure a 10 per cent increase in gifts to all causes, including the three mission offerings. We hope to "go forward" in all regular phases of W. M. U. work.

As a part of the goals for the Centennial of Arkansas Baptists, the young people of our churches who are enrolled in the organizations of the W. M. U. are seeking to gain in membership, and to help organize Young Woman's Auxiliaries, Royal Ambassador Chapters, Girls' Auxiliaries, and Sunbeam Bands in churches which do not have these missionary organizations, now. Our specific goals are these:

- 178 Young Woman's Auxiliaries.
- 431 Girls' Auxiliaries.
- 333 Royal Ambassador Chapters.
- 251 Sunbeam Bands.

All of the organizations will be

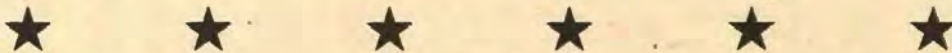
putting a major emphasis upon new tithers and enlarging gifts to the Cooperative Program, and to the special offerings during the Seasons of Prayer. May 1948 come to be a great year in the history of Arkansas Baptists because of their increased interest in missions and in the missionary education of their own people.

Dr. John A. Broadus once said—"Shame on us if standing on our fathers' shoulders we cannot see further and reach higher."

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To use God's name in vain is to use the character of God as the basis for a by-word; it is to use His name as the vehicle for the expression of the deep depravity of the human heart; it is to use His name to express the bitter hatred and malice of the human heart; it is to use His name to cover up the shame pretense of a deceitful heart.

# ADVANCING THROUGH RELIGIOUS EDUCATION DURING CENTENNIAL YEAR - 1948



Arkansas Baptists have been advancing in Religious Education from their beginning in 1848. In 1947, every phase of the work showed a gain. The 1,000 churches in the state reported a Sunday School in every functioning church. Many more were reported in mission points. The total enrolment was 128,326. Approximately 369 Vacation Bible Schools were held during the year.



Dr. Edgar Williamson

churches. Better sacred music in all of the churches is being encouraged. Many churches were helped during the year by Mrs. B. W. Nininger, state music director, and her efficient helpers.

For the past several years, the state assembly at Siloam Springs has been unable to accommodate all who desired to attend. However, many improvements have been made each year.

Arkansas Baptists are not satisfied with past achievements. Advances must, and will be made during this challenging and eventful Centennial Year, 1948. Centennial Year goals have been set by each state leader.

There was a Training Union enrolment of 43,217 in 532 Training Unions, with many churches not reporting. The Student Union estimated that 2,500 Baptist students in colleges in the state were enrolled in one of the unit organizations of the college Baptist

## Challenging Sunday School Goals



Rev. R. O. Barker

- 75 New Sunday Schools
- 10,000 Gain in Sunday School enrolment
- 10,000 Sunday School awards issued
- 12 Association-wide Sunday School campaigns held
- 500 Vacation Bible Schools conducted
- An earnest effort to win every unsaved pupils to Christ

## Worthy Student Union Goals



T. D. McCulloch

- 3 New Student Union Councils organized
- 3,000 Baptist students enrolled in at least one of the unit organizations of the college Baptist churches.
- 32 Baptist students accepted for Organized State Summer Field Work in Arkansas
- 500 Baptist students volunteering for summer field work in home churches and associations in Arkansas

## Inspiring Training Union Goals



Rev. Ralph W. Davis

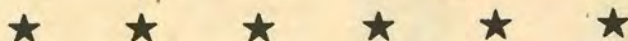
- 250 New Training Unions
- 5,000 Gain in Training Union enrolment
- 20,000 Training Union Awards issued
- 12 Association-wide Training Union campaigns conducted
- Renewed emphasis in training in Soul Winning

## Stimulating Church Music Goals



Mrs. B. W. Nininger

- 60 Churches having annual Church Music School
- 42 Associations having Quarterly Hymn-sing
- 20 Additional churches adopting departmentized training in church music for pianists, singers, and directors.
- 50 Youth Choirs participating in the annual Youth Choir Festival
- 200 Juniors and Intermediates participating in Hymn Playing Tournament
- 200 Juniors taking part in the first Junior Choir Festival
- 1,000 Church music study course awards issued



## Impressive State Assembly Goals

- 2 Assemblies: Christian Leadership, July 6-13  
Christian Training, July 15-22

1,000 Attending each assembly

9 New modern rest rooms completed before assemblies

\$10,000 Raised for new tabernacle



## EVANGELISM OUR MAJOR!

By DR. C. W. CALDWELL

Carey Association has the distinction of having in its territory the historical site where the Arkansas Baptist State Convention was organized in 1848. The name of this community is now Tulip. It seems strange that in the Centennial Year this community should be an object of missionary endeavor; but such is often the case. Do we not send missionaries to Palestine?

There is no Baptist church building in this community. The place where the convention was organized is owned by the Presbyterians, and their house of worship stands on the historical spot of the Convention's organization. For many years there were no services under Baptist auspices in this community. No reports were made by the church in the annual associational meetings. The general impression has been that the church had disbanded.

A few years ago H. S. Coleman, associational missionary, began conducting services for the people of this community. Thus, Tulip became one of the regular mission preaching points.

A. P. Elliff, the present associational missionary, has continued conducting services there and has learned that the church was never disbanded. There have been several conversions; Brother Elliff found eight members of the church and had them vote to receive the candidates for baptism, and authorize him to administer the ordinance. He is busy surveying the community and surrounding territories, now, to determine the possibilities of re-establishing the work and building a house of worship.

Carey Association has another distinction which few associations, if any, can claim at this time. Every church has a pastor! Missionary Elliff has been the "go-between" in getting churches and pastors together. What a noble group of pastors! Many of them are students in Ouachita College. They cooperate in every associational program and meeting. In addition to the pastors of the churches, mission pastors are employed to preach in some of the mission points over the association. The Associational Board has allocated an amount for the missionary to use in securing preachers to serve in some of the needy places.

It is inspiring to observe the progress being made in Carey Association! The first supplementary aid on a pastor's salary in the state, since the work of rural missions was begun a few years ago, was in this association. It happened this way: For several months

there was no missionary and the mission funds were not being used. It was decided to use the funds to supplement pastors' salaries in the weaker churches, on the condition that the churches increase their gifts and have preaching services more often.

The first church to accept the proposition was New Hope, located near Sparkman. R. T. Strange was the half-time pastor. They increased their offerings and with the additional aid went to full time. In a short time the old church was torn down and now they have a beautiful two-story building which is a credit to any rural church. Other steps of progress were made in the organizational life of the church. They soon were able to carry on a full time program, alone. Roy B. Hilton is their present pastor and is leading the church in a great way. He reports that the church has two young men studying for the ministry, now: John Eason in Southern Baptist College and Robert Nash in Ouachita College. He also states that there are two young ladies from the church in training for missionary work: Miss Evelyn Deaton and Miss Mary Elizabeth Selph, both in Ouachita College.

Three other churches also accepted the proposition of the associational board for supplementary aid. They were: Prosperity, Shady Grove, and Thornton. Later, the State Mission Department gave aid and helped supplement these three churches, also.



A. P. ELLIFF  
Carey Association Missionary

Prosperity had been struggling alone with one-fourth time preaching. The work was at a low ebb and the people were discouraged. They decided to improve and accepted the aid offered. Thus they went to half time

## BOOKS

### "Growing a Musical Church"

By RUTH NININGER  
(Broadman Press)

Price: Cloth, 75c; paper 50c

"Growing a Musical Church" is a splendid contribution to our series in the church music curriculum and is a 'must' for every church member. It will mean much toward helping our people to understand church music as a means of growth and spiritual expression rather than a medium of entertainment.

It is informational, yet, inspires the reader to want to share in the improvement of church music. Beautifully expressed, it is a stimulating and challenging volume which one will want to read, study, and refer to again and again.

—Helen E. Buchanan, Little Rock, Ark.

preaching services. Last fall this church wrote that they were in a position to finance their own work without further aid. Wallace Denton is their aggressive pastor.

The Shady Grove Church went to half time. New interest was manifested in the entire church. The old building was replaced with a beautiful one. They are financing their own program, now, and John Causey is pastor.

Thornton improved their program and went to full time. Gus O. Douglas became their pastor. Under his leadership, the church bought a parsonage and added several Sunday School rooms to their building. Like the other two churches, Thornton soon expressed their thanks for the financial help they had received and stated that they could carry on, alone. Brother Douglas has accepted churches in Dardanelle-Russellville Association and Russell Hunt is pastor of Thornton Church, now.

The work in Carey Association is moving on. First Baptist Church, Sparkman, built a new house of worship, following the razing of the former one by fire. John M. Basinger is pastor and associational moderator. First Baptist Church, Fordyce, J. T. Elliff pastor, is making progress with a \$35,000 budget and a \$50,000 educational building under construction. Hampton is full time, now, and is worshipping in their new building, with C. A. Maule as pastor. The associational program is working in fine order. There were 135 people attending an associational hymning, February 29.

Carey Association is looking forward to large numbers from over the entire state to attend the Centennial Celebration at Tulip, September 21, 1948.

## Pastor I. M. Prince Elected President Of Central College



Pastor Irving M. Prince of the First Baptist Church, Paragould, was elected president of Central College, last week.

Pastor Prince's election came in a special called meeting of the Central Board of Trustees. He will succeed R. L. Whipple, who resigned last spring.

The college has been without a president since the resignation of Dr. Whipple until now. The new president is a Tennessean and has held three pastorates in Arkansas: West Helena, Springdale, and, for the past eight years, the First Church of Paragould. He has been active in Baptist affairs for the last several years, having been chairman of the Executive Board in 1947.

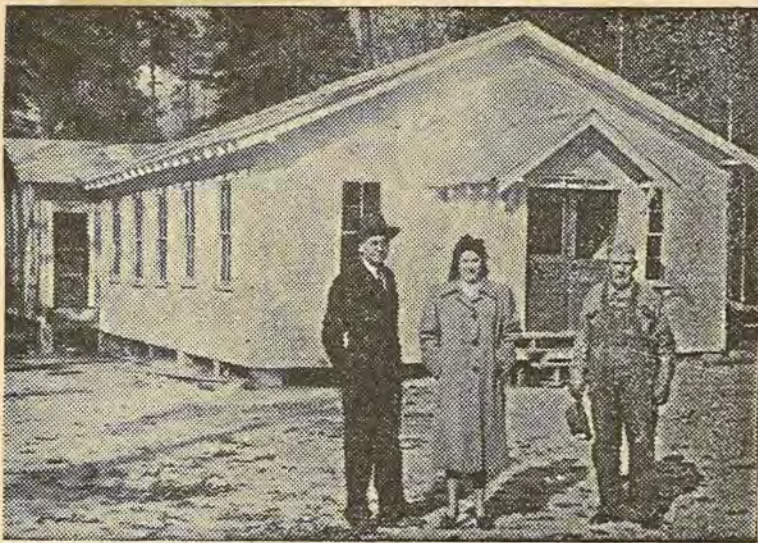
Central College, for more than fifty years located at Conway, is being moved to the hospital area of Camp Robinson, and will begin its first session at its new location next fall.

The election of Brother Prince as president gives Central College a complete administrative staff, Rev. Fritz Goodbar having been elected vice-president sometime ago, and more recently Mr. Marvin Bankston having been elected dean.

Brother Prince was educated at Carson-Newman College, Jefferson City, Tennessee and at the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In accepting the position of president of Central College, Rev. Prince said, "The Lord has kept this field (Greater Little Rock) for Baptists and we should take advantage of it. I have come to the conviction that Central College has a definite place in the life of Arkansas Baptists."

# LIBERTY CHURCH DEDICATED



Pictured above is the new Liberty Baptist Church, located on the highway between Lawson and Urbana, which was recently dedicated. In the picture are: L. R. Mitcham, pastor; Mrs. Mitcham; and A. L. Lindsey, chairman of the building committee.

The Liberty Church dates back to early 1800's with the new structure being the fourth edifice. Services were first held in an old cotton gin and later a small log cabin was erected. The cabin was used until 1832, then another building was erected.

The structure which was torn down for the latest building was built in 1878 to replace a structure destroyed during the Civil War.

The Liberty Baptist Association was organized in the church in 1845.

The decision to build the new church was made last August when the foundation to the old structure gave way, and it was deemed unsafe. The building was started last fall and completed in December. It is a beautiful little

church with a comfortable auditorium and five class rooms. A butane gas system has been installed.

There have been approximately forty additions to the church in the last five months. The Arkansas Baptist has been placed in ten of the homes and ten per cent of their budget has been designated to the Cooperative Program.

Ministers who took part in the dedication service were: Dr. T. L. Harris, pastor of the First Church, Camden; Dr. Carl A. Clark, pastor at large of the Liberty Association; W. O. Miller, pastor of Union Church; Garland Anderson, pastor of Elliot Church; Elmer Morgan, pastor of the First Church, Cullendale; F. E. Canady, pastor at Midway Church; and John E. Harget, pastor of the Village Church.

## \$4.00 Will Provide Five Tons of Food

Four dollars sent now to the Southern Baptist Relief Center at New Orleans will purchase and ship to Europe enough seeds to produce five tons of various types of food to feed an average family for a year!

This is a special plan worked out with one of the South's largest seed distributors. If orders for the seeds come in large enough volume, the price will be reduced further and the same \$4.00 will purchase and ship even more seeds, Rev. Clovis A. Brantley, Director of the Southern Baptist Relief Center, announced.

The seeds must be shipped from the Southern Baptist Relief Center at 718 Richard Street, New Orleans, by April 1, in order to be planted in the spring season in Europe. "Help Them to Feed Themselves" is the new slogan—send your cash contributions to-

day to New Orleans designated for "Seeds of Peace."

Baptists having garden tools of any type they wish to send overseas should send them immediately to 718 Richard Street, New Orleans, and they will be shipped with the seeds.

Now is the time, Brethren, for us to really give Europeans an opportunity to help themselves. Most Europeans are more familiar with farming than Americans and will know just what to do with these seeds and when to plant them.

## FOR SALE 1941 Royal Chrysler

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## Figures To Inspire

March 7, 1948

	S.S.	T.C.	Add.
Little Rock, Immanuel	1078	339	4
Including Missions	1605	651	12
Ft. Smith, First	1052	363	6
El Dorado, First	888	284	3
Pine Bluff, First	772	219	3
Camden, First	630	280	2
Including Missions	708	346	
Paragould, First	630	261	3
Hot Springs, Second	626	216	6
Benton, First	582	132	1
Including Mission	611		
Magnolia, Central	547	118	
El Dorado, Second	538	121	8
Fayetteville, First	531	248	1
Including Missions	623	303	1
N. Little Rock, First	524	127	2
Hope, First	522	90	
Arkadelphia, First	512	228	5
Little Rock, Tabernacle	509	78	
McGehee, First	483	157	23
Ft. Smith, Immanuel	474	96	1
Including Missions	506		
L. Rock, Gaines Street	447	276	3
Malvern, First	412	89	4
Conway, First	410		
Bauxite, First	409	99	
Hot Springs, Central	404	138	
Including Mission	452	187	
Springdale, First	403	272	5
Including Missions	538		
Fordyce, First	397	137	3
Hot Springs, Park Place	395	93	1
Ft. Smith, Calvary	378	96	5
Hot Springs, First	359	86	2
Stuttgart, First	357	169	3
Including Mission	398		
Siloam Springs, First	352	213	2
Russellville, First	345	78	
Paris, First	340	152	
Hamburg, First	329	189	17
Rogers, First	325	93	5
Ft. Smith, Grand Ave.	314	88	
Monticello, First	302	134	
Cullendale, First	290	139	2
Smackover, First	285	96	
Little Rock, S. Highland	265	85	2
Greenwood	250	93	
N. Little Rock, Central	247	112	1
Batesville, West	243	94	
Jacksonville, First	238	126	4
Stamps, First	231	108	

El Dorado, Westside	227	78
Mena, First	223	72
Including Mission	291	103
Little Rock, Calvary	220	128
Pine Bluff, Second	217	52
Texarkana, Calvary	210	110
Ft. Smith, Bailey Hill	210	93
N. Little Rock, Park Hill	196	4
Ft. Smith, Oak Grove	189	94
N. Little Rock,		
Pike Avenue	186	81
Carlisle, First	186	56
Prescott, First	179	79
Little Rock, Reynolds		
Memorial	160	49
Little Rock, Hebron	144	67
Little Rock, Woodlawn	141	70
Ft. Smith, South	140	71
Monticello, Second	138	80
El Dorado, Joyce City	134	98
N. Little Rock, Grace	125	38
N. Little Rock,		
Sylvan Hills	116	42
Warren, Immanuel	105	72
Pine Bluff, Matthews		
Memorial	104	77
Douglasville, First	97	53
Levy	93	64
Including Mission	191	127
Texarkana, South	86	38
Texarkana, Trinity	64	27
Douglasville, Second	62	40
Little Rock, Westside	63	36
Little Rock, Zion Hill	59	64
Little Rock, Bellview	56	28
Little Rock, Biddle	52	33
Geyer Springs	52	30
Ft. Smith, Bethlehem	35	12

It would be a startling revelation if a record could be made of all the conversations of the community for one day and then repeated by loud speaker so that all the community might hear it. Immediately people would be at each others throats, some would be leaving town post-haste. Why will people talk about one another behind their backs?

# Announcing A Greater CENTRAL

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# Centennial Emphases

Evangelism, the Ouachita Campaign and Payment of the Honor Debt were voted by the Arkansas Baptist State Convention in November, 1947, as the major objectives for 1948, the Centennial Year of the Convention.

The Centennial Committee has designated certain sub-committees to lead in the continuing campaigns to reach these objectives. The Evangelistic Committee, with Dr. C. W. Caldwell as chairman, is working on plans to lead all the forces of our state in a sustained effort to win and baptize no less than 25,000 souls during the year. The Ouachita Campaign, under the leadership of Brother Harvey Elledge, is well under way in the well-planned effort to successfully complete the drive for a million dollars for Ouachita College.


The Honor Club Committee is, as follows: Nelson Tull, State Brotherhood Secretary, Chairman; Ralph W. Davis, State Training Union Director; and Mrs. C. H. Ray, Secretary of the Woman's Missionary Union of Arkansas. This committee has written all the pastors in the state asking for their help and leadership in a thorough effort to enlist the members of their churches in the Baptist Honor Club. Every church in the state has been asked to set up an Honor Club Committee composed of the Brotherhood president, the Training Union Director, the Woman's Missionary Union president, the Sunday School superintendent, and the Chairman of the Board of Deacons. The pastor is, of course, an ex officio member of the church committee. The church Honor Club Committees will endeavor to encourage the members of their churches to enroll in the Baptist Honor Club.

A person becomes a member of the Honor Club by his or her agreement to pay \$1.00 per month (or more) to the retirement of the Honor Debt. One hundred dollars will purchase a Memorial Membership in honor of a departed friend or loved one. When the hundred dollars is given in honor of a living person, an Honor Certificate is inscribed.

Twenty thousand members in the Baptist Honor Club will be sufficient to retire the Honor Debt during the Centennial Year. Considering the fact that there are 200,000 Baptists in the churches of Arkansas Baptist State Convention, this means that an Honor roll, which will include one-tenth of the membership of our churches, will be able to discharge the Honor Debt during 1948.

Membership in the Honor Club gives one a part in all that Arkansas Baptists have done during their first century as a Conven-

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209 Baptist Bldg.,  
 Little Rock  
 NELSON F. TULL  
 Secretary

tion, and in all that Arkansas Baptists shall be able to accomplish in this century and the centuries ahead. The debt which the Honor Club proposes to pay is a debt which is represented by buildings at Ouachita, Central College, and at the Orphans Home. The Baptist Hospital in Little Rock is a monument to the effectual manner in which Arkansas Baptist money has been spent.

Every church Brotherhood in the state should support the drive for Honor Club members with all of its power and with boundless enthusiasm! A special Brotherhood program, dedicated to informing men about the Honor Club, will be very helpful. People can not be challenged until they are informed. We believe that every Baptist in the state will want to become a member of the Honor Club if he is thoroughly and properly informed as to what it will mean to his own life, and to our Convention, to discharge this debt which has been upon the hearts and consciences of our people for so long.

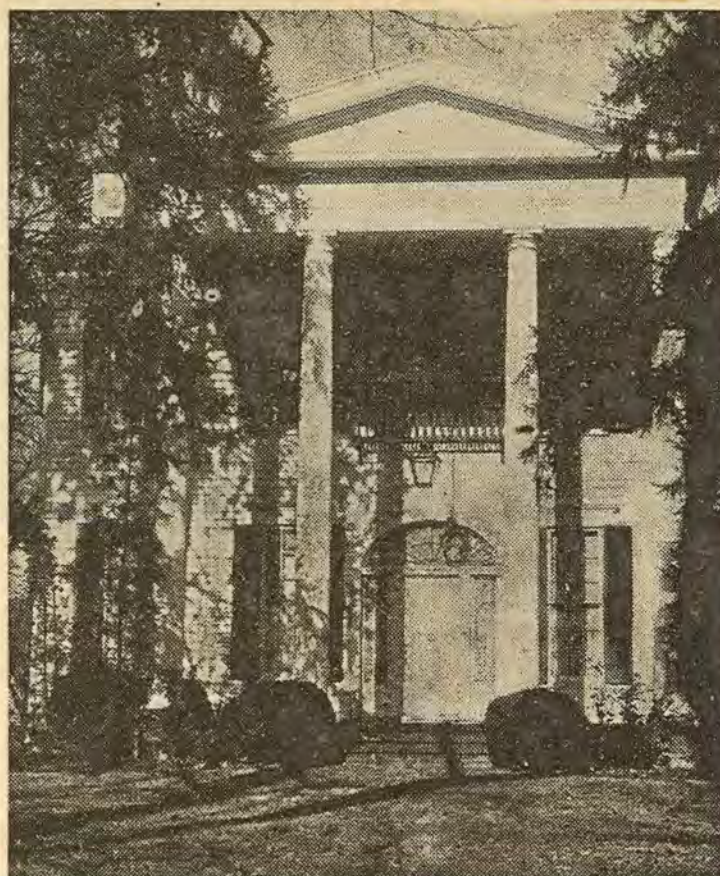
The Honor Club Committee asks the prayers of every Christian and every Brotherhood organization in the state, that God shall lead, guide, bless, and help in the effort to get twenty thousand members of the churches in the state to join the Baptist Honor Club.

## Brotherhood Revival At First Church, Harrison

The Brotherhood of the First Baptist Church, Harrison, Brother E. E. Griever, pastor, led the church in a Brotherhood Revival March 7-14. The blessings of the Lord were upon the revival effort. Much visitation was done. There were 40 additions to the church, 33 of these coming for baptism.

God has blessed every Brotherhood revival in this state. When God's people go out to press the claims of Christ personally upon those who are outside His will, God always blesses.

# MISSIONARY HOME



This spacious Colonial residence recently acquired by the Southern Baptist Seminary, Louisville, with a three-acre tract joining the campus on the southeast, will be converted into a quadruplex apartment house for furloughed missionaries desiring to study at the Seminary, President Ellis A. Fuller has announced. The structure will be turned half around to line up with Judson and Rice Halls, facing Godfrey street, and will be veneered with brick to harmonize with these buildings.

Funds for the purchase of the new property were donated by J. A. Fields, Montgomery, Ala., business man and church leader. The remodeling of the building will be financed with funds provided by P. B. Samuels, of Washington, D. C., life-long Baptist lay leader.

Procurement of this property gives the Seminary Alumni Association an ideal location for its \$500,000 Memorial Chapel, construction of which is to begin April 1.

## The Southern Baptist Hospital Association

The fifth annual meeting of the Southern Baptist Hospital Association was held in Biloxi, Mississippi, on February 14, 15. Of the 23 Southern Baptist hospitals, 19 were represented at this meeting. The membership of the association is composed of the hospital administrators.

Among the topics discussed at the Biloxi meeting were: "Improving the Religious Life of the Student Nurse and the Employee," "Looking to the Future in our Baptist Hospital Program," "Work of the Hospital Chaplain," "Mother's Day Program," and "Problems Involved in Hospital Construction."

In addition to the discussion of assigned topics there were two sessions of "Round Table Discussions," one of which was led by Mr. John A. Gilbreath, Adminis-

trator of the Arkansas Baptist State Hospital.

Among the common problems which claimed the interest of the association were: The increased cost in operation, the frequent changes in hospital equipment, the need for larger enrollment in the schools of nursing, and enlargement of facilities to meet the demands of the public.

It was learned that some of the State Conventions set up allocations for their hospitals from Cooperative Program receipts, while others do not. Mother's Day offerings for charity are promoted in some states, in others they are not allowed.

The State Convention in Arkansas allocated \$5,000 from 1948 Cooperative Program receipts for the school of nursing. The Convention also approved a special Mother's Day offering for charity.

Pastor J. F. Queen, of the Arkansas Baptist State Hospital, delivered an address on the "Work of the Hospital Chaplain."

# The Kingdom of God

By MRS. ROLAND LEATH

Secular history records in an endless procession the rise and fall of kingdoms. Each of us has seen in the past decade the kingdom of one man, Adolph Hitler, who rose to unbelievable heights, only to crumble into ashes. Greater than any kingdom on this earth is the one which we study this week, the Kingdom of God.

Earthly kingdoms, built by men, are founded by force and motivated by greed, unholiness, selfishness, and lust. By contrast, the Kingdom we consider in our scripture lesson is founded by love, and exists in the hearts of men. One enters the Kingdom of God when he allows Christ to enter his heart, reigning within as Master.

"The Kingdom of God is a Kingdom constituted by the righteousness of God in and over human hearts which have been won to allegiance by His grace, having its seat, therefore, primarily in the heart, and finding its subjects in all who have come to the knowledge and acceptance of God's love."

## Christ Proclaims the Kingdom of God

The Lord Jesus Christ is man's way into the Kingdom of God. Through His coming into the world and fulfilling His mission, the Kingdom is established.

Victorious over the tempter, Jesus came "in the power of the Spirit" to the village of Nazareth where He had grown into manhood. On the Sabbath day, He went to the synagogue. Notice, this was His "custom." God grant that those who name Him Lord would be as diligent on the Lord's Day. As you visit up and down the streets of our cities and towns, are you not concerned about the indifference of men as to attending services on the one day in seven? Jesus went to church! On this occasion, as so often was the custom, the visitor was accorded the privilege of reading the scripture. He read Isaiah 61:1; 2A, and a portion of Isaiah 59:6.

It is well expressed that He turned to this passage for the purpose of declaring Himself the Messiah. What He read directly applies to the Kingdom of God. As He spoke, following the reading, He no doubt proclaimed its establishment. He preached "deliverance," not in the way the

## Sunday School Lesson For March 21, 1948

Luke 4:16-20; Mark 4:26-29  
Luke 17:20-21; Romans 14:17

listening Jews expected, but meaning the release of those held captive by Sin and Satan. He brought sight to those blinded by sin, ignorance, and unbelief, for those in Christ "are Light in the Lord," (Eph. 5:8). What a work He came to do: "bind up the broken-hearted, comfort all that mourn, preach deliverance, recovering of sight, set at liberty them that are bruised."

## Basic Truths of the Kingdom of God

Israel thought only of the glories which should center about the long-looked for Messiah. They did not understand that He must first suffer. Because of this misunderstanding, the Pharisees refused to believe the teachings of Jesus; they were filled with self-righteousness and were utterly blinded as to the meaning of the Kingdom of God. In Luke 17, we have the account of their coming to Jesus in scorn and ridicule, asking: "When will you establish this Kingdom of which you preach?" That, virtually, was the implication of the question. They expected an earthly Kingdom of great power which would free Israel from Rome and make of them a great nation.

Jesus answered, "The Kingdom of God cometh not with observation." You shall not see its coming, for this Kingdom is of the heart. When a person is saved, no visible transaction takes place. However, the results of the New Birth should be visible in the life and actions of the believer. When Jesus told these Pharisees, "the Kingdom of God is within you," He meant that it was possible for them to have the Kingdom in their hearts if they would believe, for He, the King, was in their midst and the Kingdom is in the hearts of all who accept Him.

We learn from Paul (Romans 14:17) that those who are citizens of this Kingdom are differ-

ent from other men, for the Kingdom of God is not material, not eating and drinking, but "righteousness, peace and joy from the Holy Ghost." We easily discern that this righteousness is imputed to us; it is the result of our being justified before God, through our Saviour. Peace, which is characteristic of the citizens of the Kingdom of God, is that which the Holy Spirit makes possible; we are at peace with God and our fellow man. There abounds joy—joy which stems from the love of God, as it is shed abroad in our hearts. John Wesley said, "Religion is love, joy, peace from the Holy Ghost; the most cheerful thing in the world; it is inconsistent with moroseness, sourness, and with what is not acceptable to the gentleness of Christ Jesus."

## The Growth of the Kingdom of God

This should be of great encouragement to the Christian as he meditates upon the progress of this Kingdom. Regardless of persecution and hardship, the Kingdom of God marches on, for souls are born into it constantly. It shall continue to grow and develop until the final victory is won.

We are given a graphic picture in Mark 4:26-28, of the source and growth of the Kingdom of God in the individual heart and in the world. This is the parable of the blade, the ear, after that, the full corn in the ear. This truth from the agricultural world perfectly portrays the nature of the spiritual seed. The sower plants the seed; after that, he can do little, but wait for the unseen forces of

nature to bring fruit from the life within the seed. He cannot see it grow, but soon the fruit appears. The seed, the living Word of God, is sown in the human heart. The first step is confession of Christ as Saviour; then the Christian develops, becomes like his Saviour; he serves, learns of Him, learns of the stewardship placed upon him as a believer; finally, the full Christian merges as he bears fruit for His Master. Also, we see the Kingdom of God as it began, as a small seed. The gospel is the powerful force that has spread the seed over the world, and many are citizens of this mighty Kingdom.

"Thy Kingdom come, Thy will be done" Jesus prayed and taught us to pray. We help to bring this about as we lead men to accept Christ and as we put Him first in our own lives.

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A young Christian, packing his bag for a journey, said to a friend, "I have nearly finished packing. All I have to put in the bag yet are a guide book, a lamp, a mirror, a microscope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and a set of books I have been studying." Then he placed his Bible in a corner of the suitcase and closed it.


The famous "World Book Encyclopedia" is an excellent tool for preachers.—Otto Mathis, El Dorado, Ark. Adv.

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### MOVING TO DALLAS?

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THIS IS THE

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**CENTENNIAL YEAR**

(One-Hundredth Anniversary)

OF THE

**ARKANSAS BAPTIST  
STATE CONVENTION**

*Let's Make It Our Greatest Year*

**Some Objectives:**

1. Win and baptize 25,000.
2. Finish Ouachita College Million Dollar Campaign.
3. Pay balance on old debts.
4. Re-establish Central College.
5. Raise \$517,000 for the Cooperative Program.

the older man. After all there is much more equity and justice in the provisions of this Plan than some of our brethren have discovered.

6. You can see at once brethren, that you can "sleep away your rights", or your opportunities. You can "wait too long" for your own good.

7. However, you never get too old to join the Plan, and some benefit, even though small, would be yours when you do retire if you join the Plan late in life. You are never too young or too old to join the Plan if you are in pastoral service.

8. But, if you refuse to help build up this Annuity Plan while you have the opportunity to do it, you may not have any pension, or relief of any sort, in old age. Many of our old preachers are getting a stipend from the Relief and Annuity Board now. Maybe you cannot even do that in your old age. Here is the reason: We are building up a Plan and a Fund out of which we may take care of our old preachers. If a preacher grew old before this plan was set up, then he is entitled to some relief from the Relief Fund. But not one preacher will deserve a stipend out of any Relief Fund if he selfishly refuses to help build up a Plan and a Fund from which to draw an annuity, since such a Plan has been established.

Preachers preach the gospel of "now" to unsaved sinners. That is absolutely correct. Many sinners do not receive that kind of gospel because they would have to give up something that they love. Preachers cannot afford to act the same way, with reference to our earthly future.

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**Dawson King and Hebron**

The saints at Hebron Church in Pulaski County are having a joyous and happy time under the ministry of Pastor Dawson King. His manifest sincerity, fine spirit, orthodox Bible preaching, and his pastoral love are producing fine results in that community.

Here is another evidence of their progress: In 1943, the church gave \$96.00 for the Cooperative Program. In 1944—\$104.00, in 1945—\$240.00, in 1946—\$380.00, and in 1947—\$700.00. For the month of February, 1948, the church gave \$92.33 for the Cooperative Program. At that rate, the church will give more than \$1,000 in 1948 for Cooperative Missions. King is worth his weight in gold. He is missionary in body and soul.

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**W. H. Horn Retires**

Brother W. H. Horn of Manila, recent pastor in northeast Arkansas, has retired from the pastorate.

Our people should remember that when a man retires from the pastorate, he does not necessarily retire from the ministry. Brother Horn has not retired from the ministry, he is still preaching. He can supply for you if you need a supply. Also, Brother Horn will help you in a revival if you need him. You may write him at Manila, Arkansas.

**Some Preachers, Like Unsaved Sinners, "Put It Off" Too Long**

We have had communications from more than one preacher, about joining the Retirement Plan, that sounded almost alike. One said, "I have slept my rights away," another said, "I have waited too long."

This is why we make one urgent plea after another, both by correspondence and in the columns of this paper, for our preachers to join the Retirement Plan. Please read these definite facts, brethren.

1. The Relief and Annuity Board operates under the laws of the state of Texas. The Board cannot create an annuity for a man contrary to the rules of the Plan. Therefore:

2. If a preacher refused to join the Retirement Plan before July 1, 1942, he forfeited his prior service credits. That is, if a man joins the Plan after July 1, 1942, then when the Relief and Annuity Board calculates his annuity upon his retirement, it cannot give him credit for the salary and service credits that he had before the Plan was inaugurated. This means that a man may have very few years of pastoral service to his credit when he retires; and in such a case, his annuity may not be very much, because after his prior service was eliminated, he might not have twenty five other years to his credit in pastoral service.

3. Also, if even a young man refuses to join the Retirement Plan, and help us to build up this fund, he would suffer a reduction in annuity when he finally retires. If a man twenty or thirty years of age is eligible to join the Plan, but delays participation un-

til he is thirty-five, when he retires, his pension will suffer a reduction. Supposing his salary averages \$2,000, his annuity would ordinarily be \$1,000. But on account of his failure to pay dues from age thirty to thirty-five, his pension upon retirement would be reduced from \$1,000 per year to \$734.00 per year. You see, eight per cent of a man's salary over a period of five years (if it bears interest for those thirty years) would buy \$266.00 annuity. This is why the reduction is necessary.

4. Don't forget brethren, that a large number of preachers are working and paying dues to create a fund, out of which to pay these pensions. Would it be just if you were to refuse to help us to do it, and then expect as large a pension as those who make the sacrifices now?

5. The fact that you are young does not say that you are paying into the Plan for the older men. The older man who has been paying into the Plan, and who retired last year, could not possibly retire on more than \$100.00 per month pension, whereas, the younger man who holds membership in the Plan all the way through, under the same circumstances, might retire in 1960 or 1970 on a pension of \$166.00 per month. So you can see at once that for the older man, on the one hand, some benefit accrues to him by reason of the fact that he does not pay into the Plan over a long period of time, yet on the other hand, for the younger man, benefit accrues to him by reason of the fact that when he retires the annuity ceiling will be higher than it was for