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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 56

LITTLE ROCK, ARKANSAS, JANUARY 31, 1957

NUMBER 5

ONWARD ★ ★ ★ For God and My Country



Boy Scout Week, February 6-12

Marks 47th Anniversary

Your Opportunity to Touch the Whole World With the Gospel of Christ

By DR. W. O. VAUGHT, JR., Pastor
Immanuel Church, Little Rock

I would like to share with you one of the happiest experiences of all the year. In the rush and hub-bub of Christmas, amid the shopping and shouting, the milling and mailing, the racing and wrapping I believe we can find for ourselves and our churches a way to really keep Christ at the center of Christmas. I refer to the Lottie Moon Christmas Offering for Foreign Missions.

Hope for Advance

In our great world program for Mission Advance I believe through the Lottie Moon Offering we have a chance to vitally touch the whole earth with the Gospel of Christ. Many Churches are finding this offering affords an opportunity for all the people to have a vital part in World Missions. I understand that at Christmas time in 1956 First Church, El Dorado, gave more than \$17,000 for this offering. The First Baptist Church in Chattanooga gave \$16,000. A number of our churches in the Southwest gave large amounts, even as high as \$35,000. I believe the sum total of the Lottie Moon offering for 1956 will go beyond \$5,000,000. Within the next three or four years I believe this offering should climb to at least \$10,000,000.

A Boost to the Cooperative Program

When I began to emphasize this love offering for Foreign Missions I naturally asked myself this question, "Will this special gift for Foreign Missions hurt our giving to the Cooperative Program?" For a number of years I have checked on that one point and I



have found that every time the gifts for Foreign Missions increase all other gifts increase in proportion. Giving creates a spirit of love and interest, and when our people become concerned about one phase of our program as important as Foreign Missions, they become concerned about the total program. I believe the records will reveal throughout

the length and breadth of our Southern Baptist Convention that for the Month of December, 1956, with a record gift for the Lottie Moon Offering, we also reported a record gift for the Cooperative Program. One offering stimulates the other.

A Promotion Plan

In Immanuel Church in Little Rock this year we used a plan which had been suggested to us by one of the Texas churches. The little tree in the picture accompanying this article was placed in our church auditorium the first Sunday in December. The ten lights beneath the tree represented the \$10,000 goal for our church. On the first Sunday in December, two of the lights were turned on representing the \$2,000 which had come in by that time. Each Sunday morning and Sunday evening during December a report was made, and as the money came in the lights were turned on and the announcement was made to the congregation that the goal had been reached. Spontaneously the congregation stood and sang The Doxology. It was a time of happiness and rejoicing. The total Lottie Moon Offering reached \$11,002. During the same months the church sent the largest check ever sent for Cooperative Program giving in one month and there was a large amount left over to transfer to the Building Debt Fund. Mission giving had stimulated other giving.

Our Chance

It just occurred to me that I should share this experience with you. I am sure you will devise some better plan, but I firmly believe every Church should have some plan. What a glorious opportunity to tell our people about Lottie Moon and her wonderful life; her birth in Virginia on The Road of The Presidents; her conversion after hearing a sermon by Dr. John A. Broadus; her call to the mission field while a teacher in Cartersville, Georgia; and her almost forty glorious years of service in North China. When Lottie Moon wrote that first letter asking the women of the South to give an offering for Foreign Missions at Christmas, little did she know that the offering would one day become the largest single offering in all the earth for our great World Program. This offering seems to afford Southern Baptists a great opportunity to increase mission giving and at the same time stimulate all other giving.

Eliminate The Negative

By W. C. FIELDS

On a journey "from Jericho up to Jerusalem" a short while back we came across a minister who was celebrating his 75th birthday.

From all accounts he is a fine, upstanding clergyman. Still at work and vigorous, despite his age, he is widely respected and loved for his unselfish service.

A newspaper story of the event, however, included a statement from the venerable preacher which deserves further consideration. He was quoted as saying, "I have never preached a sermon against anything. I take the positive approach."

Doubtless there will be those who will disagree, but some of us feel that at this point the good parson has failed to measure up to his responsibilities.

Every good pastor and preacher will take the positive approach. That is sensible, sound, and scriptural. Almost without exception churches of all faiths will want their pastors to have this frame of mind and general demeanor. Few people are moved in the right direction by a dispeptic, cantankerous sorehead who is always agin' something. A herald of the gospel is pre-eminently the bearer of wonderful news and therefore his preaching will naturally be predominantly positive.

At the same time, one wonders how a minister can preach in good conscience over a period of so many years without avowedly, deliberately and openly preaching "against" sin.

For that kind of a ministry one would have to side-step the Ten Commandments. Eight of them say "Thou shalt not!"

Such an attitude is different from that of Jesus. He frequently preached negative sermons: "swear not at all," "do not your alms before men," "be not as the hypocrites," "lay not up for yourselves treasures upon earth," and so on.

If we would attempt to preach like the Master Preacher, we must remember his scathing indictment of the Pharisees, his indignation at the commercializing of the temple, denunciation of sin at every quarter.

If Jesus felt impelled to preach "against" unrighteousness, sacrilege, and injustice shouldn't the preacher of today react in the same way.

The Christian faith stands, not on negations, but on great affirmations. Those affirmations have been defended in every generation by stalwart preachers who knew when and where to preach "against" as well as how and why to preach "for."

Brother pastor, by all means accentuate the positive, but don't eliminate the negative, and rest assured that there are a lot of us who will move along with you when you let go of Mr. In Between.

—The Baptist Record

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What our nation needs, and our youth is a leadership that knows the love of God as well as the course of instruction. Yours is a vital job, teachers, and I thank God for you.

—D. C. Applegate

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"If Christianity is to have power in America, it must have a stronger home base."

—Roy O. McClain

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Baptist Student Work —**A Twentieth Century Phenomenon**

By DR. D. DAVID GARLAND, *Pastor*
Baring Cross Church, North Little Rock



HONOR TO OUR STUDENTS

It is a surprising fact to many that Baptist Student work is a comparatively young movement on the campuses of the nation. Before 1920, Baptist students were not banded together on many campuses, Baptist students on one campus had little or no association with those on another campus, and Southern Baptists largely limited their "on-the-campus" ministry to the Baptist College campus. Today the campus in our Convention territory without a Baptist Student Union is difficult to find. Today the "Spirit of B. S. U." is an enthusiastic reality, and Baptist students from Princeton University to University of Miami and from the University of Oregon to the University of Southern California sing together:

In our halls of learning, Christ you did instill,

With His truth eternal, you our hearts did fill.

Now we're ever eager, goodly works to do;
 In your service use us, Spirit of B. S. U.
 We are all one body, tho' from east and west,

We would serve the Master; put us to the test.

Thus with hearts united, sin we shall subdue,
 With His love unfailing, Spirit of B. S. U.

What are the results of this twentieth century spiritual phenomenon?

An Increased Missionary Force

The Foreign Mission Board recently has made a study of the college training of its missionaries, and the Board found that 674 received their college training in Baptist

schools and 589 received their college training in the state and other-than-Baptist schools. This speaks well not only of the dedicated faculty and administration of the Baptist college and of the work of the Baptist Student Union and its director on the Baptist College campus, but it also reveals the amazing results of the Baptist Student work on the state campus as well.

Being missionary on the campus in America has better prepared us to be missionaries to the world.

A Broader Vision

Baptists believe that no education is worthy of the name unless it is Christian. While we cannot control what is taught in the state college classroom, we can — and have — built Baptist Student Centers across from the campuses to provide a Christian atmosphere for our students. Here space is provided for daily devotional services, for recreational activities, for private meditation, and for religious reading. In many of the Centers there are Chairs of Bible or Departments of Religion; and in some states where there is no Baptist college, there are cafeterias and dormitory spaces in the Centers. Today our denomination is seeking to help each student wherever he seeks higher education.

A More Dedicated Laity

With its emphasis on prayer and meditation; with its practical missionary projects; and with many of the present movement's officers and leaders — and most of its members — preparing for "secular" work, our present student movement is not now limited to a small group preparing for vocational church service, but rather a host who in their daily tasks will make the "secular" become the "sacred." This "carry-over" value of the student movement is seen especially in the places of responsibility in our churches now being filled by the dedicated student laymen of yesterday and in the upsurge of daily devotional services now beginning in factories, office buildings, etc. across the nation.

A Trained Leadership

Arkansas has a group of dedicated and trained workers employed to work under the direction of Dr. Tom Logue, our state director. Dr. Logue's experiences in two pastorates, in teaching at Owen College and Baylor University, in three years' army service, and in serving four years as city-wide Baptist Student Director in Memphis have prepared him to lead our work. He is an ordained minister and holds the A. B. and M. A. degrees from Baylor University and the B. D. and Th. D. degrees from Southwestern Seminary. Our present group of local directors — Juanita Straubie, Jamie Jones, Joel Bruner, Neil Jackson, and James Smalley — are equally qualified to lead our Baptist Student work.

Always Onward! Always Upward!

By DR. J. HOWARD WILLIAMS

Southern Baptists will go onward and upward as long as we believe in our cause. Few of us live at our best all of the time, and yet, when we are at our best we believe implicitly, unreservedly, in our gracious God and in his revealed Word. We believe in the capacity of man, redeemed by divine grace, to rise to the likeness of God. We believe that the grace of God is able to save unto the uttermost all those who come by faith. We believe that Christ is the answer for the world and all of its problems.

Southern Baptists will go onward and upward as long as we take account of our abilities and their responsibilities. We are laborers together with God. No one doubts God is able and willing on his part to do all that is necessary for the redemption of the world. No one doubts that, like the apostle of old, "I can do all things through Christ which strengtheneth me." Our capacity for leadership, our material resources, our very numbers in certain areas of the United States impose upon us the necessity of accepting the primary responsibility for the general conditions which prevail in such areas, whether good or bad.

What Is Our Task?

Just what is our task? It includes the total work of our Lord. It is designed to meet the total needs of man, both spiritual and material. On one occasion Jesus said, "The Son of man is come to seek and to save that which was lost." The little word in the Greek translated "that which" is neither masculine nor feminine. It refers to anything that

is lost, to everything that is lost. We know that man's soul is lost without God. We know, therefore, that his relationship to God was lost when sin came into the world. His economic relationship in the plentiful garden was lost. His social relationship was lost, and our first parents reaped a murdered son and a son who was a murderer!

Our task is our Lord's task to save "that which" is lost. Jesus began with the winning of men. That always must be our beginning. The place and primacy of soul-winning must never be forgotten, relegated or submerged by anything however important that might be.

Having won the lost, we are to train the saved. In the total processes of winning and training we have numerous agencies. The church itself is the primary agent beyond the individual. Churches are to be strengthened, their program implemented, their numbers increased. All power to the great program of our Home Mission Board which tells us of the 15,000 communities in our Southern Baptist territory that need a Baptist church. Of course, we need pastors for these churches and for many already established. They need to be trained men, for no movement can rise higher than its leadership.

In our onward march no single agency of the churches offers greater opportunity than the Sunday school. It seeks to enlist the saved and the unsaved in the study of the Word of God. It would reach from the cradle to the grave in its membership. It makes an appeal which is commanding. It finds a

response often from those who would shy away from the church as such. It can have free fellowship in its organized classes, for instance, into which non-religious men often can be brought. Having brought them to the class, the whole program of teaching, of soul-winning, of training is a potentiality.

Years ago a man came to the little church I was serving as a student pastor bringing six or seven children from a family on his farm. Having delivered them to the Sunday school he would return at eleven o'clock to take them home. I called on the man and asked the explanation of his conduct. At first he was reluctant to talk, but he finally said that he was not a Baptist, though he was a nominal member of another group. He told of his childhood experience of going to Sunday school, of what it had meant to his character, and how the truths which he learned had been a stay to him in his mature life. Then he added, "The children of this poor man do not have a chance. I bring them to your Sunday school. It is up to you to do for them what was done for me in my childhood. They will need it when they grow up."

Yes, Southern Baptists are going onward and upward. With gratitude in our hearts and fellowship in our work we move on from victory to victory. What we have done has commanded the attention of the Christian world and inspired others of other faiths to greater achievement. Because of what the Lord has done for us and of what we can do for Him, because of the imperative need of the world now, we must in our direction move onward and in our achievements move upward!

—The Baptist Program

Kingdom Progress

Erwin McDonald Named Editor Of The Arkansas Baptist

A former Arkansan, the Reverend Erwin L. McDonald of Louisville, Ky., has been named editor of *Arkansas Baptist*, weekly news magazine of the Arkansas Baptist State Convention.

Announcement of Mr. McDonald's election was made by Dr. B. L. Bridges, executive secretary-treasurer of the convention, following action by the Executive Committee of Arkansas Baptists and a poll of the convention's State Board.

The new editor succeeds Dr. B. H. Duncan who retired recently after nine years in the editorial post. He is resigning as executive secretary of the Christian Education department of Kentucky Baptists to begin his new duties March 1.

A native of London, Ark., Mr. McDonald is a graduate of Arkansas Polytechnic College, and Ouachita College. For a number of years he was a newspaperman in Arkansas, first as city editor of *The Daily Courier-Democrat*, Russellville, and, later, as editor of *Southern Standard*, Arkadelphia.

Mr. McDonald was ordained to the Baptist ministry in 1938 and has since held pastorates in Arkansas, Kentucky, and South Carolina. Following his graduation from Southern Seminary, Louisville, in 1947, where he received the B. D. degree, he was director of public relations for the Seminary for several years. For three years he was public relations director of Furman University, Greenville, S. C., before returning to Kentucky in 1954 to take his present work.

At Southern Baptist Seminary Mr. McDon-

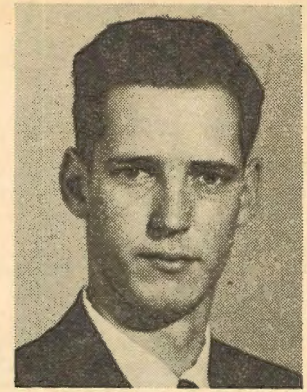


MR. McDONALD

ald edited *The Tie*, a monthly publication, and at Furman University he established and edited *The Furman University Magazine*, a bi-monthly.

Mr. McDonald is a Mason, a Rotarian, and is listed in "Who's Who in the South and Southwest." Mrs. McDonald is the former Mary Price of London, Ark. There are two daughters, Jeannine, now Mrs. Sam H. Jones, Jr., Atlanta, Ga., and Judy, a junior in high school.

Seminary Graduate



ROBERT L. HARTSELL

Robert L. Hartsell, Hot Springs, was one of the 34 students who are candidates for degrees or awards at mid-term commencement exercises January 25 at New Orleans Seminary.

Dr. G. A. Leichter, Plant City, Fla., executive secretary of the Florida Baptist Convention, will be the principal speaker.

There are 17 candidates for the bachelor of divinity degree; nine, master of religious education; one, bachelor of religious education; one, bachelor of sacred music; five, diplomas in Christian theology; and one, diploma in religious education.

Mr. Hartsell is a candidate for the master of religious education degree.

Want to Tour Europe?

More Americans will travel in Europe during 1957 than ever before in history. And more and more of them will do it on credit.

That is the word of DuPree Jordan, Jr., rector of *Star Tours*, Atlanta, Georgia, organization that is sponsoring a variety of economy tours to Europe this summer. "Foreign travel is more common now than was a trip to the West Coast fifteen years ago," says Mr. Jordan.

Star Tours has a wide selection of budget fours for this year, from a 4-countries, 15 days in Europe offering for \$585 to an 18-countries, 50 days in Europe tour for \$989.40. These prices include round trip air travel, and all expenses. And the trips can be bought for only \$100 down, with the balance paid in easy monthly installments after the traveler returns home.

Mr. Jordan, publisher of two of Georgia's largest weekly newspapers, has made two trips to Europe himself during the past two years. "Although 1955 and 1956 were both record years, 1957 should far surpass them both in travel abroad," he says.

"Our tours are designed to help make this possible," he continues. "We are not planning luxury first-class accommodations, but we will provide good, comfortable and wholesome facilities, at a price anyone can afford. We hope to have secretaries, farmers, school teachers, people from every walk of life taking our tours this summer."

For more details about 1957 European travel and these low tour prices, write to *Star Tours*, Station A, Box 23, Atlanta, Georgia. (See ad on page 15.)

El Paso Church Plans Building

El Paso Church in White County Association has launched a building program by purchasing three lots adjacent to the present building, raising \$1,000 on the building fund, and appointing a building committee, as follows: K. W. Harston, J. W. Brown, Neal Jenkins, Vernon Cole, and Elbert Harston.

E. S. Ridgeway is the pastor.

Morrison Goes to Huntsville

Garland W. Morrison has resigned the pastorate of Immanuel Church, Fayetteville, and assumed the pastorate of First Church, Huntsville, on December 1. Mr. Morrison went to the Fayetteville church in 1951. During his ministry there, the church purchased more lots, and erected an educational building to care for 400 in Sunday school. There were 350 additions to the church; one was ordained to the gospel ministry; three others were licensed; and one other surrendered to the ministry and is now in Ouachita College.

Michigan Baptists Publish Own Paper

Southern Baptists in Michigan have announced plans for a paper of their own. The executive committee of Motor Cities Association has approved the new publication, to be called the **MICHIGAN BAPTIST MESSENGER**.

The first edition of about 2,500 copies is expected by the early part of February. It will be an eight page monthly paper at first.

Immediate staff members are: James Johnson, editor; Clifford Killian, advertising manager, and Bill Palmer, director of promotion. A permanent publication committee has been appointed.

Michigan Baptists have published a weekly page of news on the cover of the **ARKANSAS BAPTIST** the past two years.

The work, led by Superintendent of Missions Fred Hubbs, has grown to the extent that plans are being made for a state convention there in the near future.

100th Southern Baptist Church Constituted in Ohio, January 20, 1957

The State Convention of Baptists in Ohio (Affiliated with Southern Baptist Convention) reached another milestone of progress when the First Baptist Church of Sligo, Ohio, was constituted. Charter membership numbered 35. There had been 19 additions to the membership during the past 12 months. Twelve of which had come on profession of faith for baptism. Bill Denney, who had served as mission pastor, was unanimously elected by the new church. A building site is paid for and foundation for the first building is already constructed. Mr. Denney came to Ohio with seven years experience as pastor in Kentucky. One hundred and fifteen pastors and members from sister churches were present for the service.

The sponsoring church was Blue Ash Baptist Church in Cincinnati, Ohio, Paul Payne, pastor. This is the second church sponsored by the Blue Ash group in three years. Orden Rice was pastor of Blue Ash when the mission was begun.

There were 19 churches in Ohio in 1952. The State Convention was constituted in 1954 with 39 churches. In addition to the 100 constituted churches, there are now 29 missions being sponsored by them. Goals for mission advance in Ohio include 80 new missions and 36 churches in the current year with a mission budget of \$200,000.

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Too many people conduct their lives on the cafeteria plan — self service only.

DeQueen Pastor Receives Doctorate



FRED SAVAGE, JR.

Fred Savage Jr., who recently became pastor of First Church, DeQueen, received his Th. D. degree from Southwestern Seminary, Fort Worth, Texas, on January 18. He succeeded Earl Humble at the DeQueen church.

Dr. Savage is a graduate of Louisiana College and the New Orleans Seminary. He served as a chaplain in the air force in the Korean conflict.

Mrs. Savage is the former Nellie Mae Inzer. There are five children, John, Mary, David, Ruth, and Martha Ann.

Scholarships to Hungarians

Wayland Baptist College, Plainview, Texas, has offered international student scholarships for three Hungarian refugee students in answer to an appeal from World University Service, a non-denominational organization, according to Dean Bryan Robinson, international student adviser.

In the statement issued jointly by World University Service, Institute of International Education and the International Rescue Committee, President A. Hope Owen was informed that between 1,300 and 1,500 university students, largely male, are among the Hungarian escapees who have fled from their homeland into Austria. A conservative estimate has been made of 300 to 400 students who will seek to continue their education in the United States with most of them wanting to study medicine, forestry, engineering.

Further information about the possibility of students who may want to continue liberal arts courses in a liberal arts college will be sent to Wayland after the students have been screened. These students are being screened at Camp Kilmer, New Jersey, along with other escapees.

That God May Be Glorified

"Life Commitment Day" is February 10 in all Baptist churches ministering to college students. It will climax Dedicated Vocations Week Feb. 3-10, which is sponsored by campus Baptist Student Unions.

The purpose of the week is to challenge Christian students to discover the will of God for their life work and to dedicate it, whether a lay vocation or a church-related one, to His glory and the common good, according to Dr. G. Kearnie Keegan, secretary, Student Department, Baptist Sunday School Board.

SS Board Education Leader Dies

Mrs. Orabelle Cross Jones, editor of Nursery Lesson Courses at the Baptist Sunday School Board, after an illness of several months, died January 10, at a Nashville hospital. Funeral services were held in Nashville at Belmont Heights Baptist Church, and burial was in Fort Worth, Texas, January 14.

A native of Laurel, Miss., Mrs. Jones lived in Jacksboro, Texas, for a number of years before coming to Nashville.

Mrs. Jones began work with the Board in 1945 as superintendent of Cradle Roll Work, which later developed into a Nursery Department of the Board, with Mrs. Jones as superintendent of Nursery work. Last year she was named editor of Nursery Lesson Courses, which position she held at the time of her death. She was the author of *The Nursery Department of the Sunday School*, and numerous leaflets and articles.

Besides her husband, she is survived by a daughter, Ann Jones, and three brothers, Alton Cross, El Paso, Texas; John Cross, Meridian, Miss., and Lee Cross, Charlotte, N. C.

Pastor's Wife Injured in Accident

Mrs. Charles F. Pitts, wife of Dr. Pitts, pastor of First Baptist Church, Blytheville was injured in an automobile accident October 20 and has been in the Baptist Hospital, Memphis, most of the time since. Mrs. Pitts' car was struck from the back when she stopped for a traffic light. She suffered neck and spinal injuries. She is making progress but will remain in the hospital for some time.

Church Music Service To Be Extended

State music secretaries from 20 states met recently with Dr. W. Hines Sims and his associates in the Church Music Department of the Sunday School Board to discuss plans for 1957 and succeeding years.

Among plans projected was an elaborate associational program wherein it is proposed that every association in the Southern Baptist Convention will receive music help in the way of music schools, clinics, hymn sings, and other activities which will develop leadership in the churches and bring about more active participation in the music of worship.

The Southern Baptist Music Leadership Conferences for 1957 will be held at Ridgecrest, North Carolina, June 27-July 3, and in Glorieta, New Mexico, July 11-17.

Special plans call for the enlistment of literally hundreds of trained ministers of music in projecting a comprehensive music education program which will extend into all churches throughout the Convention.

Graham Aide Resigns

In the New York offices of the Billy Graham Crusade, announcement was made of the resignation of Jerry Beavan, effective as of February 1. Mr. Beavan has been Public Relations Director of the Billy Graham Evangelistic Association.

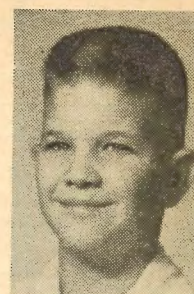
Beavan, who has been on a two-month rest vacation, explained that health was the basic factor in the decision, together with the necessity of curtailing the excessive travel which has averaged over 100,000 flying miles per year during the past six years.

Graham also said, "We have reluctantly accepted the resignation of Mr. Beavan. He was a key factor in the development of our organization. We will greatly miss him. We remain close personal friends, and he has promised always to be available for advice and counsel."

Record S.S. Attendance



DANNY GILBERT



STANLEY LAWHON

Stanley Lawhon, 13, has an uninterrupted attendance record with First Church, Booneville, since entering the Primary department in 1949. He received his seven year attendance bar last September. He is the son of Mr. and Mrs. S. B. Lawhon.

Danny Gilbert, 13, has a record attendance of six years, three months. He is the son of Mr. and Mrs. Sam Gilbert, Booneville.

The Lawhon family recently moved to Gulfport, Miss.

Dr. Fisher to Deliver Holland Lectures

The Lewis Holland lectures at Southwestern Seminary in Fort Worth, Tex., will be delivered February 5-8 by Dr. Fred L. Fisher of Berkeley, Calif., it was announced by President J. Howard Williams.

Dr. Fisher is professor of New Testament Interpretation at Golden Gate Seminary in Berkeley.

World Missions Is Theme of Speakers

"World Missions" was the theme used by three Southern Baptist executive secretaries when they spoke to the Baptist state Sunday school, Training Union, and music secretaries meeting in Nashville recently.

The speakers at the opening session of the annual conferences of state secretaries from 22 states were Dr. Baker James Cauthen, executive secretary, Foreign Mission Board, Richmond; Dr. Courts Redford, executive secretary-treasurer, Home Mission Board, Atlanta; and Dr. James L. Sullivan, executive secretary-treasurer, Sunday School Board.

The individual groups met in separate two-day conferences to plan programs for 1957-58, establish goals and objectives, and exchange ideas on methods and materials for each of the areas of religious education represented.

Baptist Leader Urges 'Indirect' Mission Work

Dr. Arnold Ohrn of Washington, D. C., executive secretary of the Baptist World Alliance, made a plea for "the more indirect type" of missionary work.

He told a forum of the Southern Baptist Student World Missions Congress that aid through such projects as building seminaries and providing scholarships for European youth to study at seminaries here or in their own countries can be more beneficial than sending American missionary personnel abroad.

"One reason for this," he said, "is that the American missionary often has difficulty in becoming a part of the community to which he is sent."

"We should send some people, of course," he said. "But the men who go as missionaries must be exceptional men — men who can speak the language of the nation, who know the history and the culture of the nation, who can identify themselves with it."

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Methodists to Launch Clergy Recruiting Campaign

The Methodist Church will launch an intensive campaign this spring to recruit 1,200 new clergymen a year, it was announced at the annual meeting of the denomination's board of education by Dr. Gerald O. McCulloh.

"If Methodism is to have 1,200 new clergymen annually," Dr. McCulloh said, "this means the recruitment of 1,200 to 1,500 carefully selected college graduates who will be ready to enter seminaries every fall for three years more of study."

He based personnel needs on the number of vacant pulpits and projected new churches, and losses through death and retirement.

Dr. McCulloh also reported that The Methodist Church plans to expand its ten seminaries to accommodate 4,500 students. The schools have a current enrollment of 3,000, but not all of the divinity students are Methodists and some are preparing for other church vocations.

More than \$40,000 was spent last year for new construction and renovation of Methodist colleges and secondary schools, it was reported.

Methodists Report Record Contributions For Missionary Work

Methodists contributed a record \$23,533,296 in 1956 for the denomination's home and overseas missionary work, it was reported to the annual meeting of the Church's Board of Missions.

The meeting also was told that assets of the Board and its three divisions had risen to an all-time high of 80 and ¾ million dollars last year and that a record \$23,262,348 was disbursed in the United States, its territories and 50 countries abroad.

Bill Would Aid Religious Workers Who Stay Abroad

Naturalized clergymen and members of religious orders would be permitted to do long-term work abroad without jeopardizing their American citizenship under a bill sponsored by Rep. Abraham J. Multer (D.-N. Y.). It was referred to the House Immigration subcommittee.

Under provisions of the McCarran-Walter Immigration Act, naturalized citizens stand to lose their citizenship if they remain away from the United States for an uninterrupted period of more than five years.

The Multer bill would amend the Act to provide that naturalized persons who are ordained clergymen or "representatives of bona fide religious organizations" might fill assignments abroad indefinitely without losing citizenship. However, they would have to appear once a year at an American consulate to register their citizenship and their intention of retaining it.

Pilot Inspires Airlines To Put Bibles on Planes

A Presbyterian deacon has inspired Trans-World Airlines to put Bibles on the planes he pilots for them.

Passenger reaction has been "very favorable," reported Capt. George C. Duvall, a pilot on the Chicago-Los Angeles run.

Capt. Duvall is a deacon of Fourth Presbyterian Church in Chicago, and a member of the board of managers of the Chicago Bible Society.

"It's good to see many servicemen reading the Bible on our flights," the bachelor pilot said.

TWA purchased 200 copies of the King James Version from the American Bible Society and placed them alongside the customary magazines.

Proposes Income Tax Deductions For Private School Tuition

A bill to permit income tax deductions for tuition payments on children through the 12th grade of school was introduced in the House by Rep. William E. McVey (R.-Ill.).

The Congressman said the deduction would be allowed for tuition paid any private school. The measure was referred to the House Ways and Means Committee.

The House committee also has before it a bill which provides that tuition payments to religious schools may be deductible from income tax on the same basis as charitable contributions.

Rep. Gerald R. Ford (R.-Mich.) is the sponsor. He said he had introduced it at the request of leaders of the Christian Reformed Church which has its headquarters at Grand Rapids, Mich.

Released-Time Attendance Gains in New York

A total of 117,266 public school pupils are attending released-time religious instruction classes in New York City, the Board of Education reported. This is an increase of 7,644 over the number attending a year ago.

Most of the students are in grades 3 through 8 of the elementary schools. Some 520 high school pupils are cooperating in an experiment to extend released-time to the high schools.

Also participating are 1,059 students in the city's special "400" and "600" schools. The former are for physically handicapped youngsters and the latter for those who find difficulty adjusting to neighborhood schools.

Anglican Group Launches Drive For Ordination of Women

A group of Church of England advocates of the ordination of women announced in London they were launching an intensified campaign to achieve their goal.

Known as the "Anglican Group for Ordination of Women to the Historic Ministry of the Church," the group in the past has abstained from any action calculated to raise public debate on the subject.

Members of the group are convinced that a right understanding of the contribution of laywomen to the Church cannot be reached as long as the possibility of "ordination to the historic ministry" is denied to those women who believe that they are so called.

They further contend that it is not "rights" of women they seek to vindicate but that the Church needs the fullest service women as well as men can give. They insist that sex should not be allowed "to confuse or block that service."

A Smile or Two



"Better think it over, Kid. There's easier ways of making a living than being a stunt High-Diver."

A professor who had taught for many years was counseling a young teacher.

"You will discover," he said, "that in nearly every class there is a youngster eager to argue. Your first impulse will be to silence him. I advise you to think carefully before doing so. He probably is the only one listening."

Cold cash: So called because few of us can keep it long enough to warm up.

"No," said the little girl's mother, "I don't want you to hit back at Johnny. Remember, you're a lady. Outtalk him."

"Does the law give a man the right to open his wife's letters?"
"Yes, but not the nerve."

Eve may have been an unsatisfactory spouse in many ways, but she never cited to Adam the names of the men she could have married if she'd just wanted to.

Art: "My father has George Washington's watch in his collection of antiques."

John: "That's nothing. My father has Adam's apple!"

"I'm surprised that your mother agreed to your marrying Bill when she dislikes him so."

"Well, she said she just wants to be his mother-in-law for a while."

One little boy to another: "I'm so tough I wear out a pair of shoes in a week."

A 2nd boy: "I wear out a pair of jeans in a day."

A 3rd: "I wear out my grandparents in an hour."

—Quote

When an Englishman is told a joke, he laughs three times: first, to be polite, second, when the joke is explained; third, when he catches on.

When a German is told a joke he laughs twice: first, to be polite; second, when the joke is explained. He doesn't catch on.

When a Frenchman is told a joke, he laughs once; he catches on immediately.

When an American is told a joke, he doesn't laugh at all; he's heard it before.

Too many women think that by trying to improve on Mother Nature they're fooling Father Time.

—Dan Bennett

News From Baptist Press

Education Group Elects Scofield New President

Fon H. Scofield, associate secretary for visual education for the Southern Baptist Foreign Mission Board, was elected president of the Missionary Education Council, which met recently.

The Council, a semi-official organization which co-ordinates missionary education activities of Southern Baptist Convention agencies, also elected Miss Mary Christian of the Baptist Sunday School Board, vice-president, and Mrs. Mildred Dunn, editor of Home Missions magazine, secretary.

The Foreign Mission Board and the Home Mission Board outlined their missionary education programs for several years.

The Foreign Board will emphasize southeast Asia in 1958; world evangelism overseas in 1959; Spanish America in 1960, and, tentatively, Europe in 1961.

The Home Board themes will be Christ, church, and race in 1958; in 1959, world evangelism in the U. S. A.; missions in town and country in 1960, and probably heritages and horizons in 1961.

The Missionary Education Council will meet next year in Atlanta, Ga., Jan. 2-4.

Halsell Accepts Post With Colorado Baptists

Howard Halsell, former administrative assistant to the Executive secretary of the Arizona Baptist General Convention, has accepted a position as secretary of Sunday School, vacation Bible school, and church architecture with the Colorado Baptist General Convention. He assumes his new duties Feb. 1.

The Colorado convention has 108 churches and operates in the states of Colorado, Wyoming, Montana, North and South Dakota, and Nebraska.

PR Officers Address Nashville Workshop

Shirley D. Smith, Memphis, secretary of the Public Relations Society of America, will be one of the guest speakers when the Southern Baptist Public Relations Association annual workshop opens in Nashville, Tenn., Feb. 11.

Powell Stamper, Nashville, assistant vice-president in charge of public relations for National Life and Accident Insurance Co., will be another program personality for the workshop.

The association is composed of Southern Baptists serving in public relations, publicity, advertising, radio, film, television and similar occupations.

The Baptist Sunday School Board Building will be meeting place for the two-day workshop.

Theological Education Committee Plans Report

The Southern Baptist Committee on Theological Education plans to draft its report in a meeting Feb. 19-20, to present to the convention.

The committee has completed many of the details of transferring control of Carver School of Missions and Social Work, Louisville, Ky., from the Woman's Missionary Union of the Convention to the Convention proper.

Committee members also have visited Chicago, Kansas City, and Denver since the 1956 Convention directed them to study possible sites for a sixth Southern Baptist seminary.

W. Douglas Hudgins, pastor of First Baptist Church, Jackson, Miss., is chairman of the committee.

30,000 New Stations Voted Top 1956 Story

The Southern Baptist Convention's announcement that it will try to establish 30,000 new preaching stations by 1964 has been voted the top news story of 1956 in the Convention.

Editors of Southern Baptist newspapers taking part in the annual Baptist Press poll gave it top rating. The Baptist Press, denominational news service, asks them to list the "Top 10" SBC stories each year.

Convention President C. C. Warren, pastor of First Baptist Church, Charlotte, N. C., called for 30,000 new preaching points in his president's address to the Convention session at Kansas City, Mo.

The plan to establish 30,000 preaching points within the SBC is part of the Baptist Jubilee Advance in which about eight Baptist groups in the United States and Canada are setting goals for advancement. These groups represent 18 million Baptists.

The Baptist editors selected as second most important story of the year the record \$20,000,000 given in direct support to Convention missionary and agency work. Coupled with it are goals for increased giving by the denomination between now and 1964.

The Southern Baptist Student World Missions Congress, held in Nashville immediately after the Christmas weekend, was the third major story. Attended by more than 2,300 college students from 300 colleges in the U. S. and Canada, it marked the start of observance of World Missions Year in the Southern Baptist Convention in 1957.

The editors voted fourth spot to the Forward Program of Church Finance, a program presented by the Convention's Executive Committee to help churches reach budget goals and increase their giving to Baptist work.

Other stories in the "Top 10" included an appeal by 28 SBC leaders, who spoke individually and not for Baptists as a group, for a Christian spirit in race relations, fifth; plans to establish a sixth Southern Baptist seminary and objection to the Hill-Burton Act for making grants to denominational hospitals, tied for sixth; a comprehensive survey begun to determine the working relationships of the Convention's many agencies, eighth; purchase by the Baptist Sunday School Board of two large pieces of business property in Nashville, ninth; and a proposal to build a large Convention hospital near Miami, Fla., tenth.

The 28 Baptist leaders made their race appeal in a joint statement, but stressed the fact they spoke only as individuals and not for the Convention.

A convention committee is studying possible sites for the sixth seminary. The Convention's Executive Committee and other Baptist groups announced they would seek changes in the Hill-Burton Act to prohibit grants to religious hospitals. They felt its present provisions violate church-state separation.

The survey of agencies is being undertaken by professional management consultants from Chicago under direction of a special Convention committee.

The Sunday School Board bought the property in downtown Nashville for immediate and long-range expansion. It is adjacent to its present cluster of buildings used for editing, assembling, mailing, and shipping tons of Baptist literature.

The proposed hospital at Miami followed an offer of land and financial aid from millionaire aluminum Executive Arthur Vining Davis.

Certificate Necessary For Social Security

If you're a minister desiring social security coverage, be certain you have filed a certificate with the government to that effect.

The last possible filing date for most ministers is April 15.

Some ministers have filed their income tax returns and paid their social security taxes, thinking this is enough to place them under social security coverage. Not so, the government says. They must also fill out Form 2031 waiving their exemption to social security taxes.

Not filing the certificate within the prescribed time means that you permanently forfeit your right to social security coverage.

Pastors' Conference Meeting Site Chosen

The 1957 Southern Baptist Pastors' Conference will meet May 27-28 in the grand ballroom of the Conrad Hilton Hotel, Chicago, according to Conference President James P. Wesberry, of Atlanta.

The session will open at 10:30 a. m. Monday and close at the afternoon session Tuesday. The pastors' conference precedes the annual meeting of the Southern Baptist Convention, opening the night of May 28 in Chicago's International Amphitheater.

Skinner Reveals Plans To Retire Within Year

R. T. Skinner, editor of the *Western Recorder*, weekly newspaper for Kentucky Baptists, has announced he will retire "within the current denominational year."

He has been editor of the newspaper since Sept. 1, 1946, when he left the pastorate of First Baptist Church, Bowling Green, Ky. He was pastor there for 12 years.

Skinner reported that after retirement, he and Mrs. Skinner plan to "go to our home in Florida."

A native of Kentucky, Skinner attended college in Florida and Tennessee. Before his pastorate in Bowling Green, he was pastor of churches in several Tennessee communities and in Birmingham, Ala.

Skinner is the second editor of a state Baptist weekly newspaper to announce retirement in recent weeks. B. H. Duncan, editor of the *Arkansas Baptist*, retired Jan. 1.

Southeastern Seminary Endowed With \$22,000

Southeastern Seminary in Wake Forest, N. C., has received an endowment of approximately \$22,000 from the will of Miss Vivian Matthews, of Clinton, N. C.

Miss Matthews, a member of Mt. Gilead Baptist Church in Samson County, N. C., directed that the money be held in perpetuity by the trustees of Southeastern Seminary. It will be known as the Vivian Matthews Endowment Fund.

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Student Missions Conference In New Orleans

The third annual Student Missions Conference, scheduled for New Orleans Seminary, February 22-23, is expected to attract over 400 students from colleges and universities of the South, according to Miss Helen Falls, associate professor of missions at the Seminary.

The conference, sponsored by the Seminary's department of missions, was attended last year by some 300 students, representing 22 colleges and universities from seven southern states.

Baptists — and the Problem of Bigness

By GAINES S. DOBBINS

*Professor of Educational Administration
Golden Gate Seminary, Berkeley, Calif.*

Are Baptists — especially Southern Baptists — developing “big-itis”? If so, are we not to be congratulated? Granting that the ailment represents growing pains, entailing difficulties and even dangers, does it not give promise of strength and maturity: Are not its outcomes far more desirable than those of dwarfism?

A Challenge

Baptists are challenged by a big world. The planet Earth is small compared with some other planets; yet its importance outweighs all the other planets known to science because it is the home of man. If it were inhabited by just one man, he would give to the planet Earth more value than all the rest of the heavenly bodies in our solar system. When we consider that the present 2.7 billion people in the world will have increased to an estimated 4 billion by the close of the century, dare we think in any other than big terms? As matters now stand, fewer than one-half the people of the world have heard of Jesus Christ, fewer than one-fourth are related to him. If within less than fifty years the population practically doubles, Baptists must increase from twenty-two million to forty million if we hold our own! To make the same proportionate gain as in the past fifty years, we would have to attain a total membership by 2000 A. D. of more than one hundred million! Should we be afraid to think in such terms?

Baptists of the United States live in a big country. There are other larger land areas but again bulk is not the measure of significance. Whether we like it or not, the United States has become the most strategic nation on earth. The direction our nation takes will largely influence the course of history. If communism is stopped, we Americans must stop it. If war is to be outlawed, we must outlaw it. If a just and enduring peace is to be achieved, we must bring it about. If missionaries are to be sent in large numbers to regions beyond, we must send them. Baptists, in their total numerical strength, represent the largest non-Catholic religious body in the United States. Upon us, therefore, rests tremendous and inescapable responsibility for making and keeping the United States Christian.

Getting Bigger

The most striking social phenomenon of our decade is population growth in the United States. Between April, 1950, and July, 1956, 16.4 million people were added to the total population, a gain of 10.9 percent. Percentage-wise, Florida led the procession with a 36 per cent gain or almost a million added to its population in six years. In total number, California led with nearly three million added to its population. Other states with phenomenal gains are Texas, New Mexico, Colorado, Utah. East of the Mississippi River, gains approaching a million were made by Illinois, Michigan, Ohio, New York. The birth rate has grown from around two million during the depression years and the early years of World War II to more than four million babies a year since 1950. At the other end of the line, the number of persons sixty-five years of age and above has been increasing at the rate of a half-million a year. The estimated total population of the United States by 1975 is 225 to 230 million. It is

predicted that eighty percent of the population will be concentrated in or near cities, creating vast new suburbs. Relative to possibilities, all Baptist bodies of the United States should have a total of not less than thirty million members by 1975.

A Threat

Baptists confront the threat of world-wide paganism. The editor of *Christianity Today* writes: “The West once was pagan and then became Christian; historically, it is the pagan-Christian West. Today, in contrast, it has become the Christian-pagan West . . . Call it a return to paganism or barbarism or what one will, the fact remains that in the West for three centuries Christian influences upon society, the state and culture have decreased while secular influences have increased to dominating proportions.” We Baptists in California feel the full impact of a Christian-pagan culture. Golden Gate Seminary is seeking to discover a strategy of attack upon a highly polished civilization that superficially appears to be Christian but in reality is dominantly pagan. To win for Christ in such a culture is a supreme necessity.

Baptists have a distinctive witness in an age of confusion. Have you read *Life's* special Christmas number featuring “The Seven Sacraments”? The Baptist mind recoils at this frank presentation of sacramentalism as the genius of the major non-Baptist Christian bodies of the United States. One of our professors tells of attending a Greek Orthodox mass where he saw the priest forcing the communion bread into the mouth of a screaming infant! We bear witness to the falsity of all such claims of saving efficacy of baptism, the supper, or any other outward acts no matter how religiously or sincerely performed. We bear witness that Christ only is the head of the church, that he is our only mediator, that each soul has the right to direct access to God through Christ, that the conscience is free and must not be coerced, that there must be a free church in a free state, that the Bible is our sole rule of faith and practice. We believe that a church is an organized body of baptized believers, voluntarily convenanting together to practice what Christ taught, not in order to be saved but because we are saved. We stand for the equality of all believers before God and for a society with equal rights and privileges for all citizens. There is no place for intolerance in our Baptist witness — we stand for the right of every man to believe and to worship according to the dictates of his conscience. We preach and teach an undiluted gospel and are profoundly convinced that this is the gospel our world desperately needs.

Baptists grow by sharing their differences as well as their agreements. We glory in our right to disagree among ourselves concerning matters that admit of difference in interpretation and concerning methods and procedures. We believe that it is just as democratic to share our honest differences as to share our conformity. Southern Baptists did not consider it an “invasion” when Northern Baptists carried on successful and helpful home mission work during reconstruction days following the Civil War. When Southern Baptists move to communities north of the

Mason-Dixon line, form churches, and seek to win the lost multitudes to Christ, they would like to be thought of as allies to other Baptist groups who are often overwhelmed by the magnitude of the evangelistic and enlistment responsibilities. There is more than all of us put together can do — we should therefore seek to do together what we cannot do separately.

Baptists have a great commission to go and preach and teach and baptize, a great gospel to be given to a great world at a time of great need and opportunity. Once our problem was that of littleness — we were few, scattered, despised. Now our problem is that of bigness — we are many, well-organized, influential. We must not confuse numbers and wealth with spiritual power, but we can together bring our resources to Christ for his endowment of power.

Let us not be afraid of bigness! Rather, let us with the sublime confidence of Paul, confront our world and say with him: “That is why I want, as far as my ability will carry me, to preach the gospel to you who live in Rome (or St. Louis, or Chicago, or New York, or Los Angeles, or San Francisco). For I am not ashamed of the gospel. I see it as the very power of God working for the salvation of everyone who believes it, both Jew and Greek” (Rom. 1:15-16, Phillips translation).

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Our Priceless Heritage

Whether you ever find out about it or not, you have inherited a priceless personal heritage, a special kind of fortune. Some people never discover their legacy. Others can't believe it's true. But the fact is, each of us is heir to a kind of nobility that can make all the difference in the world to our lives — if we will take advantage of it. It is a birth-gift from our Creator that entitles us to hold our head high — the priceless gift of self-respect!

To claim it, only two things are required of us: our willingness to recognize it; and, our willingness to live up to it.

We mustn't let our lack of wealth or position — or the opinions of those around us — deny us our heritage. Even the physical houses we live in have nothing to do with it, for this nobility can be recognized in a wizened Ghandi as readily as in a Billy Graham, in a hunchbacked Steinmetz as in an Arthur Compton. It is a light within that illuminates personality.

The strangest part about this legacy of ours is that there is no statute of limitations on our accepting it. It remains innate in each of us — waiting to be claimed. We may have been living lives ignoble, that might have been noble. We may have been slinking through life, without ever suspecting that we were born with such a dowry. But it's not too late. It's still there!

—Whatsoever Things

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Baptist Women Give \$50,000 To Japan Christian University

The Japan International Christian University Foundation, Inc. announced that it has received a \$50,000 grant from the Woman's American Baptist Foreign Missions Society. The gift will be used to build a women's dormitory on the campus of the International Christian University near Tokyo.

Baptist World Alliance
Sunday, February 3

Bear Ye One Another's Burdens

To fellow-believers around the world: Grace and Peace!

Once again, on Baptist World Alliance Sunday, we give thanks to God for the deep spiritual oneness which is ours in Christ regardless of language, nationality, or race.

Our unity does not rest upon rigid organization, priestly authority or man-made creeds. We belong together by virtue of a common experience of Christ; we clasp hands in a world brotherhood acknowledging "one Lord, one faith, one baptism". What God has joined, let no man put asunder.

As we give praise for this fellowship and cherish its joys, let us resolve to strengthen still further every tie of sympathy and partnership with our brethren in other lands.

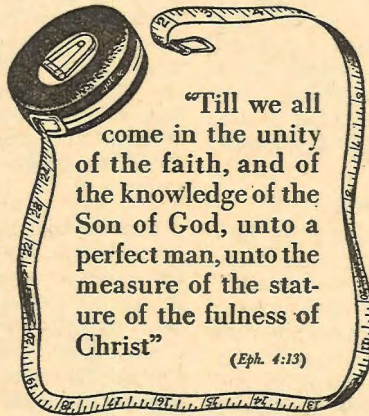
Many of them are laboring where the soil is stony and the harvest meager. Others are struggling heavily with poverty and adverse circumstances. In certain countries our people suffer injustice, and even persecution. Some of our brethren are today prisoners for Christ's sake, and others are refugees exposed to want and tribulation.

As we meet before our Father's throne, let us bear one another's burdens in fervent prayers of intercession. The promises of God are sure; let us trust in them to the full and pray without ceasing for those who suffer.

On this day let us remind ourselves that giving is another means of sharing the burdens of fellow-believers. While distress continues, relief work must continue; so let us not grow eary in well-doing.

We are once more called to remember the needs of Baptist work in countries where our groups are small and the laborers few. We thank God for a growing sense of solidarity and an increasing understanding of

that Kingdom law which says that the strong shall help bear the burdens of the weak.



Most of us live in lands where our freedom to witness is not restricted by the laws of the state, or menaced by the hostility of the people. Let us covet for others the liberty we possess ourselves, and never rest as long as any human being is denied full religious freedom. Our faithful witness to this principle is a duty we owe to our brethren and to the universal cause of human rights. More, it is an essential part of the struggle for the sovereignty of our Lord and Saviour Jesus Christ. Those who would rule over the souls of men are usurping His Throne. "Christ only is the King and lawgiver of His church, and of the conscience."

Theodore F. Adams, President
Henry Cook, Asso. Secretary
Arnold T. Ohrn, General Secretary
Robert S. Denny, Asso. Secretary

Congregational Singing 'Unsafe,' General Baptist Convention Rules

LONDON, May 23, 1689 (BP) — Although the Scriptures upon which they base all their beliefs declare that there is a time to sing, Baptists evidently believe that the time for singing is not during worship services.

"It is not in any wise safe for the churches to admit to such carnal formalities" during worship, General Baptists decided in their regular convention here today. The question of congregational singing was a major issue during the convention.

It was with grave reluctance that Baptist leaders allowed the explosive issue to be introduced on the convention floor. The denomination is sharply divided over the questions of singing as a part of public worship, and both sides have taken pot shots at the opposition with vituperative statements in the press. "To sing or not to sing" is a question that has split more than one Baptist congregation.

Those in favor of singing hymns and psalms during worship were given a fair hearing before the convention, however. They explained that the hymns would not be sung to a prescribed tune.

General Baptists decided, however, that any singing "seems so strangely foreign to evangelical worship" that it would be out of place. The convention did concede that "as a mournful voice is appropriate for prayer, so a joyful voice with gravity should be employed in singing praises to God."

The Particular or Calvinistic Baptists are

believed to be more amenable than General Baptists to the introduction of hymn singing as a part of public worship, but there is strong opposition in both groups. The chief difference between General and Particular Baptists is that the latter, following Calvin, deny that salvation is available to all people, but is reserved only for the elect of God.

Benjamin Keach, Baptist preacher and hymn writer of considerable talent, is a leading proponent of congregational singing among Baptists and other denominations. English hymns have been written as early as 1539 when Myles Coverdale, the Bible translator, composed several, but congregational hymn singing never has come into general use in this country.

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Southern Baptist Convention
—17th Century Baptist Press

Births in 1956 broke all previous records, an estimated 4,202,000, or 111,000 more than 1955. Babies are arriving in the United States at the rate of 11,500 daily, or an average of 479 every hour around the clock. Babies have a way of growing up, and are, even now, the responsibility of our churches.

—Survey Bulletin

"We need faith to move God into the front room of living."

—H. Guy Moore

Letters to an Ex-Priest

By EMMETT McLOUGHLIN

The following letter dated August 2, 1955, should make Protestants think:

"Mr. Z. T. told me about his having interviewed you, he being a correspondent for different Armenian Newspapers and Magazines published in the U.S.A. He also loaned me your autobiography 'People's Padre,' which I have just finished reading. I want to own a copy of this book and will appreciate it if you will send me a copy by parcel post C.O.D. It is not carried in stock in the bookstores which I have contacted here.

"As I am 78 years old and have had many contacts during my business years with the Roman Catholic hierarchy and know something of their tactics when a priest leaves the church. I must assure you that I am one of those who honor you and wish you success in any kind of work you find it necessary to survive if you have sometime in the future to give up the job you presently hold.

"When I was a boy my father was Prosecuting Attorney for Lapeer County in Michigan. Father Busche left the church and married, upon which his house with its furnishings that he had prepared for his bride were wrecked by Roman Catholic zealots. My father, however, brought the culprits out in the open and they made good the damage they had done.

"I should add that my wife was brought up in a Roman Catholic community where the farmers lost their farms thru mortgaging them to pay for masses for their loved ones to make heaven.

"I, myself, have been in Catholic hospitals as a patient along with my wife and one daughter who died in a Catholic hospital thru which experience I learned of the control over these hospitals by the clergy and the abominable restraints they place on surgeons and doctors who have patients in them.

"Somehow I feel that there will be open warfare between the liberal democratic inheritance which we should prize highly and the medieval straight jacket that the Roman Catholic Church is aiming to impose on the U.S.A. as this nefarious institution has on every country over which it has fastened its political control in the past and losing out everywhere in the world except the U.S.A."

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Book Review

By ROBERT G. LEE

Every preacher, teacher, and Christian can read with spiritual profit the book "SIMPLE SERMONS FOR SPECIAL DAYS AND OCCASIONS" by Dr. W. Herschel Ford, pastor of the First Baptist Church, El Paso, Texas.

This book is rich with effective illustrations of truth, reliable with Bible views that strengthen all assertions, helpfully inspiring with strong words setting forth truths both old and new. Evident on every page is the author's faith in the Gospel's power for the sinner's salvation. Insistently urgent, too, is he in laying upon the minds of Christians the need for them to adorn the Gospel of God in all things. Strong and simple words set forth the glory of the supernatural, and soul-winning as the supreme task of the Christian.

QUOTE OF THE WEEK: "Too many people are building new homes on the outskirts — of their income."

—Survey Bulletin

Ten Years In Missions Department

By C. W. CALDWELL, Supt.

In order for us to understand our present Mission Program it might be well to take a look at the past ten years. Following the resignation of Dr. Otto Whittington in 1946 as Superintendent of Rural Missions, the Executive Board appointed a committee to draft a comprehensive mission program to follow. The Board in its meeting September 3 that year adopted the committees' recommended proposals in which were the following statements: "That we discontinue our district mission program as we are now doing — That it be the policy of the Arkansas Baptist State Convention to promote the work of Rural Missions through a Department". The detailed program was presented to the State Convention meeting in Texarkana and adopted.

On January 16, 1947, I was elected Superintendent. And in the same meeting a motion was made and carried, "That Brother Caldwell be Superintendent of all Mission Work — City and Rural." I have had associated with me in the department some noble personalities and we have worked as a team.

Rural Missions

The program adopted gave major emphasis to rural missions. In addition to supplementary aid to associations and churches, the program called for three general missionaries and two pioneer missionaries. The three general missionaries employed were: M. E. Wiles, R. A. Hill and D. C. Bandy. The last two after serving successfully many years resigned and we now have M. E. Wiles and Jesse Reed. Their major work has been rural evangelism, reviving weak churches and under the fervor of revivals, challenging them to better programs. The two pioneer missionaries elected were: Hugh Cooper in Izard County and Ottis Denny in Newton County. Later the title of these pioneer missionaries was changed and they were called associational missionaries. Neither is now serving in this capacity.

Missionaries' Retreat

In an effort to acquaint all missionaries with the type of work to carry on, and to correlate the total State Mission Program we began conducting annually a Missionaries' Retreat. The first Retreat was held in April, 1947, and the next one will be May 6-8.

State Wide Rural Church Conference

Many of the small rural churches have received supplementary aid on pastors' salaries. The purpose of this aid has been to enable weak churches, with possibilities of growth, to have a pastor living on the field and giving his full time to a pastoral

ministry. It became evident that pastors in many rural churches needed and desired help in strengthening their ministry and in projecting a better church program. Hence, a State Wide Rural Church Conference was begun with the program suited to the needs of the rural pastor and his church. These conferences have been held for eight years. We might add that many other states are just now beginning similar conferences.

City Missions

On December 2, 1947, the Executive Board approved the Missions Committee's request to elect a State City Missionary whose services would be available in launching new missions and churches in the cities and larger towns. Some men were contacted but declined. The plan was dropped for a few years and the Department Superintendent carried on this work. It became more evident later, through the shift of population to urban centers, that more mission stations and churches were needed. So, when D. C. Bandy resigned as Rural Missionary, the Missions Committee decided that his successor be asked to major on missions in the large towns and cities. L. B. Golden was elected to fill this position. He began his service with us in August 1952. This was not an increase in numbers of employees but a designation of territory.

In an effort to stir up interest in this realm movie films have been made of church sponsored mission stations and shown in churches in the larger towns. One explanation for our tremendous growth in membership (50 percent in 10 years) is the fact that mission stations and new churches have been organized.

Schools of Missions

Schools of Missions have proven to be one of the effective means of implementing the Co-operative Program. L. B. Golden has been asked by the Department to promote this phase of mission work.

Ministry of Chaplains

The Department of Missions has provided a Chaplain in the State Tuberculosis Sanatorium at Booneville for the past ten years. The first Chaplain was Joe Fred Luck. He resigned in 1948 and Charles Finch was elected and continues to the present. Our chaplain provides a far-reaching spiritual ministry to patients and employees.

In 1955 the Department placed a Chaplain in the Boys Industrial School, Pine Bluff. He is E. A. Richmonds, a man who was reared in an Orphanage and knows the heart hunger of the boys. Through his ministry the boys,

in the school because of being involved in wrong, are saved from lives of crime and become Christian citizens.

Negro Missions

The Executive Board in its meeting September 1, 1947 stated: "Negro Work shall become the responsibility of the Department of Missions". In 1948 Gwendoline Luster, a college and seminary graduate, was elected to work with the women and young people of her race. Her work has been largely in the field of W.M.U. activities. She sponsored the first Negro Baptist Youth Camp.

Negro Leadership Conferences were begun by the Department for pastors and church leaders. Financial aid has been given each year to the two Negro Baptist Colleges; Morris Booker Memorial College, Dermott; and Arkansas Baptist College, Little Rock.

Both colleges were in such critical conditions that the Missions Committee in its report to the Executive Board in December of 1952 made the following recommendation: "That steps be taken to set up a Baptist Inter-Racial Educational Commission, composed of the presidents or representatives of the Baptist Conventions and Presidents or representatives of the Baptist Colleges, the purpose of which will be to strengthen Negro Christian Education in Arkansas."

It was our thinking that the Presidents of Ouachita and Southern Baptist Colleges together with the officers of our Convention could probably help the Negroes outline a program that would save and strengthen their schools. The Executive Board declined to take any action. The situation grew worse, especially for the Little Rock College. The City Fire Department threatened to condemn the buildings unless improvements were made; creditors began law suits; the President was asked to resign, so the Missions Committee in its report to the Executive Board in 1953 made the following recommendation: "We call attention to the need of strengthening Negro Christian Education through sympathy and counsel, as well as financial help. The problem facing Arkansas Baptist College in the request for the President to resign could probably be solved through sympathetic counsel of the officers of our Convention and Board. Something should be done also to get the Negro Conventions behind their schools. Therefore, we recommend that a committee composed of the Secretary of the Department of Missions, the chairman of the Missions Committee, President of the Executive Board, and the President of the Convention confer with responsible authorities of the Negro Conventions and the heads of their Boards of Trustees in regard to their support of their schools, in

order that this allocation to Negro Colleges may be spent wisely."

This recommendation was taken seriously, especially in our relationship to Arkansas Baptist College. Then in April of 1954 the Missions Committee voted to: "ask the Executive Board to approve the employment of a white man to direct the Negro Work through the State Missions Department in Cooperation with the Home Mission Board". The Board voted approval and Clyde Hart was elected with \$3,000 of his salary paid by the Home Mission Board.

We are now launching a campaign for \$100,000 for the Arkansas Baptist College.

Migrant Missions

It was in 1953 that the Department of Missions began a ministry with the migrants. Spanish speaking preachers have been employed for a few weeks each fall to conduct services for the Mexican cotton pickers. This work has proven very fruitful and last fall approximately fifteen hundred were saved.

Deaf People

For five years some mission work has been carried on for the deaf people in our state. We have no salaried employees, but the Department of Missions pays the traveling expenses of J. W. Gardner and Mr. Marsdon as they go out each week-end to conduct services in certain centers over the state.

Summer Student Missionaries

Each summer the Department of Missions secures through the Home Mission Board a number of college and seminary students to do mission work in the more destitute areas of the state. These young people are mission volunteers. We assign their fields of work, the Home Mission pays their salaries, and the students get some practical experience while at the same time they fill a need in our state.

Evangelism

From 1948 to 1953 the Department of Missions had the responsibility of promoting evangelism — the State Evangelistic Conference and Simultaneous Crusades. The Department of Evangelism was set up in 1953 and Dr. I. L. Yearby was elected as Secretary.

Through the years a Missions Committee has worked closely with the Superintendent and employees. This Committee, until the change of the Constitution of the board, passed on all applications and screened all employees.

We have tried in this article to give a resume of the Mission Work and to show when and how each phase of work began.

These ten years have been pleasant. Many mistakes have probably been made but we hope the good accomplished outweighs the blunders made.

Church Music Workshop February 18-22 — New Orleans



Personalities for Church Music Workshop February 18-22 at New Orleans Seminary are (top, left to right) Miss Nettie Lou Crowder, Clifford A. Holcomb, William J. Reynolds, (bottom, left to right) Dr. Loren B. Williams, and Dr. W. Hines Sims, all of the Church Music Department of the Baptist Sunday School Board, and Dr. W. Plunkett Martin, director of the Seminary's School of Sacred Music. The Workshop is being arranged by Dr. Sims and Dr. Martin. Other personalities to participate are Thomas Mills, Columbia, Mo., associate professor of voice and choral director of the University of Missouri, and the Seminary music faculty. Details can be obtained by writing to Dr. Martin at New Orleans Seminary.

Have You Made Your Will?

In a recent issue of the *Tulsa World*, the Tulsa County Bar Association made the following statement: "The wise, business-like, and orderly person, who has used good judgment in the management of his earthly affairs, has had a will drawn in which the disposition of his property at his death is made in accordance with his expressed desires and intentions."

The Arkansas Baptist Foundation has repeatedly given publicity to this important fact. Our office is prepared to help you draw up your will in accordance with your desires. The best way for you to continue active management of your affairs, after you pass to your reward, is through the medium of a will, well thought out and drawn up by you before your death. If you will do this, many advantages will accrue to you and to your estate. In the first place, your estate may avoid a lot of troublesome incidents. Hard feelings and disruptions of fellowship among your loved ones may be avoided if the matter is settled when you pass away. Moreover, the causes and individuals that you love will be served according to your wishes. Further, your estate may avoid a lot of losses through lawsuits and court settlements, if you set out, in an orderly fashion, your desires in a will.

In your will you may stipulate how you want your property divided. You can make cash gifts of money, stocks, bonds or prop-

erty and designate how you want it used and what interest will be served according to your wishes. This is your fine opportunity to make your strength live and count in the days that are ahead. One man gave us \$10,000, the interest on which is to be used for the training of young ministers and missionaries. This dear lover of the Lord will be preaching the gospel through the years ahead long after his remains have been laid to rest.

Make your wills and bequests to the Arkansas Baptist Foundation. If you need any information or suggestions call on our office.

B. L. BRIDGES
Treasurer
401 West Capitol
Little Rock, Arkansas

DRINK

Dr. Leon A. Greenberg of Yale University has found that it takes 24 hours for the body to burn up a pint of alcohol. Thus a heavy drinker can be almost as great a highway menace the morning after as the night before.—Booten Herndon, "Drunk Drivers Are Getting Away With Murder."

—Better Homes and Gardens

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
George W. Noble, The Christian Co.
Dept. D, Pontiac Bldg., Chicago, 5, Ill.

YWA FOCUS WEEK — February 10-16

A-ttention! Members of WMU's N-ow listen to some YWA news! N-ow is the year of Happy Birthday

I-n celebrating fifty years of YWA

V-ictorious year this one will be E-mphasize TEN GOALS of the Anniversary.

R-egard as a working guide the Advancement Aims

S-ecure twenty per cent increase from prospect names.

A-nniversary feature during Focus Week

R-each Up! One tenth more in Mission offerings seek.

Y-WA Citation award to ten per cent

G-o visit before Revivals, lead souls to repent.

O-h! Attend conference at Ridgecrest or Glorieta

A-t least one-half read biographies, know missionaries better.

L-ead girls to enjoy Book Club of YWA.

S-ubscribe to "The Window — fifty per cent without delay.

Goals, goals, goals, Three sets of goals have we

To help us do our very best In this Golden Anniversary.

In addition to the Local There are Association and State

Let's ALL work to reach ALL three

And earn for Arkansas an "Honor" rate.

—By Mrs. R. E. Snider
Camden

THIS IS "SUBSCRIPTION MONTH."

Do you subscribe to missionary periodicals?

Order:

Royal Service, Window of YWA, Tell, Ambassador Life from Woman's Missionary Union, 600 North 20th, Birmingham 3, Alabama; \$1.50 per year.

Sunbeam Activities from Woman's Missionary Union, 600 North 20th, Birmingham 3, Alabama, \$1.00 per year.

The Commission from Foreign Mission Board, 2037 Monument Ave., Richmond, Virginia, \$1.00 per year.

Home Missions Magazine from Home Mission Board, 161 Spring St., N. W., Atlanta 3, Georgia, \$.50 per year.

Arkansas Baptist from Arkansas Baptist, 107 Baptist Bldg., Little Rock, Arkansas, \$2.25 per year.

HOME MISSION WEEK OF PRAYER AND ANNIE ARMSTRONG OFFERING

March 4-8, 1957

Eleven Pounds in Three Weeks

Do you really know the many things migrant missionaries do for the people who serve us under such difficult circumstances?

Four-year-old Louise cried all the time. Nobody had time to take care of her. The crops must be picked while ripe; work, work, work. Let the child cry.

But Mrs. Mayo saw her — so thin, so unkempt, so tearful. She took her to the kindergarten where she had a bath, a clean place to rest all day, one good meal a day — and because she was so thin some extra food, too.

In three weeks she had gained eleven pounds. Her cheeks were rosy. Her crying stopped. Her disposition changed: somebody loved her, cared for her, fed her. "Was that somebody you?" Yes, if you gave generously to the Annie Armstrong Offering last year. Yes, if you give worthily this year for from this offering \$25,000 will go to ten migrant missionaries and their work. That isn't much but at least one little girl is grateful.

YOUR GIFT
to the
Annie Armstrong
Offering
IS IMPORTANT

Woman's Missionary Union
Nancy Cooper, Secretary

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A
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Denomination Demands More Educational Workers

Our growing denomination demands an ever-increasing number of trained and dedicated educational workers who can lead the churches in developing and promoting an effective program of religious education. While I would not minimize any of the previous statements in this message, it is at this point that I should like to place the major emphasis.



J. P. EDMUNDS

The growth of our denomination in recent years, and our conception and appreciation of a program of religious education have combined to present one of our greatest opportunities, and at the same time one of our greatest problems. To state it briefly, and almost bluntly, our churches are demanding educational workers faster than our denomination is producing them. This situation has its healthy aspects, but also its serious side. The seriousness of this problem was illustrated recently in a statement by a pastor. His church had been seeking a combination educational director and minister of music for over a year without success. They were discouraged. Using his words, he said, "We've called in the hounds, and have become resigned to the fact that the person we want is not available, but it has hurt our church." And then he added, "there is something wrong with a denomination that leads its churches into a program of religious education, and then cannot provide the trained professional leadership to insure its success." His situation can be multiplied many times throughout our Convention.

Let me share with you some information our department compiled. First, I wrote the seminaries to find out to what extent they were able to meet the demands of the churches for educational workers. (Not that I thought the seminaries were responsible for the shortage. They train what the churches send.)

Ernest Loessner of the Louisville Seminary said his seminary received approximately 350 letters this past school year requesting educational workers, and they graduated 50 men and women prepared to do the work. Of this number, about one-half requested educational workers, and the other half combination workers.

John Price, head of the Department of Religious Education at the New Orleans Seminary, said, "We receive approximately 15 requests for every one we can supply." He also said that the combination worker is greatest in demand, and they have many types of combination requests.

Othal Feather, Director of Field Work at the Southwestern Seminary, said that of the 241 requests this past school year, 44% were requesting a minister of music and education, and only 7% of the seniors in the Department of Religious Education were in training for this type of work; 18% requested a minister of education, and 31% of the students were in training for that position; 14% requested a secretary or secretary-combination and only 6% were in training; 4% requested elementary workers, and only one percent were in training; 12% miscellaneous and 29% in training.

In addition to writing the seminaries we made a survey to determine what the churches are demanding, and I want to share with you the results of the survey.

SURVEY OF THE DEMAND IN SOUTHERN BAPTIST CHURCHES FOR PAID EDUCATIONAL STAFF MEMBERS

	Membership of Sample Churches						
	400 to 500	500 to 749	750 to 999	1,000 to 1,249	1,250 to 1,499	1,500 to 1,999	2,000 and over
Educational Director							
Now Have	3%	11%	10%	32%	24%	38%	68%
Trying to Secure	9	2	12	13	15	5	16
Need in Future	5	22	18	13	9	10	—
Total	17	35	40	58	48	53	84
Minister of Music							
Now Have	19	26	28	45	26	48	74
Trying to Secure	3	2	7	5	15	5	5
Need in Future	9	10	6	9	15	10	5
Total	31	38	41	59	56	63	84
Combination of Above							
Now Have	17	17	29	32	41	43	16
Trying to Secure	17	9	15	9	21	10	5
Need in Future	26	41	19	7	9	—	—
Total	60	67	63	48	71	53	21
Church Secretary							
Now Have	34	61	68	82	85	90	95
Trying to Secure	2	5	1	4	—	14	5
Need in Future	28	20	15	11	3	10	—
Total	64	86	84	97	88	114	100
Others							
Now Have	7	9	9	34	53	48	68
Trying to Secure	—	2	1	—	6	—	—
Need in Future	—	2	1	2	3	—	5
Total	7	13	11	36	62	48	73

Average Salaries, Based on All Individual

Salaries of \$2,000 or More

Educational Director	\$*	\$3,680	\$3,610	\$3,980	\$4,092	\$4,490	\$5,953
Minister of Music	*	3,078	*	3,426	3,431	4,475	5,214
Combination of Above	3,818	3,634	4,087	4,315	5,158	5,476	5,425
Church Secretary	2,477	2,467	2,454	2,584	2,567	2,757	3,068

*An average is not given for the worker in this size group of churches due to a comparatively small number of respondents stating a salary.

Note: The purpose of this study was to measure the present and near-future demand in churches for paid educational workers, not to determine detailed characteristics of the workers themselves. Nevertheless, it is very necessary to point out that the "now have" and "trying to secure" indications for minister of music and church secretary refer to part-time paid workers in more than 1/2 of the churches with a membership under 1,500. On the other hand, regardless of church size, most educational directors and combination educational director-ministers of music are employed full time.

Department of Survey, Statistics and Information
Baptist Sunday School Board

J. P. EDMUNDS, Secretary

Children's Page

God's Wondrous World

By THELMA C. CARTER

If you examine a quart of ocean water with a microscope, you will find clusters of tiny plant life. You cannot see these plants with the naked eye, but they are there, reproducing thousands of others in the brown scum below the ocean surface.

Sailors, fishermen, naturalists, and all navigators of ships, submarines, or any ocean-going vessels recognize the presence of these tiny plants, called diatoms, when the scum forms on the water and the sea water is unusually smooth to the touch.

Deep-sea naturalists call this tiny plant life "living vegetable soup," "marine vegetation" and "fish food." It is abundantly rich in nutrients upon which very small sea animals, crabs, lobsters, shrimp and other fish feed.

Upon examination, ocean water is salty and smelly, but it is the life-giving substance of all ocean



life. Sea animals cannot exist without this "living vegetable soup."

If, one day, you have opportunity to examine ocean water with a microscope, or talk with sea-faring men who live a great part of their lives upon the ocean, you'll agree with the Psalmist who wrote: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep."

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The Groundhog's Wonderful Sleep

By CHRISTINE H. AGEE

David was drinking the last swallow of milk in his little white cup when Daddy said, "Well, I wonder if the groundhog'll see his shadow today." Daddy smiled and looked at Mother.

"Looks as if he'll have a good chance," she answered, smiling back.

"Groundhog? Shadow? What are you talking about anyway?" David asked, getting up and climbing on his daddy's lap.

"Just an old saying. But it's part of a wonderful story about how God helps the animals live through the cold winter."

"Please tell me about it," begged David.

"Do you remember how we used to see that furry groundhog sometimes last summer?"

"Yes, over in the fields. He was always busy eating clover."

"That is right," Daddy said. "Clover is one of his very favorite meals. And then one day you didn't see him."

"Yes. He just didn't come back anymore."

"Well," Daddy went on, "all summer long the little groundhog was eating and eating, and growing fatter and fatter. When he wasn't eating, he was sleeping in his little house, or burrow, under the ground."

"But at the first sign of winter, long before the first snow, he crawled way, way back into his burrow and fell fast asleep. He's been sleeping now for many months."

"Will he wake up again, Daddy?" David asked.

"Oh yes. But during this long

sleep — which is called hibernation — he hardly seems alive at all."

"How will he know when to come out?"

"When the weather gets warm enough, one day he'll stick his little nose out of his burrow, and his long sleep will be over."

"Don't forget groundhog day, Daddy," Mother reminded.

"That's an old story, David, that on the second day of February, the groundhog gets up and goes out to see about the weather. If the sun's shining so he can see his shadow, he goes back to sleep, because there'll be more winter for about six more weeks. But if it's cloudy, so he doesn't see his shadow, he stays up, because he knows winter is over."

"Is that story true, Daddy?"

"No, it's just a pleasant little tale. In many places, where winter is short, the groundhog's already awake from his long sleep by February. But, regardless of the weather on groundhog day, he doesn't go back to sleep again."

"I wouldn't like to sleep all winter," David said quietly.

"No, but it takes care of many problems for the groundhog. When food is scarce, and the weather is cold, he is fast asleep in his snug little burrow. That is one of the wonderful ways God helps the animals stay alive in the winter."

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Faith makes the uplook good, the outlook bright, the inlook favorable and the future glorious.

—Quote

First Things

By CHAPLAIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, La.

"Those that seek me early shall find me." Surely this includes a promise to those who come to God early in the day, as well as early in the week and early in life. Much depends upon what we give first place. Someone has stated it thus, "In reality that is a man's idol which gets the last word in his decisions." Another says, "Whatever thy heart clings to and relies upon that properly is thy God."

Jesus says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Put first things first, then all other things worthwhile will be ours. Physical welfare is not the supreme thing, but our Christian attitude and life are of first importance. All experiences will be of no value unless the spiritual ideals and attainments are intensified.

The first of all persons is Jesus Christ, God's Son and man's Saviour. He is pre-eminent with the Father and in all creation and in all history, and he must be all in all to us. He will be pre-eminent in heaven and in eternity. Every knee will bow to him.

The first book is the Bible. As Dr. William Lyon Phelps of Yale said: "If it be the Bible without all other books, or all other books without the Bible, I choose the Bible." The first Book in the home, the school, the factory, the capitol, the nation, the world.

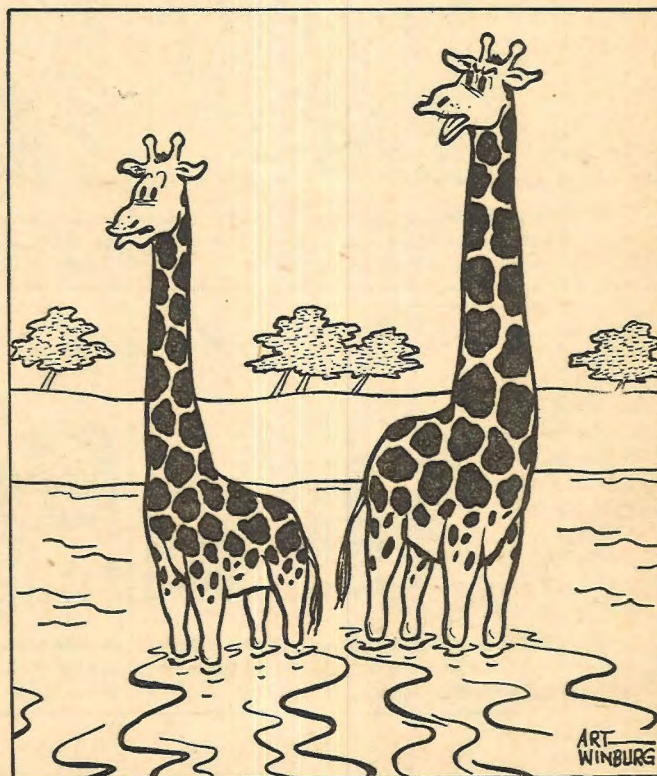
The first institution among all other institutions in the Bible, in history, in the world, is the home.

It is the oldest and most important, and is the fountain from which proceed the true and pure and holy influences of life. Let us be sure to make it Christian indeed and in truth!

The first organization is the church. Jesus said, "I will build my church." For the church he died. He loved his bride more than his own life. What a sin against our Lord when we cause the church trouble, when we work against her welfare! May we be able to say, "For her my tears shall fall; for her my prayers ascend; to her my cares and toils be given, till toils and cares shall end." The first day of the week is called the Lord's Day, and if we seek first his kingdom we cannot be indifferent or irregular in our worship. We cannot profane the Christian Sabbath. On the seventh day the work of creation was ended, but on the first day of the week our salvation was completed in the resurrection of our Redeemer.

The first business of the saved is to be good witnesses, and to follow our Master in seeking and in winning the lost, giving to every nation and kindred and tongue and people. "The Everlasting Gospel." How wonderful it is to be children of God, laborers together with God, heirs of God and joint heirs with Jesus Christ! When we come by faith and repentance into God's family, we love to sing,

"I'm a child of the King,
A child of the King;
With Jesus my Saviour
I'm a child of the King."



—AND BE SURE TO WASH YOUR NECK, JUNIOR.

4. S.B.C. Presidents

TEXT BY LOULIE LATIMER OWENS

CASPER CARL WARREN 1896 -

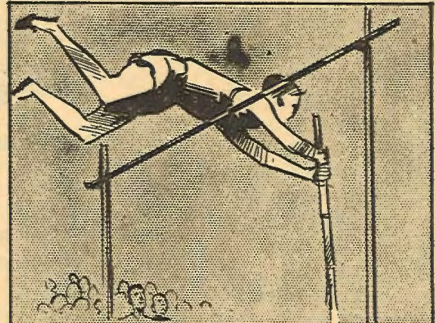
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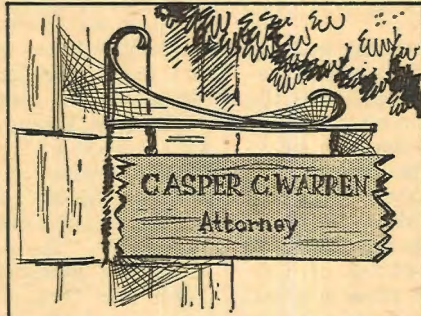
Bible reading and family prayers are daily observed by the Warrens of Sampson Co., and later Dunn, N. C. Casper is one of eight children.



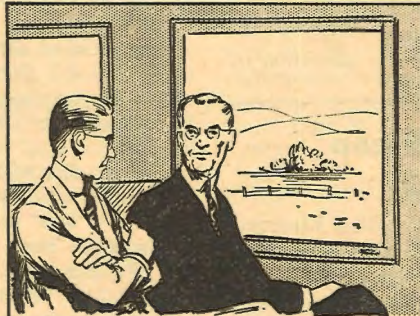
Deacon Warren runs a grocery store. Casper serves as delivery boy. The family, led by the parents, loyally and regularly attends the Baptist church.



Casper partially "beats" his way through Wake Forest College playing trap drums. Is N. C. champion pole-vaulter, 1918. LL.B., 1917; B.A., 1920.



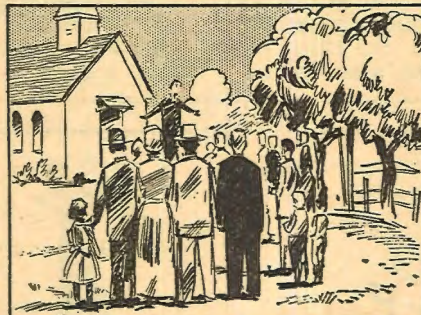
Practices law in Dunn 3 years. But jobs as local S.S. Supt. and Pres. N. Caro. B.Y.P.U. interest him more. Begins writing for Baptist periodicals.



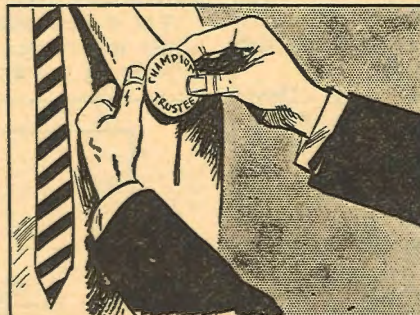
After a struggle, Casper gives up law and goes to Louisville to enter Southern Seminary. En Route he meets old Wake Forest friend, Forrest C. Feezor.



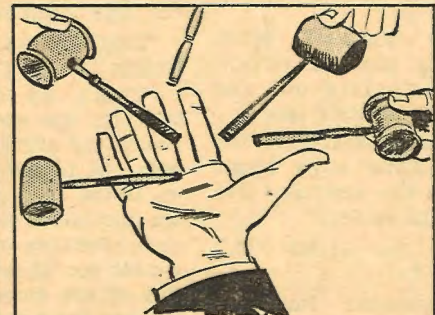
While in the Seminary, Warren serves as assistant to Dr. A. T. Robertson. Receives Th.M., 1925; Th.D., 1928. Ouachita, D.D., 1944; Wake Forest, D.D., 1948.



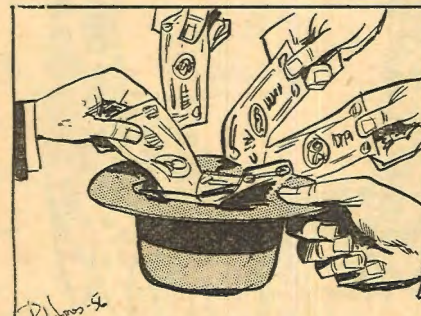
During his three pastorates in Danville, Ky., Little Rock, Ark., and Charlotte, N. C., Warren leads in the establishment of 33 churches or chapels.



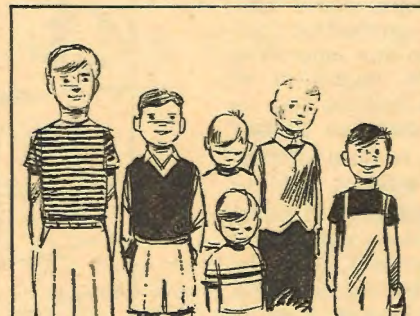
Trustee: Georgetown Col., Campbellville Col., Ky. Bap. Chil. Home, Clear Cr. Assem., Ark. Bap. Hosp., Central Col., Wake Forest, Sou. Sem., South. Sem.



President: N. C. Conv., N. C. Gen. Bd., Charlotte Ministers, Sou. Sem. Alum., Trustees Southeastern, S.B.C. Pastors' Con., S.C. Executive Committee.



Tireless denominational servant, Dr. Warren is Chairman of committee that raises \$1,500,000.00 for the removal of Wake Forest to Winston-Salem.



He is married to the former Mary Lashbrook Strickland, has three children, six grandsons. "My kingdom for a girl!" exclaims Grandpa Warren.



At Southern Baptist Convention in Miami in 1955, friend Forrest Feezor, now Texas state mission sec., nominates Dr. Warren for Pres. He is elected.

The Mission of the Twelve

By BURTON A. MILEY

It has been said that to get ten people to work is better than for one person to do the work of ten. The time came when Jesus could not do all that needed to be done. Limitations of time, space, and the human body would not permit. Today the work of the Lord continues around the clock. Some representatives of the Cross rest at night while others in different time belts work through the daylight hours. The sun never sets on the Christian witness.

It is a crucial moment when one comes to multiply himself by delegating authority to others. The Christian cause was threatened and promoted when Christ Jesus commissioned others to represent him to waiting people. "And greater works than these shall he do; because I go unto my Father" (John 14:12). It can never be questioned but that Jesus stands at the head of church and kingdom. Neither can it be argued but that others are to work for kingdom expansion in fulfillment of divine intention.

SUMMARY OF THE WORK OF JESUS

The types of work which Jesus did are summarized in 9:35. Three distinct types are outlined. Their scope has not been improved upon. The first is teaching. This has reference to ministry in the synagogues where the Old Testament scriptures were read and explained. The preaching ministry of Jesus centered in the good news of the Kingdom. It was given with exhortations and pleadings to act upon its truths. The healing ministry of Jesus was supernatural and included every kind of disease and sickness. The emphasis is to "every kind" and not every case. Sickness continued to be a factor in the human economy even while Jesus was on earth. Present work for the kingdom is patterned along the same types of service. Healing is more after the natural services of medical science than the supernatural of miracles. Jesus used supernatural means only when natural means were not available or developed. Modern medical science is a miracle itself.

It should also be noticed how a crowd affected Jesus. Jesus saw individual needs when people were massed about Him. Every illness, wrong attitude and sin, called loudly from the multitude. He loved to the extent that His love became pain. This is the literal meaning of compassion. Love which reaches only as far as convenience is too limited. Jesus never knew a shallow love. His love went all the way through until it pained His inmost heart. This pain of love was prompted by the condition of people.

The scene described is a double picture. The analogy is first that

Sunday School Lesson
February 3, 1957
Matthew 9:35 to 18:8, 24-25

of a flock and secondly of a harvest. The multitudes were as a flock through which an enemy animal had gone. Some were slashed and bleeding. Others were scattered and scared. No one was there to round them up, to console them in the flock, and to care for them. Jesus saw people scattered abroad, and faint, without any one to care for them. This is an indictment against Jewish religious expressions and also against the Roman government. Any spiritual ministry should bind people together in community solidarity. Each gains strength from the group. Civil government cannot be excused from kindred responsibility. The condition prompted Jesus to make a request for prayer to be made that workers might go into the harvest. A ready harvest season awaits no man and the peak is passed in a short while. A generation is like that. There is a moment when the generation can be turned to God, but when it passes the crucial line then the harvest passes the peak. The field is for salvage and gleaning. Christ was concerned that the full harvest be garnered. Other workers were needed. Multitudes moved his heart and should move the church to a new examination of its commission.

THE TWELVE SENT

In answer to the feelings of Christ's own heart He commissioned the twelve disciples to go and work the same work He was doing. Power was granted that they should exercise over unclean spirits and heal sicknesses. It was Christ's effort to multiply Himself through human instrumentality. Every leader in the church should seek to follow the principle.

The names of the twelve are listed in Matthew, Mark 3:16-19, and Luke 6:14-16. John does not give a list of the twelve. The three evangelists who list them vary some what in the detail of names. This should not be a surprise. Men did not have two names to designate them in New Testament days. They had one name and usually another designation was from occupation or place. What were the last names of James and John? We cannot be definite and say Fisher, Smith, Johnson. They were James and John the sons of Zebedee. Others were given the common names of James and John. Therefore some of the divine writers are listed differently than others because of particular

knowledge. Family names and social security numbers are of comparatively recent times for identification. In all lists in the gospels Simon Peter is first and Judas Iscariot is last.

There were some definite items in the commission. First, they were told to whom they should go. They were not to go to the Gentiles or Samaritans because that would raise premature hostility from the Jews. The Jews did object later and the Judaizers rose as a group to cause considerable conflict and difficulty in the early expansion of Christianity. The disciples were to go to the "lost sheep of the house of Israel."

They were told what to preach. The news of the kingdom was the sermon theme. The kingdom of heaven was at hand because the King was present. They were to heal the sick; to minister to lepers. They were to raise the dead, to cast out devils. They had freely received this power and they were to freely use it. Hence, Christ delegates His work apart from His personal ministry as He commissions the first task force to go out and work as He had worked. Today that small initial army has been supplemented by increasing numbers in every generation until the teaching, preaching, and healing ministry of the Lord has multiplied many fold. These disciples were to move with haste with no self-profit from their ministry. They were to receive their keep as they went through the territory assigned. They were not to expect treatment above that offered the Master. If the Master had met opposition so would the disciples. They were to face this opposition with the remarkable attitude that they were not above the Lord. Delegated duties cannot be made without danger threatening.

PRACTICAL LESSONS

Multitudes excite something in every heart. Multitudes can feed pride, make one wish to fight, or raise blood lusts like a mob spirit. Happy is the Christian who sees in a crowd what Jesus saw and has His compassion to serve.

Each Christian should seek to multiply himself through others. More workers mean more work done. Happy is the servant who has learned love's mathematics. He prays for additional laborers all the while. Preachers are responsible for more preachers in the vineyard. Teachers are responsible for additional teachers in expansion of units, etc.

Each Christian lives under a commission. If the commission is not to be carried out through "ordained" hands it is still obligatory to "unordained." Witnessing is a family affair — not a church office duty.

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Sad—isn't it?

Some men are meaner in their religion than others are in their sin.

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Emmanuel Baptist Church, Coffeyville, Kansas, has issued Corp. Bonds paying 5% interest annually to erect a mission building in South Coffeyville, Oklahoma and to pay our own debt.

We have sold enough to pay our debt and now need to sell \$8,000 in \$100 denomination bonds, to erect the Mission Building in South Coffeyville. Maturity dates are every six months in 1959-1960 and 1965-1968. The interest is payable and the bonds are cashable at First National Bank, Coffeyville, Kansas.

If you would like to help, write or call the Emmanuel Baptist Church, 2nd. & Spruce, Coffeyville, Kansas, Dale Maddux, Pastor, Phone 1577.

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From There We Went On

In an old Greek textbook entitled, "The Anabasis," by Xenophon, there is a dramatic story of soldiers returning home. The Greeks, who had been fighting in Persia, 2,000 miles from their homeland, started home through mountainous country, during bitterly cold weather. They did not have a commissariat and were harassed every step of the way by the enemy.

All through the book, one phrase is used over and over again, "Entythen exelauni", which means "from there we went on." From one hardship to another, in toil, in tribulation, in disappointment, in tears and sorrow, through desert, over mountains and through the valleys — Nothing could stop the Greek soldiers. "From there they went on."

The superb phrase, "From there we went on," might be termed the history of Baptists. That unquenchable spirit has been one of the outstanding characteristics of Baptists since the day when Paul said, "I press on toward the work for the prize of the high calling of God in Christ Jesus." From beatings, he went on. From shipwreck, he went on. From stonings, he went on. From prison, he went on. From all these adversities he went on to accomplish and achieve. Therefore, he forgot those things which were behind and reached forth unto those things which were before him.

On March 10, 1958, Ballhasar Hubmaier, a University graduate, and a great Anabaptist preacher, was burned at the stake. He did not believe that the Bible taught salvation by works, but he did believe that if salvation were genuine, it would issue in good works. He was arrested by order of the Archduke Ferdinand of Austria, taken to Vienna and condemned to death.

But from there the Anabaptists went on. Even their enemies said of them, "They are honest, peaceable, temperate, eschew profanity, refrain from harsh language, upright, meek and total abstainers from all alcoholic beverages, and have an unquenchable spirit."

Through the ages Baptists have been bitterly persecuted by the Roman Catholics and others, but their unquenchable spirit enabled the historians to write — They "went on."

From Hardshellism, Baptists "Went On"

We would not leave the impression that Baptists were not momentarily retarded, many times because of adversities.

They were taxed, (a tithe in some countries) to keep the state church going; therefore, they did not feel that they were able to pay another tithe to their own church. This led to the teaching that tithing was not specifically taught in the New Testament and was not obligatory for Christians.

When Baptists quit paying tithes to their churches, they did not have money to help carry out the Commission of Jesus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

This led to the phrase "Hardshell Bap-

tists," which meant that they did not believe in doing mission work.

Baptists "Went On" To Missions

Under the inspiration of such men as William Carey, Adoniram Judson, Luther Rice and many others, Baptists organized their forces to preach the Gospel throughout the world. This meant not only the marshaling of man power, but also the collection of money to stabilize the various mission organizations which had come into existence.

The church and denominational leaders began to talk about many collections, offerings, etc., which led to "pie suppers," "salvage sales," "cake sales" and other such schemes to finance missions.

All of this led from one collection to another and from one plan to another, until Baptists started praying and planning for a better, more Christ-like, scriptural, way of carrying on the Lord's work. This led our people to the unified effort.

Baptists "Went On" To The Cooperative Program

Southern Baptists covenanted to work together on a five year program called the "Seventy-Five Million Campaign." Many things were accomplished in this undertaking, but the greatest blessing of all was the "idea" of cooperation. The leaders reasoned that a one year program of co-ordinated effort would work better than a five year program.

Then in 1925, Southern Baptists adopted our great Cooperative Program. Through this denominational effort, God has been able to get his message and way of life preached to a sin-cursed generation.

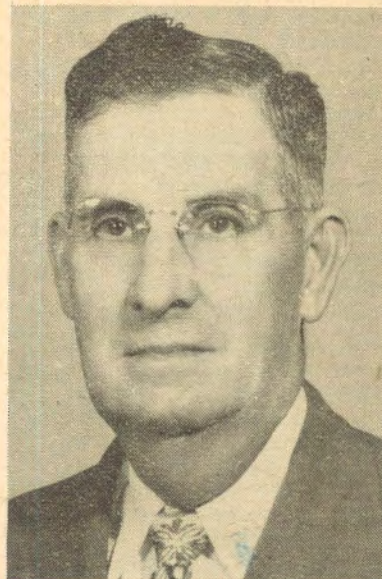
Yes, from a hit-or-miss program, Baptists went on to the Cooperative Program. From a non-missionary, hardshell, non-planned program, Baptists went on to become the greatest missionary force in all the world. (I want to stop now and breathe a prayer of thanksgiving to God for revealing such a plan to Baptists).

We Must Go On

The next great step for Baptists is to tap (really tap) the unparalleled resources of our people to be used in Kingdom enterprises. We have preached stewardship; we have promoted tithing; we have projected offerings and now it is time to reap the harvest.

Now a plan is ready to be used in bringing in the great financial harvest that all of us have prayed for. That plan is "The Forward Program of Church Finance." We are always conscious of the fact that our first objective is making disciples for our Lord. Everything we do, in our churches must point toward that, or we lack that much being a New Testament church. But, we believe that a person can win souls through the giving of money. We believe that a church can honor Christ and make disciples, at home and afar, by preaching and practicing the giving of wealth to the causes of Christ. May it be said of this generation of Baptists that we went on from criticising, ostracizing, stigmatizing and started systematizing on this thing of giving to God through our churches. — R. D.

Deacon Barker and Missions



Deacon C. B. Barker is Treasurer of the First Baptist Church in Stephens, Arkansas, where Pastor Hugh Cantrell is enjoying a splendid and effective ministry. At the beginning of this year, Deacon Barker made a motion to go to the percentage basis (25 per cent) on the distribution of funds for the Cooperative Program. This was very much to the joy of Pastor Cantrell. Stephens Church is a great one and is doing liberal things for the Kingdom of God. They discontinued the percentage basis of distribution during the building program, but did not give less in dollars and cents. Now, they going back on the percentage basis for missions and when the church prospers, missions will receive a greater support. Thank the Lord for great laymen like C. B. Barker, and incidentally, he is a real pillar in his church and his pastor leans heavily upon him. His likeness is given here — B. L. B.

Forward Program of Church Finance Conferences

We have conducted 12 regional conferences on "The Forward Program of Church Finance." Two more have been scheduled for northwest Arkansas.

Rogers and Fort Smith

Thursday, February 14, beginning at 2:30 p. m., a conference will be held in the First Baptist Church, Rogers.

Friday, February 15, beginning at 2:30 p.m., there will be a conference in the First Baptist Church, Fort Smith.

There will be an afternoon session and an evening session at each conference. — R. D.

Young Man Available For the Pastorate

Dan McKee of 4800 McCart Street, Fort Worth 15, Texas, is receiving his B. D. degree in the Southwestern Seminary and is available for the pastorate immediately. He is also a graduate of Baylor University. Arkansas is his native state and he would glad to return to this state if some church would like to use him. If you are interested contact him at the above address.

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