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Arkansas Baptist State Convention

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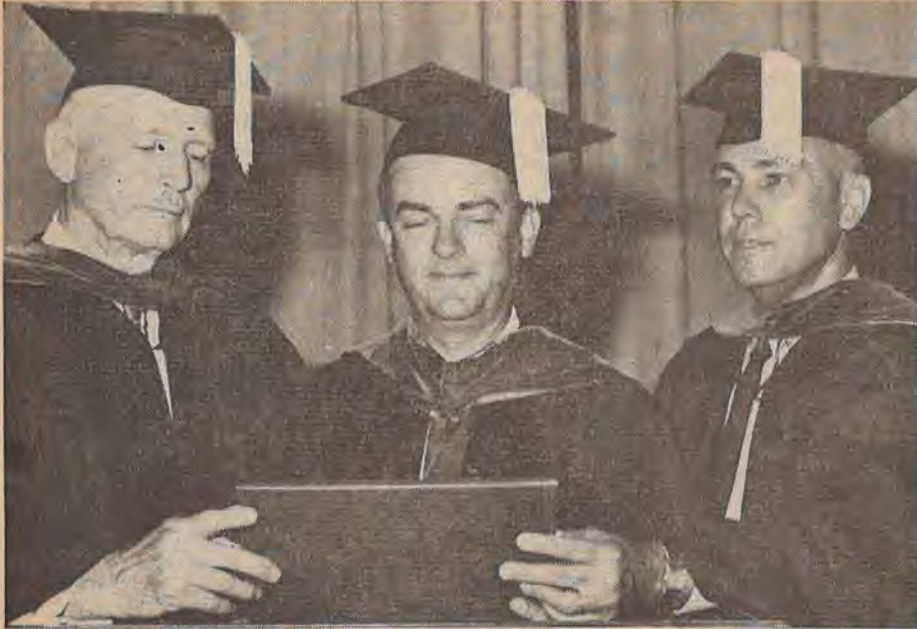
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ARKANSAS
Baptist

JUNE 12, 1958

Ouachita College Honorary Doctors



PRESIDENT RALPH E. PHELPS, JR., center, president of Ouachita College, and Ouachita College honorees J. E. Berry, El Dorado, doctor-of-laws; and the Rev. James W. Kelly, chaplain (captain) U.S. Navy, doctor-of-divinity.

The Lightning Bug Convention

By S. C. SWINNEY, SR.
Jonesboro

IN MY early ministry I had some experiences that I want to pass on to my younger brethren in the ministry. At an early age I felt the call to preach but my connection was with preachers and churches that were not associated with our Convention. One preacher that I considered the best, greatly influenced me. He often told me that a certain group of people who called themselves Baptist were in fact enemies to the fundamentals of the Bible. I accepted his statements as documented evidence without thinking the matter through.

Then, I was invited to lead in a revival by a church and pastor who were identified with those unscriptural organizations. Why they invited me, I did not know, but I accepted and arrived in that small city feeling that I would accomplish much in teaching that church and pastor the way of the Lord more perfectly.

I had not finished high school, but was completing my high school course in a college, therefore I considered myself a college man, with all the polish necessary to direct a misdirected pastor and church. The pastor was a college graduate. My stay during that meeting was in the pastor's home. I had delivered three or four red-hot messages in which I attacked the outstanding scholarship of that day and ridiculed the methods used by that group of Baptists that I was working with in the meeting.

One morning after the morning meal I had retired to my room to prepare

another message for those misinformed Baptists. Immediately this man of God appeared in the door with a book in his hand. He recommended that I read a certain chapter first.

The book was written by Dr. Lofton, and the chapter that the pastor asked me to read first was entitled "The Lightning Bug Convention." The title of the book was "Character Sketches." I began reading "The Lightning Bug Convention." It said: "One time the lightning bugs decided if they could destroy the sun then the world would have to depend on them for its light. So they met in convention and the necessary resolutions were made and adopted to destroy the sun. Feeling they had accomplished their desires they joined hands and danced the dance of success. They all spent a happy night, but next morning as usual, 'Old Sol' made its appearance as it always had and the little lightning bugs made for cover under the leaves of despair and distress. They never made such an attempt again." You can never imagine my feelings when I finished that chapter.

I receive many papers, some of them of the "wild cat" variety, and if I believed all they say I would think all the truthful information about our work would have to be obtained from these particular papers. When you see in print the accusation that our editors, seminary presidents, executive state secretaries, are modernists and that our institutions are manned by agnostics, atheists, and infidels just remember you are attending another Lightning Bug Convention.

Revival Reports

1ST CHURCH, Lake City: Jimmie Kincade, Bethabara Church, did the preaching and Richard Essman, Central, Jonesboro, directed the song service at a recent youth-conducted meeting; 15 professions, 12 additions by baptism.

1ST CHURCH, Berryville: Lowell Wright, Harrison, evangelist, Bob Wright, Ouachita, singer; 11 additions, eight by baptism.

2ND CHURCH, Searcy: O. C. Robinson, Pulaski missionary, evangelist; 14 additions, 10 by baptism.

● THE 1958 OUACHITONIAN, Ouachita yearbook, was dedicated to Dr. D. M. Seward, head of the OBC mathematics department. The citation tells of his service as a teacher, administrator, member of the band and orchestra, for his support of athletic programs and for his work on many local committees.

Record \$11.5 Million Texas Budget Proposed

DALLAS —(BP)— A record \$11½ million missions budget for 1958-59 has been approved by the finance committee of the Baptist General Convention of Texas. The proposed budget is a \$1 million increase over the current one and will now go to the denomination's executive board for approval June 3 in Dallas.

ARKANSAS BAPTIST

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June 12, 1958

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My Dad

By BROOKS HAYS

President, Southern Baptist Convention

I DO NOT think of my 86-year-old father as an old man. I cannot remember when his hair was not gray, and he still has a lot more of it than his son. Recently, he and I walked down the street together and an old friend from the Ozark Mountain country met us. "Steele," he said, "I'll declare, you don't look a day older'n you did 30 years ago." Turning to me, he said, "Brooks, you're breakin' mighty fast."

But it is his happy spirit, not looks, that accounts for this impression.

I have often resolved to write about him — he is such an interesting and complex personality — but never got around to it until I received the editor's invitation to do this brief sketch for Father's Day.

Dad has a tremendous sense of humor. And if he becomes amused at one of his own stories, the floor of the east porch of his Russellville home, which has been his favorite place to meet friends these last 30 years, shakes with his laughter. His voice, too, is powerful and resonant. Russellville residents have been heard to say during the summer terms if Dad was scheduled to plead a case, "No need to go to the Court-house to listen to him — you can hear him right here."

There are interesting contradictions in his character. My wife, who has a sense of humor, too, exclaimed to him one day shortly after we were married, "Why, we ought to call you 'Czar Hays!'" It was one of the few times he has been caught completely off guard. It was a reference to his positiveness of character and his unyielding attachment to his opinion, once his mind is made up. "Typical of Baptists," said one of his non-Baptist neighbors. Blake Smith thinks his parents foresaw this when they named him Steele.

My dad loves his family. He has been a good father and a good friend to me. I have tested him for sixty years, and I ought to know. Others could speak of him as a good citizen and a good churchman as authentically as I, but I see these roles in relation to his place in the family. He would have been a loyal Christian had he never had a son, but undoubtedly some of his Baptist activities were attributable to his concern for the son's growth and discipline.

I have never known a man with a more genuine case of religion than my father. He was 18 years old when a revival service at Plumerville produced a profound and significant experience, and its influence has continued through the 68 years since the event.

My father took me to Sunday School and church with him till I was a big



The ARKANSAS BAPTIST is grateful to Mr. Hays for accepting our assignment to do this Father's Day feature and we are glad to share it with the Baptist Press. In the cover photograph the father and son visit at the father's home in Russellville.

boy, and when I was old enough to enjoy a trip he took me with him to associational meetings. (He was either clerk or moderator of our association for twenty years or more.) I believe that except for his dynamic church life I would not have developed the denominational interests and loyalties that have brought such happy experiences to me in the Southern Convention. My father has derived great satisfaction, of course, from the honor conferred upon me by our Baptist convention. His confident spirit was revealed in his comment when Clyde Hickerson called him from Chicago to say that I had been elected president. The rest of us thought of it as almost miraculous, but Dad's first comment was "On what ballot?" He lost no time in sending me a telegram which ended with a reference to my mother, who passed away in December 1955: "Mother knows and she is proud of her son."

Dad and mother had 58 happy years together, and the way in which he has accepted the separation and adjusted himself is a testimonial to his faith and his strength of character.

My father's democracy has a spiritual flavor. He loves people for what they are and for what they hope and intend to be. That quality made it easy for him to identify himself with a client in both civil and criminal cases and to be an effective advocate. His reputation as a lawyer is secure.

My dad is a generous man. He enjoyed planking down the money for my new bicycle when Mother let him know how badly I wanted one, and for the new saddle when she agreed with me that I was too big to ride our mare Dolly bareback. And my father never let moneymaking become the chief end

To St. Louis in 1961

The 1961 session of the Southern Baptist Convention will be held in St. Louis, May 21-24. Dr. R. Paul Caudill, pastor of 1st Church, Memphis, will be the preacher for the 1959 convention in Louisville, with Dr. Frank Morris, pastor of the Bull Street Church, Savannah, as alternate.

The Committee on Time, Place and Preacher was composed of Dr. Bruce H. Price, Virginia, chairman; Ollin J. Owens, South Carolina; Earl Kelly, Mississippi; Jack O'Neal, California; W. A. Duncan, Georgia; John Phillips, Illinois; Randolph Gregory, North Carolina; Lowell Milburn, Oklahoma; Vander Warner, Maryland.

Ravenden Springs Assembly Dates Set

RAVENDEN SPRINGS Assembly will open Monday June 23 at 4:30 p. m. and will run through June 27. Cecil Guthrie, general manager, said that the total cost of the assembly, including bed and meals, will be \$9.

Program personnel include: Dr. M. P. McBeth, Dallas, evangelist and Bible teacher; James Sanders, 1st Church, Monette; Edd F. McDonald Jr., 1st Church, Newport; Curtis McClain, 1st Church, Corning; Guy Whitney, East Side, Paragould; Waif Hamilton, 1st Church, Rector, and Mrs. Mark Ferges, Corning.

C. E. Collison, 1st Church, Ravenden Springs, will be camp pastor, and E. Clay Polk, 1st Church, Piggott, is program chairman.

Southern College Defers Name Change

THE MATTER of renaming Southern Baptist College has been deferred to a future date "with the understanding that the Board of Trustees may act when a more suitable name is suggested," President H. E. Williams reports.

"The mass meeting voted to change the constitution to provide for 20 regular members of the board with six to be selected from the area at large," Dr. Williams writes.

in his life's plans. A standing joke in the family is Father's tendency to be indifferent to money matters until a tax notice or large bill hits him, then he develops a sudden anxiety that makes a wide impact. Our cook, who respects him greatly, said on such an occasion, "Your papa is having one of his little stingy spells."

I could enumerate a lot of his virtues, but it is not necessary. I summarize with the observation that because he is the kind of father he is, I can appreciate to the fullest those New Testament references by Jesus Himself to God's fatherhood and the love He bears for His sons and daughters. I am fortunate to have had such a dad. He would say "such a mother" and I'd agree with that, too.

Editors Label Houston Session 'One of Best'

NASHVILLE — Editors of Baptist periodicals, reviewing in their papers the recent 1958 session of the Southern Baptist Convention at Houston, believe it was one of the denomination's best.

Rep. Brooks Hays (D., Ark.), who was re-elected for a second term as Convention president, received praise from most editors for his manner of presiding, his call for world peace efforts, and his Christian statesmanship.

The high point of the meeting, according to the editors, from an inspirational standpoint was the presentation of the Foreign Mission Board, which closed with a 30-minute prayer service of repentance and rededication.

The hospitality of Houston Baptists was mentioned by a large number of editors. They noted the difference in convening in a city like Houston with a strong Baptist population and the nation's second largest city — Chicago — the year before.

But while agreeing it was "basically a good one," one editor, Jack L. Gritz, Oklahoma City, from the **Baptist Messenger**, also described it as a "talkative and touchy" Convention.

At least three editors felt, as did James F. Cole, Alexandria, La., editor of the **Baptist Message**, that President Brooks Hays is the "man of the hour" for Southern Baptists.

Appraisal of foreign missions night, when the report of that Board was presented, then concluded with the dedicatory prayer service, followed the sentiments of Editors Erwin McDonald and John J. Hurt, Jr.

McDonald, editor of the **Arkansas Baptist**, Little Rock, and Hurt, editor of the **Christian Index**, Atlanta, felt that service was the "high point of the Convention."

Editor R. N. Owen of the **Baptist and Reflector**, Nashville, devoted an entire editorial to the "never-to-be-forgotten" Foreign Mission Board presentation.

W. C. Fields, editor of the **Baptist Record**, Jackson, Miss., summed up feelings for Houston when he commented that it is "a good Convention city."

C. W. Bazemore, assistant editor of the **Biblical Recorder**, Raleigh, N. C., saw the 1958 Convention as a "milestone in Southern Baptist advance."

Penetrating beyond the "peaceful and deeply spiritual" tone of the Convention, Editor Leon Macon of the **Alabama Baptist**, Birmingham, was disturbed by what he felt is a social trend in the Convention.

This, according to Macon, was reflected in the action setting up a special committee on world peace and in the activity of the Convention's Christian Life Commission.

"Is bigness tempting us to throw our weight around to seek the establishing of peace in society through corporate

action instead of permeating society with individuals who radiate peace through their own redeemed lives?" Macon asked.

"The trend of the Christian Life Commission also alarms us," he added. "It should be a voice and not a force. We should not be led into social actions, seeking to eliminate social problems through the force of our corporate size, but ours should remain a permeating process on society."

Editor Marse Grant of **Charity and Children**, Thomasville, N. C., returned from the Convention with the conviction that "The Christian Life Commission should be strengthened."

"For Convention budget-makers to continue to restrict it financially," Grant continued, "is to go against the will of the Convention as expressed in the resounding vote of confidence given the Commission at Houston."

Grant, like his fellow editors, reported that "the hospitality of Houston was a big factor in the success of the Convention."

Editor L. H. Moore of the **Illinois Baptist**, Carbondale, described the Convention in these words: "The Convention at Houston was in keeping with the fine traditions and experiences that Baptists cherish."

Other comments:

McDonald, **Arkansas Baptist** — "Any way you look at it, the 1958 Southern Baptist Convention was outstanding."

Gritz, **Baptist Messenger** — "Representatives of the churches seemed reluctant to vote . . . Perhaps the Convention at Louisville next year will realize this. It had better. The messengers at Houston postponed many important decisions. But the Convention is going to have to come to grips with some touchy questions."

C. R. Daley, editor, **Western Recorder**, Middletown, Ky. — "I still have difficulty believing that an old fashioned, wet-eyed, shouting prayer meeting could take place at a Southern Baptist Convention with an audience of 15,000 or more. But it happened . . . at Houston . . . foreign mission night."

Of Hays, Daley said, "There's almost universal feeling he is God's gift to Southern Baptists for this critical hour."

Gainer E. Bryan, Jr., Baltimore, editor, **Maryland Baptist** — "Southern Baptists are maturing. This is the dominant impression that emerges from the 101st session of the Southern Baptist Convention held in Houston."

Willis J. Ray, Denver, editor, **Rocky Mountain Baptist** — "The writer has been attending Southern Baptist Conventions since 1929 . . . In our estimation, the Convention just closed at Houston was more far reaching in

(Continued on page 5)

Personally Speaking

A Visit at Georgetown

GEORGETOWN, KY. — Some one has said of honorary degrees that they are like the curl in the pig's tail, which adds nothing to the stature of the pig.

When the word came to me that Georgetown College had voted to include me among those being "doctored" at the annual spring commencement, I looked in my encyclopedia, under "Degrees, honorary." The article started off with a deflating statement to the effect that the granting of honorary degrees by colleges and universities is "a practice frequently abused."

Well, I don't know what was in the rest of that article. And I hope nobody else ever tries to find that page, or the one it was attached to, in my set of books! Imagine the gall of that writer!

Seriously, it was a high honor to be back at Georgetown, the oldest Baptist college west of the Alleghenies as one of four recipients of honorary degrees, at the 129th annual commencement May 30. My associates in this distinction were, unlike me, graduates of the college: Kenneth McCracken, vice president of Proctor & Gamble, Cincinnati, doctor-of-laws; George Alonzo Jacoby, director of personnel, General Motors Corporation, Detroit, doctor-of-laws; and Raymond I. Sanderson, pastor, First Baptist Church, Pineville, Ky., doctor-of-divinity.

It was my privilege to be closely associated with President H. Leo Eddleman of Georgetown College during the three years I served as secretary of education for Kentucky Baptists. We worked together, with the help of the Georgetown faculty, staff, students, trustees, alumni and many of the other friends of the college in raising money for a new dormitory for men, the first to be erected by the college since before the Civil War.

It was a pleasure, on this visit, to be conducted on a tour of inspection of the new building. The three-story brick structure provides accommodations for more than 100 men.

President Eddleman has seen the enrollment reach an all-time high of more than 1,000 students, and there have been many other signs of progress for this strong, liberal arts college.

Latest forward step was announced at the commencement exercises. Following a pattern set by colleges and universities of the East, Georgetown College is being re-organized academically, with its departments being grouped into divisions.

Erwin L. McDonald

On Cuba Field

Dear Sir:

I have carefully read the report of the committee to study the total Southern Baptist Convention program. In general I am in agreement with the ideas expressed in Article III, Section 8.

I wish to comment briefly on the statement: "The Home Mission Board should now develop definite plans for the gradual reduction and eventual transfer of its work in Cuba . . . to its local convention."

1. I believe that it would be in serious detriment to the work should the Home Mission Board at this time begin to reduce what it is doing in Cuba. We are in a place now where added help annually for a number of years will enable us to advance more rapidly toward self-support. We need to enter new fields and develop what we are already doing.

2. We need more help to strengthen our churches, give them better buildings, and give more adequate support to our workers.

3. We need help to support our Seminary in its program of training of pastors and missionaries. Our Camp program needs to be enlarged. We must continue to promote our various organizations and agencies.

4. I do not think that the time has come when our missionary-minded brethren in the churches of the Southern Baptist Convention feel that they can conscientiously reduce the help that is being given to Cuba. Our Cuban churches are not yet in a position to assume full responsibility.

5. Cuba is quite similar to other Latin-American countries. Are the brethren of the churches of the Southern Baptist Convention less interested in helping Cuba spiritually than the other countries where similar conditions prevail? Will the Foreign Mission Board develop plans to reduce gradually and transfer eventually its work in Latin-American countries to the national conventions?

Cuban Baptists want to cooperate in every good work. We will need help for some time. We are deeply grateful for what the Southern Baptists have done through the years under the direction of the Home Mission Board. —Herbert Caudill, Superintendent of Baptist Work in Western Cuba

Another Progress Report

Dear Sirs:

On April 13, 1958, Immanuel Church, Texarkana, entered the Forward Program of Church Finance. We entered the Program at this time because of our need and because I have been on the field since October and it was impossible to put the Program on sooner.

FATHER TO FATHER

"IF YE THEN, BEING EVIL, KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN, HOW MUCH MORE SHALL YOUR

Father

WHICH IS IN HEAVEN GIVE GOOD THINGS TO THEM THAT ASK HIM?" — CHRIST (MATT. 7:11)



Editorials

(Continued from page 4)

scope, more challenging in program, and more interesting and diversified in presentation than any Convention we have attended."

Ray, commenting on tentative approval given to a new Stewardship Commission, asks: "Why not a new department of stewardship within the Sunday School Board? . . . Why set up a new commission when the Sunday School Board can do this work cheaper than can a new commission?"

Joe Novak, Wichita, Kans., editor, **Baptist Digest** — "The survey committee found it rather rough going at the Houston Convention as the messengers tore to pieces their 38 definite recommendations. Only 19 were approved without any changes, and four were accepted with amendments or 'understandings'."

H. H. McGinty, Jefferson City, Mo., editor, **Word and Way** — ". . . a sensible Convention. Time and again this great body refused to be moved into extreme positions by impassioned pleas . . . The Convention was a 'survey' Convention . . . It was a self-effacing Convention . . ."

J. Kelly Simmons, Phoenix, editor, **Baptist Beacon** — "Reconciliation, improvement, advance, and peace were the key words of the recent Southern Baptist Convention session in Houston. What more opportune words can be found for our day or any other day?"

We set up our budget to cover the next 19 months. We left nothing out of the Program. We followed the Guidebook precisely. Something of the success of the program is as follows: The spirit of our church is better than ever. "The people had a mind to work." Whereas no pledge cards were signed last year, 327 people pledged to support our \$29,400 budget and 192 pledged to tithe. Our budget increase is 36 per cent above the operating budget of 1957.

The Cooperative Program is increased 56 per cent as we are now giving 13 per cent of all receipts through the Cooperative Program. As for the cost of the program, we have this to say. The giving increase of our people during the four weeks of the program and the two weeks following before the new budget went into effect more than paid for the entire cost of the program. —S. M. Stagner, pastor, Immanuel Church, Texarkana.

● LEONARD D. DOVE, 40, died at the Veterans Hospital May 23. He had been in ill health for the last few years. He served as pastor of several churches in Arkansas and East Texas. He attended Ouachita in 1945 and '46. He did evangelistic work until failing health forced him to almost complete retirement for the last three years. His brother, Thomas W. Dove, is pastor of 2nd Church, Arkadelphia.



TABLE MODEL of Ouachita College Campus, exhibited at Southern Baptist Convention, Houston.



As Kentucky Honored Arkansas Editor

DR. H. LEO EDDLEMAN, left, president of Georgetown College, Georgetown, Ky., as he conferred the honorary doctor-of-letters degree upon the Rev. Erwin L. McDonald, editor of the ARKANSAS BAPTIST, at annual commencement exercises at Georgetown May 30. The degree was conferred in recognition of Editor McDonald's contributions in the fields of Christian education and religious journalism.

● DR. PERRY F. Webb, 1st Church San Antonio, and a native of Arkansas, received an honorary doctor-of-laws degree from Howard Payne College May 20. He was the college's commencement speaker.

* * *

Special Awards Presented at Ouachita

SPECIAL AWARDS to Ouachita College students for the year:

Receiving history awards were: Darla Bayless, Hot Springs; Lillian Blackmon, Arkadelphia; Thomas Dixon, Camden; Ronald Hayworth, Kerman, Calif.; John Heffley, San Pablo, Calif.; Andrew Kerr, Little Rock; Ming Lee, of Taiwan, China; and R. V. Wilson, West Helena.

The Home Economics Club selected as "Miss Home Economics" for the year 1958-59 Jo Ann Blancet, Little Rock.

Ray Utely, Monette, was the recipient of the Elmo Chaney Athletic Award.

Band awards went to: Martha Ann Wilson, Conway; Mary Charlene Horton and Veda Brown, Hope; David Cunningham, Coneta, Okla.; William Wofford, Shreveport, La.; William Gilbert, Springdale.

Doyle Daniel and Bill Dennis, Hot Springs; Robert Barnett, Marianna; Hunter Douglas, Little Rock; Dale Owens and Jimmy Harris, Van Buren; John Carney, Dexter, Mo.;

Jean Patton, Pine Bluff, Robert Brown, Star City; Ann Seward, Arkadelphia; Faith Evans, Rogers; Virginia Horton, Monette; and Wynelle Poole, Thornton.

Arkansans Named to Southern Baptist Boards

ARKANSANS NAMED to Southern Baptist Convention committees and boards, at the recent sessions in Houston, include:

Executive Committee: R. L. South, pastor of Park Hill Church, North Little Rock, and Kendall Berry, layman of 1st Church, Blytheville, for terms expiring in 1961.

Home Mission Board: Lloyd L. Hunnicutt, pastor of Central Church, Magnolia, for term expiring in 1961.

Southern Seminary: Victor H. Coffman, pastor of South Side Church, Ft. Smith, for term expiring in 1962.

Carver School of Missions: Mrs. Peyton Kolb, Little Rock, for term expiring in 1959.

Midwestern Seminary: Thomas J. Welch, pastor of 1st Church, Monticello, for term expiring in 1963.

Southern Baptist Hospital: W. H. Hicks, pastor of Pulaski Heights Church, Little Rock, for term expiring in 1961.

Southern Baptist Foundation: Brooks Hays, Little Rock, for term expiring in 1961.

Radio and Television Commission: Orin Harris, El Dorado, term expiring in 1961.

Brotherhood Commission: James Street, pastor of 1st Church, Conway, term expiring in 1961.

Committee on Order of Business: Tom Digby, layman of Park Hill Church, North Little Rock, for one-year term.

● **PREACHERS AND** wives serving in Bartholomew Association met at the missionary's home in Warren on May 2 for a fellowship dinner. It was decided to have a picnic for the preachers and their families at the City Park in Monticello on July 10 at 6:30 p. m.

● **MRS. JOHN S. Oliver**, Southern Baptist missionary to Equatorial Brazil, should be addressed, 375 West Delaware Avenue, Southern Pines, N. C. Mrs. Oliver is the former Virginia Winters, Leslie, Ark.

Brother, Sister Finish Med Courses

DOUBLY PROUD is John M. Bassinger, pastor, 1st Church, Lake City, as his son Jimmie and daughter Ann finished medical training this spring. Jimmie served as house doctor for Arkansas Baptist Hospital this year. Ann was selected as "Student Nurse for '58" at Baptist Hospital.

Both have been active in church work, Ann in denominational work. Ann has represented the Baptist School of Nursing in associational meetings, and Jimmie has filled pulpits at prayer services.

Mr. Bassinger led the invocation at the hospital commencement and the invocation and benediction at the Medical Center commencement.



SELECTED AS the family of the year by 1st Church, Leachville, was the family of Mr. and Mrs. Wilburn Lovelady. Mr. and Mrs. Lovelady were saved in 1940 and have been members of 1st Church all of their Christian lives. Nine-year-old Karen Ann was saved last year. Mr. Lovelady is a member of the city council, the voluntary fire department and is a community booster. One of the church's youngest deacons, he is intermediate superintendent in Sunday School and is active in Training Union and Brotherhood. Mrs. Lovelady works with the beginners in Sunday School, is general secretary of the Training Union and is active in WMU. Karen Ann is in GA.

● **MRS. J. T. LEE Sr.**, 1st Church, Lepanto, was honored with a "This Is Your Life" service in the church on Mother's Day. Mrs. Lee has been active in the community since she moved there in 1904. She helped to organize and charter the church nearly 50 years ago. At the conclusion of the program, members presented her with a silver tray and the announcement was made with a church library had been started in her honor.

Pastors' Picnic Set

THE 2ND ANNUAL family picnic of the Pulaski Pastors' Conference will be held in Boyle Park, near Little Rock, June 23. The event is for pastors, music and educational directors, retired ministers and state workers.

● **OFFICERS OF** the Ouachita College choir for 1958-59: Bill Halbert, Little Rock, president; John Ward, Fort Smith, vice president; Helen Reed, Bauxite, secretary; Nona Johnson, Pine Bluff, librarian; Nancy Magby, North Little Rock, treasurer; Joe Dempsey, El Dorado, reporter.

● **REV. AND MRS. Tom C. Hollingsworth**, Southern Baptist missionaries to Argentina, may now be addressed, Calle 69 No 758, La Plata, Buenos Aires, Argentina. Mrs. Hollingsworth is the former Marcelle Sullivan of Monticello.

Veteran Pastor Dies At Surprise Ceremony

MOLEE L. Wallis, who had spent 60 of his 80 years serving Baptist churches in Polk County, climbed the three flights of stairs to the auditorium of the Masonic Hall in Mena on May 30.

He sat down in the audience unaware that he was to be honored for 55 years service as a Mason later in the ceremony.

Several minutes later Mr. Wallis slumped forward — the victim of a heart attack. (DP)



The Bassingers

By ROBERT E. NAYLOR

Dr. Naylor is pastor of the Travis Avenue Baptist Church, Fort Worth, Texas. His sermon (here slightly abridged) was prepared for delivery to the Southern Baptist Convention at Houston, Texas, Wednesday, May 21. The text: John 1:40-51; 2:23-25.

GOD MADE this world, this physical universe. He created it out of nothing. He brought it into being by divine fiat. "In the beginning God created the heavens and the earth" is the basic premise of revealed truth. It is the absolute corollary of the existence of a Holy God.

Logically it follows that God knows all about this world. Any knowledge we have of it is limited, limited to the permissive revelation of God. God's knowledge is limitless. Space has no mysteries for Him. The natural laws which hold the world together are His laws. The unexplored reaches of space are of His design. The stars in their uncounted glory are His abundance.

The immeasurable and unbelievable powers for destruction or good that are present in his physical universe are all known of God and subject to His sovereignty. We have broken into the secret powerhouse of matter, perhaps irreverently, and released forces beyond the power of man to control. We are afraid but God, who knows infinitely more, is unafraid. We are afraid because we have seen man by the light of an atomic flash. Yet we know almost nothing of this man.

The world has come at last to a critical dilemma. We know enough to be afraid. The knowledge that we have has become our unbearable burden. Knowledge is like that.

The doctor makes a diagnosis. His knowledge becomes a burden. The scientist draws back in horror from his microscope. The weatherman sees the approaching destruction. Knowledge is a tremendous responsibility.

The Crown of Creation

There is a greater knowledge, however. That is what our text says, "Jesus knew what was in man." The crown of God's creation was the making of man. He made him of the dust of the earth, unlike all the rest of creation. He was to subdue the earth and in that pursuit he has become afraid.

A few weeks ago I heard a scientist in my city bewilder us with a discussion of space travel. He spoke from an unusual vantage point. A year before, speaking to this same group of men, he had prophesied rockets in outer space. There was about him then the aura of a prophet.

After dazzling us with the immensity of space, the possibility of man travelling in it at 90 per cent of the speed of light, he came to this startling conclusion. "Our greatest challenge is in the realm of human behaviour. We

have made no progress it seems since the days when Jesus was here in the flesh."

Jesus knew what was in man because He had created him. Our new horizon is this knowledge which can only come to us by the reverent inquiry of faith in Jesus.

The adventure into this world could produce the knowledge that would quiet our present fears and change our world.

In the setting of our text Nathanael is brought to Jesus by Philip. When Jesus proves His omniscience by His previous knowledge of this man's whereabouts, Nathanael declares "thou art the Son of God." In answer, Jesus pointed out that Nathanael had been convinced by a lesser knowledge.

Then there follows the account of certain miracles and the multitudes that followed after Jesus convinced by these demonstrations of divine power. They were not true disciples, we are told. Jesus, "knowing that which was in man," refused to commit Himself unto them though He had gladly committed Himself unto His disciples. This is the greatest knowledge, a knowledge given only to God, the knowledge which we need most desperately to seek from Him, the knowledge of the heart of a man. Surely this must be the basic explanation of redemption "Jesus knew what was in man."

Jesus Knew Need

Jesus knew the need that was in man and this brought Him from Heaven's glory to seek and to save man. This is the only reasonable, human, explanation of the sublime statement of the incarnation. There is no way for us to fully measure the dimensions of the scripture "the word was made flesh and dwelt among us."

This is a statement of divine stooping, a picture of unbelievable condescension. The majesty that belonged to Jesus in the godhead, the place of sovereign power, the mysterious fellowship with the Father, were laid aside in the search for man. Such a condescension had to be the response of God to a need which was in the heart of man, known only to God.

Jesus, the Son, knew man before he became the creature in need because He created him. He knew his God-like quality, that he was made in the image and likeness of God. He was created the great unlike in all of God's creation. To him alone had been given the qualities, the moral qualities of a human soul. Jesus knew his divine potential for he was to be given the sovereignty of a world made for him. Man was to walk in fellowship with God.

How far then man has fallen! See him cowering in fear in the garden in the knowledge of his sin and his nakedness as God says "Adam, where art thou?" God is certainly far from that which God intended. We know enough about ourselves to know his guilt. We

have never fully determined the length of his fall.

Jesus knew that every man individually is a rebel against God. We are by nature children of wrath. The basic urge of our sinful nature is to throw every warning of God. This lies at the opposite extreme of that which God intended us to be.

In the degree that we can never know it, Jesus knew the desperate wickedness of the human heart. Jeremiah had cried, "the heart is deceitful about all things, and desperately wicked: who can know it?"

The sum of such knowledge was and is that the basic and ultimate needs of this hour are spiritual rather than economic or social or physical. A group of four men brought a palsied man to Jesus. Jesus looking upon his distress said, "thy sins be forgiven thee". He came at once to this man's greatest need. A world would have applauded a cure for palsy but few there were to acclaim the greater miracle, an answer for man's sin.

If our generation should discover this new world of need, discover that our crisis is spiritual, it would be more startling than the discovery of atomic power. Very little of our present strivings for world peace is determined by this axiom.

A second consideration is that Jesus knew what was in man and therefore knew him to be worth saving. We say, correctly, that salvation is 'by grace. "It is not of works lest any man should boast".

The chief charge leveled against Jesus in the days of His flesh was that He mingled with sinners. His reply was that He came to seek and to save that which was lost. In the 8th chapter of John there is the story of a woman taken in adultery about to be stoned by her accusers. Jesus comes to her defense saying "let him that is without sin among you cast the first stone". As he stands there defending the woman, presently to say to her go and sin no more, His is a startling divine affirmation that she was worth saving.

The repentant thief on the cross is assured "today thou shalt be with me in paradise." It would seem that Jesus was too busy dying to bother with a guilty thief. More to the point, it would seem that a man like this is not worth any consideration. Jesus indicates that he is worth saving, even worth dying in order that He might save him, even worth stopping the processes of death that He might assure him of his salvation.

Man's Value Set

Calvary, the cross of Jesus, establishes the par value of man. We know that the cross presents the sinner's substitute. There is no theory of the atonement that should be satisfactory to the believer that does not make Jesus our substitute. "Jesus tasted death for

“ . . . He bore our sins . . . ”

every man”, we are told. “The Lord hath laid on him the iniquity of us all”, the prophet said. Sure it is that He bore our sins on the tree.

The cross is also the unique example of divine achievement. This is the way to win, the pattern of personal triumph. Jesus had said it before, “He that saveth his life shall lose it. He that loseth his life for my sake and the gospel’s the same shall save it.” “ . . . He bore our sins . . . ” He achieves most who gives the most.

But it begins to dawn upon us that there is something here that we may have missed. Having said these other things we have not said it all. God knows something that we do not know.

He knew what was in man but He went right ahead and died for him. He knew what was in man and He continued to rescue him. He knew that which was in man and gave Himself for him. Man is worth more than any other man has ever dared to believe.

What if this new horizon of knowledge should be opened to us? What if we began to make reverent inquiry into the worth of a man? If we discover the answer that lies basic in the cross, the result would be to make war impossible.

Jesus knew what was in redeemed man when He set up New Testament churches for him. The church is God’s idea. There are those in the world who treat it as though it were the idea of the clergy. They would make it another lodge or club or some such. The Book says that Jesus established the church and the churches. The wisdom of God is in that establishment. Undoubtedly the knowledge of God of the heart of this new creation in Christ Jesus dictated the establishment of these churches.

How important then this makes these churches to twentieth century disciples. They become the first choices of our new life. They become the open demonstration of our discipleship and the unflinching courage of our testimony. This rebukes every careless church member, every so called “out of city” Baptist.

A Foretaste of Heaven

According to our New Testament this church is a fellowship of the saved, a regenerated church membership. This is a Christian community that is to be a foretaste in kind of the heavenly community. People saved want to live with other people who are saved. In Christian experience there is a fellowship which must find its instant expression. Jesus knew that because He made His disciples so.

These New Testament churches are to become the channels for effective Christian service and faithful Christian witnessing. No Christian life is said to be maximum outside these communities of faith. They do not create faith but they project faith in terms of Christian testimony. We need to realize the exclusive quality of these New Testament churches. We have given lip service to



THREE POPE County natives who figured prominently in the Southern Baptist Convention at Houston were, left to right, President Brooks Hays, a native of London, who presided over the convention sessions and was re-elected for a second term; Marvin Hurley, originally of Hector, now executive vice president of the Houston Chamber of Commerce; and Dr. Bruce H. Price, pastor of 1st Church, Newport News, Va., who as president of the SBC Pastors Conference presided at conference sessions.

the idea of divine determination in their establishment. We have given very little thought, however, to the reason that lies in their establishment, the knowledge in the mind of God that dictated their need. He knew that He had made us for just such expression and fellowship.

~ This knowledge was the basis of God’s strategy in the march of the gospel. It remains so to this very hour. I have heard our Foreign Mission Secretary, Dr. Cauthen, say “the strategy of the Foreign Mission Board is to establish New Testament churches in the fields that we enter.” Why, of course, this has always been the strategy of God in the preaching of the gospel and the spread of His kingdom. In the darkness that is in the world we are to establish the lights of a New Testament church witness, community by community. The knowledge that was in Jesus of the need that was in fallen man and the answer that was in redeemed man dictated this strategy.

One of the most glorious truths that was in our enterprise, the one which this convention represents, is that Jesus knew what was in redeemed men and therefore made to them God’s supreme commitment. “Go ye therefore and teach (disciple) 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 alway, even unto the end of the world. Amen,” Jesus said.

A Dramatic Charge

For sheer drama, the Great Commission will stand alongside Creation and Calvary. Deity commits His chief desire to humanity in our text. In John’s gospel we are told that Jesus would not commit Himself unto certain men convinced by His miracles. In the commission to His disciples, which we call the Great Commission, He yields Himself with confidence into their hands.

There is the temptation here to say

in our finiteness that Jesus has overreached Himself. Love seems to have been carried away by love. The task that He gives us is too large, the world that He loves is too important, to commit it to our inadequate hands.

He knew the “power of the gospel,” He is to cause Paul to say “I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth.” How true!

Jesus said to Peter, “Thou art Peter” (a rock). Only God could have known that. Take up the story at that point and soon you will find Peter opposing himself to the Lord’s statement that He would die for us. It was wicked presumption indeed when he said “Not so, Lord.” No wonder Jesus said to him “Get thee behind me, Satan. Thou savorest not the things that be of God but the things that be of man.” Did Jesus miss His forecast on this man? No, wait. Read the record again and find there the story of Peter’s denial of Jesus. It was a prophesied denial. True.

He comes at last to swear and to curse and declare that he never knew Him. Then he plunges out into the night in the despair of his failure. A noble experiment has failed, you say? No, wait.

“Peter, do you love me?”

“Thou knowest that I love thee.”

“Feed my sheep.”

Then is it any wonder that Peter becomes the preacher at Pentecost? Isn’t it easy to believe that tradition, that when he came to his martyrdom he requested that he be crucified head downward for he was unworthy to be crucified like his lord. To such a man and to such men, saved men like us, Jesus can with confidence commit the things of His kingdom.

We have enough history to indicate that His confidence was not misplaced. The knowledge that moved Him to make such commitment was accurate. The wonderful thing that it means to us is that in His commitment to us

He has the confidence that we will be faithful and that through us His victories of love will be achieved.

Wicked men sneer at gospel strategy and discount the effectiveness of Christians. If they should come to know in our twentieth century just a little of that which is in redeemed men they would be afraid. Pilate had his glimpse and was never the same again. Herod had his glimpse and he died a man in fear. Jesus knew, and we ought to know, that redeemed men can be trusted in their witness to a lost world.

Jesus promised His disciples that they should have victory over death and the grave. "The last enemy that shall be destroyed is death." "He that liveth and believeth in me shall never die. Believest thou this?" Death is the great leveller of life, it is the least common denominator of all humanity. It is the dread enemy that knows hovel and mansion alike, that respects not throne nor power. The promise of Jesus is that His disciple is the conqueror of death.

Knowing what was in man Jesus promised him fellowship with Him forever. "Where I am there ye may be also," He said. Peter spoke of a "new heaven and a new earth wherein dwelleth righteousness." We are in truth "Marching To Zion."

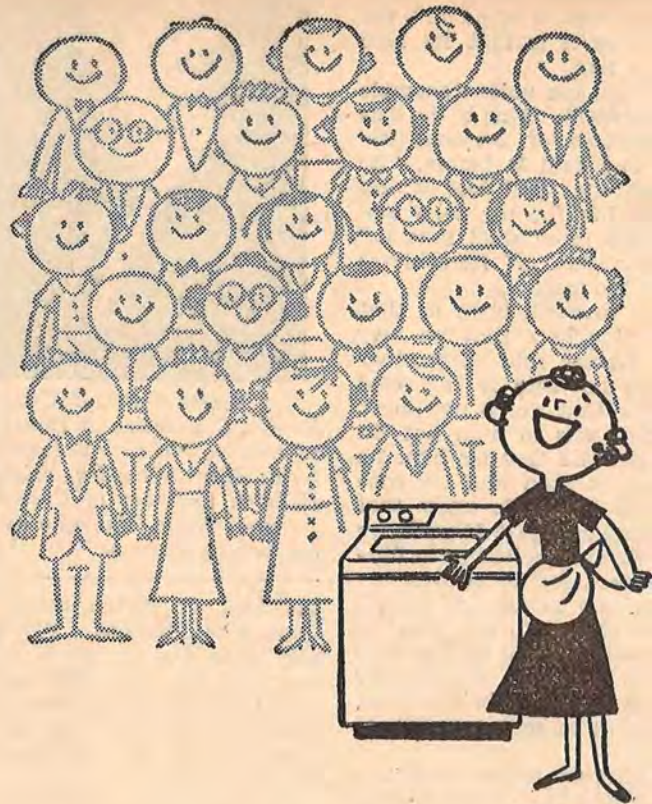
The truth of heaven is presented by Jesus not as a present promise or a future fact. It is presented as a present fact. As He looks into our hearts He knows us to be His disciples, His redeemed children for He has redeemed us, His newborn men, and we are now citizens of heaven. It is a statement of a present condition that has its future significance.

Knowing His redeemed, He tells us that we are to share with Him the ultimate triumph of His kingdom. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ". Paul said "If we suffer with him we shall also reign with Him." How different the Bible becomes with this statement of the supreme knowledge of Jesus. How hopeful our enterprise and how immediate is our fellowship.

Knowing what was in man He walked steadily towards the cross. Nothing could turn Him aside. He overcame Satan on the Mount of Temptation, submitted Himself to the Father in Gethsemane, accepted the weight of our sins and died on the cross of Calvary.

Knowing what was in man He walked out of the grave to declare His total victory. He spent forty days among His disciples and committed to them the responsibility of a lost world. With confidence He went back to the Father to His place of intercession at the Father's right hand.

This is the knowledge that we ought to seek. Here our ignorance hurts us the most. God forbid that we should continue to be absorbed with our lesser search. Let us seek to discover this new creation in Christ Jesus this new creature. This knowledge is tomorrow's Horizon of Hope.



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LAST CALL TO YOUR ARKANSAS BAPTIST STATE ASSEMBLIES

June 26—July 1

July 3-8

SILOAM SPRINGS

EDGAR WILLIAMSON, Director



DATES: June 26-July 1, First Assembly; July 3-8, Second Assembly.

WHO SHOULD ATTEND FIRST ASSEMBLY: Benton County, Black River, Buckner, Buckville, Caddo River, Clear Creek, Concord, Conway-Perry, Current River, Faulkner, Gainesville, Greene County, Hope, Independence, Liberty, Little Red River, Little River, Mississippi, Mt. Zion, Ouachita, Red River, Stone-Van Buren-Searcy, Washington-Madison, White County, White River, and Woodruff Associates.

WHO SHOULD ATTEND SECOND ASSEMBLY: Arkansas Valley, Ashley County, Bartholomew, Big Creek, Boone, Carey, Caroline, Carroll County, Centennial, Central, Dardanelle-Russellville, Delta, Harmony, Newton, Pulaski, Rocky Bayou, Tri-County, Trinity.

WHEN TO ARRIVE: For the First Assembly, any time Thursday, June 26; for the Second Assembly, any time Thursday, July 3. All reservations will be held until Thursday, 9:00 p. m. Reservations not taken by that time will be assigned to others desiring accommodations. **NOTE:** The first meal of each assembly will be served on Thursday evening. It will help all concerned if those coming for the assembly session will arrive on the campus Thursday, and **NOT BEFORE.**

WHAT TO TAKE: This is an encampment. Cot, mattress, and meals will be furnished according to rates already published. There will be buckets, dippers, and wash basins in dormitories and cabins. **TAKE** pillow, sheet, blankets (at least two), towels, and toilet articles. There is no hot water except in Deluxe and Faculty Buildings.

WHAT TO WEAR: Be prepared for dress-up and recreation. Sport shorts are **NOT** worn at any time. Women and girls taking slacks are requested to wear them only in the afternoon for recreation. Take at least one raincoat, overcoat, or wrap. At times it may be cool, and it may rain.

FIREWORKS: No fireworks permitted at any time.



WHAT SHOULD BE UNDERSTOOD: No one will leave the grounds between 6 p. m. and 12:30 p. m. of the next day without individual emergency permission obtainable at the Business Office. Young People leaving the grounds during the afternoon should be properly chaperoned and have the consent of their pastors or dormitory supervisors.

LIGHTS OUT: Lights in all cottages and dormitories must be out at 10:30 p. m. Many come to the encampment for their vacations and have a right to expect to rest during the night hours. These should be considered. Any unnecessary noise or disturbance after 10:30 p. m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted by the encampment.

NOTICE: It is understood that those who register for the encampment agree to abide by these suggestions.

SPEAKERS: Dr. Carl Bates, First Baptist Church, Amarillo, Texas, will be the speaker for the night services during the First Assembly; and J. Harold Smith, First Baptist Church, Fort Smith, the Second Assembly. Cecil H. Franks, Associational Superintendent of Missions, St. Joseph, Missouri, will be the speaker for the morning Bible hour for both Assemblies. Dr. Lyn Elder, Golden Gate Seminary, California, will direct special leadership conferences for young people and adults for both Assemblies. Gale Dunn, Minister of Music and Education, Highland Baptist Church, Shreveport, Louisiana, will direct the music. John M. Gustafson, Van Nuys, California, will be the featured soloist for both Assemblies.

KING AND QUEEN CORONATION: Each church represented may select a candidate for king and queen before going to the Assembly. Each candidate will need a formal, since all candidates will participate in the coronation. Qualifications for king and queen include membership in a cooperating Baptist Church in Arkansas, age 16-24, single, and eligible for the gold ribbon (perfect attendance—attendance for each entire session) award.

THE DAILY SCHEDULE

- 6:30 Rising Bell
- 7:00 Breakfast
- 7:45 Bible Hour—
Tabernacle
- 8:35 Sunday School and
Training Union
Conferences
- 9:25 Woman's Missionary
Union, Baptist Student
Union, Men, and
Boys' Conferences
- 10:10 Recess
- 10:30 Sunday School and
Training Union
Conferences
- 11:20 General Assembly—
Tabernacle
- 12:30 Dinner
- 1:45-5:30 Recreation
- 6:00 Supper
- 7:00 Night Service—
Tabernacle
- 8:45 Fellowship Hour
- 10:00 Campus Clear
- 10:30 Lights Out

THEME: "We are His Witnesses"

(Acts 1:8)

CHURCH MUSIC

LeRoy McClard, Director

New Procedure

NOW IT IS possible for every church that has a Graded Sunday School to have a Graded Choir Program. Today the Church Music Office received the July issue of the Church Musician. Immediately upon scanning the contents of the magazine it was noted that the long anticipated units of work with week by week rehearsal plans were included in the issue. This new development, along with many new surprise features, makes the Church Musicians Magazine a must for every Church Music leader in the Arkansas Baptist Convention. The units that appear in the July issue are for the month of September. The Beginner Music Activity will be centered around the unit, "We Sing at Church." The Primary Choir will have as its unit, "Happy Times in Choir," and the unit for the Junior Choir is "Music in My Church." Four or five basic books will be used by each choir for the entire year. The step by step procedure for each weekly rehearsal now makes it possible for the majority of our churches to have a Graded Choir Program.



MR. McCLARD

Another new feature in the July Church Musician is the change of style in the Elementary Music Section. Each of the selections in the Elementary Music Sections are printed in larger notes and illustrated very beautifully.

The addition of the Musical Medley Quiz Game and the Cross Word Puzzle on the Hymnal along with the comparatively new feature of the installment story, "Pass Again This Way," makes this the most interesting of all

magazines that we know anything about.

Methods and materials are now available for an improved music ministry in your church. Your church may receive maximum returns in Evangelism, Christian Education and Spiritual Worship through a magnified music ministry. If you desire help in improving the Music Ministry of your church, please feel free to write the Church Music Department of the Arkansas Baptist Convention.

TRAINING UNION

Ralph W. Davis, Secretary

MISS MARGARET Bray, Member of Second Baptist Church, Pine Bluff, won first place in the State Sword Drill that was held at the Youth Convention on April 25. She will represent Arkansas in the Southern Baptist drill at Ridgecrest during third Training Union Week, July 17-23.



MISS BRAY

Sword Drill materials for next year will be found in the Intermediate quarterlies from July 1, 1958 to March 31, 1959. Sword drill rules may be ordered

from your State Training Union Department.



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THE BOOKSHELF

Below the Surface, compiled by Alice I. Hazeltine and published by Abingdon, 1958, \$3.95.

The writings of 17 well-known writers are brought together in this volume about men and women and their exploits "below the surface," both of the earth and of the sea. Here are stories of adventure, suspense and daring — of mining, skin diving, the search for lost treasure, and the exploration of caves.

Channels of Thy Peace, by Erma W. Kelley, Abingdon, 1958, \$2.

Miss Kelley, a native of Pennsylvania and a member of the Religious Society of Friends, is a school teacher. She has done editorial work for the American Baptist Publishing Society, **The Ladies' Home Journal**, and various other publications. In this, her first book, she invites the readers to search with her the great petitions of a prayer of Francis of Assisi which began, "Lord, make me a channel of thy peace."

A Spiritual Argosy, by John Bunyan Hunley, published by Christopher Publishing House, Boston 20, Mass., 1958, at \$3.75.

This autobiography by a minister of the Christian denomination covers a life-time of personal experiences as a theological student, pastor, and writer. The story begins with the author's early years by the waters of the Chesapeake Bay in Virginia and continues in a free, flowing style to tell of his call to the ministry; his marriage to a woman who gave up a promising singing career to give her talents to Christian service; and his successful service to a number of churches, in cities and in open country.

What Jesus Really Taught, by Clarence E. Macartney, Abingdon, 1958, \$2.50.

"The tragic and terrible events of our time have only served to show that the way for men and nations to take is the way of Christ, the way of him who taught the people 'as one having authority,' and who said, 'I am the way, the truth, and the life,'" writes the author in the foreword to this study from the four Gospels.

The late Dr. Macartney, a Presbyterian minister, was regarded by many as one of the country's greatest preachers. In this book he deals, in separate chapters, with the teachings of Jesus about God, about Himself, about the Holy Spirit, about neighbors, the Kingdom of God, the Sabbath, money, marriage, Satan, His death, prayer, His first advent, His second advent, and heaven.

Other books received include:

This Gold Is Mine, by Harold E. Dye, Broadman Press, 1958, \$2.75.

Grace McBride, Missionary Nurse, by Lila Watson, Convention Press, 1958.

Carlos and the Green Car, by Fern Harrington, Convention Press, 1958.

WMU Board Elects

ELECTION OF Miss Winona Saturday as state WMU Youth director has been announced by Miss Elma Cobb, president of the state WMU.



MISS SATURDAY

she made the announcement following action by the executive board. While a student at Bessie Tift College, Miss Saturday served as secretary to the dean and registrar and later as church secretary of 1st Church, Gainesville, Ga. After graduation she taught in high schools for several years, and for the last two years she has been enrolled in New Orleans Seminary, where she served as secretary to the dean of women, president of the YWA and counselor of the intermediate GAs.

Miss Saturday has had wide experience in WMU camps in her native state, Georgia. One of her first duties will be accompanying a group from Arkansas to the 5th World Baptist Youth Conference in Toronto, June 27-July 2.

LeTourneau Speaker In LR June 16

R. G. LeTourneau, noted Christian layman and industrialist, will be the speaker here Monday night, June 16, at 7:30 at the Gaines Street Church, at the quarterly rally of the Pulaski County Brotherhood.

O. W. YATES, pastor Rosemont Church, Lexington, Ky., former head of the Bible Department of Ouachita, left May 26 for a tour of Europe, Egypt and Palestine. He reports that May 1-11 was the greatest period of visible results for the Lord in the church's history. D. Wade Armstrong, California's director of evangelism, brought messages in a revival effort that resulted in 44 baptisms and 18 additions by letter.

Ordinations

KELLY HEIGHTS CHURCH, Ft. Smith, Murl Walker pastor, recently ordained Bobby Joe Martin into the ministry. Mr. Martin has accepted the pastorate of Ratcliff Church. Bob Parker, Calvary Church, preached the ordination sermon.

JAMES SIMONS, student in the Concord Seminary Center and pastor of Moores Rock Church, was ordained by his church recently. A. T. Suskey, Cedarville, preached the sermon; David Land, Barlin, led the questioning; Hugh Bullington led the ordination prayer and E. E. Harris, Cedarville, served as clerk.

1ST CHURCH, Jacksonville, ordained James Dennie, Robert Cole, L. L. Huey and Jimmie Cochran as deacons May 11. (CB)

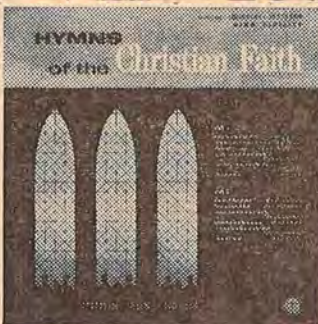
NORTHSIDE CHURCH, Ft. Smith, has ordained James A. Collums to the ministry. On the council were: Jay W. C. Moore, moderator; Orville Haley, questioning; Jack Hull, Lavaca, sermon; C. C. Roberts, ordination prayer. Collums is pastor of Elizabeth Church, Big Creek Association.

MARVIN E. TATE Jr., Hillcrest Church, Tulsa, received his doctor-of-theology degree from Southern Seminary at the recent commencement. A



DR. TATE

native of Washington, Ark., and a graduate of Ouachita, Dr. Tate has been pastor at Hillcrest for 19 months. Other pastorates include: Washington Church (1945-47); Goshen, Glen Dean, Ky.; 1st Church, Irvington, Ky. He received his bachelor of divinity degree in 1950 from Southern. His field of work for his doctorate was Old Testament.



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FUNNY LITTLE animal—the pocket gopher! And its home, too! You've probably seen the fan-shaped mounds of earth with tunnels running in all directions.

Our pioneer families found pocket gophers by the thousands in the wilderness prairies and mountains. At first, they thought of them as pests. Later, they realized that the little burrowing animals, with their dirt-moving way of life, were one of nature's cultivators of the soil. They learned that the mounds, or workings, kept the earth rich and fertile by letting the oxygen and sunlight into the worked earth.

Strange, isn't it, how wild creatures become a part of our agriculture by contributing something worth while to the natural world? "And God created . . . every living creature that moveth . . . and God saw that it was good" (Genesis 1:21).

A pocket gopher is a strange little ratlike creature. It is about eleven inches in length and reddish-brown in color. It has a fur-lined pocket in the skin of each cheek in which it carries food, plant roots, stems, and grasses, to its tunnel storehouses or to baby gophers.

Nature's tiny bulldozers is what naturalists call these queer little animals. They are so named because of their strength in moving the underground earth to the surface. Their strength is found in the large forefeet, heavy muscles, long curved claws, large mouth, and incisor teeth.

The pocket gopher rarely ventures out of its winding underground house except for food. In order to avoid its enemies, such as coyotes, snakes, and weasels, it can move forward and backward with the same speed.

(Sunday School Board Syndicate, all rights reserved)

PRESIDENT TO personnel manager: "We must get some promising young men into the organization. It's the only way we can attract secretaries!"

MABEL TO friend: "He looks like an expense account, but he spends like a minimum wage."

PSYCHIATRIST: "Do you have trouble making up your mind?"
SAM: "Well — yes and no."

WHEN A man is enthusiastic about hard work, the chances are he's the boss.

THE MAN who laughs at the boss's jokes does not necessarily have a sense of humor, but he surely has a sense of direction.

THE FATHER was royally outfitted in complete fishing regalia including a hat with his fishing license prominently displayed on the side.

After some hours of fruitless casting his small son said to him, "Daddy, why don't you turn your hat around so the fish can see your license?"

CONSCIENCE: The small, still voice that tells you what other people should do.

OPPORTUNIST: Person, who finding himself in hot water, decides he needs a bath anyway.

OPTIMIST: Lady banqueter who starts putting on her shoes when the speaker says, "And now in conclusion —."

A **CRIMINAL** court judge was lurching in a cafe one hot day when a friend came over and remarked on the judge's choice of hot coffee as a drink.

"Don't you ever try an iced drink, Judge, like an ale or a Tom Collins?"
"No," said the judge, "I haven't tried them myself, but I've tried a lot of fellows who have."

Tall Tale
"JIMMY, sit down and tell your sister a story."

"I can't sit down, I just told Daddy a story."—Christian Herald

EVERY CHILD would learn to write sooner, if he could do his homework on wet cement.

Waxing Curious
A **GUARD** at the Metropolitan Museum of Art in New York City was taking a group of sightseers through its beautiful halls. He pointed to the various paintings and gave a brief history of the life of each painter. After he had concluded, he asked if there were any questions.

"Yes," wheezed one old lady, "I would like to know how you got such a high gloss on your beautiful waxed floors."

HABITS

By Elsie Simon

*They multiply and grow as fast
As bouncing little rabbits,
The many things we do each day
Which soon become our habits.*

*So we will try to do the things
That make our habits good;
And we'll be pleasing to our God
And grow as children should.*
(Sunday School Board Syndicate, all rights reserved)

THE TEEN AGE

by Judy McDonald



"Why didn't you tell me that water was too shallow for diving?"

Make A Birdbath

IT'S SO much fun to watch the birds dip and splash and bathe in your own back yard that it is worth the hour or so that it takes you to make a birdbath. One is simple to make and so inexpensive.

Try to find a shady spot in the yard where the water will not get too hot from the sun. Dig out about four inches of soil and fill the hole with a rather stiff concrete mixture. Take a trowel and shape a flat bottom. Then round the edges so that they will be at least two inches thick.

The whole cement slab goes up and down without cracking as the soil freezes and thaws. Keep the concrete basin filled with fresh water, and you will have a troupe of singers and entertainers throughout the long summer.

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● **HELEN GARROT**, sophomore, West Memphis, was named "first beauty" in the **Ouachitonian**, Ouachita College yearbook. Bill Blake, senior, Hope, and John Davie Whitlow, senior, Little Rock, were named "most handsome."

● **MRS. BARBARA** Sexton, 1st Church, Hot Springs, has just completed 20 years of perfect attendance in Sunday School. (CB)

● **ALLEN McCURRY**, 2nd Church, Searcy, recently completed four years at the church. Sunday School attendance has grown from an average of 74 to 180. The congregation recently voted to launch a \$50,000 bond program.

The Times of the Judges

By ANDREW HALL

1st Church, Fayetteville

June 15

Judges 2:16-19; 4:4-9; 5:6-9

SOMEONE HAS referred to the period of the Judges as the "Dark Ages" of Hebrew history. "And the people of Israel did what was evil in the sight of the Lord and served the Baals." It is difficult to account for such behavior on the part of the people. They had two great leaders, Moses and Joshua, yet they turned to idolatry. How did this happen?



DR. HALL

Obviously, somebody failed. Who? Was it the priests who were charged with the task of teaching the law of God (Lev. 10:8-11)? Was it the elders who surrounded Moses with spiritual wisdom? At one time these men were filled with the Spirit (Num. 11:16-29). What about the Hebrew homes and the responsibilities of the fathers? They had been taught to teach their children (Deut. 6:6-25). We could no more easily blame any one of these factors for the backsliding of Israel than we can point to any one thing in our society and claim that as the reason for juvenile delinquency, etc. Moral degradation comes as a result of a number of wrong things. It is a process.

At first the Israelites possessed the power to resist the tempting elements of Canaanite society. However, as time went by more and more people were willing to adopt some of the practices of pagan culture. After all, the Canaanites were enjoying a material prosperity and a low code of morals at the same time. When this happens the inevitable problem arises: "Aren't we a bit foolish to cling to old-fashioned ideas of high standards and poverty? Look at the neighbors!"

Again, it is difficult for us to project our thinking into the minds of the Hebrews of that day. Suppose we faced the mythology of that day. Mot, the god of Death, killed Baal. This produced winter which was the season of death. But Baal was later resurrected and springtime came. To prove it, the Canaanites said, "Look at the fertility of our soil." The weaker Israelites gradually succumbed to parts of this doctrine. And the tragedy was that Israel had no Moses or Joshua to rise up and call them back to repentance. This situation produced a group of Judges.

Deborah, a judge possessed of the Spirit, encouraged a military leader named Barak to lead Israel to fight for her rights. They met the army of Canaan which was under a man named Sisera, and the Israelites defeated them.

Heavy rains on the plain caused soggy conditions and the heavier weapons of the Canaanites proved ineffectual. Sisera, the general, temporarily escaped and was invited into the home of a woman named Jael whom he considered a friend. He was encouraged to rest and sleep and while he dozed the woman drove a nail (tent peg) into his temple. Judges 4:15 ascribes the victory of Israel to God.

During this period Israel's history proved to be a recurring cycle of sin, punishment, and deliverance. When they suffered they became remorseful. At this time they would remember God and He would forgive them. In His pity he would raise up a judge to lead them. Then followed the cycle of sin, etc., again.

Has this not also been something like the history of the Church? It is also strikingly close to the history of thousands of individual lives. Theoretically, we should all sustain a high spiritual plane at all times. Actually, we are far from this ideal. The Church through the years has moved forward during its times of revival. Hence, we should lean sympathetically toward every legitimate revival crusade. It is one of God's ways of drawing us back to Him.

No scholar would argue that the period of the Judges was a high water mark in Hebrew history. Yet we must thank God that even in a time when Israel bordered on anarchy, there were a few loyal leaders and followers who listened, even if at times erratically, to the voice of God. All of this action was pointing to the time of Samuel when the people would rally once more to a unity under Divine leadership. Perhaps they caught something of the same teaching which our forefathers received at the First Continental Congress. Franklin warned them that they would hang separately or together. So with Israel. History has a way of bringing us face to face with ourselves on the contemporary scene.

PRACTICAL QUESTIONS:

1. If you could purchase a spiritual thermometer, what would your temperature be?
2. Do you have the same love for Bible reading which you once had? Why?
3. Is there a time every day in your

life when you make room for some meditation and prayer?

4. Is your church attendance based on maximum attendance or on minimum attendance?

5. How long has it been since you attempted to share your experience of salvation with another person?

When every man becomes a law unto himself, when people put their own opinions above the law of God, and when they put personal whims above the community, judgment is inevitable. A great deal can be learned from a study of this era of Israel's history. Let us keep these things in mind in our chrome plated, mass production, synthetic, and sophisticated society.

A visiting preacher from Scotland said recently, after a tour of the nation, "I don't know how I would preach to this people. I would be afraid to say to Americans, 'You can't save yourselves,' for fear someone would stand up, spit on his hands and say, 'Oh, can't I?'"

What do you think about his comment?

House-Mothers Wanted

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BOONEVILLE, ARKANSAS

Our State Work

The Baptist Student Union

THE BAPTIST Student Union seeks to provide a Christian atmosphere on the state and denominational college campuses, out of which will come consecrated, trained leadership ready to take its place throughout the communities of Arkansas. The Baptist Student Union endeavors to help the Baptist student grow spiritually as he grows intellectually on the college campus. It seeks to tie him to the local Baptist church of the college community and to keep him loyal to the activities of that church so that when he finishes college and goes into a community to serve in some vocation, he will be a faithful and loyal member of the Baptist church.



DR. WHITLOW

Recognizing the tremendous potential of the approximately 7,000 Baptist students now enrolled in Arkansas colleges, the State Convention, together with the local churches immediately involved, has invested approximately \$175,000 in real estate and furnishings to provide six Student Centers located in Fayetteville, Jonesboro, Russellville, Monticello, Conway and Magnolia.

Under the wise and dedicated leadership of Dr. Tom Logue a strong staff has been assembled to serve in the various centers: Jamie Jones, Fayetteville; Carol Burns, Jonesboro; Neil Jackson, Russellville; Maurice Fennell, Monticello; James Smalley, Conway; and Joel Bruner, Magnolia. In addition to these directors, Jim Boyd is serving in a like capacity at the University of Arkansas Medical School and Little Rock University in Little Rock. Mrs. Joe Simmons is also serving in a joint capacity as director at Ouachita College and Henderson State Teachers College, Arkadelphia, with Ouachita College and the Baptist Student Union Department sharing the salary expense. Juanita Straubie is the director at Baptist Hospital, serving the student nurses with the hospital bearing the expense.

Dr. Logue is assisted in the office by Nan Bates, Secretary.

The Student work was made a separate department in 1952 with Dr. Dale Cowling as Student Union secretary for the state. The budget for the Religious Education Department in 1938 — including the three phases of work, Sunday School, Training Union, and Stu-

Correction

IN OUR report for the first quarter of 1958 we showed total receipts from Luxora Church as \$105. This should have read \$205. We regret this error in our report.

dent Work — was \$7,500 with a \$3,600 supplement from the Baptist Sunday School Board. The allocation in the 1958 budget for just the Student Union was \$73,600 — \$48,000 operating budget and \$25,600 for capital needs.

"...not many mighty works..."

Defeating Jesus

JESUS VISITED his home city of Nazareth twice during his earthly ministry. At his first visit the people gathered into a great mob and rushed him out to a high cliff where they planned to dash him to bits on the stones below. On Jesus' second visit to Nazareth the citizens did not oppose him or argue against his teachings. They discussed his messages but they were indifferent to his claims. No doubt they commended themselves for treating him



DR. DOUGLAS

much better than when he visited them before.

The people of Nazareth were so concerned about their own affairs that they found Jesus uninteresting and therefore paid very little attention to him. Therefore Jesus could not help them. The record says, "He did not many mighty works there because of their unbelief." Jesus had come to reveal God to them. Think of it — Jesus had visited them, walked in their streets, appealed to them individually and collectively, but they had other concerns such as their sheep, merchandise, and pastures. Jesus went away and never returned. To this day Nazareth remains a monument to lost opportunities.

The people in Jesus' home city were

very much like the people of our day. They were good fathers and mothers, recited their prayers, and were much concerned about keeping the law. But they were content with their own smug, complacent religion, and had no time for the Son of God and his salvation and way of life.

In this tragic story we see a parallel to our times. Our church rolls are covered with the names of people who have become members. But on Sunday when the Bible is taught and preached in God's house, many of the members are somewhere else. That is not all of the sad story — many of the people who would not think of missing Sunday School and the Sunday morning worship service do not take the tithe of their income with them. What does it matter to them if the Bible does teach tithing when they have other plans? What does it matter to them that Jesus said, "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" (Matt. 28:19-20)? We would answer, "Very little, indeed, because the average Baptist gives \$2.34 of his \$10 tithe through the church." Therefore, not antagonism, not opposition, not seeking to kill Jesus — but just careless unbelief defeats the purposes of God.—RD

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