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Arkansas Baptist State Covention

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ARKANSAS *Baptist*



MAY 8, 1958

Christian Life Commission Reports Progress in Many Areas

THE CHRISTIAN Life Commission, in its 50th annual report to the Southern Baptist Convention, at Houston May 20-24, will report progress during the past year in labor-management relations, checking the traffic in obscene literature and beverage alcohol, and in promoting better race relations.

The labor-management service of the Commission centered in a four-day conference at Ridgcrest on "Labor-Management: A Christian View." Nationally recognized representatives of management and of labor took part in the conference.

In a conference sponsored by the Commission at Glorieta on "The Traffic in Obscene Literature," a number of addresses were heard, dealing on the moral and legal aspects of the problem. The addresses have been printed and are available through the Commission's office in Nashville, Dr. A. C. Miller, secretary, reports. Copies of them were supplied, on request, to the Congressional Post Office and Civil Service Committees.

The annual traffic in the nation in pornography and other forms of obscene literature is reported by the Commission to exceed \$500 million, an increase of \$200 million in the last two years.

The Commission reiterates its three-point program for control of the beverage alcohol problem: inform the people through an extensive program of alcohol education; develop the right motivation for concerted action; and find ways to co-ordinate our efforts with other national, state, and community groups who oppose the liquor traffic.

Last year the Commission published six new tracts, making a total of 27 tracts and booklets on 11 different subjects: the aged, alcohol, citizenship, daily work, family life, gambling, juvenile delinquency, moral problems, race relations, salacious literature, and the work of the Christian Life Commission.

Race Relations

The report carries the following on developments in race relations in recent months:

"A hopeful development in the racial issue during recent months is the increased awareness in all parts of the United States of the national and international importance of achieving constructive solutions in race relations. The responsible American citizen has come to realize that this problem is not confined to a single region, but that it appears in all areas of the nation, though with differing degrees of intensity.

"In the current American scene, the American people can do better than to accept social usages that create fear and intimidation among our citizens or that deny the basic American free-

doms to any of them. In any solution we seek, the freedom of the individual and the full autonomy of the churches must be recognized and respected. But we must go further than this. We join our Presbyterian brethren in their statement that we must move to reclaim for all citizens of this country the full heritage of American freedoms, including the freedom of worship, the freedom of speech, the freedom of assembly, the freedom of fellowship, the freedom to learn, the freedom to serve, the freedom from want, and the freedom from fear.

"The international aspect of this question is of special significance for the Baptists of America at this time when they are uniting in a world program of evangelization and missionary advance. At such a time, the realities of racial conflict at the home base should give us grave concern and should call us to prayer for divine guidance in our efforts to resolve it. Our missionaries have pleaded with us through the years to overcome our racial antipathy which hinders them in their work. Now their pleadings have turned to warnings that a gospel that does not lead its advocates to reconcile racial differences in their own land will not be heard by the people of various races in other lands.

"This tragic burden on the heart of the late M. T. Rankin led him to say, 'More and more the sincerity of our missionary interest in the colored peoples within their native lands will be judged by our attitudes and actions toward the people of those lands who live among us.' And another missionary, E.

Luther Copeland, has recently written, 'The missionary movement carries about its neck the mighty millstone of our inconsistency as it operates in the colored world, and it staggers more and more beneath this weight.'

"In the light of these conditions both at home and abroad, Southern Baptists must meet the imperative need for racial reconciliation and seek the restoration of communication and fellowship with people of every race and nationality.

"This period of human conflict is a time of challenge to every citizen. He is called upon to help and not hinder the progress of justice for all peoples. He is called upon to stand in defense of those cherished human freedoms that are the heritage of every American citizen. He must challenge the threat to the public school system of this nation, which is one of the greatest factors in American history for the maintenance of democracy and of our common culture. We commend those ministers and laymen and the great body of women and young people who have taken their stand on these issues to the end that we may become a united nation embodying a democracy that insures justice and freedom for all."

Perry Webb to Close Pastors' Conference

DR. PERRY F. Webb will bring the closing message to the Southern Baptist Pastors' Conference in 1st Church, Houston, May 19-20. Originally this message was scheduled for Dr. J. Howard Williams, president of Southwestern Seminary, who died unexpectedly on April 20. The topic of Dr. Webb will be: "Pastors for Such a Time as This." Dr. Webb is serving his 23rd year as pastor of 1st Church, San Antonio, Texas.

First Church will seat 2,700 with an additional 500 in the chapel and 200 in another room. This is the largest place available for the conference.

Wives of pastors are urged to attend the W.M.U. program which will meet at the same time in the Music Hall of the City Auditorium.

Southwestern Breakfast Reservations Invited

W. HAROLD HICKS, Pulaski Heights Church, Little Rock, president of the Arkansas chapter of Southwestern Seminary Alumni Association, has announced that the alumni breakfast at the Southern Baptist Convention will be in the Houston Club, 811 Rusk, at 7 a.m. May 22.

The breakfast will be \$2.50. Reservations should be sent as soon as possible to Mr. Hicks in Little Rock.

ARKANSAS BAPTIST

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May 8, 1958 Volume 57, No. 19

1958 Arkansas Mother

We are grateful to the Arkansas Democrat and its staff photographer Glenn Moon for our Mother's Day cover shot of Mrs. Ola Pearce Davis, of Magnolia — Arkansas Mother of the Year — shown receiving her official certificate in Little Rock last week.

An active member of Central Baptist Church, Magnolia, Mrs. Davis has also been active in 4-H Club and Home Demonstration Club work. She is presently filling a fifth term as president of the RHE Home Demonstration Club of Columbia County.

She is active in the American Legion Auxiliary, has taught Extension Service adult-education classes and has done newspaper writing. She is secretary of her Sunday School class and community service chairman of her circle of the Woman's Missionary Society and formerly served as Training Union director in her church.

Mrs. Davis, now a grandmother with 12 grandchildren, is the wife of Lester L. Davis, of Magnolia, a retired farmer, and the mother of six children.

All of the Davis children have attended college, a fact which makes the mother quite happy. Mrs. Davis was one of 13 children and eight of the 10 who lived to adulthood attended college. Her own mother was runner-up for the Mother-of-the-Year award in 1952.

The Davis children include Henry H. Davis, an architect and landscape artist with the Public Housing Authority, Ft. Worth, Tex.; Lester L. Davis, Jr., a chemist with the Firestone Tire and Rubber Company, Magnolia; Mrs. Vera Sue Flournoy, an El Dorado housewife; Billy Kea Davis, a Magnolia Petroleum Company salesman at Hegdton, Okla.; Mrs. Dorothy Vanderbilt, 4-H director in Okmulgee County, Okla.; and Miss Ruth Davis, a home economics teacher at Thornton, who will go to Denmark this summer as an international farm youth exchange delegate.

Mrs. Davis was to leave last Sunday for New York City to compete for the title of "American Mother of 1958."

Moore, Washington, is going to 1st Church, Norphlet as pastor. He received his B.A. degree from Ouachita in 1955.

Don Moore, son of Mr. and Mrs. H. A. Moore, Ft. Smith, currently is pastoring Corum Church, Comanche, Okla. He is a 1955 graduate of Ouachita.

DeLAND, Fla. — (BP) — Stetson University's new \$1¼ million student and community center has been dedicated. It will be known as the Stetson Union.

Brooks Hays Speaks In LR on May 16; To Report on Tour

PRESIDENT Brooks Hays of the Southern Baptist Convention, will stop off in Little Rock for a report to the home folks on his recent trip to Russia, on his way to Houston for the Southern Baptist Convention.



MR. HAYS

Dr. W. O. Vaught, Jr., pastor, has announced.

Second Baptist Church, Little Rock, Mr. Hays' home church, Dr. Dale Cowling, pastor, is co-sponsor of the special service. Members of the Brooks Hays Bible Class, of Second Church, which Mr. Hays taught for many years, will sit together in a reserved section, for the service. A. B. Wetherington is president of the class.

President Hays who made the trip to Russia as an official representative of the Southern Baptist Convention, spoke to large congregations of Russian Baptists and will tell of the evidences he noted of a revival of Christianity in the capital city of Moscow and will bring personal greetings from Russian Baptists.

Pastoral Changes

CHARLES L. WHEDBEE, pastor of Huntington Church since 1954, has been called as pastor of Nalls Memorial Church and began his work on the new field Apr. 6. He was ordained by Dayton Church, Buckner Association, in 1950. Other churches he has served include Abbott, Pilot View, West Hartford and West Harmony.



MR. WHEDBEE

While serving these churches he attended Oklahoma Baptist University and Southwestern Seminary. He was graduated from the seminary this year. He is the father of three children, a boy nine and four-year-old twins, a boy and a girl.

U. S. FILM COMPANY CAN'T FILM 'BEN-HUR' IN LIBYA

METRO-GOLDWYN-MAYER, the American film producers, have been refused permission to film scenes for "Ben Hur" in Libya. The government has canceled a permit granted the company to film background scenes for the drama about early Christianity on locations previously chosen in the North African desert country.



Most Seminary Graduates In Places of Service

MOST OF the 11 Arkansans who will be graduated by Southwestern Seminary this May already are in places of service.

The following run-down is furnished by the Office of News and Informations at the seminary:

Billy Harold Fowlkes, son of T. H. Fowlkes, Rt. 1, Mt. Vernon, is employed as educational and music director at South Pring Church, Waxahachie, Tex. He was graduated from Arkansas State Teachers in 1954.

Thurman Hitchcock, son of Mrs. Alice Hitchcock, Van Buren, is going to 1st Church, Bentonville, as music and education director. He is a graduate of Texas Wesleyan.

Norman Lee Lewis, a nephew of Mrs. Holland, Little Rock, is currently serving as minister of music and education at Tarrant Road Church, Ft. Worth. He received a B.S. degree from College of the Ozarks in 1955.

Pearl Spikes, daughter of Mr. and Mrs. A. A. Spikes, Grannis, a graduate of Ouachita in 1952, has no church employment at present.

Mason W. Craig, son of P. B. Craig, Stuttgart, is serving as pastor of North Maple Church, Stuttgart. He received a B.A. degree from Ouachita in 1954.

Jim E. Tillman, son of Mr. and Mrs. C. A. Tillman, Pine Bluff, is pastoring Linwood Church, Moscow. He received his B.A. from Ouachita in 1955.

Robert H. Bauman, son of O. A. Bauman, Stuttgart, is seeking a place of service. He received a B.A. degree in 1954 from Carson-Newman College.

Glenn W. McCoy, son of Raymond McCoy, Hatfield, plans to do graduate work at Southwestern this fall. He is a 1956 graduate at Ouachita.

William David May, son of Mrs. J. P. May, Fordyce, a graduate of the University of Arkansas, has no church employment at present.

Alvis Junior Moore, son of John

Daddy Warbucks and Due Processes

LITTLE ORPHAN Annie has been one of our favorite daily cartoon strips for, lo, these many years. We have not lost interest in the regularly recurring cycles of crisis, peril, and deliverance which center around Annie, a brilliant, brave and virtuous little tyke, and her dog Sandy.

Of course, we always know that nothing can keep either Annie or Sandy down for long at a time. For good old Daddy Warbucks, who is immensely wealthy and who is surrounded by his own super-human guard, and who, like the underworld whose nemesis he is, is above or beyond the law, will eventually "take care" of every situation.

The tremendous explosion we read about on a recent Sunday that was used by Warbucks to destroy the palace of a foreign prince and cause him to release one of Warbucks' men he had held without due process of law, jarred us into some sober thinking about Mr. Warbucks and his methods and their effect upon his young readers.

When Annie marvelled to her "father" about his power to blow up the palace, he responded with a sly grin that you just can't tell when the old boilers used in such buildings are going to blow up. But there was no doubt that Warbucks had triggered the explosion as a way of dealing with a ruler who had not heeded his ultimatum to release his man.

It would seem to us to be a rather short step from the way Daddy Warbucks operates to that of the growing number of lawless gangs of teenagers and adults who for one reason or another feel that the law does not apply to them. To be sure, Warbucks is always pictured as using his might to vaporize underworldlings. But no trial is necessary, and the due process of law is pictured as being undependable or too slow. Good old Warbucks decides when to blot out whom, and, presto, there is an explosion or a landslide, and it is all over.

Once the possibility of being above the law gets into the thinking of people, it is easy for them to rationalize their actions as being right or justified. The speeding automobile driver arrested for his murder-potential crime is often the last to admit he was doing anything wrong.

Now, if Warbucks had the omniscience of God so that he could know all the facts and all the angles — so that he could never make even a snap judgment that might be wrong; if he were himself divine rather than human, so that he could be in all his own ways perfect; if he could have the unlimited wisdom and love of God, we might be willing for him to be above the law. But since this cannot be true, we'd like to see him become a truly great hero—not one undermining the democratic processes—by bowing to government of the people, by the people, and for the people, and one who fights even the evil forces of the underworld by due process of law. We believe it is a dangerous precedent to show any man, even Daddy Warbucks, as being above the law. —ELM

* * * * *

Mother Meditations

The child's first idea of prayer comes to him when an infant, by the mother's kneeling beside the crib in silent prayer; her bowed head and kneeling body tell of submission to and reverence for a power greater than herself; her tone of voice when she speaks of sacred things is far more effectual with the little listener than the words she says. Soft, low, sacred music, some beautiful picture of a sad-faced Madonna-like mother watching over her sleeping child, floods his little soul with reverence. —Froebel, in "Quests and Conquests"

Man, if you have an old mother, be good to her. Tell her that you love her. Kiss the faded old lips. Hold in yours the work-knotted old hands.

Scatter a few of the flowers of tenderness and appreciation in her pathway while she is still alive and can be made happy by them.

Don't wait to put all of your affection and gratitude and reverence for her into a costly ton of marble inscribed "Mother."

Don't wait to throw all of your bouquets on her grave . . . These words are written for some one particular man who reads this page. I do not know his name, but I know his story . . . —Dean C. Dutton

Personally Speaking . . .

A Mother's Mark

Nancy was too young to help her mother with the dinner to which I had been invited as an honored guest, but she could entertain me as we waited. She showed me the new dress her mother had made for her, she talked with me on many topics, she played the piano for me.



But it was at the dinner table she reached the height of her graciousness and thoughtfulness.

On the invitation of Nancy's dad, I "returned thanks." Just as I finished, Nancy beamed a smile of appreciation at me and said, "How nice!"

As the food was being served, Nancy told me it would be all right for me to "take all." At first I thought she meant I might take something from each and every dish. But I soon learned that she was really being generous. If there was something I especially liked, I was to take all of it!

It seems that, on a similar occasion, a few days before, when another man had been a dinner guest in the home, the guest had taken the last serving from one of Nancy's own favorite dishes and she was about to protest when her mother had gotten the situation in hand.

As I have thought of this visit with Nancy and with her two fine brothers older than she, and with her daddy and mother, I have marvelled anew at the wonderful place God has given mothers in shaping the lives of little ones.

She is just four, but already Nancy bears in her character the marks of a marvelous mother, one who not only is teaching her the social graces, but who from the time Nancy was a member of the Cradle Roll has gone with her week after week to church, where she is learning about God and coming to know Him.

I am indebted to **Quests and Conquests**, by Dean C. Dutton, for these thoughts on "Motherhood as a Life Work":

"Just a woman in a Home! Does she need an educational background? What a question. Of all persons who should have a thousand streams of inspirations it is a Mother in a home.

"Here are monotonies, drudgeries and the thousand little annoyances. If a Mother has streams of thought upspringing from a Paradise carefully builded within—then she can sweep, sew and mend—her hands busy but her head among the stars."

Erwin L. McDonald

Why I Do Not Smoke

Ray P. Turner

For several years I was a heavy cigarette smoker. I have many, many friends who smoke, and I do not intend this article as an offense to anyone, but only wish to state three reasons WHY I DO NOT SMOKE.

In the first place, it is my opinion THAT WE SHOULD NOT BE WASTEFUL. The word "prodigal" means "a waster." As Americans we are fast becoming a nation of prodigals. Many families spend more for cigarettes than for clothing, or for education. Many church members burn up more than they give through their church to carry on the work of the Lord around the world.

Did you know that a person who begins smoking at 20 years of age (most begin earlier), and smokes a carton of cigarettes a week until he (or she) is 65, that person will have burned up enough money to buy a home and pay cash for it? Yes, if figured at \$2.25 per carton (which is below current prices), and compound the interest semi-annually at the rate of 3 per cent (which is below current Federal Savings rates), over the forty-five year period the principle and interest will be more than eleven thousand dollars. Quite a sum to burn up I would say! Too, we must remember that he still has the expensive habit to support after he is sixty-five, that is, if he is still alive.

Along with the idea of waste, we must remember that a HIGH PERCENTAGE OF PROPERTY LOSS BY FIRE IS FROM SMOKERS. Any fire insurance expert will tell you that rates would be much cheaper were it not for loss caused by these smokers.

Secondly let us think of the HEALTH ANGLE. A report of a four-year study by a team of American Cancer Society Statisticians was given in "Newsweek" of June 17, 1957. The study covered 188,000 men 50 to 70 years of age. The statisticians, Dr. E. Cuyler Hammond, and Dr. Daniel Horn, who are leading medical men concluded that "deaths from lung cancer are 1,000 per cent higher among men who smoke cigarettes than among non-smokers. Cigarette smoking also boosts the chance of a fatal coronary heart attack by 50 per cent.

Neither can we overlook the fact that many other diseases are either caused or aggravated by smoking.

A few years ago while engaged in a revival in another state, I accompanied a pastor to a funeral home where he conducted the funeral of a young housewife. Her death was caused by a lighted cigarette after she had fallen asleep on a couch. Had I been a smoker at the time, I feel that the death of that one woman would have been enough to convince me that it is unwise to smoke. However, that was one death, and there have been a number of fires in my lifetime caused by smokers in

which hundreds of lives have been lost.

The third reason I would refrain from smoking is the matter of my CHRISTIAN INFLUENCE. Whatever may be our feeling about one's moral right to smoke, we must all admit that there are people who feel that smoking is wrong. There are many consecrated Christians who smoke, but there are those who would question the Christian life of a smoker.

As an example, picture one who tries to convince his drinking friend that he should quit drinking. As he talks to the friend about the effects of alcohol he is blowing cigarette smoke in the man's face. The drinking friend wonders or asks why he does not quit smoking. The smoker says, "O, I couldn't quit smoking." I do not wish to be enslaved by a dictator, neither do I wish to be enslaved by the cigarette habit. Be it "hot" or "cold" if I were chained to it, I would want to "break that cigarette habit."

It is offensive to many people to see a group at the entrances to the church buildings "burning incense." This practice is most marked between Sunday School and the morning worship service, or between the Training Union and the evening worship service. Sometimes the smokers obstruct the entrances until it is difficult for the visitors and non-smokers to get in to the church service. I along with many others would question this kind of testimony for our Lord. Sam Jones, the Methodist evangelist of another generation said, "Just park your cigarettes, cigars and other tobacco on the outside during the service, and I will guarantee that no dog or hog will bother it."

The cigarette habit has invaded the ranks of the feminine sex, and in many areas, the percentage of women who smoke is as high as for men. Women probably have as much right to smoke as men (if either has a right), but many of us country people have never been able to adjust ourselves to seeing such. There are many women who smoke, yet do not smoke in my presence. I am grateful for this consideration.

May I paraphrase Paul's statement in 1 Cor. 8:13 "If there is any possibility of my smoking injuring my brother, I will have none of it as long as I live, for I fear I might do him harm." —**Baptist Standard**

JUSTICE JOHN Warren Hill of New York lays the "savagery and uninhibited conduct of many delinquents to the availability of beer and cheap wines." He further stated that "young gangsters are being made into brutes that are a menace to any decent community through the unrestricted distribution of alcoholic beverages." Since February 7, 1,021 "troublesome pupils" have been suspended from the New York public schools.

Curse of Liquor

Dear Mr. McDonald:

I want to commend you for the articles you have been bringing us on liquor.

Too many of us are not taking an active part in fighting this evil.

For several years, I have been employed by the Memphis Police Department in the Vice Squad. Frequently I hear our officers remark: "It's hard to believe that he, or she, having the position in life they have would get involved in such circumstances as they are arrested in." I always say: "Liquor has ruined more peoples' lives than anything else."—Mrs. Eulalah Watson, West Memphis.

"Tiger Day"

Dear Mr. McDonald:

I would like to take this means to express to you my sincere appreciation for your promoting our "Tiger Day" through your magazine. Over 1,000 people visited our campus on Friday, and almost 900 of them were students.—Chalho Kim, president, Student Association, Ouachita College.

Doubling Baptisms

SINCE THE vibrant words of the Great Commission thunder from nearly 32,000 Southern Baptist Churches, it is no wonder that the number of baptisms is the most pronounced statistic of the success of a minister and of his church. I doubt there is a statement that will strike fire to a Southern Baptist pastor more than the statement, "How you can double your baptisms."

The Cherokee Baptist Church of Memphis, Tenn., where Jarry Autry is the present pastor, has more than doubled her baptisms through the starting of five missions in and around Memphis.

Yet the fruit of a church is not judged by baptisms alone. Only the heavenly record will reveal the eternal values reaped in the starting of these new churches. Most likely the total impact for righteousness of the children will mean far more than the much good that will come from the mother church alone.

Is it not suggestive that 30,000 new churches, missions, and preaching stations will double our baptisms?—Mack R. Douglas, pastor, Tower Grove Church, St. Louis, Mo.

DR. H. D. Bruce, President of East Texas Baptist College, who suffered a heart attack April 1, is making very satisfactory recovery.

Concord News Notes

JOHN WILLIAM FOX, junior in Ouachita College and pastor of the Mt. Zion Church, near Batesville, was ordained to the ministry recently by Calvary Church, Ft. Smith. John William is the son of Deacon and Mrs. Everett Fox, Ft. Smith. Deacon J. V. Horn, Calvary, served as clerk; Jay W. C. Moore questioned the candidate; Dee Birdwell, Ouachita student and pastor of Sulphur Rock Church in Independence Association, offered the ordination prayer; Roy Law, a Ouachita senior and pastor of the Prosperity Church, Carey Association, gave the charge. Robert Parker, pastor at Calvary, preached the sermon.

A. T. Suskey, pastor of the Cedarville Church in Clear Creek Association, spoke recently to the father-son group of 1st Church, Booneville. Sixty men and boys attended. John Hampton is the Brotherhood president and D. B. Bledsoe is the pastor.

Four hundred and sixty-nine attended the two VBS clinics conducted in the association in April in Trinity Church, Ft. Smith, and 1st Church, Booneville. Calvary church, Robert Parker, pastor, was host to the Ft. Smith group. Orville Haley, pastor of Northside Church, Ft. Smith, is the associational VBS Leader.

1st Church, Charleston, ordained three men as deacons recently: Harold Arnold, Milus Bullington, and Clarence Hubbard. Alonzo Yancey, retired pastor, offered the ordination prayer. Jay W. C. Moore questioned the men and Eugene Ryan, pastor, preached the ordination sermon.

BOBBY WATSON has resigned the pastorate of Northside Church, Charleston, to accept work in Ft. Worth, Texas. Frank Fareies, who has been serving the Ratcliff church, has accepted the Northside pastorate and has moved to Charleston . . .

TWENTY-EIGHT of the churches in the association have the Arkansas Baptist included in their budgets. Six churches have the club plan and six churches have neither plan. One year ago only 17 churches had the paper in the budget, 10 had the club plan and 12 churches had neither. The missionary has been promoting the paper through his monthly newsletter and in personal contacts with pastors and churches.

● HIGHWAY CHURCH, North Little Rock, has called John Wickman, a Ouachita graduate now a sophomore in the University of Arkansas School of Medicine, as part time youth director. Mr. Wickman will become a medical missionary upon graduation.



LINCOLN CHURCH, Washington-Madison Association, dedicated this new building with a special service on Apr. 13.

COUNSELOR'S CORNER

By Dr. R. Lofton Hudson

Should A Wife Forgive?

QUESTION: My husband recently told me he had lived a dog's life with another woman and that he had treated me like a dog for her.



He asked me to forgive him and not to leave him. He said that he was sorry that he did me that way for her. Will God forgive him? And should I forget it?

Answer: It sounds to me like you have misunderstood what forgiveness means. It is not the cancellation of sin merely. God does not say, "Of course, I know you didn't mean any harm, so I will forget the whole matter." This is not what the Bible means by forgiveness.

Forgiveness means the restoration of a sound, working relationship. It means the communion and fellowship.

Now if your husband will come back to God as a subject and allow God to use him, I know He will forgive.

Likewise, if your husband will treat you as a woman, instead of a dog, you can afford to forget the whole matter. But if he is asking you to forget about his past injuries to you and does not intend to change, that is another matter. Forgiveness means that you two renew fellowship on a mature, love basis and that the past in no way enters into this new relationship.

So far as forgetting is concerned, only God can "remember our sins against us no more."

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

The Man By the Road

*If I were the man by the side of the road
Who watches the world go by,
I'd stop every man with a frown on his face
And ask him the reason why.
I'd stop every one with sad, weary eyes
And find out what made him so;
I'd point out to each the Christ on the Cross
And help him His love to know.*

*If I lived in a house by the side of the road
And tried for the friendship of man,
I'd tell him of Christ, the wonderful One,
Who gave us salvation's plan.
I'd show him the road to Heaven's gate,
The way that the Saviour trod.
If I were the man by the side of the road,
I'd try to lead someone to God.*

*I do not live by the side of the road,
Where the race of man passes on,
But I meet them each day on the path of life,
Those wanderers far from home.
You don't have to live in a house by the road
To offer your friendship to man.
A kindly word and a cheerful smile,
A friendly clasp of the hand.
A word of love to a sinsick soul
Helps lighten the heavy load
And makes you a friend of all mankind
If you are the man by the road.*

—Bulletin, 1st Church, Brinkley

NEW YORK — The National Council of Churches will hold its next General Assembly at San Francisco in December 1960, and not in 1961 as originally planned. The change was caused by a moving of the date of the General Assembly of the World Council of Churches, at Ceylon, to December 1961.



THE TRAINING UNION of Washington-Madison Association has received recognition as a standard unit. Included in the associational officers are, left to right, front row: Miss Olive Miller, secretary; Mrs. E. J. Matthews, junior leader; Miss Clara Ray, associate primary leader; Mrs. Robert Vaughn, primary leader; Mrs. Tommie Hinson, intermediate leader; Miss Maxine Chism, beginner leader; and Mrs. Harvey Jones, director. Back row: Tommie Hinson, superintendent of missions; Dr. J. C. Atherton, adult leader; O. C. Hill, Group I director; Max Harral, young people's president; James Penland, associate director; Walter Jesser, director of training, and R. V. Haygood, state associate secretary.

By J. T. McGill

Buckner Association News

THE WALDRON Church has called Raymond Leek, Little Rock, as music and educational director. Mr. Leek has already begun his work with the church but his family will not join him until after school is out.

The Midland Church has called Richard Lanman, Ft. Worth, as pastor. Mr. Lanman has moved on the field but will continue in Southwestern Seminary until this semester is over.

The Brotherhood of Mansfield Church conducted a revival at Cauthron Church. Several men attended each night. One led singing, one led testimony meetings each night, different men spoke each night while the rest prayed. Results: 12 professions of faith, 7 for baptism, 7 by letter and a host of rededications. Cauthron is looking for a pastor now.

Providence and Cauthron Churches have voted to begin giving 10 per cent of all gifts to missions.

Bates Church has called Vernual Ridgeway, Mena, as pastor. Brother Ridgeway and family will live at Abbott.

Denton Church has called Walton Parker. Brother Parker is from Texas.

Providence Church has "adopted" a child from Bottoms Baptist Orphanage.

The churches without pastors include: Dayton, Friendship, Mt. Gilead, Shiloh, Unity, and Huntington. All are part-time except Huntington.

● BILLY P. PRYOR, senior in Ouachita College, has been selected to receive a graduate assistantship in business at the University of Arkansas. The appointment carries a stipend of \$1,000 and duties of academic or research nature. The duties will be in conjunction with Pryor's study of marketing, for a master's degree in business administration.

● CHAIHO KIM, Ouachita College student body president, has received a \$2,500 Samuel Bronfman Fellowship given by Columbia University. This fellowship is awarded annually to five American or foreign students who show leadership potential. Kim is a senior business administration major from Mena, formerly from Seoul, Korea.

● Dedication services which opened 47 Street Church's new auditorium were held on May 4. The new auditorium will seat around 350 people. It also provides for three new Sunday School rooms and a pastor's study. It will be equipped with air-conditioning and central heating. O. C. Robinson, Pulaski Associational Missionary, was the speaker.

● MISS JULIA Price, valedictorian of the 1958 senior class of Arkansas Senior High School in Texarkana, has been awarded the \$250 Theodore Blake Memorial Scholarship from Ouachita College. Miss Price is the daughter of Mr. and Mrs. Marvin Price of Texarkana.

● MR. AND Mrs. Gilbert A. Nichols, Southern Baptist missionary appointees for Paraguay, may be addressed, Box 162, Cabot, Ark. Both are natives of Arkansas, he of Mountain View, and she, the former Mabel Deane Marshall, of Cabot.



MRS. HARVEY JONES, TU director of the Washington-Madison Association, presents the application for standard recognition to R. V. Haygood, state associate secretary.

Mercer University Honors Negro Janitor

MACON, Ga. — (BP) — A portrait of Lee Battle — Negro janitor at Mercer University here for 40 years, friend of countless students, and an enthusiastic cheerleader for Mercer athletic teams — was presented to the university by the class of 1912 in a special chapel service.

Louie D. Newton, pastor, Druid Hills Baptist Church, Atlanta, and one of Battle's "boys," made the formal presentation.

Newton recalled that Battle was banker for students, often keeping up to several hundred dollars and other valuables, and never once did it occur to a student to ask for a receipt.



MILLENNIALISM

By J. EUGENE WHITE
Mesquite, Tex., in Baptist Standard

MORE AND MORE Baptists are submitting to a classification of Christians according to millennial views. What one believes concerning the millennium is nearing the point of becoming a test of fellowship in some circles.

Millennium means one thousand years. The word itself is not found in the Scriptures but is used to refer to the thousand golden years of peace which is spoken of in Revelation 20.

The doctrine of the millennium is broadly divided into three schools. All in the same group do not always agree on every point.

The Three Positions

Supporters of the post-millennialist group believe that Christ will return at the end of the thousand years of peace. "Post" means "after." "Post-millennialism," then, means "after one thousand years."

This group believes that the millennium will come and at the end of this golden age of righteousness Christ will return. Through faithful preaching and witnessing the whole world will be converted. Conditions will grow better and better until justice and righteousness are finally established throughout the world. Wars will cease, evil will wither away, hate will be a stranger, and love and peace will hold sway in the whole world. At the end of one thousand years of this blissful civilization, Christ will return.

The pre-millennialist group holds to the belief that Christ will return at the beginning of the millennium. "Pre" meaning "before," the term "pre-millennialism" means "before one thousand years."

According to this teaching, conditions in the world will wax worse and worse until Christ returns to prevent what might have been total self-destruction. At His coming He will establish an earthly kingdom and rule the world from the throne of David in Jerusalem. This reign will continue for one thousand years during which time the implements of war will be re-forged into peacetime commodities and wild beasts will become as gentle as domestic pets.

The a-millennialist view is that there will probably be no literal reign of Christ on earth at all. The prefix "a"

If Satan can succeed in dividing the Lord's people on the millennial question he will have succeeded in hindering their efforts in the much more important matters of soul winning and dedicated living.

(pronounced ah) negates the word or phrase to which it is attached, so that "a-millennialism" means "no millennium."

This group supports its belief by the fact that the thousand years reign is mentioned only once in the entire Bible. This mention is in Revelation, a book that is highly figurative and symbolical. They say that Jesus came to establish a redemptive kingdom, that it will always be a redemptive kingdom and never an earthly one. Adherents to this school point out that those who looked for the Messiah at His first coming expected Him to establish an earthly kingdom then. It is not likely that He will do the thing at His second coming which He refused to do at His first coming.

The Common Ground

In spite of the many points of difference, there is a common ground of agreement on which the three groups meet. The points of agreement are far more numerous than the points of difference.

All agree that the Lord will return. No fact is more forcefully revealed than the fact that the Lord is coming back. The doctrine of Christ's return is mentioned in nearly every book of the New Testament. Even in those books which do not mention it by name, it is implied. There are more references, either directly or by implication, to His coming the second time than to His first coming.

All agree that His return will be personal. The promise of the Lord's return was not fulfilled at Pentecost. I know of no Baptist who believes in a merely spiritual return of Christ. His return is more than His coming in the hearts of believers.

It was revealed to the apostle John that "every eye shall see Him" when He comes (Rev. 1:7). The mind may be said to see or perceive things which are by their very nature invisible; but the eye can see nothing which is not visible.

Baptists of every millennial persuasion agree that the Lord's return is a literal, visible, personal return.

All are agreed that His return will be triumphant. At the Lord's first advent He assumed the role of the Suffering Servant; He will return as a powerful Monarch. The first

... His return, the Christian's blessed hope ...

time He came in humiliation; the second time He will come in glory. At His first advent He was surrounded by animals of the stable; at His second advent He will be surrounded by the hosts of Heaven. The first time He came to die; at his second coming He will destroy man's last enemy—death. That His return will be triumphant is agreed by everyone.

All are agreed that His return is the Christian's blessed hope. The millennium has nothing to do with the fact that at the second coming the dead shall be raised and the living transformed so that every believer will possess a perfect body and a perfect heart. This is our blessed hope.

When the Lord comes again it will end the separation of the Lord and His people. We shall see Him as He is and be conformed to His image. What hope could be more blessed? "Wherefore, beloved, comfort ye one another with these words."

Every millennial view embraces this hope. Whether or not there really is a thousand years reign on earth, and whether or not Christ returns at the beginning or the end of this thousand years, has no effect on the blessed hope of the child of God.

The Importance of a Millennial Position

There is something of worth in each of the three millennial views, and each one has made its contribution to evangelism and holy living. In view of the many major points of the second coming which all agree upon, it seems that one's position concerning the millennium is of relatively small importance. To be sure, every person must be true to His convictions. Yet, differences of opinion at this point should never be permitted to weaken the fellowship between souls whose position is the same on so many major doctrines.

One's millennial position is not a test of Christian orthodoxy. It cannot in any way influence his belief about the virgin birth, the atonement, the resurrection of Christ's body from the dead, the intercession of Christ at the right hand of God, the infallibility of the Scriptures, or the plan of salvation. It cannot even influence his belief about the literal return of the Lord.

Regardless of one's millennial position, if he believes the plain teachings of the Bible on the above subjects, he may well be considered orthodox.

It is not a test of Baptist orthodoxy. One's position at this point has no bearing on his acceptance of the historic Baptist position. Whatever he believes about the millennium, if he accepts the Great Commission as the church's first responsibility, if he believes in the supreme authority of the Scriptures, if he supports the separation of church and state, if he believes in eternal security, if he champions the cause of religious liberty, if he believes in the absolute Lordship of Jesus Christ, if he holds to the historic Baptist position concerning the church—its government and its ordinances, he is a loyal Baptist.

A few Baptist churches and associations have written a millennial position into their articles of faith. However, this does not make them any more or any less Baptist. Southern Baptists, as a body, have never taken an official position on this matter. It is to be hoped that they never will.

It should never become a test of fellowship. In a few instances, several churches have joined in a loosely organized millennial fellowship. These fellowships are generally organized within the association or convention and often remain as cooperating churches in the association.

So much importance should never be attached to the millennial question. It is the first step toward a divided fellowship. If Satan can succeed in dividing the Lord's people on this question he will have succeeded in hindering our efforts in the much more important matters of soul winning and dedicated living.

A Recommended Baptist Position

Many devout Baptists do not hold to any millennial position and others are widely divided on the question. There is a position, however, to which every Baptist can and should subscribe. What better definition of this position than one given by a young man just entering the ministry? The examining council at his ordination asked the question: "What do you believe about the Lord's return?" The candidate's answer was: "I believe in the literal, visible, personal return of the Lord. I don't know when it will take place, but I know He will return in power and glory to receive His own. My job is to get men ready to meet Him."

That position is still orthodox!

THE BOOKSHELF

Begin with These, by Mary Anna Alexander and Beverly Norman, just off the press of Broadman, at \$2.75, combines originality and the use of humor in suggested features for banquets, parties, assemblies, camps and other church gatherings. The authors, both members of 1st Baptist Church, Amarillo, Tex., have used plans previously found effective in their own church. This will be a "must" for church program planners.

* * *

Sermon Suggestions, or, Pulpit Points, by Marion H. Conway, Baker Book House, 1957, \$1.75, features simple sermon-starter outlines taken from sermons preached by the author. An example is the outline on "The Peace of God": Rom. 5:1, Being justified by faith, we have peace with God. a. Satisfying peace. b. Free from condemnation peace. c. Salvation assuring peace. d. Sealed and purchased (blood) peace. e. Everlasting peace.

Mr. Conway now lives in Royston, Ga., "retired from a lifetime career of preaching in the Methodist church."

* * *

Cruden's Dictionary of Bible Terms, by Alexander Cruden, Baker Book House, 1958, \$3.50, is a valuable book for any and all students of the Bible: It sheds light on Scriptural terms which might be puzzling to the reader, or which may have a variety of meanings depending on context.

Brought together in this volume are Cruden's notes on Scripture terms which are interspersed in his **Unabridged Concordance**, and notes have been added to several of his articles on natural history.

* * *

Make Life Count, by Robert Clyde Yarbrough, The Christopher Publishing House, Boston, 1957, \$2.50, is based on a conviction of its author "that the world's deepest need is not for great armies but for great living; not for higher taxes but for nobler character; not for a new foreign policy but for a new allegiance to the old truth that what a man is, is far more important than what he has."

* * *

The Eagle Pine, by Dirk Gringhuis, David McKay Company, Inc., New York, 1958, \$3. This interesting juvenile novel features the early days of logging in

north-central Michigan. It tells the thrilling adventures of Tom Wall, who had listened to the stories of his father about logging, when he teamed up with his uncle, Ab Wall, a timber cruiser or "land-looker."

The author is a well-known Michigan artist and writer who has based much of the material in **The Eagle Pine** on incidents told him by his grandmother. As a boy he spent his summers in the area of which he writes and no doubt this first-hand knowledge of the country adds to the freshness of his narration.

FIRST MISSIONARY BAPTIST Church, Hegewisch, Ill., recently observed the 6th anniversary of their pastor, Charles W. Bragg. The church, founded in 1939, was the first Southern Baptist Church in Chicago. Since Mr. Bragg has been with the church 354 members have been added (the total was 34 when he came) and two missions have been started. The church gives 15 per cent to missions. Included in 134 received by baptism were one Jew and 12 Catholics. The church has licensed five ministers.

Baptist Crosscurrents

The Catholic Viewpoint

IN AN interchange of letters between Dick Hall, a Baptist minister in Atlanta, and Archbishop Gerald P. O'Hara of the same city there is found a single statement which reveals most clearly the attitude of the Roman Catholic church toward Baptist churches. Just before leaving as an Apostolic Delegate to Great Britain, the bishop wrote the following line to Doctor Hall.

"Christ established the Church and not the churches. There can be no second independent community distinct from it. In what would the difference lie? Not in doctrine, legitimately, for Our Lord has already entrusted to this community (the Catholic Church) whatsoever He has commanded. If a new community were to arise, teaching part of Christ's revelation, which the other had omitted, then Our Lord's promise of the Holy Spirit 'to guide you into all truth' would have failed."

There it is out in the open for the world to see. Those timid Baptists who are so afraid for other Baptists to speak their minds about the Roman church will do well to remember that in their sight we are no part of the Lord's church. While they acknowledge that we teach "part of Christ's revelation," they deny that we have a right to be called His churches or that we have any claim to the promise that the Holy Spirit will guide us in understanding His truth. It will be noted that he did not call us a Protestant group that had once been a part of Catholicism. He called Baptists a "New Independent Community." That we accept in part. We are independent, and we are not Protestant; but we are not new. Several historians have said they cannot find where Baptist work began this side of Apostolic days.

When Roman Catholics say that they are the Church, they simply mean that they are the Kingdom of God and that none outside their church is in the Kingdom. With that view of things, they feel they have a perfect right in the sight of God to resort to extreme measures in order to extend their membership and domain. History reveals that this church has always resorted to severe persecution of others who seemed to oppose her efforts, and in nations where she is dominant today she insists that the government enforce her desires even if it has to use armed might to do it.

Sometimes we hear of some Baptist who thinks the Standard is too severe in its expose of the Catholic effort and error. If the Baptists do not decry the effort at domination and point out the fallacies of her claims, then who on earth is going to do so? The Standard likes the Catholic people, but it does not like what the church does; nor does it like the attitude that Baptists have no part in the Kingdom of God and no claim to the leadership and guidance of the Holy Spirit in their Christian endeavors. We have no intention whatever of revising our stand on the matter. Our forefathers died for our Christian liberty. We can do no less than live for it.—*Baptist Standard*

Modern Fugitives From God

As a generation, we dope ourselves with amateur psychology. We buy up all the books of the peace-of-mind cults, pitifully confident that it is possible to have peace of mind in our kind of world. We follow preachers who hawk formulas for banishing worry and fear and tension while the prophets of God, with their painful judgments requiring repentance, go unheeded. We turn wistfully to "inspirational" speakers and loneliness of soul and a desperation of spirit. Every once in a while we realize that we are renegades from our true natures. To man today comes a tragic sense of failure—failure in living. We are brilliant but unhappy, clever but unstable, comfortable but comfortless; we own so much and possess so little. We are forlorn souls, groping and hungering and lost. Once again, as in the Garden of Eden, man is a fugitive from God and bereft of spiritual certitude.—Edward L. R. Elson.

—*The Baptist Observer*

Revival Reports

IMMANUEL CHURCH, Ft. Smith had 26 additions by baptism, 8 by letter and 7 rededications during the recent revival at which Jesse S. Ree brought the messages. Kay Mansill, F. Smith, directed the music.

T. R. COULTER, Matthews Memorial Church, Pine Bluff, has returned from Moab, Utah, where he was in revival meeting that resulted in 9 professions of faith, one addition by letter, 3 rededications and 21 pledges to tithing.

PASTOR L. B. Gustavus was the preacher for a revival in his church, 1st, Perryville. There were 11 professions of faith and additions to the church by baptism, two by letter and several rededications. One of the church members, Andrew Rainey, led the singing.

Revival at 2nd Church, Conway, began Easter Sunday with Lynnwood Henderson, pastor of Eastside Church, Ft. Smith, as the evangelist, and Hartsell Atwood, pastor of the 1st Church, Carlisle, leading the singing. There were 21 additions by baptism and 4 by letter.

BILLY WALKER was evangelist and Walter Hill, pastor at Sylvan Hills, North Little Rock, the singer in a recent revival at 47 Street Church. There were seven additions by letter and thirty by baptism. There were scores of decisions and rededications.

FIRST CHURCH, Jonesboro, has closed what the pastor said was one of the most successful revival meetings in its history. Billy Walker, who for the past two years has been in the field of evangelism, preached for one week. The music was under the direction of Hardy Little, choir director. "The results of the meeting cannot be evaluated yet but 55 (30 adults) have been received into the fellowship of the church. The attendance was between two and three hundred in the Morning Service and the congregations were all above capacity of the church at each evening service," Pastor C. Z. Holland said.

RIDGECREST CHURCH, Benton had Hugh Owens, Central Association missionary, Malvern, as evangelist in a revival Apr. 6-13. Pastor Heber E. Shreve reports 11 professions, two additions by letter, and many rededications.

LLOYD A. SPARKMAN, Kosciusko, Miss., was evangelist and Allen Meeks, El Dorado, music director, for the Apr. 6-13 revival of 1st Church, Bauxite. Twelve were received by baptism. There were several rededications.

SHADY GROVE Church, Clear Creek Association, has reported 5 by baptism and 12 dedications during the Apr. 6-20 revival. Paul E. Wilhelm, Lamar, was evangelist, and Bill Tripp, Ft. Smith, singer.

BSU

NEW OFFICERS for the BSU for the year have been elected by groups on the various campuses. They include:

Arkansas A & M: Bill Ferrell, president; Willene Scott, vice president; Dale Carter, enlistment chairman; Gloria Cunningham, social chairman; Barbara Scott, devotional chairman; Billie Jean Brigham, secretary; Althea Dalton, publicity chairman; Vergie Reeves, Christian citizenship chairman; Roger Nutt, stewardship; Bruce Carter, missions; Ann Douglas, music; Monroe Cloud, student center; Simone St. John, Sunday School representative; Nan Thornton, Training Union representative; Mary Jeannette Anderson, YWA representative; Bob Howie, pastor advisor, and C. K. Sandifer, faculty advisor.

Arkansas Baptist Hospital: Frances Hatfield, president; Alma McDonald, enlistment chairman; Ann Strickland, secretary; Mary Adney, social chairman; Betty Ault, publicity; Norma Hester, Training Union representative; Betty Manson, Sunday school representative; Jean Bradsher, music; Shirley Ashcraft, pianist; Lillian Harrison, organist; Linda Cassel, YWA representative; Marilyn Huey, devotional chairman; Joan Hall, freshman president; Sharon Patton, preclinical president; Carolyn Holt and Shirley Harvey, YWA representative (freshmen).

College of the Ozarks: Sue Farmer, president; Dean Yeager, vice president; Christene Standen, secretary; Frances Farmer, enlistment chairman; Sue Phillips and Jancie Owens, devotional chairmen; Catherine Standen, social chairman; Mary Ann Wheeler, missions; Bill Cheek, publicity; Roy Douglas, stewardship; Patricia Voss, Christian citizenship; Lou Hoover, music.

Arkansas Tech: Jennings Partin, president; Roger Shields, vice president; Mary Edna Griffith and Patricia Clary, enlistment chairmen; Jocelyn Standridge, social; Janice Lane, devotional; Margaret McGuire, secretary; Lana Cook, Christian citizenship; Don Hallum, publicity; Carlene Branch, stewardship; Guy Bass, missions; Marilyn Ford, music; Paul Revis, Training Union representative; Emily Faulkner, choir representative; Trezzie Pressley, faculty advisor; Emil Williams, pastor advisor.

State Teachers: Joe Southerland, president; Joe Coward, vice president; Barbara Ozment, enlistment; Mary Sutton, social; Kerin Kittler, secretary-treasurer; John Perry, devotional; Havis Case, vesper; Rubby Hillman, missions; Willard Campbell, music; Sharon Muzzy, student center; George Manville, Sunday School and Training Union representative; Dianne Melton, publicity; Martha Williams, YWA president; David Stephens, Brotherhood president; Frank Koon and Mrs. Leslie Crafton, Sr., faculty advisors; William West, pastor advisor.

Henderson: Mary Lynn Mitchell, president; Willie Webb, vice president; Audrey Wilson, devotional; Carolyn Whit-

WMU

Miss Nancy Cooper For Young People

DAYS ARE fast approaching for two important events for young people. The first is the convention-wide Young



MISS COOPER

Woman's Auxilliary Conference to be held at Ridgecrest, June 12-18, of which Miss Doris DeVault, former youth secretary in Arkansas, is director. Information concerning chartered bus from Arkansas has been sent to all YWA counselors and may be secured by writing State WMU Office, 310 Baptist Building, Little Rock. Attendance of that conference is a vital experience for any member of Young Woman's Auxilliary, and missionary societies are urged to encourage attendance.

Another rare opportunity is afforded Baptist youth of North America June 27-July 2 when the 5th Baptist World Youth Conference will meet in Toronto, Canada. Chartered buses are being promoted jointly by the state Baptist Student Union Department and Woman's Missionary Union. Truly, this is an event of a youthtime.

ley, social; Emma Sue Chennault, secretary; Ed Merrick, stewardship; Robert Hegler, music; Nancy Melton, missions; Wray Boyd, publicity; Polly Coker, Sunday school representative; Mrs. Clark McCarty, faculty advisor.

Southern State: Melba Hutson, president; Adrain Luttrell, vice president; Sarah Pfieffer, devotional; Ronald McGee faculty advisor.

University: Mervyn Gibson, president; Walter Smiley, vice president; Ann Hutsell, social; Patsy Middleton, enlistment; Jim Maloch, devotional; Mary Ray, statistical; Jeannie Alley, music; Peggy Peterson, publicity; Gerald Bowen, stewardship; Anita Ratcliff, missions; Linda Durham, student center; Wanda Whitney, YWA representative; Dwight Holcomb, Brotherhood representative; Jim Jones, Training Union representative; Gary Calbraith, Sunday School representative; Darroll Overstreet, pastor advisor; Dr. Charles Oxford, faculty advisor.

U of A Medical School: Jesse McNiel, president; Jerry Little and John Wikman, vice president; Fletcher Watson and Bob Gosser, enlistment chairmen; Jerry Stewart and Bud Henderson, devotional; Lloyd Warford, social; Betty Williams, secretary; Guy Henning, missions; Richard Essman, music; Jerry Leazure, treasurer; John Jackson, pharmacy representative; Margaret Harrison, med technology representative; Betty Wilkins, staff representative; Morrison Henry, other denominations representative; Dr. W. O. Vaught, Jr., pastor advisor.

TRAINING UNION

Ralph W. Davis, Secretary

1304 people registered for the first state Training Union Youth Convention which was held at Second Baptist Church, Little Rock, on Friday, April 25. This included one child, five Juniors, 775 Intermediates, 275 Young People, and 248 Adults. Dr. Chester Swor was the inspirational speaker. Mr. Don Hallum of Russellville Tech was elected president.

Mary Louise Wilson of Marvel won first place in the 19-24 speakers' tournament, and Shirley Long of Helena won in the 17-18 year division. First and second place winners in the sword drill were Margaret Bray of Second Church, Pine Bluff and Ann McCorvey of First Church, El Dorado.

ATTENTION: Anyone going to Glorieta during Arkansas Training Union Week, June 12-18 and could have room for anyone else, please notify Arkansas Training Union Department.

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CHURCH MUSIC Senior High Division

THIS IS the fourth in a series of articles relative to the South Arkansas Music Conference on Ouachita College Campus, June 16-20 and North Arkansas Music Conference, at Siloam Springs August 19-26.

The Senior High Division of the Arkansas Music Conferences is for young men and women who will be in senior high school next year.

We believe we have a diversified music education program that will benefit the young person in church, school and social life.

A day in music camp for the Senior High Camper includes:

6:30, arise; 7, breakfast; 8, Orchestra or sight-singing & ear training; 9, beginning advanced theory or the beginning vocalist; 10, recess.

10:15, the progressing vocalist or beginning and advanced conducting; 11:15, ministry of music or arranging and composition; 12:15 lunch.

11:15, piano, organ, song interpretation; 2, swim-recreation; 5:30, dinner; 6:15, mail call; 6:30, worship; 7, choir; 8, combined choirs; 8:30, stunt night, talent night, recitals, concerts, surprise features; 9:30, to bed; 10, lights out.

A Star Music Camper is chosen and awarded a scholarship to Ridgecrest Music Conference 1959. All young people who earn a certain number of points will be Honor Music Campers and receive a special award.

To be eligible to attend one of the Arkansas Music Conferences you must send a \$1 registration fee with your name, address, age, instrument you play, if any, endorsement by pastor to Church Music Department, 312 Baptist Building, 401 W. Capitol, Little Rock. A sponsor must accompany each group of 10 or less.



MR. McCLARD

BROTHERHOOD

Nelson Tull

From Mansfield

The Brotherhood of the First Baptist Church of Mansfield, Clifford Lyon, pastor, recently sponsored a Brotherhood Revival at the Cauthron Baptist Church. The revival resulted in twelve additions, seven coming by baptism. There were eight rededications. Word from W. M. Chronister, Brotherhood President, is that "The Lord blessed in a wonderful way . . . it was a great experience for the men . . . each man did a good job."

We are grateful to God when God's men are led to do the real task of Christianity. What a wonderful victory when God's men discover the real joy of doing what God saved them to do!

From the Brotherhood Calendar

1. Royal Ambassador Camps, begin-

ning June 9, and continuing through August 1. The schedule is in the hands of all Royal Ambassador Counselors.

2. Ridgecrest Brotherhood Conference, Ridgecrest, North Carolina, June 19-25.

3. Glorieta Brotherhood Conference, Glorieta, New Mexico, August 14-20.

(These Brotherhood Conferences will be held in conjunction with the Foreign Missions Conferences).

4. Southwide Royal Ambassador Congress, Fort Worth, Texas, August 11-14.

From the Campground

Mr. M. L. Hinson of Baptist Tabernacle, Little Rock, and his bull-dozer, have been changing the face of the landscape at Arkansas Baptist Camp during the recent weeks, as the weather has permitted. His main task has been the completion of a fine swimming facility, a spring-fed lake which is going to be ideal for swimming and also a beautiful asset to the camp.

get set for "OPERATION HOME STUDY"

Study at home this summer . . .



THE PLACE OF THE SUNDAY SCHOOL IN EVANGELISM

BY J. N. BARNETTE

In this book Dr. Barnette helps you to see the place of evangelism in its relation to other phases of the life and work of a church. He discusses such topics as the place of evangelism in the Sunday school and the church program — as well as the place of the Sunday school in personal evangelism, in evangelism on Sunday morning, and in special efforts for evangelism.

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Featured Speakers For 1958 Sessions



DR. WHITLOW



DR. ELDER



MR. FRANKS

FEATURED SPEAKERS for the 1958 Arkansas Baptist State Assembly at Siloam Springs have been announced by Dr. Edgar Williamson, secretary of the Sunday School department of the Arkansas Baptist State Convention and director of the state assembly.

Appearing on the program for both sessions, June 26-July 1 and July 3-8, will be Cecil H. Franks, associational superintendent of the St. Joseph (Mo.) Baptist Association; Dr. Lynn Elder, of the faculty of Golden Gate Seminary, Berkeley, Calif.; and Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention. Dr. Carl Bates, pastor of 1st Baptist Church, Amarillo, Tex., will be a program personality the first session, and Pastor J. Harold Smith, of 1st Church, Ft. Smith, will be featured night speaker of the second session.

Mr. Franks, who served as pastor of several large churches before going to his present work, several years ago, will be the leader for the morning Bible hour. Dr. Williamson describes him as "an attractive speaker" who will be filling the place which has been filled for a number of years by Dr. Carl Goodson, professor of Bible at Southwest Baptist College, Bolivar, Mo., who is currently getting ready for a tour of Europe this summer.

This will be the second time for Dr. Elder to be at the assembly. He is returning by popular request of many of those who heard him previously. He has consented to take several places on the program.

Dr. Whitlow will be attending his first assembly since coming to his present position January 1 from the pastorate of 1st Church, Arkadelphia. An attractive and interesting speaker, Dr. Whitlow will have charge of several of the noon-day hours, speaking in the interest of Arkansas Baptist work.

Dr. Bates, regarded widely as one of the Southern Convention's great preachers, has served as night inspirational speaker previously and is returning by popular request.

Pastor Smith, now in his eighth year as pastor at Ft. Smith First, needs no introduction to Arkansas Baptists. His

church has long been a leader in evangelism and gifts to the Cooperative Program. He has previously served as an assembly speaker, drawing the largest crowds in the history of the assembly.

Those planning to attend the assembly sessions this year should write immediately to Dr. Williamson, 314 Baptist Building, Little Rock, for reservations, giving the name, address and, if under 16, age, of each registrant. Reservation and accident and hospitalization fee, \$2.50, should be sent for each one registering. This will be credited to the assembly total.



DR. BATES



MR. SMITH

Eye-Catching May

By Thelma C. Carter

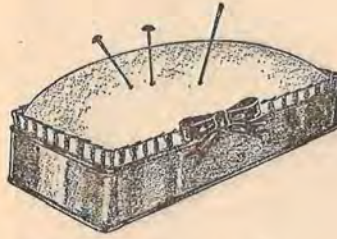
IF IN the month of May we could look at our part of the world—the whole of it—through giant field glasses, we would see such beauty as we never dreamed existed. Imagine the great masses of crimson, gold, yellow, and blue in the flowers, trees, lakes, and mountains that are found in the North Temperate Zone where we live.

Because it is so beautiful, May—the fifth month of the year and the last month of spring—is a festival month. In many parts of the world there are music festivals and apple blossom festivals, parades, sailboat and canoe races. This beloved springtime month is the time when we honor our mothers with Mother's Day.

Our early pioneers loved the month of May as they followed the rough wagon trails to new wilderness homes. The prairies, mountainsides, desert areas, and forests were a fairyland of wild flowers during this warm, fragrant month. How many times they must have thought of this Scripture verse when they thanked God for the blessings that America had given them: "One thing . . . will I seek after; . . . to behold the beauty of the Lord" (Psalm 27:4).

A famous man once wrote, "You can turn the key and bolt the door, but May will steal into your heart through window, chink, and floor." How true! But then, who would bolt the door against lilacs, apple blossoms, and roses, against meadow larks, thrushes, redbirds, and bluebirds, against butterflies and dragonflies?

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A Pincushion for Mother

By Lorraine Bate

YOU CAN easily make this pincushion from an empty sardine can. You will want the kind of sardines that can be opened with a wheel-type can opener rather than a key, in order to have a smooth, rounded edge. Most sardines from Maine come in this type of can.

After the top has been removed and thrown away, carefully wash the can so that it won't be oily. Now you'll need a yard of ribbon about one-half inch wide. Make little pleats of this, basting it along the bottom as you go. When it's finished, attach it to the inside edge of the sardine can with cellophane tape.

For the stuffing of the pincushion you can use absorbent cotton. Pack it very firmly in the shape of the sardine can, and cover it with some bright scrap of material. Tuck it carefully into the sardine can; attach a pretty ribbon bow to the front. And there you have it — a pretty and useful pincushion that your mother will love.

Mother

By Florence Eakman

Although our house is very small,
It's just the size to hold us all.
The furniture is made to use;
And on our birthdays we may choose
The things we love, like whipped-
cream cakes

Or fancy cookies Mother makes.
When we are sick and in our beds,
Our mother always smooths our heads;
She helps us with our six times nines
And makes our lemonade-stand signs.
This may be Mother's Day to you;
To us that day's the whole year
through.

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Got His Goat

A VISITOR asked the sheep herder in a lonely place what he did to amuse himself.

"Oh, I hold up motorists and rob 'em," replied the sheep herder.

"But aren't you likely to be arrested and sent to jail?"

"Nope, I do it this way. Ye see this hairpin bend in the road? Well, I hold up the people right here, and when they go on I duck over the hill, take off my mask, put on my badge an' meet 'em down at the bend. 'I just caught that fella that robbed ye,' I sez. 'Here's yer valuables.' There's no danger in it and it's kinda exciting."—The Curtis Courier.

THERE WAS a songwriter in Russia who composed a catchy tune titled "Moon Over Moscow." The day after it was published, the secret police paid him a visit. The leader thrust a sheet of music at the composer. "Comrade," he demanded, "is this about our moon or theirs?"—Phoenix Flame.

HUSBAND, looking up from newspaper: "What has happened between you and the retail merchants, dear? I see they complain that business is off."—Nuggets.

GRANDPA: "I miss the old cuspidor since it's gone."

GRANDMOTHER: "You missed it before. — that's why it's gone."

THE MEDICAL college instructor looked at his class and told them the patient before them limped because one leg was shorter than the other. He then glanced at one of the students and asked him what he would do in such a situation.

"Well, sir," said the student slowly, "I think that under the circumstances, I would limp too."

"SNEEZE?" queried the immigration officer. "Is that your Chinese name?"

"No," said the Oriental, "that Melican name. Chinese name Ah Chou."

ROUTE MAN: "I'm looking for someone to lend me five bucks."

DISPATCHER: "Well, my good man, you've got a nice day for it."

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

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

"What do you mean by bigoted?"

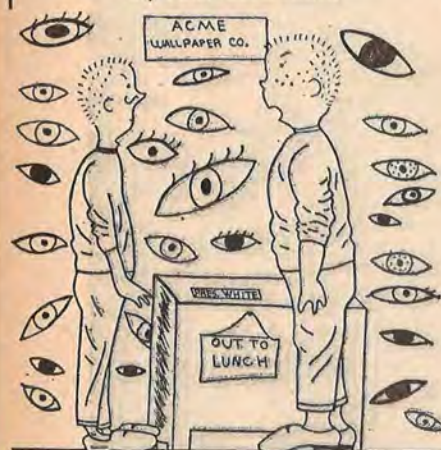
"Well, he's the kind that thinks words can be spelled only one way."

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

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

THE TEEN AGE

by Judy McDonald



"Do you reckon he ever has the feeling he is being watched?"

God's Provision for Worship

By E. E. GRIEVER

(Pastor, 1st Church, Hamburg)

May 11

Exodus Chapters 35-40

God is always mindful of the need of His people. He has planned ahead for the welfare and safety of all. He



MR. GRIEVER

first established the fact of His Sovereignty with them, then gave them laws to follow. He called Moses to lead them, but just as definitely called them to follow Moses as Moses followed God. After giving His people the necessary laws to lead them, then He

called Moses to lead the people in constructing a place of central worship.

Worship was then, and has always been a most essential element in the safety of any people. It has been the history of people of all ages, when worship of God is neglected, morals degenerate, spirituality wanes, and paganism moves in. God gave Moses complete instructions concerning the building of the Tabernacle, even to the financing of it. God had done for the people, what they were unable to do for themselves. Whenever a building of any sort is called for, then the people are called upon to furnish the necessary means to build the necessary buildings; and God never asks for the unnecessary or for the impossible.

So far as we know, this is likely the very first building campaign ever launched for a place of worship, and the same methods will work now as worked then. Simply get the plan from God, and lead the people to follow God's plan. Abraham, along with others had builded altars as they camped from place to place, but now God is calling for central place of worship, that can be kept in their sight at all times.

The gifts were to be brought generously, but freely, and completely dedicated for the tabernacle building, in order that God might be honored and glorified. This Tabernacle, along with the Temple of later date was to serve only one purpose, to honor God. No stained windows in this Tabernacle nor the Temple which followed later with name plates honoring Moses or Joshua. There were no pictures to decorate the walls. Nothing to detract from GOD'S holy and sacred name. This Tabernacle was to be a reminder of the very first commandment, "Thou shalt have no other gods before me." God forbid that we shall ever place any name or like-

ness in our sanctuaries to detract in any way whatsoever from God,

Worship Is Necessary

God commands us to worship. Worship for us is necessary for our very existence. Worship is sometimes confused with church attendance, but it goes far beyond that. Church attendance is vitally necessary, but worship is our very spiritual existence. Church attendance is essential to worship, but true worship is meeting God in His place and leaving all worldly attachments outside. I think that is what Jesus refers to when he said, "When you pray, enter into your closet and shut the door." That is real worship.

Peter said, "Forsake not the assembling of yourselves together." He was speaking to God's people, and evidently, even in that time he recognized the laxity in coming together for worship. I have often said that absenteeism is likely the greatest handicap to Christian progress today, and absenteeism is nothing more or less than failing to come regularly together to God's house for worship.

Worship involves a great deal more than just church attendance. Worship means coming to God's house with all we are and all we have. If and when we truly worship, we must leave all our cares and hurts and worries, except as we bring them to Jesus for Him to help us bear them. Mary was criticised by her sister because she left all her cares and came to sit at the feet of the Master. Jesus said, "Mary hath chosen the good part which shall not be taken from her." Mary was worshipping. Possibly a great deal of our assembling has a mere form of worship. This is not pleasing to God, and we, only can remedy this. Let each of us determine to make our worship pleasing to God.

One Central Place to Assemble

It is commonly said, that we can worship God anywhere; and that is true. Paul said on one occasion, that we should always pray, and that is surely true. In like manner we should worship always, but throughout God's Word He has indicated central places for our coming together. The very word that he uses for church indicates an assembly. Jesus said to the woman at the well, "Neither in this mountain, nor at Jerusalem but they that worship Him must worship in spirit and in truth." Jesus here indicates that surely we can, and should worship God anywhere, but this does not preclude public worship.

We recognize power in the assembling of ourselves together. It increases our reverence and stimulates our faith. We can worship best with others who are

likeminded as we are, with only one purpose, and that to glorify and to magnify the Lord. When we come together to worship, we come to meditate on God's Word, and to receive His grace. In such worship, we seek to respond to the call of God's Spirit, and to do and be just what God would have us do and be.

Giving a Part of Worship

In this lesson, God instigates His plan, purpose, and place of worship by calling for liberal giving from the entire congregation. I believe in this call for gifts that none were left out, and when the Tabernacle was finished each member of the entire congregation felt that they were a very definite part of the completed Tabernacle. This is as it should be, even now, and Paul laid emphasis on, "Each one of you."

Our Very Best

It is our humble opinion that the place of worship in any community should be the very best to be found. God did not call for the left-overs. He called for their best. He did not call for their cast off garments, neither of their surplus cash. He called for their gold and silver. For their badger skins and their scarlet materials, which indicated their very best. We find this same thing true in David's day. God told David, He was not pleased to dwell longer in a Tabernacle while His people lived in houses of cedar. If tents were the best we had to live in, then God would content Himself to dwell in tents, but when His people live in well furnished homes of brick and mortar, then He requires as good as the best.

When we see a church building, we likely comment on its beauty. Our first thought of such a place should be that of God dwelling there, and where His people can come there to meet Him. This place should be dedicated to the preaching of the gospel and the teaching of God's Word. The scriptures declare all of the realities of man's dependence on God and his accountability to God. Therefore this house of worship should be designed for beauty and for service.

In concluding this lesson, let us go back and check God's plan and purpose for His people. He had seen them suffering in slavery for these many years and had planned something better for them. In His own good time He led them out of bondage and destroyed those who would follow them to their hurt. He not only has led them from bondage, but now He wants to lead them in service for Him. How typical this is of our own deliverance from the bondage and service of sin, unto the Blessed Light and liberties of our Lord Jesus, and as God has delivered us from the shackles and slavery of sin, He now wants us to serve Him, and lead others from the taskmasters of the world. We should worship Him in the spirit of holiness, and bring all we are and all we have unto Him.



Executive Board STATE CONVENTION



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

Our State Work

Bottoms Baptist Orphanage

WITH THIS issue we resume the discussion of the various causes supported through our Cooperative Program within the state. This week I would like to direct your attention to an institution which holds a special interest for all of us — the Bottoms Baptist Orphanage at Monticello.



DR. WHITLOW

Our home is under the direction of a Board of Trustees of 18 members elected by the Arkansas Baptist State Convention. We have excellent supervision in the persons of Superintendent and Mrs. H. C. Seefeldt. Between 15 and 20 other persons constitute their staff.

The latest audit reveals total assets of more than \$800,000. More than \$600,000 of this amount is represented by fixed properties consisting of the real estate, buildings, farm equipment, cattle, etc. Two of the dormitories were erected in 1924 and the present Administration building was built in 1938. Three of the children's buildings were completed in 1954 and 1955. These cottages are modern in every respect. The latest piece of construction is the Recreation-Assembly building which was completed last year. Plans are now under way to construct a home for the superintendent. These accommodations are now provided for in the Administration building.

The home cared for 182 children last year, and have 130 children under their care at this time, with a total family of about 155 including the Staff and their children. All of the children attend Sunday School at 1st Church, Monticello. Last year 54 children united with the church, 43 by profession and baptism. The children receive an allowance each week of from 15 cents to 55 cents according to age. All of the children 9 years of age and above at-

tended R. A. Camp, G. A. Camp or Siloam Springs Assembly last year. The children are placed in private homes for a two-weeks vacation the first two weeks in August. Many people ask about adopting the children. All adoption in Arkansas is handled by the State Welfare Department and not by the Home or any private agency.

The Home is included in our State Convention Budget this year in the amount of \$60,000. This, however, represents less than one-half the needs of the home. The rest must come from the Thanksgiving offering. This offering at Thanksgiving is a part of the Convention's plan for financing the needs of the Home, and we would like to urge every church in our state to do a wor-

thy thing by the Home each year through this offering. Last year 886 churches contributed a total of \$67,958.75 at Thanksgiving. We are deeply grateful to every participating church. However, it is to be noted that more than 250 of our churches had no part in this worthy cause. We feel that every church in Arkansas will want to have a part in the offering this fall. A number of our churches sponsor one or more of the children's clothing needs. If your church would care to do this we would suggest that you write Brother Seefeldt at the home.

Visitors are always welcomed at the Home. Get up a party from your church and let Brother Seefeldt know you are coming. They will be glad to have you for a meal with the children. You'll enjoy it. They will enjoy having you. By all means make the Home an object of your prayers.—SAW

Charity Begins At Home

THE TEMPTATION to rely on the proverb that charity begins at home has led many individuals and many



DR. DOUGLAS

churches to always be on the lookout for their own welfare. This, in some instances, has closed the door of opportunity and dried up the spring of bounty. Any farmer knows that if he sows half enough seed that his harvest will be measured accordingly. Jesus said, "For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38b). Our world is a moral order and a loving, generous spirit will reap a harvest of love, kindness and mercy. A haughty, arrogant spirit will reap a harvest of hatred, prejudice, and spite.

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The 67 words from 2 Cor. 9:6-8 teach us that God intends for His blessings upon us to be used in supplying the needs of others, and every Christian is to be a channel through which the Gospel can flow to a pagan world.

Jesus did not give himself to us halfheartedly and does not expect us to give sparingly and grudgingly, but out of hearts overflowing with compassion for the lost. Our Lord does not want money or service wrung out of us, but thoughtful, deliberate, liberal giving dedicated to Kingdom work.

How can our people learn to be intelligent, conscientious, and deliberate givers unless they are instructed in the proper manner? The answer is obvious. Until the people are taught God's way of giving, they will be spasmodic and irregular in their liberality. Then, the church will be forced to appoint a committee or group to become "emotional pickpockets."

The Forward Program of Church Finance is teaching our Baptist people how to gain the blessings of heaven by joyous, cheerful, generous giving. This plan helps our people to get beyond the embarrassment stage in talking about God's money.

If any church needs more information on the Forward Program of Church Finance, contact our office and we will be glad to help.—RD

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