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Arkansas Baptist State Convention

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ARKANSAS
Daptist
NEWSMAGAZINE

APRIL 13, 1961

First Church, Berryville

FIRST Baptist Church, Berryville, Rev. Carl Overton pastor, used the Forward Program of Church Finance to promote Stewardship. Here are some of the results: The budget goal last year was \$13,622.93 and this year the goal was \$23,351.96. The members pledged \$19,690.-32 with 123 signing to tithe and 105 others pledging a definite amount. The income of the church was \$15,070 last year.



DR. DOUGLAS

Here is a church that did not ask the members to pledge last year and this year 228 signed pledge cards.

These figures show again that the church which fails to promote Stewardship with the Forward Program of Church Finance could miss a great opportunity to minister to the needs of the members and the world.

Jesus taught that it is better to give than to receive and we know that when church members give, the church is better able to preach the Gospel to the ends of the earth.

We realize that it is not always easy to lead a church to emphasize the Bible doctrine of Stewardship but it is not easy to do any worthwhile service. It's not easy to win souls because sin loves darkness rather than light. It's not easy to enlist Baptists to visit the unenlisted and witness for Christ. But, should we shun our responsibilities in these fields? No, we are admonished in all Bible teachings to remain steadfast in every phase of Christian endeavor.

The Forward Program of Church Finance is designed to help in these areas. Through this plan, the church members learn about Bible giving and church finance. We could add that many people are not tithers today because they have not seen the blessedness of planned giving.

First Church, Berryville, took advantage of the opportunities offered in the

Forward Program and today rejoices in the results. This can be duplicated by other churches. Will yours be one because you plan to use your influence to get the church to examine the possibilities of a Stewardship campaign? Try it! Blessings may be waiting for you in your effort. — Ralph Douglas, Associate Executive Secretary ■

ROYAL SERVICE




A Missions Magazine for Southern Baptist Women

February 1961

Baptist Press Photo

THIS cover of Royal Service, missions magazine for Southern Baptist women, was chosen to hang in the 15th annual Exhibition of Editorial and Advertising Art by Artists Guild of Chicago, the only religious piece in the display. It was entered in the category "design of a complete unit." The cover was printed in dark blue and magenta. The symbols represent the Bible, the church and a human head (denoting personal responsibility of each Christian), carrying out the theme of the issue's articles. ■



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D. Editor
MRS. E. F. STOKES Associate Editor
MRS. HARRY GIBERSON Secretary to Editor
MRS. GARY LaRUE Mail Clerk

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Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

April 13, 1961 Volume 60, No. 15

Scotland Crusaders Begin Overseas Work

APRIL 7—Sixty-two Baptist ministers and laymen arrived in Glasgow, Scotland, yesterday to begin a week-long crusade.

Led by Rev. Lewis E. Clarke, pastor of Maple Avenue Church, Smackover, they came at the invitation of the Scottish Baptist community which numbers 20,000. The tour is being conducted in co-operation with 42 Scottish Baptist churches.

"We hope that a similar group will come from Scotland to crusade in the southern states of America," said the group spokesman, Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*. "Baptists in Scotland are more loyal to their church than they are in the United States and we want to learn a lot about that."

After the Scotland meetings the party will tour through England, Switzerland, Italy, Greece, Egypt, Lebanon, Syria, Jordan, Israel and France. ■

Bulletins

ALTHOUGH Cooperative Program receipts for March, 1961, surpassed those of March, 1960, the Southern Baptist Convention is still 2.79 per cent below first quarter receipts of 1960.

The figures were reported in the monthly statement from the Southern Baptist Convention treasurer. March, 1961, Cooperative Program receipts for SBC agencies totaled \$1,429,859 compared with \$1,408,569 in March, 1960.

For the first three months of 1961, Cooperative Program income amounted to \$4,230,125 compared with \$4,351,571 for the first quarter of 1960. At the end of February, receipts were running about five per cent behind a comparative two months.

Designations for March, 1961, also exceeded those for March, 1960—\$1,804,865 against \$1,484,837. With designations, however, the 1961 year-to-date totals are running 5.36 per cent above those for three months of 1960. The comparative figures are \$8,109,461 and \$7,697,033.

The 1960 Lottie Moon Christmas Offering topped the grand total for 1959, according to Treasurer Everett L. Deane of the Southern Baptist Foreign Mission Board. The Offering reached \$7,814,123.59 as of April 4, which is \$107,276.30 more than the 1959 total and \$433,008.92 more than had been received by the same date last year. The grand total for 1960 will not be known until books are closed on the offering May 1.

THE CAPITAL BAPTIST, official organ of the District of Columbia Baptist Convention, has endorsed a move to change the name of the Southern Baptist Convention. Editor James O. Duncan suggested that the new name might be "Baptist Convention of America."

Earlier, Dr. Erwin L. McDonald, editor of the *ARKANSAS BAPTIST*, had suggested calling it "Baptist Convention, U. S. A." Dr. Ramsey Pollard, Memphis, Tenn., president of the convention, noting that it now has many churches in the north and west affiliated with it, has said that the next convention at St. Louis, May 23-26, will be asked to consider something "less regional" for a name.

"There is some justification, we believe in changing the name," Mr. Duncan declared. "Let us not deceive ourselves, however, that many in the northern states will come flocking to these churches because the Southern Convention has changed its name. If the name is the only thing that is keeping people out of these churches, then they best stay out until they learn what church membership and commitment to Christ mean."

THE editor of the *BAPTIST STANDARD* has described a race track gambling bill before the Texas House of Representatives as "a subterfuge, a diversion and a travesty." The bill would call for a referendum vote in 1962 on legalized pari-mutuel betting on horse races in nine Texas counties.

E. S. James, editor of the 365,000-circulation Texas Baptist paper, urged his readers in an "emergency editorial" to send 100,000 letters, wires and telephone calls to Texas legislators.

It was the second time in five weeks that the outspoken editor had proposed a mass letter-writing campaign to defeat a legalized gambling bill in the House.

The Representatives had tabled an earlier bill calling for a constitutional amendment on the issue by an overwhelming 143-5 vote soon after Editor James proposed his first letter-writing campaign. ■



Photo by H. Armstrong Roberts

"O, LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches," Psalm 104:24.

BSU Officers Installed at Ouachita

ELEVEN Ouachita College students will be installed as new officers of the Baptist Student Union in chapel service ceremonies Thursday, April 13.

Incoming president is Bailey Smith, Dallas, Tex., an ordained minister and the president of the Arkansas state Training Union convention. He is also president of Pi Kappa Delta "honorary" speech organization and second vice president of the student Senate. Last summer he served as student missionary to Hawaii.

The new vice president is Walter Rose, a junior from Little Rock. Jamie Brewer, Jonesboro, will be the new secretary and Bonita Liles, Mena, will become stewardship chairman.

Co-chairmen for the enlistment program are Nancy Givens, Jacksonville, Fla., and Johnny Williamson, Waldo. Lela Chavez, Norwalk, Calif., will become chairman of the devotional committee. Other committee chairmen to be installed are Patsy Burroughs, Hope, social committee; Mary Wiley, Alton, Ill., librarian; Sara Brown, Lonoke, music; and John Halbert, Little Rock, missions.

Outgoing president Johnny Jackson will speak at the ceremonies. ■

ONE of the definitions of the word "miracle" is: "A wonder or wonderful thing; a marvel." We have seen so many miracles in this sense of the word that one more, or a dozen more, or a hundred may not cause much of a stir. But the most

New English Bible A Modern Miracle

of our modern miracles are scientific and physical—in transportation, in communication, in education, in health. How many monkeys, dogs, mice have traveled in space?

What is the latest development in nuclear power?

In the midst of all of this there is the great possibility that one of the greatest miracles of our century—in the realm of the spiritual—may go unrecognized as such: the production, by modern scholarship, of a new Bible—The New English Bible. The New Testament of the New Bible has just been published and scholars are continuing to work on the Old Testament, which will be published as soon as it is ready.

Like the beloved King James Version, which has been the favorite English Bible for most of the time since it was published, in the early 1600's, The New English Bible is the work of British Bible scholars. But, unlike the situation with the King James Version, The New English Bible is not the work of scholars of a single denomination—Church of England in the case of the King James Version—but is the work of Baptists, Methodists, Congregationalists, Presbyterians, members of The Church of England, The Church of Scotland, and others.

The New Bible is not a new version of a translation already in use, but a complete, new translation. And here is part of the miracle. While we are now removed several more centuries from the time Christ was on earth in a body of flesh than when the King James Version was published, Bible scholars today know more about the Bible as it was produced in the original languages—principally in Hebrew and Greek—than they have known at any other time in the Christian era. Ancient manuscripts and archaeological discoveries revealed in recent years are a part of the new light thrown upon the Scriptures for modern scholars. The translators have taken into account ancient manuscripts of the New Testament in Greek, manuscripts of early translations into other languages, and quotations from the New Testament by early Christian writers.

Needless to say, the English language has changed tremendously since the King James Version first appeared. This makes the new translation all the more to be desired. Nothing could be more desired than for the people of the world, in our case the English-speaking world, to have in their own language in their own time, God's Word.

We should thank God for the faithful work of the British scholars. Their's is largely a thankless task. No translators or revisers of the Scriptures—not even those who gave the world the King James Version—have escaped the merciless assaults of their critics. And neither will these. Those whose main message for the world has been to preach against the Revised Standard Version of the Scriptures will have new meat now. Soon we will be hearing that The New English Bible is Communist-inspired, or the work of modernists who do not believe in the Virgin Birth, etc., etc., ad nauseam. Yes, and we'll be given a new opportunity to send our money to these self-styled beacons of light to keep them "on the air." A word of warning, if it be permitted: Consider long and well the character and scholarship of those who try to tell you that The New Bible is the work of the devil.

Conclude the New Bible translators, in their introduction to their New Testament:

The translators are as conscious as anyone can be of the limitations and imperfections of their work. No one who has not tried it can know how impossible an art translation is. Only those who have meditated long upon the Greek original are aware of the richness and subtlety of meaning that may lie even within the most apparently simple sentence, or know the despair that attends all efforts to bring it out through the medium of a different language. Yet we may hope that we have been able to convey to our readers something at least of what the New Testament has said to us during these years of work; and trust that under the providence of

(Continued on page 17)

Lone Gum Envy

THIS Scotland Crusade and Tour of Europe, Egypt and the Holy Land that I have started on is quite a deal for an



ELM

old tow-headed boy from Lone Gum, in Pope County, Arkansas, some of my friends have reminded me. If they just knew it, they didn't need to remind me. I guess I know that better than anybody.

There wasn't much stirring around when I lived down in the flatwoods and walked three miles to school over at Lone Gum. Some folks that lived to be old never spent a night out of the home community. About the only mode of travel was by horse-and-buggy or mules-and wagon. You couldn't haul enough hay to go far.

Of course, there were trains. But who could afford train tickets on "ten cent cotton and forty-cent meat"? It was hard enough for a pore man and his wife and young'uns to eat. And the stork seemed to like our neighborhood.

Anyway, who'd want to go anywhere else after he'd been to Russellville? After all, Russellville was quite a city—must've had 4,000 or 5,000 living there then—and it was the county seat.

There was a feller by the name of R. J. Wilson that had a store over there. And I kept hearing about President Wilson. For a long time I thought it was one and the same Wilson. Then I found out they had different initials.

One thing in connection with this trip makes me think of Lone Gum. Director Lewis Clarke is letting me have charge of the baggage—he's such a thoughtful fellow, makes everybody feel important. He told me it would be easier to keep up with everything if I'd tie a piece of red ribbon on all the Scotland Crusade bags. When you consider that he is just 35, you wonder how he has learned so much.

Well, tyin' something red on your stuff to keep it separated from other people's stuff is nothing new to us folks from Lone Gum. We've got a patent on that. Somebody down at Lone Gum invented that. He tied a red string on his dinner bucket one day so it wouldn't get mixed up with the other Cottolene lard buckets. Everybody thought it was such a good idea that we all showed up the next day with red strings tied to our Cottolene buckets. . . . I sure hope the tourists we'll be mixed with haven't heard about this invention.

Yep, it's a long way from Lone Gum to Glasgow, to London (England, that is), Rome, Zurich, Athens, Cairo, Bei-

(Continued on page 17)

In Support of Special Offerings

By COURTS REDFORD

Executive Secy-Treas., Home Mission Board, SBC

THANK you . . . for sending me a copy of your editorial of March 2 urging greater support of the Cooperative Program. Your communication reached my office during my absence — thus, my delay in answering.

I certainly respect and appreciate your interest in every phase of our Baptist work and I share your zeal for the Cooperative Program. I do not, however, believe that the special offerings to which you refer hurt the Cooperative Program.

There are several ways in which the Seasons of Prayer and the accompanying love offerings help.

They provide the occasion for an intensive educational program for the various phases of mission endeavor. Such instruction increases knowledge concerning mission needs, opportunities, and accomplishments; creates concern for those who need the gospel, and stimulates prayer and support for the mission causes. Such intensive and effective instruction could no more be done by one week of mission emphasis than satisfactory instruction for Sunday School training, TU work, WMU methods, and Brotherhood work could all be done in one week's emphasis on teaching and training. Each needs its own emphasis.

They stimulate concern and prayer for the missionaries. Have you ever sat in the WMU meetings during a Week of Prayer and heard them discuss specific needs and people and then engage in fervent prayer for these workers? If you have, you will understand why our missionaries — and your administrative force, as well — look forward to the Week of Prayer. These Weeks are seasons of real mission revival and they stimulate the wholehearted support of all kingdom causes.

These weeks provide for participation on the part of many individuals. Some help to plan the programs; some participate in giving the programs; many lead in prayer, still others provide transportation or entertain missionaries or in some other way render a service. Nearly all have a part in giving.

As a result, our Baptist causes come to life and those attending the Week of Prayer Programs find themselves participants and not mere spectators. Such programs "condition" the participants to appreciate and support the total Cooperative Program. They know the joy of giving.

These Weeks of Prayer and Love Offerings develop the grace of giving. Paul says, "See that ye abound in this grace also." One grows in this grace as he grows in other Christian graces; namely, by practicing it. One who loves wants to give and wel-

comes these opportunities to express his devotion for kingdom causes.

One might just as well argue that the husband should never give wedding anniversary gifts, or birthday gifts, or Christmas gifts to his wife lest he lose all concern for her the rest of the year as to argue that love gifts to our Lord, through the Annie Armstrong Offering will discourage our week-by-week giving. Inasmuch as Southern Baptists are giving only one-fourth of our tithe through all of our church channels, there is not much reason to fear that our people will give too much. These seasons of prayer and mission revival will result in larger support for all kingdom causes.

These Seasons of Prayer and mission offerings are to Christian stewardship what the evangelistic revivals are to soul-winning. If properly conducted they stimulate a year-round concern for and participation in kingdom support. Just as a good revival quickens the total spiritual life of the church so a sacrificial mission offering quickens the spirit of stewardship.

These special Seasons of Prayer and mission offerings help introduce new members and unenlisted Baptists to the "Cooperative Program Family." As they fall in love with the missionaries and the boards which sponsor them they become more and more interested in the supporting ministries such as Christian Education, Christian Healing, the Radio and Television programs, and the eleemosynary services. When we have learned to love and respect one member of a family we are more likely to appreciate the other members. That is what happens to the Cooperative Program as people fall in love with missions.

The State Mission Offering, the Annie Armstrong Offering, and the Lottie Moon Offering obtain more money for all the mission, education, and eleemosynary causes. The Program Committee of the Executive Committee takes into account the receipts of the mission boards from their love offerings in recommending the amount that they should receive from the Cooperative Program.

If it were not for the Season of Prayer and mission offerings one of three things would of necessity happen:

There would be less money for state, home and foreign missions, or other causes would be called upon to surrender some of the funds that they now receive to make up the loss to missions; or we would have to increase our gifts to the Cooperative Program by at least \$12,000,000 or \$13,000,000 annually. With the emphasis on missionary education and concerted prayer and sacrificial giving, curtailed by the discontinuance of the Seasons of Prayer and mission studies, and with the ever-increasing demands for local needs pressing in to take their place, the amount of giving for missions would not increase but would most certainly decrease and convention causes would all suffer loss.

It will be unfortunate if we seek to regiment the

(Continued on page 16)

The Practice of the Presence of God

IN a conversation some days since with a person of piety, he told me the spiritual life was a life of grace, which begins with servile fear, which is increased by hope of eternal life, and which is consummated by pure love; that each of these states had its different stages, by which one arrives at last at that blessed consummation.

I have not followed all these methods. On the contrary, from I know not what instincts, I found they discouraged me. This was the reason why, at my entrance into religion, I took a resolution to give myself up to God, as the best return I could make for His love, and, for the love of Him, to renounce all besides.

For the first year I commonly employed myself during the time set apart for devotion with the thought of death, judgment, heaven, hell, and my sins. Thus I continued some years, applying my mind carefully the rest of the day, and even in the midst of my business, to the presence of God, whom I considered always as with me, often as in me.

At length I came insensibly to do the same thing during my set time of prayer, which caused in me great delight and consolation. This practice produced in me so high an esteem for God that faith alone was capable to satisfy me in that point.

Such was my beginning, and yet I must tell you that for the first ten years I suffered much . . .

Ever since that time I walk before God simply, in faith, with humility and with love, and I apply myself diligently to do nothing and think nothing which may displease Him. I hope that when I have done what I can, He will do with me what He pleases.

As for what passes in me at present, I cannot express it. I have no pain or difficulty about my state, because I have no will but that of God, which I endeavor to accomplish in all things, and to which I am so resigned that I would not take up a straw from the ground against His order, or from any other motive but purely that of love to Him.—Nicholas Herman (Brother Lawrence), *Leaves From a Spiritual Notebook*, Thomas S. Kepler

Guide Me in My Reading

LORD, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning or moral. Help me to choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me to value art without being blind to thought. Keep me from caring more for much reading than for careful reading; for books than the Bible. Give me an ideal that will let me read only the best, and when that is done, stop me. Repay me with power to teach others, and then help me to say from a disciplined mind a grateful Amen.—Charles Lamb, *Leaves From a Spiritual Notebook*, Thomas S. Kepler

Quotes

“Every tomorrow has two handles; we can take hold by the handle of anxiety or by the handle of faith.”—Henry Ward Beecher

“The wonder of a single snowflake outweighs the wisdom of a million meteorologists.”—Francis Bacon

Saints Not Necessarily Geniuses

AS we look over Christian history, we see that the making of an apostle may be in a vacillating Peter; a mystical-minded John; an authoritarian Jewish law-giver, Paul; strong, passionate, willful dispositions like those of Tertullian, Augustine, and Pascal; eclectic, balanced, rational natures like Clement of Alexandria, and Origen, Aquinas and Erasmus; poets and minnesingers like Francis of Assisi and Jacopone de Todi, Henry Suso, Thomas Traherne and Francis Thompson; difficult personalities with naturally fragile and often disrupted psychophysical dispositions, such as those of Catherine of Genoa, Theresa of Avila, or Soren Kierkegaard; a mother of many children and an eminently practical administrator like Bridget of Sweden; a German cobbler, Boehme; an English leather-worker, Fox; a New Jersey tailor, Woolman; an illiterate French peasant who could not pass his theological examinations and was so particularly deficient in moral theology that it was thought wise for years not to trust him to hear confessions, the Cure of Ars. This is what the apostle means when he says that the Christian religion is not for geniuses or specialists or people of one peculiar temperament or class or taste or capacity, but is for all. What you bring does not matter, provided you bring it all. — Douglas V. Steere, *Leaves From a Spiritual Notebook*, Thomas S. Kepler

We search the world for truth; we cull

The good, the pure, the beautiful,
From graven stone and written scroll,

From all old flower-fields of the soul;

and, weary seekers of the best,

We come back laden from our quest,

To find that all the sages said

Is in the Book our mothers read . . .

—John Greenleaf Whittier



MORE than 80 persons took part in the Easter cantata-drama "No Greater Love," by John Peterson, presented April 2 and 3 at Park Hill Church, North Little Rock, to overflow audiences. The complete life of Christ before the multitudes was told in song and drama in the hour-long production. Music directors were Max Alexander, Park Hill minister of music, and Mrs. Milton Cook. Dramatization was by Robert L. McKee, minister of education. Rev. Rheubin L. South is pastor. ■

First Church, Rogers Plans New Plant

FIRST Church, Rogers, recently purchased an 11-acre tract in the northwest section of town, 14 blocks from its present location, on which to build a new church plant. Tentative plans include an auditorium and educational space to accommodate 1,000. Rev. Larry D. O'Kelley is pastor. ■

Available to Speak

REV. H. T. Melikian, of 10721 West 12th Street, Little Rock, reports he is available for revivals. Mr. Melikian attended Southwestern Seminary during the fall semester of the current school year. ■

REV. and Mrs. Claud R. Bumpus, Southern Baptist missionaries to Brazil, are moving from Campina Grande to Rio de Janeiro, where Mr. Bumpus will serve as auditor for Southern Baptist Missions in Brazil. Their address is Caixa Postal 950, Rio de Janeiro, Guanabara, Brazil. Both are natives of Arkansas, he of Sherrill, and she, the former Frances Beindorf, of Simpson.

MISS Martha Hairston, Southern Baptist missionary now on furlough from North Brazil, has moved from Warren, Ark., to Hawthorne, Calif., where her address is 4936 W. 134th St. She is a native of Warren.

Little Rock Church Plans Largest VBS

SOUTH Highland Church, Little Rock, is planning the largest Vacation Bible School in its history June 5-16. The church will open its doors to young people of all faiths from the southwest area of Little Rock. Buses have been leased to cover Oak Forest, Broadmoor, Rosedale, Meadowcliff, Cloverdale, Geyer Springs, Wakefield Village, Gum Springs and other sections. Dennis Acklin is youth director and Rev. Ray Branscum is pastor. ■

Warren Editor Lauds Young People

THE Young People's Better Speakers' contest at First Church, Warren, Feb. 26, was the basis for an editorial in the Warren *Eagle Democrat* written by Robert W. Newton, the newspaper's editor and one of the three contest judges.

Entitled "Baptists at Work," the editorial saw the "whole-hearted dedication to the Lord's work" (of Baptists) "most strikingly in the work Baptists do with their young folks." The editorial continued:

"Last Sunday, four young Baptists in our own town gave five-minute talks in a 'better speakers' contest' sponsored by their training union. The judges in the contest were amazed at the quality of these speeches—quality of material and delivery that in all instances far exceeded what might be expected of high school students.

"The speeches reflected hours of preparation and practice on the part of the young people. But they also showed in the background the work of some good laymen encouraging, counseling, and 'pushing' these young folks forward in their search for speaking excellence.

"In a day when executives of great corporations are jailed for 'price rigging'; in a day when young people in a neighboring county are arrested for possessing narcotics; in a day when The Bomb hovers over us constantly, it's good to find Baptist young folks and their sponsors exploring good new frontiers of their own."

Rev. W. E. Speed is pastor of First Church and Ray Hunter is director of the Young Peoples Department of the Training Union program. Other workers include Mrs. Sam Smalling and Mr. and Mrs. Jim Ballard. ■

GRANNIS Church, Rev. John Westlake, pastor, was in a youth revival Mar. 24-26 with David Wallace of Mena, 16-year-old high school junior and a licensed preacher, as evangelist.



THE Sunbeam Class for 4 and 5-year-olds at Amboy Church, North Little Rock, enjoyed dressing up as Indians as part of their study of the book "Blue Flower." So did teacher, Mrs. Bill Wasson. The book, written by Jacqueline Durham about Pauline Cammack, missionary to the Indians, was studied during February preceding the Annie Armstrong Offering for Home Missions. ■

SBC Scholarships Extended

THE BOARD of Southern Baptist College, Walnut Ridge, has extended to children of public school teachers and administrators, both retired and active, the same scholarships available for ministerial students and ministers' children.

The fees under the scholarship program are \$5.50 per semester hour instead of \$7 and the matriculation fee was decreased to \$5 per semester. ■

MEMBERS of Central Church, Bald Knob, WMS dramatized their study of the mission study book "The Dreamer Cometh" with an "old-time" meeting. With many dressed in old-fashioned costume, members brought dinner in "pails" and ate by the light of coal oil lamps. An old-fashioned coffee grinder was used for coffee, and a make-believe fireplace added to the atmosphere.

Faithful Church Members Mark 60 Years Together

MR. AND Mrs. R. W. Elam, who celebrated their 60th wedding anniversary Feb. 3, are still regular attendants in Sunday School of Pleasant Hill Church at Bruno, the church in which they were baptized and married. Mr. Elam, who will be 80 in May, was baptized in 1895, and Mrs. Elam, who will be 81 in May, in 1894 by Rev. Henry Sasser, who also officiated at their wedding in 1901. Both were born in Bruno where Mr. Elam was postmaster for 25 years.

Mr. Elam was a deacon of Pleasant Hill Church for 52 years and Sunday School superintendent for many years. Mrs. Elam has taught in every Sunday School department. Their son is the present Sunday School superintendent for Pleasant Hill. Their five daughters and five grandchildren are all active Baptist church members. They also have five great-grandchildren. ■

OBC Composer's Music To Have Performance

A COMPOSITION by Miss Virginia Queen, associate professor of music at Ouachita College, will be performed at the biennial convention of the National Federation of Music Clubs in Kansas City April 25.



MISS QUEEN

Entitled "Invocation," the composition is for women's voices. It will be sung at the beginning of the banquet-meeting by a trio from Arkansas consisting of Mrs. Harry Allen and Mrs. Paul Farrell, Brinkley, and Mrs. Harold Cabe, Gurdon.

Miss Queen is immediate past president of the Arkansas Federation of Music Clubs. ■

Arkansas All Over

Eugene Webb to Childress Church

REV. Eugene Webb, Pine Bluff, recently accepted the pastorate of Childress Church near Jonesboro in Mt. Zion Association.



MR. WEBB

Mr. Webb has been serving as a pastor in central Arkansas for nine years. He was with Lee Memorial Church, Pine Bluff, for more than three years,

prior to accepting the Childress pastorate.

He is a member of the advisory board of the Arkansas State Convention for Southern Baptist College, a graduate of Southern Baptist College, and Arkansas College at Batesville. He has done additional study at Arkansas State College, Jonesboro, and Southwestern Seminary, Ft. Worth. ■

Most Successful Revival

IMMANUEL Church, Little Rock, closed one of the most successful revivals it has ever held April 2. The pastor, Dr. W. O. Vaught, Jr., did the preaching and Amon Baker, minister of music, led the singing and directed the choir in special music each service. Guest soloist for the week was Mrs. Martha Branham of Dallas, Tex. Results of the meeting were 41 for baptism, 14 by letter and one by statement.

During the week preceding the meeting and each night during the meeting there were more than 90 teams of two who visited in the interest of the revival. Different organizations of the church accepted the responsibility of filling the pews each night. Plans for the meeting were begun several months ago by a group led by Raymond Lindsey. Plans included visiting each Thursday night for a month preceding the meeting with classes meeting in the home of some member after visitation for a prayer meeting. At a rally a week before the revival instructions were given in soul-winning, then assignments were made and the group went visiting. ■



THERE wouldn't be room for "three men in a tub" here, but Pastor Clifford Lyon, of First Church, Mansfield, demonstrates that the No. 3 washtub and its surrounding 9:00 x 20 truck tube (pictured below) is seaworthy for a frugal, careful fisherman. And it will fit into the trunk of your car. It gets you out in the good places, avows Parson Lyon, without disturbing the bullrushes too much. And you bring home the bac—er—the fish. ■

Degree Candidates



MR. HOLLON



MR. HARRIS

TWO Arkansans will receive degrees at commencement exercises May 19 at Southeastern Seminary, Wake Forest, N. C.

Ellis W. Hollon, Jr., DeValls Bluff, is a candidate for the Master of Theology degree. Robert Truman Harris, Hope, is a candidate for the Bachelor of Divinity degree. ■

Revivals

FIRST Church, Greenwood, Dr. Ralph D. Dodd, pastor, was in revival Mar. 15-26. There were eight additions, six by baptism and two by letter. Rev. Paul Graham, Spradling Church, Ft. Smith, was the evangelist and Danny Light, Ouachita College, led the music.

DR. C. GORDON Bayless, pastor of Central Church, North Little Rock, was the evangelist recently for a revival at First Church, Hobart, Okla., G. E. Garrison, pastor. Vero Grey, minister of music at First Church, Monroe, La., directed the music. There were 22 additions by baptism and nine by letter.

Concord Association

By Jay W. C. Moore,
Supt. of Missions

LEE Lairamore, who has served First Church, Wann, Okla., for the past two years, has been appointed mission pastor of First Church, Fort Smith, Newman McLarry, pastor.



MR. LAIRAMORE

Mr. Lairamore is a native of Charleston, and received his college training in Jacksonville (Tex.) Baptist College. During the past six years he has served as mission pastor for First Church, Sapulpa, Okla., and First Church, Bartlesville, Okla.

He will direct all of the activities of the Third Street and McNeil Missions in Ft. Smith and also work with Pastor McLarry and the Missions Committee of First Church in establishing a new work in the Cavanaugh area of Ft. Smith, which is only a mile from the \$10 million Borg-Warner factory and two large housing areas to be constructed in the near future.

JOHNNIE Darr, junior at Ouachita College, and pastor of Roseville Church, has been ordained to the ministry by Roseville Church. Hugh McGee, pastor of First Church, Branch, served as moderator; Tommie Hinson, pastor of First Church, Paris, preached the sermon; Ben Haney, pastor of First Church, Ozark, led in the interrogation. Don Hallum, Paris, offered the ordination prayer and the charge to the church and the Bible was given by Earl Storey of Vesta Church.

A WEEK'S revival in the Little Blue Church, Kansas City, resulted in 12 additions by baptism and two by letter. Missionary Moore was the evangelist. Pastor Lynwood Henderson directed the mu-



BREAKING ground on a recent Sunday for a new educational building at North Crossett Church were, left to right: Pastor and Mrs. Dennis M. Dodson and son Mike, and Rev. and Mrs. E. H. Acuff. The new building, to be started next month, will provide accommodations for a Sunday School of 250. ■

Revivals

FIRST Church, Waldron, was in revival Mar. 19-Apr. 2 with Rev. Duane Riley, pastor of First Church, Pawnee, Okla., as evangelist. Melvin Taylor of Waldron directed the music. There were 13 additions to the church with 10 for baptism. Pastor is Rev. Truman Spurgin.

BIGELOW Church, Rev. Garland Morrison, pastor, had Rev. Jesse S. Reed as evangelist in a revival Mar. 5-12 with Pat Mehaffey, associational missionary, Conway-Perry Association, as song leader. There were 32 additions for baptism, two by letter and three other professions of faith.

Mr. Reed was also the evangelist for the recent revival at Vista Heights Chapel, a mission of Second Church, Hot Springs. Bob Taylor, of Second Church, led the music. There were three additions for baptism and one by letter. Rev. Bill Williams is pastor.

REV. Richard Perkins, pastor of Gaines Street Church, Little Rock, will be the evangelist in a revival at Berea Chapel, Little Rock, April 16-23. Herbert "Red" Johnson will be music director. Rev. Marvin Boswell is pastor.

DR. E. Butler Abington, pastor of First Church, De Queen, preached in a revival meeting at Trinity Church, Memphis, Tenn., Mar. 27-Apr. 2 with Tommy Lane, Bellevue Church, Memphis, as song leader. Dr. Otto Sutton, a native of Arkansas and former pastor of Calvary Church, Little Rock, is the pastor. There were 33 additions to the church.

RED Star Church, Cape Girardeau, Mo., was in a revival Mar. 12-24 with Bill Lewis as evangelist and Jerry Pool leading the music. There were 30 additions, 28 for baptism and two by letter. Dr. T. Dean Hill is pastor.

(Concord Association, cont'd from p. 10)
 sic. Henderson will receive his degree from Midwestern Seminary in May of 1962.

Henderson has led the Kansas City church to buy two acres and a dwelling house on the corner of Noland Road and Blue Street for further expansion. The church is at the edge of one of the largest housing areas in Kansas City.

CONCORD VBS leaders have conducted two VBS clinics. One was in First Church, Ft. Smith, directed by Mason Bondurant. There were 300 present from 25 churches. The other clinic was in First Church, Stilwell, Okla., for East Central Association. Orville Haley directed this clinic and was assisted by Mrs. Lee Parnell, Nursery leader; Mrs. Roy Carson, Beginner; Mrs. Cecil Pigg, Primary; Mrs. R. E. Snow, Juniors, Mrs. Orville Haley, Intermediate; and Mr. and Mrs. Bondurant, joint worship service. All of these workers were from Ft. Smith.

This is the third year the Concord workers have helped East Central Association in their VBS Clinics.

PAUL McCray, pastor of Grand Avenue Church, was the speaker for religious emphasis week for Northeast Agriculture College, Miami, Okla., recently. Dr. Bruce Carter, an Oklahoma Baptist layman, is president of the college.

BLUFF Avenue Church has, more than doubled in Sunday School attendance the 10 months Pastor Peoples has served there. On a recent Sunday there were 313 in Sunday School, and on a recent Tuesday night there were 86 who visited in 430 homes.

The church auditorium has been enlarged. Definite plans are being made for a brick-tile auditorium in the near future.

Harmony Association

Amos Greer, Missionary
 WABBASEKA Church has just completed a Training Union study course on methods in which 33 enrolled and the average attendance was 26. The pastor, Rev. Harold



OREGON Flat Church, in Boone County Association, was holding services and Sunday School in a school building 10 years ago. In 1951 it called Rev. Truman Logan, who is still the pastor, as half-time pastor, and in 1952 Oregon Flat purchased the school building from Bergman School District.

In 1953 Mr. Logan began a full-time ministry, the building was repaired and the Arkansas Baptist Newsmagazine and Home Life magazine were placed in the budget.

In 1955 and 1956 the new sanctuary was built with donated materials and labor and \$6,166.71, of which \$3,500 was borrowed. The last of the indebtedness was paid off in 1960 and a note-burning ceremony was held on Thanksgiving. The old building was turned into an educational building, and the church is now planning a library.

During Mr. Logan's ministry there have been 33 additions by letter and 46 by baptism. Dennis James is associational missionary. ■

Wilson, taught the adults, Mrs. Harold Wilson taught the juniors and Mrs. Jake Wilson, of Immanuel Church, Pine Bluff, taught the Intermediates and young people.

Trinity Association

L. D. EPPINETTE, Missionary

MAPLE Grove Church is planning to build an auditorium and is now in a building campaign. Corner's Chapel and Pleasant Grove churches both have almost completed educational buildings. First Church, Trumann, has retired its indebtedness and plans now to build a pastor's home and educational building.

Boone County-Newton County Association

Dennis James, Missionary
 TWENTY of the 22 churches in the Boone County association were

represented in the associational VBS clinic which was in charge of E. L. Crosby Jr., associational VBS superintendent.

THE associational youth rally last month was attended by 338 young people. Rev. S. D. Hacker, pastor, Alpena Church, is youth director.

Current River-Gainesville Association

CURRENT River Associational YWA's were called together for a Telephone Banquet, Mar. 28, at First Church, Pocahontas. Mrs. Lawrence Grayson, associational YWA Leader, led in planning the banquet which 31 girls and counselors attended. Mrs. Dale Maddux was the inspirational speaker. Mrs. J. B. Huffmaster is the associational WMU President.

Life Triumphant and Victorious

By JESSE MOORE

(Member of Baptist Tabernacle, Little Rock)

SOMEONE said, "It is winter." I looked around me, sure enough it was so. The trees were bare. Only the wind blew cold and mournfully through their branches. I looked at my yard. Once not long ago it was a vision of loveliness. My rose bushes were bare, their thorny limbs magnified many times in the absence of leaf and blossom. Where is the beauty, where is the life that unfolded so beautifully last spring in my iris bed? Where are the colors of last summer's petunias? Where are the humanlike faces of the pansies? Where is the long-lasting fragrance of the honey suckle that rode the air for miles last May? Where has the elusive, vagrant odor of the wild plum gone? What has happened to the tantalizing, exquisite sweet scentedness of the gardenia? Isn't there anything alive? Isn't the breath of life somewhere? Is winter eternal? "Weeping may endure for a night, but joy cometh in the morning."

This morning in my garden I asked God to bless every living thing. But softly a "still small voice" asked, "what is not a living thing?"

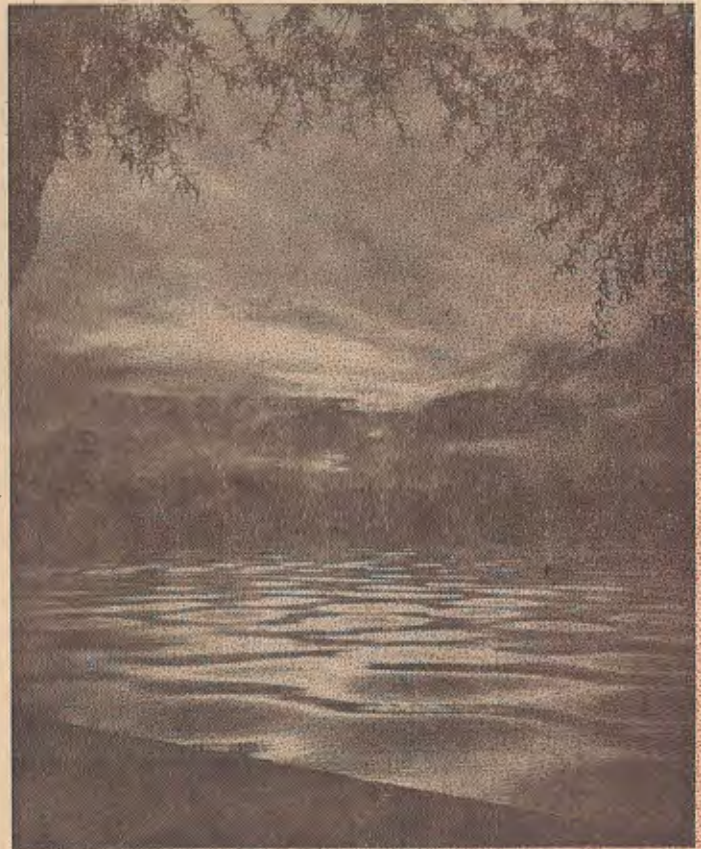
Water the Essence

I THOUGHT of water. It is colorless and inert. Is it alive with life? Then drinking the water, I thought, what is this body that drank the water? Is it not itself mainly water? This water that I drank is now the essence of my blood and tissue. When, then, is water merely water and when is it water of life?

I thought of air. It is invisible and inert. But the air leapt up into my nostrils and became the breath of my life. The air becomes the red of my blood and in the secret furnace of my cells it becomes the fire of life itself.

I thought of earth, brown and inert. "Ah" I said, "here is something that is not living." I kicked at the clods under my feet and crumbled some in my hands. Behold, the earth under my feet turned green, bringing "forth fruit of herself; first the blade, then the ear, after that the full corn in ear."

Leaf, stem, and blossoms appeared and grain and fruit ripened. I took the grain, ground it, made bread of it, and ate the bread. And it became the bread of life to me. I could not, for the life of me, separate that which was me and that which was earth. Not long before I had kicked the clods, now they were the staff of life to me.



The Stones Would Cry Out

I MEDITATED further, "There must be something surely that is not alive, that is not living." I thought, "I have it now! Rocks! They are dead. There is no life in them!" Then I remembered something Jesus once said just before his commonly-called triumphant entry into Jerusalem: "I tell you that if these (the multitude of people) should hold their peace, the stones would immediately cry out." That which speaks and cries out is alive.

Then I caught a wonderful vision of the world, our earth, God's footstool—not as dead and inert, but as living on and on. "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

At this season of the year — springtime and Easter-time — our hopes of life, of life everlasting, are renewed. We feel and know life eternal, abundant, full, and rich. We are glad to be alive. Walking in the newness of life, it is a thrilling and rewarding adventure. Living is colorful and romantic. We live with a zest. As we emerge and walk into the dawn light of a new day in our lives the stone of heavy care is

rolled away from our tomb of despair. We literally come to life at Easter.

O, is not life sweet! What if we had never lived! O, the richness, the fulness, the abundance, and the everlastingness of the Christ life that is ours! O, how wonderful, how marvelous, how victorious, and how triumphant it is!

Life is Everywhere

LIFE is everywhere. It shouts to me with a thousand voices that I recognize. Morning shouts it with sunshine, birdsongs, and broken clouds bordered with soft light. Sunrise and sunset speak it eloquently in a deep and joyful silence. Noon's brazen mouth of fire shouts it gladly. Twilight, tiptoeing across the earth at evening, speaks it forth in a still small voice. Spring shouts it with green hallelujahs. The horns of summer blow it across the deep, cool woodlands and the sweet scented meadows. Fall, having gathered all the colors of the summer flowers and rainbows, repeats with sounding joy the song of life from radiant wooded hills. Even winter rumbles and echoes life across the brooding snows. The winds carry it to every nook and corner of the earth.

Yes, the earth, yea, the universe, is simply work-

ing alive with life. Let a shower of rain fall and a desert blooms. Life drifts here and there on every current of air. The depths of the oceans are swarming with life — life everlasting.

Life the Eternal Stream

THE STREAM of life never ceases to be. It is an eternal outpouring of God. Life may change phases and forms but there is never a least cessation of it.

We marvel at the return of spring, at the hope that Easter gives us, and an indescribable feeling of joy lifts our hearts and minds at every sign of winter's end. O, the miracle of spring! One day a tree is cold and bare, the next it is like something out of fairyland.

But more marvelous still than birds singing, flowers blooming, sweet odors drifting lazily about, and golden sunlight is the renewal that takes place in human hearts, minds and lives. This is because of our faith in the Lord Jesus Christ. He, who gave the birds their songs, the flowers their fragrances, the trees their fruits, the fields their harvests, and the tomb its emptiness on Easter morning, gives to us, now and forever, life triumphant, life eternal and everlasting, and life victorious. ■

GLOBETROTTING WITH GINNY . . .

Sons Like Yugoslav Seminary Surroundings

By VIRGINIA HARRIS HENDRICKS

NOVI SAD, Yugoslavia (BP)— We have found it a great joy to travel in Europe with children. In Yugoslavia and Greece it was re-



warding to have three sons. Even strangers give a family of all sons special honor.

Children are also a means of breaking the usual barriers between strangers.

When we arrived at the Baptist seminary here, our 7-year-old Joe immediately splattered himself with the blackest mud . . . in typical international boy fashion! In studying the garden flowers, he had adoring company in the 70-year-old Baptist Hungarian cook for the seminary.

Our other two boys were being scolded (by their parents) away from the inviting fruit trees . . .

also a world-wide boy trait. But these typical boys, like their parents, are also learning much about Baptist missions first hand!

Adolph Lehotsky, seminary president, proudly led us about the seminary property. The Foreign Mission Board purchased the attractive home which was adapted to seminary needs by converting the basement into a dining room, the attic into sleeping quarters and other rooms into library and president's office.

The garage was converted into a small dormitory that sleeps six students. A new building serves as a classroom.

The library contains books in German and English. The 21 students must master these two languages in order to enjoy their library.

Missionary John Allen Moore (now on furlough, teaching at Carver School in Louisville) start-

Achievement

THE greatest single achievement for Southern Baptists is the building of our State Baptist papers into strong arms of support of missions, benevolence and education. This Convention has taken a far-reaching step in undertaking a worthy goal of increased circulation of our State Baptist papers.

L. R. SCARBROUGH, President Southern Baptist Convention, Baltimore, 1940 ■

ed the Baptist seminary in Belgrade many years ago. It has been moved several times and Baptists are now proud of its Novi Sad home. The Moores would be in Yugoslavia now, but do not have visas for entry; he is on the staff of the Baptist Seminary in Switzerland.

President Lehotsky locked the gates as we entered our car to leave. It was then we missed Joe! He had been so charmed by the gardens, the hostess, and the loving welcome we had found that he had almost been left behind in the gardens! ■

Missions-Evangelism

Evening Shade Revival

ONE of the most enjoyable weeks I have had in some time was in a recent brief revival with First Church, Evening Shade. I have preached to larger crowds, witnessed more conversions and received larger honorariums but never have I seen a church with a finer spirit than that which prevails among its membership. Perhaps the reason that I was so impressed was because I could not help but compare the early days of the church with all of its struggles and difficulties with its present condition.

It was in 1947 that I went to Evening Shade for a revival meeting with the Baptist Church which had just been organized with eight members. At that time they were meeting in the Methodist Church house and had preaching services every other Sunday.

Of course it was impossible for this Baptist group to put on much of a program without a building of their own and the small number which they had seemed disturbing so far as launching a building program and anticipating a self-supporting church. Rev. W. E. Davis was serving the church as pastor in connection with Sidney. Later he resigned and the Baptists in Evening Shade finally discontinued services altogether.

In 1952 the Church of Christ built a new House of Worship and offered their old building for sale. Two of the good Baptist laymen, who had gone into the organization of the church in its early days, bought the building and rallied the Baptists to re-establish their services. The Department of Missions gave financial help on remodeling and improving the building and later some supplemental aid on pastor's salary.

Today they have a full time church, the pastor living on the field, and report a membership of about 135 with 79 resident members. The Baptist Church now is the largest church in attendance in Evening Shade.

The revival was unusual in that the attendance each night was about 40 percent above the resident membership. A record was checked of the membership and it was learned that only four members of the church had not attended some service during the revival. I believe that is a record that very few churches can boast of. The pastor,

Shelby Bittle, is well loved and is doing a great work. Already this year he has baptized eight people and there were two additional ones during the revival. — C. W. Caldwell, Superintendent ■

Sunday School

More About Training

"THIS activity will not require a single meeting," said Crawford Howell, Superintendent of Training (BSB). It is not often that the leader of a church is able to make this statement to its members. Perhaps this is due to the fact that we Baptists are enriched by sharing with one another. However, there is an appealing ring to the above statement.



MRS. HUMPHREY

Operation Home Study is an event which requires no meetings, no teacher, but does require some individual study by the participating members. Last summer, during Operation Home Study, more than 75,000 Sunday School workers and members studied *Jesus the Teacher* by J. M. Price. This year churches are being encouraged to allow their members to choose one of the three recommended books for study: *Preparing to Teach the Bible* by Howard P. Colson, *These Things We Believe* by J. Clyde Turner or *Christian Hymnody* by Edmond D. Keith.

Since the correlation of our study courses of Sunday School, Training Union and Church Music into the Church Study Course for Teaching and Training any church member will receive an award on the diploma or seal on which he or she is working on the completion of Operation Home Study on either of the above mentioned books.

A leaflet outlining the Operation Home Study plan for this summer has been mailed along with a letter of explanation to every associational Sunday School superintendent, superintendents of Training, superintendent of Missions and all general Sunday School superintendents. We have available in our office enough leaflets for any who may want them in your church. Let us supply your needs.

There is no better way to promote more training during the summer months than through Operation Home Study. May we raise our percentage of churches reporting training over this same period last year.

Yours for better trained workmen.—Mary Emma Humphrey, State Elementary Director ■

Race Relations

Department Goals

IN FOUR successive issues we are publishing the goals of the Race Relations Department for 1961, 1962, 1963, and 1964. Some of the 1961 goals have already been accomplished.



DR. HART

Race Relations Department Goal for 1961:

1. Six Extension classes for in-service Baptist preachers and lay leaders.
2. Two summer camps for Negro Baptist boys and girls with an enrollment goal of 175.
3. Six Negro Baptist College students to be appointed by Home Mission Board as summer field workers in Arkansas.
4. Scholarship assistance to be given to five Negro ministerial students and one mission volunteer.
5. One hundred churches adopting and using the Unified Budget.
6. Purchase of property for site of Baptist Center Building at Camden, Pine Bluff and Blytheville.
7. Assisting 200 churches in VBS clinics.
8. Assisting 200 churches in Sunday School clinics.
9. Assisting 200 churches in Training Union clinics.
10. Assisting 200 churches in WMU and Brotherhood work.
11. Conduct five District Leadership Conferences.
12. Jointly sponsor two state-wide Institutes (One for each Negro Baptist Convention).
13. Continue our work at McRae T.B. Hospital.
14. Co-operate with Little Rock Jaycees in T.V. Literacy program.
15. Conduct at least 10 Associational Mission and Evangelism Conferences.—Clyde Hart, Director ■

Tracts Still Used

THE tract was one of the first forms of printed literature; one of the first mediums of political propaganda. It is today being used as widely as ever. The American Tract Society published over 20,000,000 pieces of evangelical literature in 1960 and since its inception in 1825 has adjusted itself to the changing conditions.—American Tract Society.

WMU Annual Meeting April 4-5

REGISTRATION totaled 1,091 at the 72nd annual meeting of Arkansas Woman's Missionary Union held at Immanuel Church, Little Rock, April 4-5. Miss Elma Cobb, president, presided. At the closing session she was re-elected to serve for another year.

In speaking of the organization of Woman's Missionary Union and of its relationship to the convention, Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC, recalled that Miss Lottie Moon, missionary in far away China, was more aware of what Baptist women should do in the United States than even they were. It was she who urged them not to organize a separate organization, as had women of several other denominations, but to be an auxiliary—a part of the convention program, not apart from it.

"So," Miss Hunt stated, "we, as members of Woman's Missionary Union, are a part of the convention undergirding the total mission program through prayer, witnessing giving . . . We promote special offerings, but we never see the money . . . It goes directly from the church to the state convention office, then to the SBC office and then to the foreign and home mission boards . . ."

Areas of Service

MRS. Edgar Bates, chairman of the Woman's Department of the Baptist World Alliance and dean of women and teacher at McMaster University, Hamilton, Ontario, representing Baptist women of the world, cited the staunch witness being borne by women in many countries, some now behind the "Iron Curtain," others in the throes of revolution. She mentioned four distinct areas of service for women: (1) the practice of prayer; (2) the sharing of Christian homes with refugees and students of other lands; (3) serving through influence; (4) serving through giving.

Mrs. Ernest Lee Holloway, Jr., missionary to Japan for twelve years, revealed in her messages the burden of her heart: that those who profess Christianity, whether a lay person in Arkansas or a missionary in Japan, must practice it with equal dedication. In a very forceful way she made no differentiation in the obligation of redeemed ones to lay upon the altar of God their lives, their possessions, their influence and their children.

Lest one might interpret missionary responsibility as being only to foreign countries and peoples, Miss Edna Woof-ter was present to emphasize home missions. Less than five years ago, as representative to the Home Mission Board, she established a Christian witness in a densely populated area of the nation's capital where poverty is prevalent and one out of four children is from a broken home. Today there is a Baptist Center in that neighborhood built with Annie Armstrong Offering funds where hundreds of children and adults gather each



MISS Elma Cobb (right), was re-elected president of the Arkansas Woman's Missionary Union. Other new officers are (l. to r.): Miss Nancy Cooper, executive secretary and treasurer; Mrs. B. L. Bridges, vice president; and Mrs. Floyd Chronister, recording secretary.

week for graded Bible study, for directed recreation, and training in Christian citizenship.

Miss Mercy Jeyaraja Rao, from India, challenged her listeners to deeper commitment as she reminded them that "Hannah made a vow to God if He would give her a son, she would give him back. God heard her prayer, even as He hears prayers of women today. He sent Samuel, and Hannah turned him over to God to build Israel . . . Hannah poured out her soul and helped build a nation by giving her son.

"Does God expect less of the women of the 20th century?" she asked. "God will give nothing less than a Samuel if we, like Hannah, pour out our hearts . . . What about women in Arkansas? They have a great opportunity to show peoples all over the world a Christian spirit, to break through prejudices and help send the message of Christ to the ends of the earth."

The 75th anniversary of the Sunbeam Band was featured in a dramatic presentation written and narrated by Mrs. S. Ladd Davies, Little Rock.

Presidents Honored

FOUR former state WMU presidents were honored at a luncheon Tuesday. After a review of their years of service, Miss Cobb presented to each an orchid. They were Mrs. W. D. Pye, 1923-29; Mrs. L. M. Sipes, 1938-41; Mrs. F. E. Goodbar, 1948-52; and Mrs. J. R. Grant, 1953-57. Miss Nancy Cooper was recognized for her 12 years of service as executive secretary and treasurer, the longest period served by one in that office.

Honored guests at the meeting were eight missionaries from Arkansas who had served at total of 205 years in seven countries of the world: Dr. and Mrs.

John Abernathy, China, Philippines, Korea; Miss Mildred Matthews, Cuba; Mrs. Loyce Nelson, Japan; Dr. and Mrs. John Riffey, Brazil; Mrs. Heyward Adams, Nigeria; and Mrs. Ernest Lee Holloway, Jr., Japan.

New Officers

OTHER officers selected to serve for the coming year were: Mrs. B. L. Bridges, vice-president; Mrs. Floyd Chronister, recording secretary; Miss Cooper, treasurer; Mrs. T. K. Rucker, prayer director; Mrs. Paul Fox, stewardship director, all of Little Rock; Mrs. James Sawyer, Benton, assistant recording secretary; Mrs. Jay W. C. Moore, Fort Smith, mission study director; and Mrs. Roy E. Snider, Camden, community missions director.

District representatives elected were Mrs. Robert Bell, Searcy; Mrs. Allen H. Toney, Helena; Mrs. H. M. Keck, Fort Smith; Mrs. Harold Anderson, Heber Springs; Mrs. Leroy Lyons, Warren; Mrs. Jewel Shoptaw, Texarkana; Mrs. Harry Jacobs, Osceola; and Mrs. Alexander Best, Fayetteville.

The eight associational representatives chosen included Mrs. J. S. Rogers, Jr., Conway; Mrs. V. N. Massey, Augusta; Mrs. S. A. Wiles, Ozark; Mrs. Delbert Garrett, Yellville; Mrs. Joe Varnell, Crossett; Mrs. Luther Ward, Mt. Ida; Mrs. J. B. Huffmaster, Success; and Mrs. Virgil Miller, Rogers.

Local representatives selected were Mrs. J. R. Grant, Little Rock; Mrs. R. H. Dorris, North Little Rock; Mrs. J. H. Brandt, Carlisle; Mrs. Dan Pierce, Little Rock; Mrs. Robert A. Harris, North Little Rock; Miss Audrey Nell Cobine, Little Rock; Mrs. S. A. Whitlow, Little Rock; and Mrs. J. A. Hogan, Sweet Home.

The 1962 annual meeting will be held April 3-4 at First Church, Blytheville. ■

(Continued from page 5)

giving of our people. I favor an enthusiastic and wholehearted educational Season of Prayer for the Cooperative Program. I think we can accomplish much by such an effort; however, we must ever leave our people free to give as the Spirit of the Lord may dictate. These are great days for our mission causes and I am sure that there is no one among us that would willingly do anything to discourage their support. Let us pray that the Lord may direct our people as they give.

Since writing the above I have read the "Editor's Reply" on page 13 of Mar. 16 issue of *The Arkansas Baptist*. Thanks for these encouraging words and especially the last paragraph.

The Bridges Article

I WAS surprised and very glad to read Dr. Bridges' article "A Segregationist Speaks"—and for the first time in several years I felt that the *Arkansas Baptist* belonged to all of the Baptists.

As Dr. Bridges stated, I, too, believe that our paper should not be used to promote causes or movements which a great number of us oppose.

Some of our "moderate" or integrationist ministers need a little more love and understanding for the sincere segregationist and not look on him with contempt and feel that he is not even a Christian. I know that I have searched my heart and prayed over it and have no hate for the Negro.

I believe one who has no understanding of segregationists could be called "prejudiced." — Mrs. H. T. Magby, Little Rock.

"DISTORTED View," is the title of a statement made by Thomas Rothrock, of Springdale [issue of March 30] in referring to Dr. Bridges' article on the integration question. He concludes that Dr. Bridges' views on things in general is distorted because he heard him state that Baptists were God's Chosen People, that John The Baptist was a Baptist, and Christ and the Apostles were Baptists and the First Church of Jerusalem was Baptist.

Without attempting to argue this question, maybe this brother can throw some light on it, by telling us what group of people more nearly fit the doctrinal pattern of Christ and the Apostles and what church more nearly fits the Scriptural pattern of the First Church of Jerusalem if Baptists do not?

Many thousands of peoples share Dr. Bridges' views in part if not fully on this point, and if we are wrong maybe Brother Rothrock can help us regulate our thinking and lead us out of this wilderness he is pleased to call "distorted view of things in general." — S. C. Swinney, Sr., Jonesboro

The Bond Issue

I KNOW that you are trying to complete matters to get away for the Scotland Crusade and hope that you will endure me for a minute to commend you for the timely and truthful editorial on the "Bond Issue."

I think you are exactly right. To tax an iniquity really means that it is perpetuated. If we had not permitted the liquor and gambling interests to become so essential tax-wise to public education in Arkansas we could have done away with their legal rape of this state long ago. Too, the welfare people are bribed by the taxes these interests pay, resulting in the 150,000 welfare votes in this state being tied up and delivered.

However, I would like to point out that there are greater moral implications beyond the above issue. Really the future of the public schools and private higher education is involved in the vote as well. Too, the people have not really been told the truth as to real needs as over against fanciful requests in this grab of the tax-payers' millions. No agency has really justified their requests. It appears actually to be a real "gravy train" grab for millions of dollars of money that our people cannot afford to give except at great sacrifice against their families, churches and businesses.

In one eastern state the state colleges decided to request \$100,000,000 for new facilities. The state leadership requested a professional survey and found that in the foreseeable future they would not need one single dollar. In that state private colleges were taking care of the larger part of the college students, yet the authorities found no real need for additional tax funds for buildings.

In Arkansas the state has too many colleges. About 80 per cent of the students in Arkansas attend the tax supported colleges compared with only 52 per cent in the nation. We actually have overbuilt already in the matter of state institutions. A major reason for this has been in the fact that our private colleges have been slow in developing to take care of their rightful share of the student load. This they are now doing and plans are in effect to take care of more than 3,000 additional students in the private colleges before 1967. We could, and would do more, if the state would simply give us a chance by not attempting to monopolize higher education.

To me it is immoral and inexcusable to spend millions of dollars of the tax-payers' money for unjustified and non-essential things. This is noted in the fact that one of the colleges has asked for nearly \$1,000,000 for a gymnasium. Frankly I cannot believe that any college has a moral right to a million dollar gymnasium when the public

school teachers of Arkansas rank 49th or 50th in pay for their services.

The \$72,000,000 proposal would be unfair to the public school teachers, the private institutions and to every boy and girl in Arkansas. It would tie up the future of the state to the immoral interests and by chicanery dry up the possible surpluses needed for proper support of the needed services of the state. — H. E. Williams, President, Southern Baptist College, Walnut Ridge.

Cooperative Program

CONGRATULATIONS upon your March 2 editorial, "In Support of a Cooperative Program"! While I do not agree with your stand in its entirety, it is basically sound. I want to thank you for this editorial for the fact that it places a problem and a possible solution on the hearts of Arkansas and Southern Baptists. In other words it definitely gives us something to think about, pray about, and act upon.

From my own observations (and they have been many during a seven-year period as a pastor's secretary), I feel that church members in the great majority do not think and pray enough about their church budgets. More and more we leave the whole load upon the shoulders of our "Budget Planning Committees" and then we accept what they present without the proper consideration and prayer on each individual church member's part.

I think you made a very strong point when you said, "Everything we do in the name of Christ and for his cause is missions"! This includes the Cooperative Program as well as our special emphasized mission offerings. However, I also feel that there is a growing tendency on the part of local churches to first supply our local needs (perhaps I should say "wants") and then give to our other mission endeavors what is left.

To me this is the exact opposite of what we teach from our Sunday School rooms and our pulpits — there is no other word for it except "selfishness" and yet we preach the "unselfish life"!

I am for great churches, comfortable places of worship and the general upkeep of these buildings but I wonder if we as Baptists aren't just making this matter of worship a little too comfortable in our local churches and neglecting the weightier matters of establishing missions.

I would not advocate doing away with our special mission programs since they do serve to stimulate interest in every phase of our church work and oftentimes begin revivals among our church membership. Let's continue the special emphasis on missions at designated times of the year but let's omit the special offerings. — Jean Jeter, Pine Bluff.

(Continued on page 17)

Almighty God this translation may open the truth of the scriptures to many who have been hindered in their approach to it by barriers of language.

As a sample of the New Bible, here is Romans 12:1-2:

Therefore, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect. —ELM

(Continued from page 4)

rut, Damascus, Jerusalem, Haifa, and back to Paris — that's what all's on our tickets. But I'll be awful glad to get back to Lone Gum. It's about time for the big perch to start biting real good down on the slough and over in the bayou.

Edwin L. McDonald

Letters to Editor

(Continued from page 16)

I AM writing you this to tell you how I feel about the insults you have been giving the women of the W. M. U. through our paper the Arkansas Baptist.

I have been a subscriber to our state Baptist paper for 52 years, either personally or through my church. I began away back when its name was Baptist Advance, and I can safely say you are the first editor who ever used our paper, the paper we pay for to air your own pet schemes. You have a right to state your position on any subject but you have no right to run a crusade against any group of members through our paper.

W. M. U. women were giving through the Lottie Moon and Annie Armstrong offerings long, long, long before we ever had a co-operative program. The Convention that adopted it, [Cooperative Program] promised the W. M. U. that the Cooperative Program would not interfere with those offerings, that it was designed as a better way of spending our weekly tithes and offerings.

We the women of the W. M. U agree whole-heartedly with the Co-operative Program on that basis. We do not believe that one penny should be given to any offering until after our tithes and weekly offerings are given through the local church. That is all God requires. The Apostle Paul took special offerings for special purposes. If the Co-operative Program can't stand on its own two feet there is something wrong with it.

One thing that worries me is the number of ministers leaving one church and going to another and putting a big spread in the paper about the big building program they led the church in they left behind. Seems like that has become the measure of a minister and not the number of souls saved.

Personally I see no reason why if a church wants to, it should not take an offering for the Co-operative Program, but they should call it that, and not steal the name Lottie Moon. The W. M. U. offerings should never have been made church-wide.—Mrs. W. C. Hutchinson, Fort Smith.

REPLY: Thanks for speaking your convictions. You and I are not so far

apart in our views on the Cooperative Program and special mission offerings. If we could lead our people to give first their tithes through the church treasuries, and then as churches to be realistic about the part of our total budgets that should go to mission causes beyond the local church field, we certainly would not need to worry over the mounting special offerings.

While I do not feel that eliminating the special offerings on a churchwide basis would be the best solution to the problem of conflict with the Co-operative Program, that is certainly one possibility. I like you, dear lady—after you get away from those pithy opening paragraphs! — ELM

Drive Postponed

WE are writing to inform you of our change in plans as regards the All Faiths Chapel Campaign originally scheduled for April 30, 1961. We deem it wise, in the light of current events, to postpone the raising of funds for this vital building until a later date. Such date will be formally announced prior to an actual campaign to secure funds to construct the chapels.

It is the feeling of our hospital that a healthy religious philosophy is a nec-

essary part of a sound personality adjustment, therefore the religious ministry to persons who come to our hospital for treatment is of much importance.

The opinion of our hospital chaplains, and my own as well, is that monies to construct our proposed chapels should come from public contributions, especially the religious constituency of the State of Arkansas.

We would greatly appreciate your making note of our change in plans to the readers of your state paper.

—Granville L. Jones, M. D., Superintendent, Arkansas State Hospital.

'Personally Speaking'

I . . . TURN to your column "Personally Speaking" about the first thing each week. . . . I read it through from first word, to last, and often wish for more. One of your most interesting and wonderful columns was "Blessed Book" in January 12 issue.

Now a word about our Arkansas Baptist Newsmagazine. I love it, I enjoy it more each week, and I've read it for years.—Mrs. Ora A. Wilson, Banner, Ark.

Conference for Blind

THE event to which many blind friends look forward the year long is the annual meeting of the National Conference for the Blind. July 24-27, St. Louis, Mo., is the time and place for the 1961 meeting.

The Conference is a gathering of blind friends in the interest of Bible study, sacred music, Christian vocations, and other Christian life interests. It is a time when these visually handicapped people share their common experiences and challenge each other for higher achievement in Christian service and influence. The fellowship is a "Mission society for the purpose of telling the story of Jesus to their fellow-blind."

Don't forget to tell some blind person about it. It is an opportunity which opens doors to new life.

Get fuller information by writing to: National Church Conference for the Blind P. O. Box 6999 Fort Worth 15, Texas ■

Church Chuckles by CARTWRIGHT



"Your sermons would be more effective, dear, if you didn't fling your arms around so much."

Housing Troubles In St. Louis

A STRANGE new epidemic is plaguing the hard-pressed housing bureau for the 1961 Southern Baptist Convention in St. Louis. It's the wave of double room reservations, one person making two reservations, at different hotels. The housing bureau is sorting out the overlapping rooms, canceling one in order to find places for scores of other messengers still seeking a room. The biggest headache still

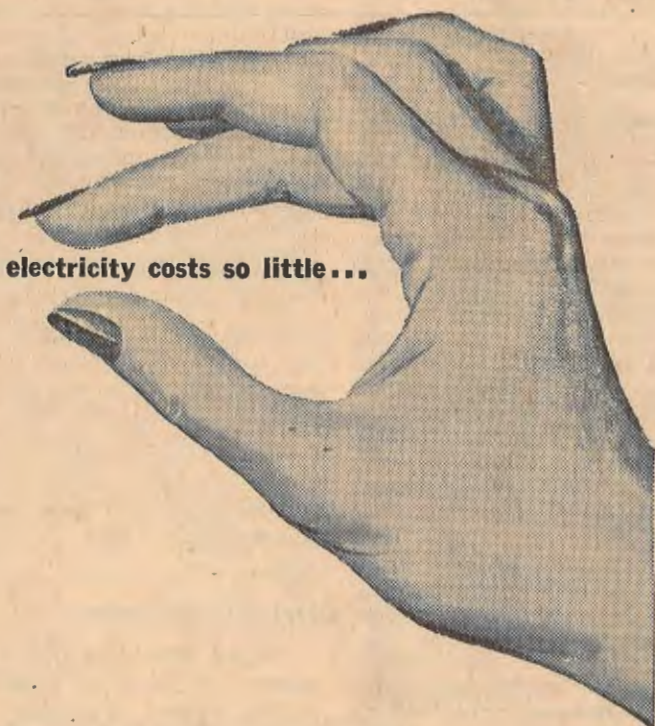
remains from the old enemy — the "no show." Over 500 "no shows" were reported at the 1954 Convention here. The housing bureau is pleading with persons who must back out to cancel their reservations in fairness to other messengers. (BP) ■

Legalized Gambling Dead

THE Texas House of Representatives has virtually killed any chance of local option elections for legalized pari-mutuel betting on horse races. The House voted overwhelmingly to table Rep. V. E. Berry's bill to legalize gambling. (BP) ■

Attendance Report

Church	Sunday School	Training Union	Additions
Armored	150	97	1
Belrne	68	48	
Berryville			
First	203	62	1
Freeman Heights	208	96	
Blytheville, Trinity	290	98	3
Camden			
Cullendale First	519	209	
First	605	201	1
Cherry Valley	131	69	
Conway, First	583	93	2
Crossett			
First	705	210	1
Mt. Olive No. 2	291	124	7
El Dorado			
East Main	284	126	1
First	1131	236	2
Immanuel	736	323	4
Parkview	357	118	13
Ft. Smith			
First	1618	567	
Grand Avenue	791	290	16
Mission	32		
Kelley Height	216	94	
Towson Avenue	287	157	2
Trinity	380	142	
Fountain Hill, First	71	72	1
Gentry, First	254	95	7
Gravel Ridge, First	152	68	1
Hot Springs, Park Place	611	179	4
Huntsville, First	155	62	5
Kingston Mission	58	32	
Combs Mission	19	21	
Jacksonville			
First	742	264	6
Second	345	113	1
Jonesboro, Central	600	208	6
Levy	760	301	4
Little Rock			
First	1305	468	11
Gaines Street	425	202	5
Dennison St. Chapel	75	40	3
Immanuel	1552	560	38
Tyler Street	320	112	
Lonoke, Wattensaw	87	40	
Magnolia, Central	846	301	3
McGehee, First	464	166	1
Chapel	56	32	
Mena, First	340	88	
Mission	29	11	
Monticello, North Side	105	59	
Mountain Home, East Side	76	52	3
North Little Rock			
Baring Cross	954		6
Central	451	110	
Highway	290	128	
Park Hill	916	253	1
Sherwood	142	33	4
Pine Bluff			
Immanuel	876	238	1
Sulphur Springs	88	48	
Watson Chapel	130	58	
Rogers, First	495	137	4
Springdale			
Caudle Avenue	244	98	1
First	533	168	2
Van Buren, First	556	166	
Waldron			
Evening Shade	54	47	2
First	334	112	8
West Memphis, Calvary	230	143	
Wynne, Fair Oaks	118	73	1



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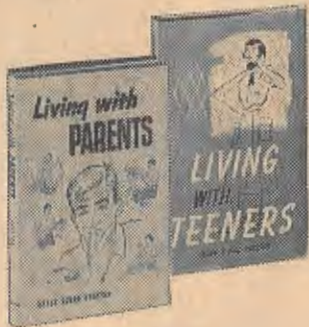
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HELPING BUILD ARKANSAS

The Bookshelf

3 TO MAKE READY...

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Informative and helpful for every parent who seeks better understanding of teen-agers in general—and his in particular! **\$1.25**

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T. B. Maston
How to recognize and apply Christian principles in making decisions about what is right or wrong. Helpful for young people themselves—and for their parents, teachers, and leaders. **\$2.00**

Get them at your
BAPTIST BOOK STORE

The Picture History of World War II, 1939-1945 (Original Title: Collier's Photographic History of World War II), Grosset & Dunlap, Copyright, 1946, \$7.95

Although it has been on the market for many years, this book continues to be in demand across the country. Containing many of the most dramatic photographs made during the war, it is arranged by nations and theatres of the war, chronologically. Its opening pages include a detailed subject index of the pictures, arranged chronologically, and a brief, chronological history of the war. A high percentage of the photographs are action shots taken on the field of battle and portraying shockingly the hell and folly of war.

The United Nations and How It Works, Second Edition, By David Cushman Coyle, Columbia University Press, 1961, \$3.75

Here is a comprehensive survey of the principles and activities of the United Nations and its related organizations. The author describes the origins of UN, its day-to-day operation, and its efforts to attain lasting peace and better living conditions throughout the world. This gives you the human side of the work of UN, the most important aspect of an organization the charter of which was proclaimed in the name of the peoples of the world. A

highlight is Chapter 5, "Human Rights," which includes a discussion of "The Universal Declaration of Human Rights," along with "Freedom of the News," "Rights of Women," "Rights of the Child," "Prevention of Discrimination," "War Victims," "Refugees," "Race Conflicts in South Africa," "The Hungarian Question," and "Slavery."

This should be in the library of every school and church and should be read by every American citizen and every citizen in the world, as for that.

To Appomattox, Nine April Days, 1865, by Burke Davis, Rinehart, 1959, \$6.

James Morris Morgan, a 19-year old midshipman, had nearly a thousand dollars on his back as he landed in Richmond in the spring of 1965 diked out in sickly colored boots, half-tanned and squeaky, that had cost \$300, and wearing a splendid new gray uniform whose cloth he had sought in the shops for weeks. In store windows he passed were crude signs telling of Richmond's four years at war: bacon, \$20 a pound; live hens, \$50 each; beef, \$15 a pound; fresh shad, \$50 a pair; butter, \$20 a pound.

Thus opens this graphic book in which Mr. Davis "lets us see the last tragic days of the Confederacy . . . through the eyes of soldiers and civilians (on both sides) who actually experienced the excitement and anguish." A very readable book and another portrait of the horrors of man's maximum inhumanity to man — war. ■

Message To Motorists —



THIS NEW 24-sheet traffic safety poster emphasizing the moral responsibility of motorists to drive safely, will be displayed until the end of April on outdoor poster panels throughout the nation. The giant poster is part of the Outdoor Advertising Association of America's continuing traffic safety program developed in cooperation with the National Safety Council. ■



Dr. Jack Jones

First Baptist Church

Little Rock, Ark.

Choral Conductor

Dramatization of Cantata



Hoyt Mulkey
First Baptist Church
Pine Bluff, Arkansas
Junior Choir and
Graded Choir



Rev. Newman McLarry
First Baptist Church
Fort Smith, Arkansas
Camp Pastor, Bible,
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Dr. T. Jack Dean
Southwestern Seminary
Fort Worth, Texas
History of Music,
Theory



James Cram
Wayland Baptist College
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Arranging, Jr. Hi Choir

CLASSES

Progressive Theory, Progressing Song Leading, Music in Worship, Harmony, Arranging, Hymn Playing, Organ, Progressive Voice, Choral Procedure, Revival Music, Bible, Band, Choirs, and Worship Experiences.

CANTATA

Dramatization of the cantata, "Joseph."

RATES

Send name, address, age (if under 17), sex, church, accommodation number, and a \$2.00 reservation fee and the week you plan to attend, to Mr. Melvin Thrash, 111 Baptist Bldg., Little Rock. This fee will apply on the cost of the assembly.

Accommodation number	Total cost
1. Assembly owned dormitories and cabins—cot, mattress, all meals, registration, medical and accident insurance Children 5-8 inclusive	\$14.00 11.00
2. Church owned dormitories—cot, mattress, all meals, registration, medical and accident insurance Children 5-8 inclusive	13.50 10.50
3. Deluxe Buildings—room, all meals, registration, medical and accident insurance Children 5-8 years inclusive	16.50 13.50
4. Faculty Building—Room, all meals, registration, medical and accident insurance Children 5-8 inclusive	15.50 12.50
5. Children under 5 who eat in the dining hall	5.00

NOTE: Registration and medical and accident insurance for part-time campers—\$3.00, plus meals and accommodations.

CHAPERONES

Each church must provide one sponsor for each group of ten or less people. Two dollars extra will be charged for each person under college age attending the conference without a sponsor. We will use the money to secure the necessary counselors.

FEATURES

1. The best in recreation under the direction of Grady Nutt.
2. Music and drama: Costumes, Lights, Action!
3. Individual and class instruction in voice, piano and organ.
4. Bible classes every hour. Inspiring worship. Something for everyone.
5. Hand craft projects.
6. Music Camp Band

FACULTY AND STAFF

In addition to the excellent leaders pictured on this page, we will have 20 or 25 of our own ministers of music and pastors serving on the staff.



Charles Williamson
Southwestern Seminary
Fort Worth, Texas
Bass Soloist,
Voice Classes



Grady Nutt
Southern Seminary
Student, Fellowship
Activities, Recreation
Leader



Floyd McCoy
Howard College
Birmingham, Alabama
Band, Ensembles

SILOAM MUSIC CONFERENCE

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June 26 - July 1

For All Ages and Leadership

"Siloam is a family affair"

Begins Monday with evening meal; closes Saturday at 10:30 A.M., with sack lunches.

He Wanted to Help



By NELL DUNKIN

"YOUR Uncle Caleb and Aunt Hennie want you to visit them," Mrs. Lilly told Eli, her son. "Would you like to go?"

"I surely do!" Eli replied quickly. "I can help Uncle Caleb and Aunt Hennie."

"I can get you ready by one day next week," she decided.

Although he was sixteen years old, Eli had never been on the train which ran from Greencastle to Lafayette, Indiana, where his aunt and uncle lived. This was in 1854, when such a trip was a big adventure.

When the great day came, Eli settled back to think of the many ways he could help his uncle and aunt. He watched the farmlands, with their houses and barns, go past the window of the railroad coach. The wood-burning engine puffed as clouds of smoke poured from the funnel-shaped stack. The trip was sixty miles and took several hours of the hot summer day.

Uncle Caleb and Aunt Hettie met Eli at the station. After he had taken his valise to their home, they suggested he might like to go for a walk to see the town.

They walked slowly around the courthouse square. Horses were tied to the hitching racks which were along the iron fence surrounding the courthouse. It was exciting for Eli to see the many buggies, carriages, gigs, farm wagons, and horseback riders which kicked up the dust in the busy street. He could hear the sound of a blacksmith hammering out a horseshoe on his anvil.

He stopped suddenly and exclaimed, "What a wonderful smell! I wonder what it is!"

"Let's go and see!" suggested Uncle Caleb. "The man will tell you."

Over the shop door just ahead was a sign, "Good Samaritan Drugstore." A picture showed the good Samaritan in the Bible story. It was one of Eli's favorite stories. In the shop window were piles of herbs, which were strange to him. Small scales and a mortar and pestle were also displayed. The man in the shop was glad to explain how he mixed the herbs into medicine to make people well.

"This is what I want to do!" Eli decided as he walked to his uncle's house. "I have found how I can help many people."

By the time they had arrived at his uncle's, Eli was ready to announce, "I want to help people by working in a drugstore!"

"You're still thinking about Mr. Lawrence's Good Samaritan," his uncle smiled. "He is a good friend of mine. If you really mean it, I can talk to him for you. He might take you as a helper, an apprentice."

The next day Eli and his uncle went back to the drugstore. This time Eli was more sure than ever that this was the place for him to help.

"It will not be easy," Mr. Lawrence warned him. "You must clean the premises, take care of the fire, wash containers, and run errands while you are learning the business, but it is good and interesting. I'll take you as an apprentice for five years if you are sure this is what you want."

Thus, Eli Lilly became an apprentice

to learn about pharmacy, so that he could help people. He studied books and journals on the subject. He learned all he could from Mr. Lawrence, who had been thoroughly trained himself and was willing to pass his training on to Eli to help him.

"Every mixture must be exact!" Mr. Lawrence insisted. "People's lives are in our hands. That is something we must never forget. They are counting on us to help them."

Eli never forgot that. Later an opportunity came for him to make some quick and easy money on patent medicines. He chose rather to build a business which would supply good medicines and drugs to physicians. Eli insisted he must help people rather than help himself with cheap, questionable medicine promotions. He was personally content with helping people. The company he established prospered and still exists today. ■

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RAIN OR SHINE

By RUTH MCFADDEN SVEC

Susie hopes that it will rain
And make her flowers bloom
While she is curled up with a book
In a cozy room.
But Johnny thinks that outdoor play
Will make him strong and tall,
And so he wants the sun to shine;
Then he can go play ball.
No matter what the weather's like,
Both won't be satisfied.
So don't you think we're lucky
It's God who will decide?

(Sunday School Board Syndicate, all rights reserved)

God's Wondrous World

Faithful Frontier Dogs

By THELMA C. CARTER

BLACKIE, Brownie, Sandy, and Old Shag were well-known names of frontier dogs, Faithful and protective of their human families, Sandy and Old Shag were precious possessions of pioneer families.

Frontier children loved their dogs and were kind to them. "Be ye kind" was a remembered Bible verse among the courageous people traveling westward in search of new homes. Stories of the West tell us that the children would not go to sleep until Blackie or Brownie was lying near their covered wagon.

The dogs were accustomed to a rugged outdoor life. Sleeping under the wagons of their particular families, they listened for the slightest sound. A strange movement of grass or shrubbery when twilight fell upon a wagon-train camp was a sign to rouse and warn that danger might be near.

When the dogs became restless, a frontiersman would likely say, "The dog

says there's something yonder in the moonlight that doesn't belong there. Old Shag knows!"

The dogs were trained to search out wild game for food and to track any strange scent that might mean enemies. When the wagon trains were on the move, the dogs would run far out in the lead, stopping at every rise of ground to search out the different scents of wolves, wildcats, weasels, jack rabbits, prairie hens, and buffaloes.

When a cow or calf wandered too far from the camp, a dog would nip the animal's heels and move it back to safety.

Although the covered wagon days are past, the pet dogs we have and love today are as eager to protect and to show affection for their families as were Old Shag, Blackie, and Sandy in the days when our wonderful country was young and new. ■

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When the Righteous Suffer

By H. L. LIPFORD
Pastor, First Church, Cabot
April 16, 1961

Bible Material: Job 1 & 2; 19:13-20; James 1:12-15
Lesson Passage: Job 2:3-6; 19:13-21

MEMORY PASSAGE: *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* (James 1:12)

THE lesson before us has meaning for us today, because, human suffering has been a problem for all people in every age and culture. Suffering has no respect of persons or races of people. It touches those who are rich or poor, those who are learned or unlearned. Both young and old come under the shadow of suffering.



MR. LIPFORD

The character under study today is the scriptural example of one who underwent extreme physical and mental suffering. This man was so troubled, helpless and perplexed that he questioned the goodness of God and lived in rebellion against God's government of the universe for a time.

I. Job the Good Man, Job 1:1-5

THE "Land of Uz" was a region southeast of Palestine on the borders of Eden. In this remote land the story and drama of Job takes place. Job was a righteous and prosperous man who was faithful to God (Job 1:1). Job was not a man who was sinless but perfect in that he was a man of character; one who measured up in a character that was "full weight." He was a man who turned away from evil. His dealings with others were above reproach.

Job was surrounded by a home, a wife, seven sons and three daughters. In that home there existed a beautiful relationship as they gathered together from time to time for feasting. Job presided over that home in a high and lofty, patriarchal manner as befitting the customs of the day in which he lived. This brought great respect from his host of friends. "This man was the greatest of all the men of the east."

His prosperity contributed to the good acceptance of his neighbors. He was a man of great wealth in his day.

Job was concerned about the relationship of his sons with God; "... Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all;

for Job said, It may be that my sons have sinned, and cursed God in their hearts. This did Job continually" (Job 1:5 f.).

II. Satan, the Enemy of Job, Job 1:6-12; 2:1-8

IN THE first chapter of Job, Satan comes with the sons of God as they present themselves to God. Satan presents himself also. Satan tells God that he has been among the people of the earth; "From going to and fro in the earth, and from walking up and down in it" (Job 1:7; 2:2).

Satan here is represented as one who goes about the earth seeking to learn all the faults and sins of men. He could find no fault with Job but he accused God of placing a hedge about Job. Satan said that if God would let Job be in his hands he would curse God.

Permission was given Satan to tempt Job but not to take his life. Satan takes family, wealth and health from Job, but "In all this Job sinned not, nor charged God foolishly." Satan gained God's permission that Job's benefits be taken away and as a result, great suffering came upon him.

The terrible loneliness that suffering and sorrow brings came upon Job, but he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Satan was persistent to find fault with Job but Job continued steadfastly in the midst of sorrow as one tragedy after another befell him, but in all this Job did not "charge God foolishly."

Thus Job was forsaken by loved ones; even his wife told him to curse God and die. Friends had left him and he was a horrible picture of disease, despair and approaching death, but no one seemed to care.

III. Job Expressed His Heartache, Job 19:13-26

JOB was criticized and tempted by three friends (Eliphaz, Bildad and Zophar). They used every means of the human imagination to harass Job, including the accusation that Job was a hypocrite. Job confessed that he was a sinner, unworthy of anything God could bestow upon him. In his desperation Job finally complained against God, and said that his friends were likewise persecuting him; "Why do ye persecute me as God?" (verse 22).
Job pled with his friends to have an

understanding heart for he felt that the hand of God had touched him (verse 21). His would-be friends were all the more unsympathetic in their attitude of torture.

Job was wrong in his thinking about and toward God and so were his friends in their criticism of him. They were wrong in that they failed to comfort and help him. Job found that, the only way to have peace was through repentance and faith in God. Job is known as the world's most patient man, who endured suffering victoriously.

Job did not understand why suffering came upon him, for God had never told him, but God had a purpose in it all. Satan makes a desperate effort to bring suffering but he can afflict only as God permits.

Suffering sometimes can come as the result of personal sin, as the friends of Job accused; and often it is the consequence of sins of others. Many are the modern-day illustrations of such suffering: "Whatever a man soweth that shall he reap." Often good people suffer because of disobedience, sin and indifference. There are examples of that in the Bible, such as David and Moses.

It is not difficult to understand why unbelievers, vile and rebellious people, should suffer, but sometimes these have very little suffering. Why this? Only God knows. The question comes, why do the righteous suffer? The answer is difficult. Job suffered to reveal to the world what a person can endure for God. Christians are allowed to suffer for Christ's sake. Through suffering Christians are made more perfect. Paul prayed for relief from suffering and God answered by not removing the suffering but by giving grace in full sufficiency to endure the suffering.

IV. God, the Friend of Job

GOD is represented in the book of Job as the friend of men. This is hard for man to realize at times. Some say that Job was in the hands of God and Satan as a football played back and forth for their own pleasure. Some will question the fact that God allowed Satan to have and afflict so severely a good man like Job.

God knew Job and He knew how much Job could stand. Job was a chosen man as an example and God was honoring him in so using him. The Christian is to be a good steward of all things and that includes suffering. Many Christians will receive a crown for their patient suffering in this world of sin, sorrow and suffering. Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

The Christian will not suffer beyond the permissive will of God, for with the suffering, God's grace, as needed, will be supplied: "But my God shall supply all

your needs according to his riches in glory, by Christ Jesus" (Phil. 4:19).

God knew that Job's faith would be increased and that he would be a better witness of God's preserving grace. God had a purpose in Job's suffering in that it would be a testimony to the many who would suffer in the ages to come of God's care for his people.

Suffering brought Job closer to God. Every Christian can have this closeness with God and his gracious strength for the battles with Satan. The sufferings of life will purify the lives as the fire purifies the metal. These trials will also give opportunity for a strong witness of the power of Christ in the life of the believer. ■

CORRECTION

In the lesson for April 2 the second paragraph read: "Jesus was in the tomb Friday night, all day Saturday and the first two hours of Sunday." It should have read: "... the first few hours of Sunday."

Miss Tongee Honored

AFTER 33 years as a manager of Baptist book stores, Miss Mary E. Tongee, of Oklahoma City, will retire. She was honored Mar. 24 at an achievement dinner. Having served as first manager of the Kansas City, Mo., store from 1927-46, she went to the Oklahoma City store, where she has served as manager since. Succeeding Miss Tongee is T. Bradley Bolin, who has been manager of the Baptist Book Store in Little Rock for the past several years. (BP) ■

A Smile or Two

Short But Sweet

FLORIST: "You want to say it with flowers, eh? How about three dozen roses?"

Customer: "Make it half a dozen. I'm a man of few words."

Justice in the Raw

OUT in Nevada a mining claim case was pending before a certain old-time Western judge with a reputation for a rather rough and ready brand of justice. One morning His Honor made the following remarkable statement.

"Gentlemen, this court has in hand a check from the plaintiff in this case for \$10,000 and a check from the defendant for \$15,000. The court will return \$5,000 to the defendant, and then we will try this case strictly on its merits."

The Barter System

THE minister had just finished with the wedding ceremony when the groom, a plumber, moved over to him and said in a low whisper, "I'm sorry, parson, I haven't any money, but I can stop your gas meter from registering."

The Final Blow

THE golfer teed his ball, looked at the young caddy and said: "Here's to one long drive and one putt."

He swung erratically, and the ball bounced a few feet.

Diplomatically alert, the caddy handed him the putter and said: "Now for one heckuva putt."

50-50 Chance

THE teacher was instructing youngsters about coins. She took out a half dollar and laid it on the desk.

"Can any of you tell me what it is?" she asked.

"Tails," shouted a boy in back of the room.

The Thing To Do

"AND what will you do, my dear little girl, when you are as big as your mother?"

"Diet," said the modern child.

Bitter With the Sweet

AN irate visitor darted angrily up to the beekeeper and complained:

"One of your bees stung me, and I want you to do something about it."

The beekeeper answered soothingly, "Certainly, madam. Just show me which bee it was and I'll have it punished."

Wily

FBI Man: "He got away, you say? Didn't you guard the exits?"

Local Constable: "Yup, shure did. He must have gone out one of the entrances."

Silence is Golden

WIFE: "I cannot understand, John, why you always sit on the piano stool when you have company. Everyone knows you cannot play a note."

Husband: "I'm well aware of it, dear. Neither can anybody else when I am sitting there."

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Key to listings: (E) means "editorial"; (PS), "Personally Speaking"; (NG), Nuggets of Gold. The first numeral is the number of the month, as 10 for October and the second number indicates the day of the month the issue was published.

Home Away From Home

"WHY are you clearing the umbrella stand?"

"Because we have company this evening."

"Surely you don't think they would steal umbrellas?"

"No—but they might identify some of them."

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Counselor's Corner

By DR. R. LOFTON HUDSON

(Author of the book, "Sir, I Have A Problem," at your Baptist Book Store.)

Divorced Leaders

QUESTION: Does a man, married to a lady who has previously been married and whose first husband is still living, have a right to be elected as a deacon? And does a woman who is the wife of two living husbands have a right to teach in the Sunday School?



DR. HUDSON

ANSWER: Dr. Robert E. Naylor, in his book *The Baptist Deacon*, says, "It is generally accepted in Baptist churches that a man that has two living wives ought not be selected as a deacon" (p. 122).

Personally, I do not think Baptists have any scripture for this. I Timothy 3 is translated by Williams (a Baptist), "A deacon too must have only one wife." You see this was in the day and section of the world where bigamy (two

wives) and polygamy (more than two) was very common.

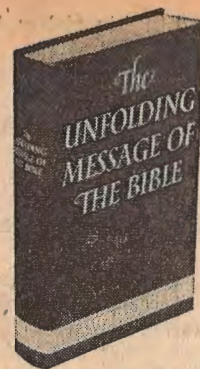
Paul in the same epistle (I Timothy 4:3) spoke out against those who were "Forbidding to marry, commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Any leader, Sunday School teacher or other officer, in a church ought to be judged on sincerity, honesty and such qualities. I have never seen a bishop (pastor) or deacon who lived up to all of the requirements in I Timothy 3. Why pick on one phrase, and build a whole system or practice on it, when the most profound and serious Bible scholars do not agree on its interpretation?

When the Bible is not specific on a particular problem, the only sensible approach is to decide the issue on the basis of Christian love. Does love dictate that we discriminate against divorced people in Christian leadership?

Does this answer your questions?

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.) ■



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