

5-25-1961

May 25, 1961

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "May 25, 1961" (1961). *Arkansas Baptist Newsmagazine*. 69.
<https://scholarlycommons.obu.edu/arbaptnews/69>

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ARKANSAS

Baptist

NEWSMAGAZINE

MAY 25, 1961

Arkansas Third

ACCORDING TO Dr. Porter Routh, 12 states gave more than 10% of the collection plate dollar through the Cooperative Program in 1960.

Virginia was first with 11.93%, Maryland was second with 11.88% and Arkansas was third with 11.82%. This means that 11.82% of every dollar that Arkansas Baptists put into the church offering went to world missions through the Cooperative Program.



DR. DOUGLAS

The other states above 10% are as follows: South Carolina, 11.49%; Oklahoma, 11.14%; Louisiana, 11.11%; Mississippi, 11.10%; Missouri, 10.74%; Texas, 10.60%; New Mexico, 10.44%; Tennessee, 10.32%, and Alabama, 10.06%.

Throughout the Southern Baptist Convention in 1960, the average Baptist gave \$5.03 to world missions through the Cooperative Program. This means about 1 1/3¢ per day, per Baptist.

To put it another way, last year Baptists gave the price of one cigarette per day to world missions.

There is a way to remedy this situation. Get more Baptists to put their tithes into the collection plate. This can be done. It will take some time, prayer and effort, but it can be done. The Forward Program of Church Finance was designed to help in this area.

We have found that many, many Baptists do not understand why the church and denomination needs money. Neither do these people know that giving a tenth of their income is God's way of growing His children. They can be taught and

(Continued on page 20)

Baptist Crosscurrents

When Does the Preacher Preach?


THERE are many theories about what constitutes preaching and some of them spring from man's natural abilities to be entertained. While preaching should always be interesting, never is it to be motivated by ambitions of cleverness in appealing to man's carnal nature. The goal of preaching is a convert not a baptism. It is to enlist a soul in service and not an addition to the "party." The object of preaching is to build the Kingdom of God not to build church membership. The end of preaching should be to enlist the hearers to reproduce Christ's holy life.

A physical body will not become strong on a diet of pie, cake and ice cream only. Neither will the spiritual body become strong if it is fed constantly inspirational devotionals and human admonitions which usually go under the guise of topical preaching. Spiritual shallowness and the low morals of many churches is stark evidence that they have not hidden the Word in their hearts.

The preacher is largely responsible for the spiritual growth of the membership of the church. As such, he must make doubly sure that his preaching week by week will impart to the hearers the mind of God contained in the Bible. Therefore, the preacher does not preach unless he does some teaching. He does not preach unless he interprets in the vernacular of the people the Word of God. Pulpiterring is preaching in the New Testament sense of the word to the degree that it declares the mind of God set forth in the Bible. Human admonitions and exhortations are a part of the sermon but they are no more to be the whole of it than the dessert is to be the whole of the meal. I have heard some say that Bible exposition is dry and not evangelistic. Paul the Apostle did not think so for he admonished under the sanction of the Holy Spirit, "preach the Word . . ." I am convinced, after more than twenty years in the ministry, that Bible exposition is more moving and more emotional than any other kind of preaching.

In the first place, the Holy Spirit will sanction and verify the teaching of the Word. He may not sanction and verify admonitions on topics selected by the preacher. Always and everywhere when the Bible is taught and men are admonished and exhorted to obey, the function of the Spirit will inspire the hearts of the hearers. Truth, clarity of that truth, and passion are essentials of a sermon. No speech could be called a sermon that does not embody the interpretation of God's truth (the Word), the application of that Word to the circumstances of the here now, and exhortation for the hearers to obey.

The preacher is never in the presence of the crowd to compel them to submit to his admonitions. The preacher is in the midst of the congregation speaking, interpreting, and applying the truth of God contained in the Bible. He is seeking, with God's help, the will of man not the emotions only. The Holy Spirit will sanction and verify God's truth and produce conviction in the heart of the hearer. When the will is yielded to the Holy Spirit's conviction, a soul is added to the Kingdom of Heaven and the angels break forth in song.—Glen E. Crotts, Pastor, First Southern Church, Tucson, Ariz.; Baptist General Convention, Arizona, President.



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"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.
 Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

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.

May 25, 1961 Volume 60, Number 21

Glorieta Building Destroyed by Fire

NASHVILLE, Tenn. (BSSB) — The original unit of the first hotel constructed at the Southern Baptist assembly at Glorieta, N. M., was destroyed by fire May 20.

Built in 1953, Texas Hall was completely demolished in an early afternoon fire resulting from a defective heater. The frame stucco building housed 40 rooms with private baths. Dr. James L. Sullivan, executive secretary-treasurer, said:

"Even though Texas Hall is gone, we still have approximately the same space we had last summer, since we now have the new garden apartments and the two new wings of Texas Hall which were saved. The programs at Glorieta will be as usual with fullest use of all other facilities."

R. L. Middleton, director of the Business Division of the Baptist Sunday School Board, Nashville, estimated total damage at about \$140,000. The loss was fully insured and will be replaced in the fall of 1961.

The Cover

Arab Ploughman

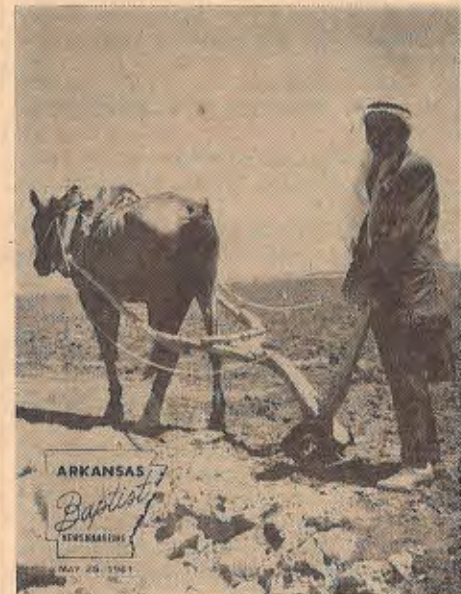


Photo by Erwin L. McDonald

THE ANCIENT world meets the modern world in the Near and Middle East today. Here an Arab ploughman ploughs a field between Baalbek and Damascus, using similar equipment to that used in the days of Christ's ministry on earth, when He said:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Four Baptist Leaders Receive Awards

FOUR Arkansas Baptist leaders were honored at the 20th commencement of Southern Baptist College, Walnut Ridge.

Mrs. J. H. Street, wife of the pastor of First Church, Conway, received the Distinguished Baptist Lady's Award.

Mrs. Street has written for the Southern Baptist *Sunday School Builder*, *Open Windows*, and for Woman's Missionary Union publications of the Southern Baptist Convention. Her WMU responsibilities have included: state president of Mississippi WMU, a member of the Board of Trustees of the Carver School of Missions and Social Work, Louisville, Ky., and State Prayer Chairman for Arkansas WMU.

The Distinguished Baptist Layman's Award was presented to Judge Edward S. Maddox, Harrisburg. Judge Maddox was born at Cherry Valley and moved to Harrisburg in 1912 where he has since resided. He is a graduate of the University of Arkansas and was admitted to the practice of law in Arkansas in 1935.

Judge Maddox has served as president of the Poinsett County Bar Association and on various committees of the Arkansas Bar Association. In 1946, he was admitted to practice before the United States Supreme Court. On March 29, 1961, Governor Faubus appointed him as circuit judge of the second Judicial District, to fill the unexpired term of the late Judge H. G. Partlow.

He is an active deacon of First Church, Harrisburg, and has been a teacher of intermediate boys for many years. He is a member of the Board of the Arkansas Baptist Foundation, Southern Baptist College, and Ouachita.

The Distinguished Baptist Ministers Award was presented to Rev. Edward F. McDonald, Jr., pastor of First Church, Newport.

Mr. McDonald has served on the state Executive Board of the Arkansas Baptist State Convention for a number of years, and is currently second vice president of the State Convention and vice president of the Executive Board.

Before entering the ministry, Mr.



MRS. STREET



JUDGE MADDOX



MR. McDONALD



MR GREER

McDonald was an attorney, having received his LL.B. degree from the University of Arkansas in 1936. The following two and one-half years he served as deputy prosecuting attorney of Hot Spring County.

The Distinguished Alumnus Award was given to Amos Greer, associational missionary of Harmony Association, Pine Bluff, where he has served since 1956. Mr. Greer served as associational missionary of Greene County Association, Paragould, from 1949 to 1956.

Mr. Greer has appeared on south-wide programs for improving the Rural Church Survey and other rural church activities. He has served as chairman of the Building Committee of Southern Baptist College and as a member of the board. ■

Editor to Speak

DR. ERWIN L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, will be the supply preacher Sunday at First Church, Cabot, and the following Sunday, June 4, at Fountain Hill Church, south of Monticello. ■

Oak Grove Homecoming

OAK Grove Church, 12 miles from Pine Bluff on Highway 65, invites all its former members, ministers and evangelists to an all-day Homecoming Sunday, May 28. Lunch will be served at the church. Garner Autry is pastor. ■

Editorials

IT IS unbecoming to boast and comparisons are often invidious. But Arkansas has been near the bottom of the ladder in some things for so long—such as per capita expenditure for public education—that it is refreshing to learn about it when we rate near the top on something. According to Dr. Ralph Douglas, in

Two Cigarettes a Day For World Missions?

his column this week (page 2), the churches of the Arkansas Baptist State Convention ranked third in the nation last year in their percentage of giving to world

missions through our Cooperative Program. This will not puff us up. Whatever we give, it is all from the Lord. But it should encourage us. There are many evidences that seem to indicate the beginning of a stewardship revival among our people. Through the Forward Program of Church Finance, which centers on Bible stewardship, more and more of our people are coming into the thrilling experience of accepting the tithe as the minimum for their church giving. Dr. S. A. Whitlow, Convention executive secretary, was able to report last week that Cooperative Program giving for the first four months this year showed a gain of 5.46% over Cooperative Program receipts for the corresponding period a year ago.

But let us not turn loose of the plough handle to pat ourselves on the back. Dr. Douglas further reports that the average Southern Baptist gave only \$5.03 last year to world missions through the Cooperative Program, or the equivalent of one cigaret a day. That is not enough to light many candles in a dark world. Could we make a real sacrifice and give the cost of two cigarettes a day for missions?—ELM

“THE challenge of today may become the problem of tomorrow,” Marvin Melton, of Jonesboro, president of the Arkansas Chamber of Commerce, said here the other day at a meeting of the Little Rock Rotary Club.

Speaking on his favorite theme, “Building a Better Arkansas,” Mr. Melton described as the leading challenges today in Arkansas: education, development of the natural resources, improving the image of the state, and the strengthening of democratic processes.

Baptists, as a major religious group in the state, are vitally concerned, or at least should be, with all of these.

It was pointed out that it has been 25 years since the last comprehensive survey of public education in Arkansas, and that the high number of school districts—419 in the state—adds to the difficulty of operating efficiently. The problem or challenge of providing better educational advantages for the young people of the state was seen as being related to another problem, getting the young people to remain in the state for their careers following their graduation from schools and colleges. In a private study he conducted recently of 25 of the top graduates from Arkansas colleges, Melton found that 15 of them left the state immediately upon graduation, to accept places in other states. The proportion of high school graduates going on to college is only half as much in Arkansas as the national average, Melton said.

Touching on the values of water resources development, Mr. Melton said that the value of land in the vicinity of one of Arkansas' smaller artificial lakes had increased 500 times, following the creation of the lake.

Arkansas is fast ridding itself of the old mule barns, shacks and automobile grave-yards that formerly gave a bad impression to out-of-staters travelling through the state, Mr. Melton reported. But an improved image would result in much more industry coming to the state, he said. “We need a little of the Texas ‘brag’ in personal advertising of our state and its resources,” he concluded.

The ordinary citizens are going to have to exert more leadership if the best quality leadership is to be provided in the state's governmental affairs, he said. He estimated that “60 percent of the people of Arkansas don't know what's happening in the state; 30% know but don't care; only 10% realize improvements that need to be made and are trying to do something about it.”—ELM

Personally Speaking . . .

Faithful Unto Death

DOGS are not allowed in the famous Greyfriars' churchyard, in Edinburgh, Scotland, where so many of Scotland's great people lie buried that Sir Walter Scott called it “the Westminster Abbey of Scotland.” But one of the most widely known and loved creatures to be buried there is a little dog—Greyfriars' Bobby, a shaggy terrier whose undying devotion to his master has touched the hearts of people all over the world.



BOBBY

Back in the 1850's, Bobby was accustomed to accompany his master, John Gray, a Midlothian farmer, on regular shopping trips into Edinburgh each Wednesday. Just as the time-gun—which has been fired from Edinburgh Castle each day at 1 p.m., for centuries—sounded, Gray and Bobby would appear at Traill's Dining-rooms, at the entrance to Greyfriars' Church, for their midday meal, which always included a bun or a bone for Bobby.

In 1858, Gray died and was buried in Greyfriars' churchyard. On the third day following the funeral, just as the time-gun announced it was 1 p.m., Bobby appeared at Traill's Dining-rooms, half starved and the picture of woe. He was recognized immediately by the kindly proprietor, who gave him something to eat.

But the dog did not stay to eat. Carrying the food in his mouth, he darted out and was gone.

The next day, again at the firing of the time-gun, Bobby was back at the eating place. Again he was supplied but quickly disappeared.

When the same thing happened the third day, the proprietor followed the little dog and discovered that he went straight to the grave of his beloved master.

Thus began one of the strangest and most inspiring demonstrations of loyalty ever seen in the animal world. Members of the Gray family took Bobby home several times, but he would not stay, making his way back to his master's grave as quickly as possible.

As the situation became known, the keeper of Greyfriars' premises was disturbed by the “No dogs allowed” sign over the entrance to the grounds. But he could not shut the dog out. Bobby was made the exception to the rule. Dog lovers tried many times to win Bobby over so that they could give him a new home, but to no avail. Through days and nights, for weeks, months, and years, he kept his vigil, leaving only for brief periods to get something to eat.

Bobby outlived his master 14 years, and his loyalty never lagged. When he died he was buried in the edge of a flower bed,

(Continued on page 20)

THE PEOPLE SPEAK

From Mrs. Grant

YOU can imagine my surprise yesterday at Miss Cobb's home to hear someone calling "Extra! Extra! Read all about Mrs. J. R. Grant, cover-girl on the Arkansas Baptist." I looked around and could not believe my eyes when I saw my picture splashed all over the front page. That is almost too much publicity for a woman at my age.

Of course I waited until I came home to read the article through and appreciate all it meant to me, even though not deserved.

I want to thank you for asking Harriet to write it. It was such a kind thing to think of doing and it brings back many memories of you and your family at Ouachita.—Grace S. Grant, 1512 So. Pierce, Little Rock

Who's Afraid?

I, TOO, have been keeping an eye on the "Letters to the Editor." I enjoy reading other peoples' opinions and beliefs. It is a God-given privilege to express ourselves, otherwise what good is a mind?

I thoroughly believe in segregation. At the same time I won't condemn the integrationist; if he or she likes that idea, they are welcome to say so.

The editorials are the first things read at my house, and while I don't always agree with E. L. M., nevertheless it is good to know that we are created beings with minds of our own and not robots to run by remote control.

In this week's Arkansas Baptist (May 11), the first letter led me to write this one. How do I feel you ask? Just this way—when you have an opportunity to speak for the Lord Jesus Christ, do you say: "Just forget my name!" What a sad spectacle we would be if God said: "Just forget my Son's name!" If another "fellow Baptist" is bold enough to write his or her ideas and express his or her opinions of others what good is accomplished if the letter is—"Signed but name withheld"?

Scared, brother?

May the Southern Baptists be strong enough to hold onto the name they have chosen these many years ago. I believe a change now will mean that the Southern Baptist Convention will be lost in the shuffle and what it has accomplished.—R. D. Fisher, Winslow.

REPLY: Thanks, Brother Fisher. I like your fairmindedness.—ELM

"Lest We Forget"

WE HAVE lost face with many nations we have tried to help, and they are inclined to bite the hand that has helped to feed them. One nation is trying to take advantage of the other. Even some in free America lean toward and preach Communism, although they have enjoyed all the rights and benefits of our great national heritage.

The nations are possessed by enmity, jealousy, greed, vying with one another as to who will reach the moon first. It's not the moon we need to reach—it's the one who put it there—God.

In our push-button, gadget age of ease, materialism, atheism, socialism, and alcoholism, our Western Civilization is in danger. If our people continue the present increase of drunkenness, what can save us from destruction? History is altogether against us. These are sobering words for it is actually possible for luxury and idolatry to ruin us.

We have desecrated the Sabbath in exchange for boats, cars, television, sex, etc. Less than 4 per cent of the churches are open on Sunday nights . . . Despite the fact that we have now become scientific and educated in atomic power, space travel, etc., spiritually we are still in kindergarten, with the possibility of annihilating ourselves and our world. We should study God's Word for wisdom instead of boasting of so much knowledge. We must learn how to be brothers and get along as neighbors, instead of being spiritual dwarfs . . .

We are proud, haughty, and think it can't happen to us, with our military might. To be sure, we are strong and great. So was Rome—and so were others. High taxes and many burdens were imposed upon the people and corruption from within soon caused the fall. Vengeance and chastisement may come to us if we fail to be thankful. We must count our blessings, turn from our evil ways, and seek His face and repent. II Chronicles 7:14 has a timely message for us . . .

Do you think the Maker is pleased with a nation that gives him the leftovers and crumbs? I think not . . . What kind of adversity will it take to awaken America from its lethargy and complacency? Will it take bombs, missiles, and isms of ungodly nations to make us see the handwriting on the wall? America is at the Crossroads now—1961. Let's quit trying to buy friendship by keeping up with the Joneses. Let's catch up with God and His precepts.—Ralph N. Raney, Deacon, First Church, Fayetteville. ■

The Bookshelf

The Christian Family Baby Book, by Allegra McBirney, Zondervan Publishing House, Grand Rapids, Mich., 1961, \$1.95

An attractive, personalized record book, this is appropriate whether the newcomer wears blue or pink. Along with space for such things as baby's birth certificate, locks of hair, photos at various ages and stages, and other mementoes of a baby's life, the book contains spiritual counsel for parents and words of wisdom for growing children.

Adventures in Parenthood, by W. Taliaferro Thompson, John Knox Press, 1959, \$2.50

This is the second book by Mr. Thompson, a companion to his An Adventure in Love. In this he discusses fathers' as parents, children's basic drives, discipline problems and religion in the home. Declares Author Thompson: "Often a father is little more than the provider, the stranger, the punisher. It is only as he plays and works with his children that he gets to know them as they really are."

If We Dared! by Chester E. Swor, 1961, \$2.50

A sermon by Dr. Dale Cowling, of Second Church, Little Rock, "Will Religion Destroy Us?" is quoted in Chapter 4, "Two Prayers," of this book. The author points out that men have conquered many obstacles but are still baffled by the problem of daily living. He asks: Are you living consistently? Can you afford that emotion? Are you afraid to die? Are you driving with your brakes on?

If one's answer to any of these is yes, this book should prove helpful. Dr. Swor is known and loved as a great Christian and his counsel is widely sought.

God Help Me! by William B. Silverman, Macmillan, 1961, \$4.95

The author, presently Senior Rabbi of The Temple, Congregation B'nai Juhudah, Kansas City, has been honored for outstanding service to Christian-Jewish relations. He received a citation from the governor of Minnesota for his work in mental health. He seeks in this book to lead people to experience religious growth to be able to face the peculiar needs of today.

Christ and Human Values, by A. C. Reid, Broadman Press, 1961, \$2.50

"It has been my conviction that a Christian can and must confront major problems, both academically and in life; that there is no work more difficult, as greatly needed, as challenging, and as glorious as Christian leadership," writes Dr. Reid, chairman of the Department of Philosophy, Wake Forest College. The central purpose of his 40 years in college teaching is reflected in this book: "To cause students to discover the sacredness of the individual person, to respect the truth, and, above all else, to become aware of Jesus Christ as God's revelation of supreme truth." ■



"Yeah, 'nothing like a good clean Biblical movie for the kiddies'!"

Arkansas All Over

Walter L. Yeldell to Second, Hot Springs

REV. Walter L. Yeldell has resigned as pastor of First Church, West Memphis to accept the call to become pastor of Second Church, Hot Springs, and will assume his work the first Sunday in June.

Mr. Yeldell has been pastor of the church in West Memphis for almost seven years, having come there in November, 1954. In these seven years, he reports, "the Lord has done great things because the people were willing. There have been over 1500 added to the church membership. The total membership has grown from about 1300 to over 1800. The Sunday School has grown from about 950 to almost 1300.

"There has been a total of \$107,997 given to missions. At present, First Church operates one full-time mission. An educational building valued at \$150,000 and a parsonage valued at \$50,000 have been erected.

"Much additional property has been purchased for parking and for the construction of a new church auditorium. It has been necessary to conduct two Sunday morning services for the past three years."

The church honored Pastor Yeldell on the occasion of his fifth anniversary by sending him to Europe and the Bible Lands for six weeks, in 1960.

Rev. Yeldell said, "The future of



MR. YELDELL

First Church is much brighter than her past. Her most glorious days are still ahead of her because of her location in what has been termed, 'the fastest growing city in Arkansas.' There are no people, anywhere, so anxious to be a blessing to the Lord and to their church as these in First Church. I am leaving not because I want to but because the Lord has called and I must answer."

He is a graduate of Ouachita College and Southern Seminary, and served two years as a chaplain during World War II. Mr. and Mrs. Yeldell have four children. ■

Little Rock Baptist Makes Valuable Gift

LITTLE Rock University was the recipient last week of a collection—believed to be the most extensive in the South—of books and pamphlets about Abraham Lincoln.

The donation was made by G. W. Blankenship, of Little Rock, a noted authority on the Civil War president. Mr. Blankenship, who is a member of Little Rock's board of directors, is a member of Second Church, Little Rock.

The University president, Dr. Carey V. Stabler, expressing his appreciation for the gift, said a special area would be provided to house the collection.

Mr. Blankenship, who began the collection about 20 years ago, said he began his study of Lincoln as the result of a speech he made to a college group about the Civil War. Afterwards a faculty member challenged some of his facts. He then undertook his research on Lincoln. ■

First Church, Ozark Plans New Building

FIRST Church, Ozark, has voted to enter on a \$50,000 building program.

It adopted recommendations of the Planning and Survey Committee that the church build a new educational building to accommodate 10 departments, a dining room and kitchen. The church will also remodel the present educational plant to provide more classrooms, a library and offices, as part of its construction program. Rev. Ben T. Haney is pastor. ■

TWO "alumni" of First Church, Crossett, have been elected president for the next year of Baptist Student Unions on their respective campuses.

Darrell Binns will serve as BSU president at Southern State College and Jo Adcock is the new BSU president at Henderson State Teachers College. Rev. B. G. Hickem is First Church pastor.

Arkansan Receives Degree from Southern

DR. HUGO Hurlston Culpepper, son of Mr. and Mrs. J. Hurley Culpepper, Little Rock, was among 137 graduates who received degrees from Southern Seminary, Louisville, Ky., May 19.

Dr. Culpepper is a graduate of Pine Bluff High School and Baylor University. He was awarded the Doctor of Theology degree. ■



DR. CULPEPPER

Southwestern Graduate

D. JACK Nichols, son of Mr. and Mrs. Oran Nichols of Polkard (Ark.), has been awarded the Bachelor of Divinity degree by Southwestern Seminary, Ft. Worth, Tex. Commencement exercises were held May 19.

Dr. Robert E. Naylor, seminary president, presented degrees and diplomas to approximately 231 students. ■



MR. NICHOLS

Candidates for OBC Graduation Listed

A TOTAL of 141 students are candidates for graduation from Ouachita College at the diamond jubilee commencement exercises May 28, Dr. Ralph A. Phelps, Jr., president, has announced.

Doyle Lee Lumpkin, Sparkman, is a candidate for the master of arts degree in religion. It will be the first master's degree granted by Ouachita under her new graduate program.

Graduates will come from 15 states and one foreign country, but the great majority are from Arkansas.

Fifteen students will take part at 7:30 p.m. Saturday, May 27, in Mitchell Hall in an applied music departmental recital. The 140-voice choir, directed by Dr. James T. Luck, will present "The Holy City" at 10:45 a.m. Sunday at Arkadelphia's First Baptist Church.

The art work of 29 students from the art department headed by Phares Raybon will be exhibited in Riley Library from 1 to 3 p.m., Sunday, May 28.

Candidates for degrees include the following: Bachelor of Arts—Bobby Ray Alexander, Belrne; Michael Quintin Ashcraft, Malvern; Sylvia Nesbit Atwell, El Dorado; William McDowell Baker, Malvern; Wanda Lee Baucum, Magnolia; James Carl Blackwood, North Little Rock; Virginia Horton Bledsoe, Monette; Milton Reid Bolgiano, Leesville, La.; Marcla Lee Bowden, Hope; John H. Clayton, Rogers; Lois Marie Clayton, Clarendon;

Ray M. Cockerill, Sage; Ernest R. Coleman, Fort Smith; William A. Coonis, Atlanta, Ga.; Gloria Ann Couch, Antoine; Donald D. Dawley, Jr., Arkadelphia; Wanda Fern Dixon, Hope; Joe M. Downs, Jr., Texarkana; Bobby Ray Duffer, Memphis, Tenn.; Lynval Earl Eagan, Siloam Springs; Charles R. Emrick, Hot Springs; Cynthia Gall Evans, Newport; Bobby C. Fawcett, Austin;

Wayne Files, Rohwer; Harris Flanagan, Arkadelphia; Annis Lee Fouts, Mountain Home; Thurston S. Fox, Little Rock; Z. Frank, Jackson, Mich.; Sue Moses Freeman, Arkadelphia; Harold Eugene Gibbons, Texarkana; Harold R. Green, Stuttgart; Gerald Griffin, Austin; Edgar T. Harrison, Jr., Hughes; Darrel L. Heath, Finley, Okla.; Doyle Lee Herndon, Kansas City,

Mo.; Laddie Warren Hixon, Poplar Bluff, Mo.; Glen David Hollis, Bearden; Mary Charlene Horton, Hope; Mary Kathryn Hutto, Damasous; Clyde W. Jackson, Bradley; Kenneth R. Jennison, Carthage, Mo.; Sally Jo Jewell, Nashville; Harold Ray Johns, Texarkana, Tex.; Billie Bob Johnson, DeWitt; Clark Daniel Johnson, Fort Smith; George W. Johnson, Jr., Carlisle; Mary Judy Jones, Arkadelphia; Paul Lamar Joplin, Magnolia; Lindsey B. Jordan, Texarkana; Marvin Dean Keenan, Rogers; James Ronald Kimbell, Magnolia; Billy O. Kite, Seale, Ala.; Glen Alan Laffoon, Cabool, Mo.; Bill J. Lilly, Fort Smith;

Johnny Paul Lingo, Hope; Erma Tomazine Long, Paragould; James Gary Manning, Arkadelphia; David T. Mashburn, Jr., Memphis, Tenn.; Melissa Jeanine Miller, El Dorado; Billy Farrell Moore, Crossett; James E. McDaniel, St. Louis, Mo.; Edward Frederick McDonald III, Newport; Mary Nell Noble, Van;

Richard Lee Ogletree, Hot Springs; William H. Norwood, Mineral Springs; Andrew J. O'Keefe, Van Buren; William Burton Osborn, Hope; Jim Perry, Muskogee, Okla.; Florene Adele Pickett, Norwalk, Calif.; Bobby J. Pinkerton, Grant City, Mo.; Drollene M. Plattner, St. Albans, W. Va.; Richard Dale Plyler, Gurdon; Karla Kay Poff, Gainesville, Tex.; Jean Raybon, Arkadelphia; Arthur Wayne Riddle, Van Buren;

Ray Allen Riley, Middlesboro, Ky.; Kenneth George Robertson, Tillar; Richard H. Rogers, Holly Springs; Ambrose Dean Scroggins, Columbia, Tenn.; James William Short, Arkadelphia; William Dean Sims, Stamps; Charles F. Southall, Thornton; Terrell Dewayne Strickland, Thornton; Worthy F. Sykes, Cabot;

Jerry L. Thomas, Petersburg, Va.; Charles R. Tittle, Hope; Priscilla Provine Trussell, Arkadelphia; Mary Ellen Venable, Lincoln; Doyle Ann Vincent, Wichita, Kan.; Lawrence Ray Vowan, Cabot; Ernest Arthur Whitten, Hope; Ralph M. Williams, Jr., Arkadelphia; Shirley Florence Wood, Newport; and Martha Caroline Woodell, Arkadelphia.

Bachelor of Science in Education—Arthur A. Anderson, Harrison; Veta Laverne Anderson, Harrison; Patricia Dale Boldosier, Norphlet; Patricia Jo Brown, Blytheville; Jacqueline Joyce Burton, Tupelo; Bette Cranor Curtis, Marianna; Ilah Mae Cypert, Little Rock;

Jimmy C. Davis, Lake City; Darrel L. Heath, Finley, Okla.; Evelyn Lavern House, Texarkana; Mary Elizabeth Kelly, Ashdown; Vivian Edmondson Morrow, Gadsden, Ala.; Don McBride, Dyersburg, Tenn.; Virginia McBride, Dyersburg, Tenn.; Juanita Eileen Payne, Eureka, Mo.; Glenna Jean Self, Warren;

Dewayne Shelton, Malden, Mo.; Robert Francis Smith, Carlisle; Beverly Spearman, Texarkana; Linda Sue Surman, West Helena; Lois Jean Wyrostek, East St. Louis, Ill.

Bachelor of Science—Jimmy Blackwood, Arkadelphia; Larry H. Brooks, El Dorado; R. E. Cowley, North Little Rock; Jane Halbert Fox, Malvern; Carole Virginia Grant, Alma; Linda Kay Jones, Oil Trough; James Aubrey Lewis, Hope; Mina Lynn Lipford, Cabot; Mary Marie Morris, Texarkana; Joe Franklin Nix, Arkadelphia; Amal Nimer Olaimye, Nazareth, Israel; Jacque Sue Peeler, Nashville; Mary Lou Potts, Everton; Don Kaye Rosa, Mountain View; Sally Rowena Rowe, Sundown, Texas; Benjamin Franklin Runyan, Jr., Little Rock; Patricia Sue Smith, Morrilton; Huey Pierce Strickland, Monticello; Thomas Leroy Taylor Jr., Parkin; and Charles B. Welch Jr., Arkadelphia.

Bachelor of Music in Education—Pauline Dolores Nation, Pine Bluff; Phyllis Ellen Rankin, Eudora; Glenda Raye Roberson, El Dorado; Carolyn Nan Spears, Pine Bluff; Charles Wade Wright, McGehee.

Bachelor of Music—Billy A. Vaughan, Camden, and Martha Caroline Woodell, Arkadelphia.

1911 Graduate To Speak at Ouachita

DR. DOAK S. Campbell, a 1911 graduate of Ouachita College and president emeritus of Florida



DR. CAMPBELL

State University, will speak at Ouachita commencement exercises May 28.

Dr. Campbell will not only be speaking at Ouachita's 75th anniversary, but it will mark the 50th anniversary of his graduating class.

Dr. Campbell retired July 1, 1957, after serving 16 years as president of Florida State University. He is presently actively engaged in consultant services. He is president of Associated Consultants in Education, an organization that serves higher institutions as well as public school systems.

When Dr. Campbell became president of the former Florida State College for Women in 1941, it had an enrollment of 1,800 students and a faculty of less than 200. When he retired, the co-educational university had an enrollment of more than 7,500 and a faculty of nearly 600.

Before going to Florida State University, Dr. Campbell was associated with George Peabody College in Nashville, Tenn., for 14 years. He first served as an associate, then as director of the Division of Surveys and Field Studies. Later he was dean of the Graduate School and Senior College. He received both his master's and the doctor's degrees from George Peabody College.

Following his graduation from Ouachita, Dr. Campbell served as superintendent of the Columbus, Ark., High School, then as state secretary of the Baptist Young Peoples Union and Religious Education Association. In 1916 he became vice-president and in 1920 president of now defunct Central College in Conway, Ark. ■

REV. John Westlake, pastor of Grannis Church, was the speaker at baccalaureate services at Gillham High School May 14.

Awarded Grants

TWO Ouachita College professors have been awarded National Science Foundation grants for summer institute study June 12 through August 4.

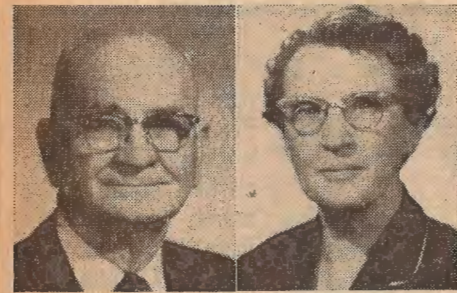
Clark W. McCarty, chairman of the department of physics, will attend the University of Missouri. Miss Kathryn Jones, associate professor of mathematics, will study mathematics at the University of Kansas. ■

Cheerleaders Elected

SIX cheerleaders have been elected at Ouachita College for next year. Re-elected were Linda Tyson, sophomore, Dermott, head cheerleader; Rose Rogers, sophomore, El Dorado, and Rosemary Elms, sophomore, Bearden. Others were Nancy Trickey, freshman, Morrilton; Caryl Joy Case, freshman, Hope, and Brenda Beene, freshman, Jacksonville. ■

Arkansas All Over

Honors Announced At Ouachita College



DR. YEOMAN

MRS. YEOMAN

TWENTY - SIX students and four faculty members received awards at the annual Awards Day presentations at Ouachita College Tuesday, May 16.

In addition, recognition was given athletic letterman; members of the band, choir, and Choralettes; and those named to Who's Who.

Editor Nancy Perry, of the *Ouachitonian*, revealed the 1961 yearbook, is dedicated to Dr. C. A. Yeoman, retiring chairman of the division of education, and his wife, who is assistant librarian.

Faculty members receiving awards from President Ralph A. Phelps, Jr., for creative work were Dennis Holt, acting head of the speech department and director of the Ouachita Theater, and Francis McBeth, band director and chairman of the department of theory-composition.

Students honored included: President's Award, Lamar Joplin, Magnolia, and Polly Nation, Pine Bluff; Senior Ouachitonian, Dick Norton, DeQueen, and Pat Boldosier, Norphlet; Distinguished Education Award, Bill Johnson, Piggott, and Pat Boldosier; Freshman Citizenship, Johnny Williamson, Waldo; John Hal-

bert, Little Rock; Patsy Burroughs, Hope; and Jamie Brewer, Jonesboro.

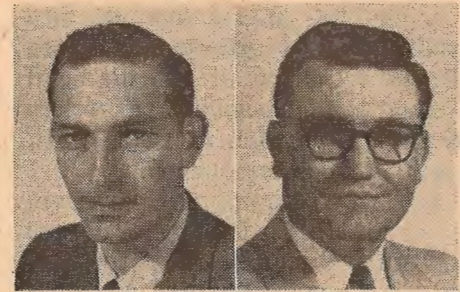
Others were: band, Wordy Buckner, Crossett; biology, Charlene Sampson, Malvern; chemistry, Linda Chavis, Pine Bluff; math, Johnny Williamson, Waldo; physics, Warfield Teague, Arkadelphia; Elmo Chaney Athletic Award, Don Rosa, Mountain View; Jody Jones Athletic Award, Dean Scroggins, Columbia, Tenn., and Jim Perry, Muskogee, Okla;

Sociology, Drollene Plattner, St. Albans, W. Va., and Charles Tittle, Hope; Miss Home Economics, Bonita Liles, Mena; Miss Freshman Home Economics, Harriet High, Waldo; political science, Johnny Jackson, Waldo and Don Wood, Hot Springs; and Kappa Delta Pi, Charlotte Beard, Malvern.

Awards were made by *Ripples*, the college's literary magazine, to Raymond Caldwell, Benton, first in poetry; Priscilla Trussell, Arkadelphia, second in poetry; Nancy Loveless, Clarendon, first in prose; and Don Wood, Hot Springs, second in prose.

Miss Perry, yearbook editor, further revealed that the college's four top beauties as selected by Raymond Burr of Perry Mason fame were Rebecca Morgan Blackmon and Mary Jo Parham, Fordyce; Verna Westerman, Weiner; and Suzanne Miller, Hot Springs. Polly Nation, Pine Bluff, was revealed as Varsity Girl; and Bob Scott, Bastrop, La., as Varsity Boy. ■

Arkansans Graduate From Midwestern



MR. TOLER

MR. TAYLOR

REPRESENTING Arkansas as members of the first graduating class of Midwestern Seminary, Kansas City, are Glenn Dale Toler and Gerald M. Taylor, candidates for the B.D. degree.

Mr. Toler, whose address is 2636 Amidon, Wichita, Kan., is married to the former Barbara C. Hodges and has three children. He was graduated from Ouachita College in 1958. Former pastorates include Ironton Church, Little Rock, and Southeast Church, Kansas City, Mo. He is currently serving as pastor of Amidon Street Baptist Church, Wichita, Kan.

Mr. Taylor has just moved to Pine Bluff to become pastor of Lee Memorial Church. Mrs. Taylor is the former Catherine Ruth Murphree. There are three children.

Also a Ouachita graduate, Mr. Taylor received his B.A. degree in 1957. ■

Plan SS Building

SOUTH Side Church, Pine Bluff, has allocated \$1,500 to acquire and repair a building to be used by the Shannon Road Sunday School.

South Side will participate in a city-wide revival June 11-25 for which John Haggai will be the evangelist. The John Haggai Campaign will be the first city-wide revival in Pine Bluff in 30 years. Rev. Ben M. Elrod is pastor of South Side. ■

REV. and Mrs. Donald L. Orr, Southern Baptist missionaries on furlough from Colombia, have moved from Fort Worth, Tex., to Hot Springs, where their address is 647 Fifth St. He is a native of Hot Springs; she is the former Violet Rogers, of Verden, Okla.

ABH Installs Magnet

A POWERFUL electromagnet which will pick up bits of metal so small and so deeply imbedded in the eye that the ordinary eye magnet will miss them has been installed at Arkansas Baptist Hospital for use in eye surgery.

The largest of its kind in the state and in this area of the South, the new magnet will make it possible to save many eyes which were lost in the past. ■

Chimes Presented To Moro Church

MORO Church has installed an electronic speaker in memory of the late W. B. Edrington.

Memorial contributions were made by many who wanted to make an offering to the church, which Mr. Edrington was serving as Sunday School superintendent and deacon, an office he filled about 30 years, at the time of his death last January 1. ■

'Athletics for Education' Jennings Tells Athletes

"ATHLETICS are primarily for an educational purpose," Morley Jennings, famed coach of the Ouachita College Tigers during the golden era of 1912-25, told a large group at the Banquet in Birkett Williams Dining Hall recently.

Jennings said he believed college athletics can be made a definite asset to any school, including both an educational and financial asset.

"Coaches of colleges and universities are doing an excellent job on the field. If some of the other teachers were doing as well in other areas, there would be less criticism of our college graduates," he declared.

"It's nice to win," he continued, "but after a few years the importance of winning fades. I don't look on these ex-students as boys who played on winning football teams, but as people who are now successful in many areas of life."

Dr. Ralph A. Phelps Jr., Ouachita president, acted as toastmaster. After Jennings' speech, he outlined Ouachita's athletic program and declared, "There is not one word of truth to the rumor that we are going to drop football. We have firmly committed ourselves to competing on every athletic level on which the AIC now competes and are attempting to encourage the schools to compete on other levels."

Dr. Phelps also announced that the college was establishing the Jody Jones Athletic Award to be given each year to the athlete best exhibiting the Ouachita spirit. Jones, a basketball and baseball star at Ouachita, died Feb. 3 of this year of cancer. ■

TWENTY-EIGHT girls, with their fathers, attended a Father-Daughter banquet at Plainview Church, Arsenal, May 15. Rev. Homer Haltom is pastor.

Prize-Winning Ouachita Journalists



MR. JENNINGS



Ouachita News Bureau Photo

STAFF members of the SIGNAL, Ouachita College's campus newspaper, display the awards and trophy they won at the Arkansas College Publications Association meeting in Hot Springs. They are (l. to r.): Wayne Hardin, third place in sports writing; Phil Tatum, third place in cartoons; James Tyson, SIGNAL editor who holds the first-place trophy for headlines and the second-place award for editorial effectiveness; and Gerald Congleton, second place in sports column. ■

Honored by Dedication

PEYTON Robb, professor of Science, Southern Baptist College, Walnut Ridge, has recently had a dissertation dedicated to him by Carl Steyer, University of Texas, Austin, Texas. The dissertation is entitled, "The Propagation of Longitudinal Waves in Long Elastic Rods." In the preface Mr. Steyer states that he wishes to remember "with deep gratitude Mr. Peyton Robb who made it possible for me to enter college."



MR. ROBB

Mr. Steyer was a high school student of Mr. Robb's in Lafe High School, Lafe, in 1938. ■

New Pastor For Calvary, Texarkana

ROY V. Cook assumed the pastorate of Calvary Church, Texarkana, May 1.

He is a graduate of Southwestern Seminary, Ft. Worth, having received his B.D. degree in January, 1960. He received his B.S. degree from Centenary College, Shreveport, La., in 1954 and was active in and once president of the Baptist Student Union and the Inter-Faith Council of the college.

Mr. Cook comes to Texarkana from Ida, La., having served several other churches in that state. He is a native of Shreveport, and is married to the former Beverly Coleman, of the same city. They have four children, Karen Ann, 6, Roy, Jr., 10, Timothy, 4, and Mark, 7 months. ■

Teaching Fellows Named

FOUR teaching fellows have been appointed to the faculty at Ouachita College for next year, Dr. Ralph A. Phelps, Jr., president, has announced.

They are W. Travis Ellis, Ft. Worth; Donald H. Boyer, Little Rock; Charles Wright, McGehee, and Janis Nutt, Mineral Springs.

Ellis will join the religion department faculty. He is currently attending Southwestern Seminary, Ft. Worth, from where he is to receive a B.D. degree this spring. He holds a B.A. from Howard Payne College, Brownwood, Tex., where he received the Vinson Award for the highest scholastic average among ordained Baptist ministers in his graduating class.

Boyer, Wright, and Miss Nutt will be teaching fellows in the new master-of-music education program starting at Ouachita next fall. Boyer was graduated cum laude from Oklahoma Baptist University in 1957 with a B.M.E. degree. He is now stationed at the U. S. Navy recruiting station in Little Rock.

Wright and Miss Nutt are both seniors at Ouachita. Wright is presently acting as minister of music at the First Baptist Church of Dumas and has been employed by the Immanuel Baptist Church of Little Rock.

Miss Nutt is a music theory major. She is a member of the Music Educators National Conference, Musicians Guild, Math Honor Society, and is a pianist for the Baptist Student Union choir. ■

GA's, Mothers Honored

FREEMAN Heights Church, Berryville, WMU honored the Junior and Intermediate Girls' Auxiliary members and their mothers with a Mother-Daughter Banquet May 6 in the church dining room at which 45 attended. The theme, "Hitch Your Wagon to a Star," was carried out in the program and decorations. Rev. R. E. Fowler, pastor, brought the message, "Following the Star of Stars." ■

OBC Names New Department Heads



DR. WETHERINGTON



MR. KELLEY

A DIVISIONAL chairman and a departmental head have been named for the division of education at Ouachita Baptist College, Dr. Ralph A. Phelps Jr., president, has announced.

Dr. A. B. Wetherington, assistant director of general extension for the University of Arkansas, will be chairman of the division of education. He will also be director of the teacher training program and the graduate studies.

Glen E. Kelley, who expects to receive his doctorate at the University of Arkansas this summer, will be head of the department of secondary education.

Dr. Wetherington has been in charge of the Graduate Center Technology Campus at Little Rock and teaches graduate education courses. He previously taught freshman mathematics at Little Rock University and served as Pulaski County School supervisor.

Dr. Wetherington holds a Doctor of Education degree from North Texas State College, a Master of Science degree from the University of Arkansas, and a Bachelor of Arts degree from Henderson State Teachers College.

Kelley received his B.A. degree from Ouachita in May, 1954. At Ouachita he was a three-year football letterman, president of the senior class, ROTC battalion commander, a member of Who's Who, and a member of the Rho Sigma men's social club. He is married to the former Lou Ann Hiland, who also attended Ouachita.

Kelley served as coach at Cabot 1957-58 and was a counselor and therapist during 1958-59 for the

Arkansas State Department of Education before starting graduate work at the University of Arkansas. ■

Mrs. W. L. Leach Dies

MRS. W. L. Leach, whose husband pastored Arkansas churches for nearly 40 years, died May 1 at Ft. Worth, Tex., after a short illness. Among churches served were Sparkman, Waldron, Tuckerman, Mountain Home, Marshall, Hamburg and Hermitage.

Mrs. Leach was a 1922 graduate of Southwestern Seminary. ■

ROBERT E. Lee, minister of education at First Church, Oxford, Ala., has indicated that he would be available for a similar position in Arkansas. He has been with the Oxford church since his graduation from the New Orleans Seminary last May. He formerly served as minister of education at Napoleon Avenue Church, in New Orleans.

REV. HOWARD C. Langwell, 3107 East Kiehl Avenue, North Little Rock, for the past several months pastor of Mt. Zion Church, Batesville, announces that he is available for church work. He can be reached at Skyline 3-0480.

Revivals

BEECH Street Church, Texarkana, C. N. Rue, pastor; Mar. 19-26 with Angel Martinez, evangelist; Ray Robles, Los Angeles, Calif., guest soloist. Additions 48, 30 by profession of faith and 18 by letter.

FIRST Church, Douglasville; April 30-May 7 with pastor Floyd G. Davis, evangelist; Arthur Nelson, Little Rock, song leader; 21 additions, 16 on profession of faith and five by letter.

DIAZ Church, Delton J. Cooper, pastor, Calvary Church, Benton, evangelist; Mr. Cooper, music. Additions 27, 26 for baptism, one by letter.

FIRST Church, Bearden, Sam T. Cathey, pastor; Ben O. Bracken, Camden, evangelist. Additions, 50, 48 by profession of faith.

Central Association

Hugh Owen, Missionary

REVIVAL reports:

First Church, Benton reports 17 by baptism and five by letter during their revival. Rev. Billy Walker was evangelist. Dr. B. K. Selph is pastor.

Rev. Mac Gates, pastor of Mill Street Mission, First Church, Malvern, did the preaching for their revival April 2-9. There were five additions by baptism and two rededications. The mission has had a tremendous growth for the past six months. Sunday school enrollment has reached 89.

Rev. B. D. Smith, pastor at Lake Hamilton, reports a visitation revival — visitation three days and nights and services three nights with a youth team from Ouachita College composed of Bailey Smith, preacher, and Hubert Dungan as singer. There were three professions of faith.

Piney Church reports four baptisms, two by letter and four conversions as a result of their revival. Jimmy Watson was the evangelist. Rev. Oscar Golden is pastor.

Owensville Church, Clarence Shell, pastor, reports four baptisms and two joining the church by letter. There was one who made a profession of faith, but did not join the church. Rev. Oscar Golden did the preaching and Bill Fowlkes led the singing in the revival.

Faith Church, Benton, reports seven for baptism and five by letter from their revival. Douglas Cheatham, pastor, did the preaching and Robert Sivils led the singing.

EMMANUEL Church at Hot Springs has secured new pews and pulpit furniture for their sanctuary.

SHOREWOOD Hills Church ordained three deacons April 30. They are Harmon Bean, Ollis Prince and Melvin Crumby. Lawrence Vowman, pastor, acted as moderator of the Council. The

candidates were presented by Joe Golden, chairman of the deacons. Rev. Hugh Owen led the questioning. Rev. Harry Woodall led the ordaining prayer. Rev. Oscar Golden gave the charge to the candidates and to the church. Rev. Graham Fowler preached the sermon.

REV. and Mrs. Eddie McCord had an open house Sunday afternoon, April 30, at the new parsonage of Trinity Church, Benton. The three-bedroom brick parsonage was completed in March, and the McCords moved in immediately thereafter.

MILL Street Mission of First Church, Malvern, has begun work on an addition to the auditorium, to be a 16 x 22 ft. extension of the present building.

Mississippi Co. Assn.

John D. Gearing, Missionary

REVIVAL reports:

Blytheville Calvary reports three by letter and seven professions of faith. Ben Bledsoe was the evangelist and Ted Houston led the singing. Harold Ray is pastor.

Blytheville, First used their pastor, Dr. C. F. Pitts, as evangelist and James Johnson as song leader. There were 41 for baptism and nine by letter.

Nodena had Carl Johnson as their evangelist. There were five professions of faith and one by letter, with many rededications. Roy Johnson is pastor.

Whitton had Carl Bunch as evangelist with seven for baptism, six by letter and one by statement, plus one rededication. Jimmy Lee Stevens is pastor.

Wilson had 12 for baptism and two by letter with Gene Hadley as evangelist and Dr. H. Haney as song leader. Thomas Farrar is pastor. Wilson has just finished redecorating their auditorium.

Mary's Chapel had 17 for baptism with Roy Baker as evangelist. Cooper Reid is pastor.

Keiser had four for baptism and one by letter with 28 rededications in their revival with Kirby Fletcher as evangelist. They are having Youth Week with Murry Henderson acting as pastor. Russell Bragg is pastor.

Brown's Chapel had 10 professions of faith with nine for baptism and 27 rededications. Paul Kirkendall was evangelist and Bill Thorn led the singing. L. N. Hinch is pastor.

Osceola First had 10 for baptism in their recent revival with Loyd Hunnicutt as evangelist and Prof. Johnson as song leader. Harry Jacobs is pastor.

Fairview had one for baptism with Lendol Jackson as evangelist and Bill Thorn as song leader. R. B. King is pastor. There were many rededications.

New Bethel had one for baptism and five rededications with John Moon as evangelist. Robert Moon is pastor.

Dell had 19 for baptism with Ed. Black as evangelist. Harold Sadler is pastor.

Dyess had 17 for baptism and seven rededications with their pastor, Daniel Hughes as evangelist.

CARL Johnson, pastor of Luxora Church, attended the 3rd annual Pastors' Conference of Southern Baptist Churches in Canada during February. He spoke at the opening session.

TRINITY had ground-breaking exercises for their new church building. They are relocating in a new section of Blytheville. The first section of their proposed building plan will be an \$80,000 unit that will be both an auditorium and educational building. Henry Applegate is pastor.

JOINER has called Lloyd Baldwin as their pastor. He was on the field the last of April, coming from Tennessee. ■

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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows

whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

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This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

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DR. H. LEO EDELMAN, President New Orleans Baptist Theological Seminary: "To whatever extent non-drinkers are a better risk from the standpoint of hospitalization, sickness and accidents, it stands to reason that they should be permitted to enjoy the savings resulted therefrom in connection with insurance. This appears to be a fair pattern for placing insurance costs and all the more so to the extent that statistics confirm the 'better risks' status of non-drinkers."



DR. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

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Elizabeth O'Glee, Taylor, Arkansas—"I can't say enough in praise of your Company. You are prompt and do exactly as you promise. I tell all my friends about you and I would like to have some applications to pass on to others."

Ola Nancy Lovelace, Rutherfordton, North Carolina—"Thank you so much for your kindness and quick settlement in time of need; I am greatly pleased with your policy and I can now heartily recommend it to my friends. I believe I was providentially led to cancel my excessive premium which I had paid for many years and take your policy which gives more for less money."

Mrs. Frances Holsomback, Rusk, Texas—"With pleasure I write to thank you for your prompt payment. Will be glad to tell people they can not go wrong being a member of an inexpensive and very reliable association, The Gold Star Family."

W. P. Funderbuck, Shreveport, Louisiana—"Thank you so much for the check which I received for my recent surgery and twelve days in the hospital. The Gold Star Policy and your service have been a life saver to me."

Mrs. E. L. Walker, Searcy Arkansas—"It is a real pleasure to tell you how much I appreciate your quick and prompt service. Thank you so much for the check. It will give me great pleasure to recommend your policy to others."

Check These Remarkable Features:

- ★ Guaranteed renewable. (Only YOU can cancel)
- ★ Good in any lawfully operating hospital anywhere in the world!
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Only conditions not covered:

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Additional Benefits

- PAYS \$2,000 CASH** for accidental death.
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I also hereby apply for coverage for the members of my family listed below:

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1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X**

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
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The Everlasting Gospel

Acts 1:1

[A. B. VAN ARSDALE, pastor of Central Baptist Church, Decatur, Ala., delivered the Convention Sermon this year as the first alternate in the SBC history to do so. He is a native of Wilsonville, Ky. Van Arsdale graduated from Decatur (Tex.) Baptist Junior College, Baylor University at Waco, Tex., and Southwestern Seminary, Ft. Worth. He was pastor at College Ave. Baptist Church, Ft. Worth, before moving to Alabama.]

THE SIMULTANEOUS termination of His anointed life and appointed labor was the unique accomplishment of Jesus. Though His days on earth were limited to a span of some 33 years, yet He could say to the all-wise God, "I have finished the work Thou gavest me to do." No song was unsung, no message was undelivered, no deed was undone. The Father's perfect will for Him was completed.

Life to Him was primarily an engagement with God that carried tremendous responsibilities of service. Joyously did He accept that commission as evidenced by His word, "I came down from heaven, not to do mine own will, but the will of Him that sent me" (Jno. 6:38). That will was redemptive as evidenced by the statements, "the Son of Man is come to seek and to save that which was lost" and "the Son of Man came not to be ministered unto, but to minister." To One with the glory of God as the goal of His heart, life and labor were synonymous.

Christ-loving, historically-minded Dr. Luke led of the Holy Spirit, recorded the life and labors of Jesus in order that his beloved friend, Theophilus, "mightest know the certainty of those things" wherein he had been instructed. That record is known to us as the Gospel recorded by Luke. Luke's account isn't the Gospel. Fundamentally, Jesus Himself is the Gospel.

Paul wrote the Corinthians that he had declared unto them the Gospel. What was it? The Christ who died, was buried, rose again, and revealed Himself unto many! Christ living is the Good News that God has aligned Himself with man in the difficulties of human life; Christ crucified is the Good News that God has paid the debt that man could never pay; Christ risen is the Good News that God has made available unto man a power that can conquer every enemy; Christ ascended is the Good News that a Divine-human Intercessor, knowing that willing spirits may be offset by weakened flesh, always represents us.

Grand and glorious though the actions of the historical Jesus may be, I must insist that they, fundamentally, are not the Gospel. The Gospel is Jesus, not the relating of His works but the revelation of the Worker. With the account of the Ascension Luke doubtlessly felt that the full story of the God-man had been told. However, subsequent events had revealed that the Good News was not complete with the account of the historical Jesus. As the Father had completed His work of creation but continued the work of revelation, so the Son, having completed His work of atonement, was continuing the work of redemption.

The gospel account had told only of what "Jesus began to do and to teach." But the ascended Christ was still in the spiritual arena transforming hell-deserving sinners into heaven-destined saints. The Book of Acts is Luke's postscript to his gospel to tell the Good News that Jesus continues to do and teach. The Gospel is not simply that Jesus died to purchase redemption, but also that He lives to perform redemption.

"How do you know you are safe?" asked a little girl of an older playmate as they softly sang "Safe In The Arms of Jesus." After a moment's study the older one answered, "Because I am holding on to Jesus with both hands, tight." After a while there came another plaintive question, "But suppose Satan were to come and cut off both your hands?" For a moment the child was troubled, then, "O I forgot! Jesus is holding me, and Satan can't cut off both His hands."

That little girl had discovered a Person who was active in providing her safety. Luke wanted all mankind to realize that same Person is active in our salvation.

Some of the very teachings that he had recorded should have alerted Luke to the truth of the unfinished gospel. Had not Jesus said, "I am come to send fire on the earth . . . But I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Lu. 12:49-50)?

The Master Himself had revealed that much of His work could not be accomplished until a certain baptism, peculiar to Himself, should come about. That baptism was His immersion in suffering by His crucifixion and His emersion in glorious power by His resurrection. "He died unto sin once: but in that He liveth, He liveth unto God" says Paul. He liveth in that new life of His glorified humanity. That new life unshackled Him to send His promised "fire upon the earth." After His resurrection He said "ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5) and at Pentecost "cloven tongues like as of fire . . . sat upon each of them."

The promise of fire was fulfilled. Through that company of regenerated, Spirit-anointed believers, the unstraitened Jesus was given an enlarged sphere of operation. Through them He continued His work of grace and perpetuated the Everlasting Gospel of redemption.

The Apostle Paul added a second postscript to this unfolding story with the words "Ye are our epistle . . . known and read of all men" (2 Cor. 3:2). The Corinthian church was to be a living epistle of what Christ continues to do and teach. And each member was to be a paragraph in that story. Each member, who had

been made partaker of the Divine nature, had the wonderful privilege of revealing the Everlasting Gospel of the redeeming Christ. Oh, that Christians today would grasp that fact and

*While passing thro' this world of sin,
And others your life shall view,
Be clean and pure without, within,
Let others see Jesus in you.*

The principles and practices that guided Him in His straitened condition are operative in His liberated one.

Then and Now, His Activity Was and Is Creation

THE ABILITY, might, and power of the Eternal Christ are graphically revealed in His creatorship. Paul declared "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him" (Col. 1:16). It was the pre-incarnate Christ who hung the stars like diamonds in a moon-bathed night, placed the shrinking violets in the dew-laden grasses, and mixed the colors in the golden sunset to make a beautiful world in which His people were to live. Of that Christ we sing

He's got the whole wide world in His hand,

but even more, He's got the whole wide world in His heart.

In His incarnate life He continued His work of creation, but this was the new creation. The Bible tells of it in the words "if anyone is in Christ, he is a new creation" (2 Cor. 5:17 RSV), and "we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10). It was that completely new life that Jesus revealed to Nicodemus as He spoke of the new birth. Salvation is not a repair job on a marred and scarred life but a rebirth into an entirely different one. It is not the cleansing of a human life but the conferring of the God-life.

John declared, "This is the promise that He hath promised us, even eternal life" (I Jno. 2:25). Eternal is that which has neither beginning nor ending. The Christian's life is not something that has a beginning and then goes on everlastingly, but something that has neither beginning nor ending. It is the God-life.

Jesus said "I am the life," and John wrote, "this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath (literally, the) life" (I Jno. 5:11-12). The Son Himself is eternal life. To have Him is to become "partakers of the divine nature" (2 Pet. 1:4). Regeneration imparts to the penitent believer the very life of God Himself. This is the amazing, marvelous, Good News of the Everlasting Gospel. This has been the design of Jesus from the beginning.

The early Christian activity recorded in Acts is Luke's effort to show that the Eternal Christ, now glorified at the Father's right hand, continues to perform that work of creation. He it was who stood to welcome the first martyr, a saint of His own making. He it was who arrested maddened Saul on the Damascus road and re-created him into Paul the Apostle. He it was who, proclaimed by Philip as fulfillment of Isaiah's prophecy, created anew the Ethiopian eunuch.

He it was who universalized His gospel by means of the lowered sheet filled with all manner of beasts and achieved a newly created Cornelius.

He it was who took a rebellious, runaway slave, Onesimus, and re-created him into a brother beloved and profitable. In His physical life He transformed many into children of God. In His glorified life He works among Orientals and Occidentals, among peasants and plenipotentiaries, among races and religions to take broken, blighted, bewildered humanity and create it anew into blessed, believing, born-again children of God.

We may "dip 'em and drap 'em" but not so the Christ. The work which begins in foreknowledge will never end until He presents us blameless and glorified unto the Father. He would have us "perfect as your Father in heaven is perfect."

Regeneration, justification, sanctification and glorification are all integral parts of His redemptive program. He does and shall continue to call, intercede, prod the conscience, and impart truth until we attain the measure of the stature of the fullness of Christ. This is His ultimate design.

Then and Now His Associate Was and Is the Comforter

AN AMAZING truth concerning the accomplishments of the historical Jesus is readily discernible to the reverent student of the Bible. Jesus was the God-man. He was as much God as if not man at all, yet as much man as if not God at all. There is no question but that all the power of Deity was available unto Him. Yet He chose to live and labor as man, depending upon the leadership and power of the Holy Spirit.

The impact of the Spirit in His life is clearly seen. When Mary received the annunciation, she asked, "How shall this be, seeing that I know not a man?" The answer immediately came "the Holy Ghost shall come upon thee . . . therefore, that holy thing which shall be born of thee shall be called the Son of God" (Lu. 1:34-35).

Beyond question the activity of the Spirit in this matter was for the purpose of making the seed holy. Well might we note in passing that here is the answer to the discussions concerning the Virgin Birth. Had the seed been the product of a man, the Spirit would have come upon him to insure the holiness of the seed. But the Bible states, "In the fullness of time God brought forth His Son, made of a woman" (Gal. 4:4).

No man was sire unto Jesus. A virgin was the only human instrument of the incarnation. And her child was the unique Son of God, not only the begotten, but the only begotten Son of God. He was the Eternal Son breaking into human history.

A Russellite questioned the essential deity of Jesus with the words, "you say Jesus is the Eternal Son and is equal to the Eternal Father. If he is a son, he cannot be as old as the Father. If he is not as old as the Father, he is not eternal. If he is not eternal, he is not God." His preacher listener replied, "I will answer you with your own words. You speak of the Eternal Father. None can be a father until he has a son. An Eternal Father calls for an Eternal Son."

The ministry of the Holy Spirit accomplished the well-nigh incomprehensible mystery of bringing the Eternal Son into the world as the historical Jesus.

Further revelation of the dynamic relationship between the second and third Persons of the Trinity is seen in the wilderness experience. Luke declares that He "was led by the Spirit into the wilderness" (Lu. 4:1) and then "returned in the power of the Spirit into Galilee" (Lu. 4:14). In the full consciousness of that power Jesus returned to His home town of Nazareth. There with all deliberation He opened the scroll to the words of Isaiah, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel . . . He hath sent me to heal, etc." (Lu. 4:18). It was with that anointment that He opened blind eyes, cleansed defiled lepers, restored the dead to loved ones, and spake as none other ever spake. Jesus Himself intimated that He "cast out devils by the Spirit of God" (Mt. 12:28).

Most assuredly the God-man could have performed His ministry through His essential Deity. But in His incarnation He chose to empty Himself "and was made in the likeness of men" (Phil. 2:7). He chose to be an example of what man should be and could be. Man, as he should be, is man anointed and empowered by the Spirit to perform the will of God. It was thus that the Incarnate Christ worked.

As he neared the time of departure from this earth, the Spirit-empowered Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father . . . And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (Jno. 14:12, 16). That Comforter is the same Spirit that empowered Him. Now that Spirit was promised unto man, whosoever believeth on Christ. As He began His work in His physical body, so would He continue His work in His spiritual body, the church. The Book of Acts is the thrilling record of His accomplishments through that Spirit-led church.

To continue His work He must have hands and feet, hearts and tongues at His disposal. Dr. C. Roy Angell recounts a beautiful story of occupational troops in a French village after the war. With time hanging heavy on their hands, they decided to help rebuild some of the bombed buildings. They started with the church. Cheerfully they labored at clearing the debris, installing windows, and rebuilding pews. Amid the debris they found a marble statue of Christ and lovingly cemented it together. However, they could not find the hands, search though they may. The marred statue was restored to its niche, and in a moment of inspiration one of the soldiers hung a placard underneath with the words, "He has no hands but yours."

"Christ has no hands but our hands to do His work today;

*He has no feet but our feet to lead men in His way;
He has no tongues but our tongues to tell men why he died;*

*He has no help but our help to bring them to His side.
What if our hands are busy with other work than His?*

What if our feet are treading where sin's allurements is?

What if our tongues are speaking of things His lips would spurn?

How can we hope to help Him and hasten His return?

His plan was and is to take one "dead in trespasses and sins" and re-create him unto good works, specifically the good work of evangelizing humanity. Since it "is the Spirit that quickeneth" (Jno. 6:63), Jesus declared, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will convict the world of sin, and of righteousness, and of judgment" (Jno. 16:7-8). Conquest will come when believers qualify themselves for the endowment of the Spirit. The Spirit will convict the sinners when He controls the saints.

May I now recall to your attention the teaching of Paul that churches are living epistles that reveal the good news of redemption and that each member is a paragraph. For that member to make his paragraph a memorable one, he must be anointed and possessed by the Spirit. To render this possible Jesus promised "if ye, then, being evil know how to give good gifts to your children, how much more shall the Heavenly Father give the Holy Spirit to them that ask Him" (Lu. 11:13).

Of all the blessings that we could carry away from this Convention, none can surpass in importance the implanting of this truth in our churches. Those churches are to portray the good news that Christ continues to redeem. They are His vehicle of activity. Paul stated, "we are laborers together with God" (1 Cor. 3:9). I am fully mindful that he spoke thus concerning Apollos and himself, but most assuredly it is likewise true of every Spirit-anointed witness in the world today. Through us He would continue His work of re-creation. To work with Him we need His power, and His power was and is the Comforter. Go back to your churches! Electrify them with the truth that they are His spiritual body! Lead them to yield themselves to the possession of the Spirit. Agonize with and for them until He takes control. Then the world shall behold the good news that Jesus still redeems.

Then and Now His Aim Was and Is the Crowds

PEOPLE ARE the most important thing in the world to Him. It was for the "multitude that no man could number" that He came, died, arose, ascended, now lives, and shall return. He could see them coming from the north, south, east, and west, and in the travail of His soul was satisfied. Sinners they were, needing the grace of God, but He knew what they could become. The crowds were important to Him then, and they are important to Him now. Though He saves men only as individuals, yet He yearns over all. That yearning produced His commission, "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). His was no regional, national, nor continental program. His desire was to constrain the masses of humanity everywhere to be reconciled to God.

In the fulfillment of that desire two things are apparent.

One, Jesus attracted crowds. None can deny that this was true as He began to do and teach. We read, "there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan" (Mt. 4:25). The picture is enhanced by the multitude of 5000 men, not counting women and children, who were fed following His message. They were a people who, in order to hear again the words of life, out-spied the Christ as He sought a brief season of retirement. Mark recorded "again He entered Capernaum . . . and straightway many were gathered together" (Mk. 2:1-2). Jesus made Himself so attractive that crowds were drawn to Him as the alnico magnet attracts metal filings.

Contrary to an opinion heard today, those crowds were not limited to the downtrodden and nameless riff-raff. True it is that the King James version says "the common people heard Him gladly." But we need to examine that scripture. The word translated "common" is used at least 346 times in the New Testament. Here is the only time it is translated "common." 185 times it is translated "many"; 71 times it is translated "much"; and 59 times it is translated "great" from the standpoint of number. The truth of this scripture is that multitudes of all kinds of people heard Him gladly—doctors of Jewish law, centurions of the Roman government, devotees of Greek philosophy as well as fishermen, lepers, publicans, etc. Jesus had a message that touched the down-and-outs and up-and-outs.

Thus He began. Thus He continued during the first century through His spiritual body in Jerusalem, Ephesus, Corinth, and Rome. But how is it today? As we look at half-empty church houses, we are prone to wonder if He has lost His attractiveness for the multitudes. But wait! Is He no longer attractive, or is He tragically absent? Have the open, flagrant sins of the flesh among church members and the more insidious sins of the spirit among the ministers driven Him from our midst? Has the modern tendency to play church rather than to practice Christianity left Him outside? Perhaps our problem, as suggested by G. Campbell Morgan, is not to get the crowd into our churches but to get Christ into them. With Him there it will again be as it was in Capernaum, "it was noised abroad that He was in the house" and the multitudes will come together. His presence cannot be concealed, but neither can it be counterfeited. Our programs are not necessarily the same as His presence. It is the Christ that attracts and not our committees, the Mediator and not our music, the Redeemer and not our rituals. I do not mean to decry any of our organizations or plans. I do mean that these without Christ are meaningless, but these with Christ will mean multitudes drawn. He attracted them as He began His work. The Living Christ will attract them still when He is manifested.

The second apparent thing is that the crowds attracted Him. No more heart-warming statement is to be found than the words, "when He saw the multitudes, He was moved with compassion" (Mt. 9:36). Personally, I think that the Sermon on the Mount should be interpreted as setting forth the principles of a winning Christianity in view of those multitudes. Like the prodigal, man may go away from the Father's house, but

he cannot get out of His heart. No mother can love a wayward son as Christ loves a sinning race.

"I stand amazed in the presence of Jesus the Nazarene, and wonder how He could love me, a sinner, condemned, unclean."

It was this "Pull of the People" that drew Him repeatedly from the occasionally sought seasons of retirement. He was the challenging example followed by the loved bishop who received the epitaph "Here rests a man who never rested here." This pull was the compelling force that drove Him from village to village, sacrificing all that He might minister to everyone.

Dr. C. E. Mathews, a while before his death, told of the most eloquent prayer he had ever heard. It was the prayer of a woman, a member of the colored race, a devoted follower of Jesus. In her prayer she thanked the Lord for all His blessings upon her, then offered herself back to Him in service. She concluded, "and when You are through with this poor old soul on this earth, let me come into heaven dragging tired."

That was the spirit of Jesus. He saw the multitudes of every clime and every century. That vision caused Him to say "ye shall be witnesses unto me." He reached for them in His earthly body, and Luke tells us how He reached for them in His spiritual body in the first century. To the searching eunuch in the desert, He sent the evangelist Philip. To the anxious Cornelius, He sent Simon Peter. To the worshipping women by the riverside at Philippi, the argumentative philosophers on Mars Hill, the rag tags of society in Corinth, and the idol worshippers of Ephesus, He sent Paul.

Has He changed today? Does He no longer reach for them? Is He contented with those already reached? Is He no longer moved with compassion for those who are as a sheep without a shepherd? The answer is "No!" Ninety-nine in the fold form no excuse for neglecting the one that is lost. Neither should the handful in our churches erase the vision of the multitudes. So anxious is He over the crowds that He might shock some of us were He to visit our towns. I am not at all sure but what He would by-pass our half-empty churches and go to the well-filled theaters and stadiums where the crowds are. Remember that He came not to be ministered unto but to minister; He came not to enjoy services but to engage in service. Today, the pious might criticize Him for by-passing a dimly lit and slightly attended church service, but He would find the crowds. And, finding them, He would give them the plain, simple words of life. So well established in His desire that, if you would travel with Jesus, you must go to the ends of the earth seeking the lost.

This is the Good News that has never ended and will never end until Jesus comes again. It is the Everlasting Gospel. The Christ who lived, still lives; The Saviour who transformed men, still transforms men! The multitudes who drew Him still draw Him! The Spirit who empowered Him in the fleshly body still empowers in the spiritual body! He came to reach men; He died to redeem men; He lives to re-create men. Until that angel stands with one foot on the land and the other on sea to declare that time is over, I, for one, would offer myself anew unto Him. ■

DEPARTMENTS

Mississippi Association Scores Again



AGAIN WE salute the Mississippi Baptist Association for reaching the Associational Sunday School Standard.

The good workers responsible for this outstanding achievement would not agree that the Standard requirements are too high. For four years in a row now, this association has earned Standard recognition. Congratulations, Mississippi Baptist Sunday School workers.

Workers pictured are (first row, l. to r.): Mrs. C. L. Evans, Mrs. E. H. Hardin, Mrs. O. B. Fraser, Mrs. M. C. Outlaw and Mrs. Hoyt Brown. (Second row) John D. Gearing, associational missionary; James B. Johnson, associational Sunday School superintendent and Harold Sadler, associational moderator. (Third row) Bob Moon, Bill Kreis and Wayne Aycok.—Lawson Hatfield, Secretary, Sunday School Department. ■

Och, Aye!

THE TOUR of Scotland and conducting Sunday School conferences there was a wonderful experience.

The Scots were interested in hearing about our churches and Sunday Schools, and we were interested in seeing how their Baptist churches function.

We Southern Baptists could learn a lot of things from the Scots which would be to our benefit. Their emphasis on scholarship is already well known. The depth and quality of reverence in their worship services is a most refreshing experience.

The people who attended the Sunday school conferences expressed sincere interest in the method and schedule of our Southern Baptist approach in reaching people for Bible Study and Evangelism. The general schedule a Baptist church

in Scotland follows on Sunday morning is as follows: Morning worship at 11:00 a.m., observance of the Lord's Supper at about 12:15. Sunday School is held either during the worship service, or following the Lord's Supper. Some churches conduct their Sunday School in the afternoons. They enroll children from about the age of 5 through 15.

On Sunday evenings a worship service is conducted. Either before or after the service the Young People (Intermediates and Young People) have a fellowship. On a week day evening the pastor conducts a Bible Study class for Young People.

Generally the Scots thought well of our graded Sunday School, meeting on Sunday morning and including classes for all ages of people from the cradle to the oldest person in the community. Just how soon and how much of this method and schedule they will want to adopt remains to be seen.

Long centuries of tradition are not easily changed. Pray for the 1,000 people who attended eight conferences in seven cities of Scotland. Och, Aye!—Lawson Hatfield, Secretary ■



MR. HATFIELD

Brotherhood

Timely Items

1. THE ROYAL Ambassador Camp season opens in about three weeks at the Arkansas Baptist Campground, with



MR. TULL

the holding of the First Intermediate Camp, June 12-16. A camp packet has been sent to each pastor and Royal Ambassador counselor. The packet includes a letter, an attractive poster, an information sheet, and a registration form.

If you need additional registration forms, write the Brotherhood Department.

II. The Brotherhood Challenger, quarterly publication of the Brotherhood Department, was due to be mailed the middle of May; but the illness of the Brotherhood Office secretary has delayed the final preparation of the materials.

The Challenger should reach you about the time you read this column.

III. Have you registered for the Second National Conference of Southern Baptist men? The Conference will be held in Memphis, Tenn., Sept. 13-15, 1961. Many registration forms were sent out some months ago with the Brotherhood Challenger. Another form is attached to each copy of the current Challenger. The Brotherhood Department has ample single and group registration forms on hand. Let us know of your needs.

The registration fee is \$3. The payment of the fee will not only admit you to all sessions of the conference, but will secure the good work of the Brotherhood Commission in finding room reservations for you in Memphis. Send your registration to the Brotherhood Commission now!

IV. Every Brotherhood, through its Christian Witness leader and Christian Witness Committee, should at this time be surveying its community and regions round about for places where revivals are needed during the summer months. Nothing your Brotherhood can do will generate more genuine interest in the hearts of Brotherhood men for the progress of the work of the Lord than a revival in which the men do the visiting and the personal work, and back up with their prayers the efforts of the one who does the preaching. And, many such a revival has been extended into a permanent work through the organization of a mission or a church.

Men, this is Christian service in reality. Go to it! —Nelson Tull, Brotherhood Department ■

DEPARTMENTS

Missions-Evangelism

This is Evangelism

"BY ALL means win some." Sunday School plus Training Union plus Woman's Missionary Union plus Brotherhood plus Music plus Stewardship plus Missions plus Baptist Student Union equals Evangelism.



MR. REED

Witnessing, waiting, and watching the new-born soul grow, is evangelism.

Sometimes we hear the expression, "A full-time evangelist." By this we mean one who is devoting his time exclusively to evangelism. In the strictest sense every member of every church should be a

missionary for Christ and therefore a full-time evangelist.

Evangelism to me is a way of life. It should be just as normal for a Christian to want to win someone to Christ, thus reproduce himself, as it is to raise a crop of beans by planting and cultivating them.

Souls must be singled out and named. We are to witness and not bother with the results. We are to declare the revealed Gospel and trust God to bless it to His glory.

We must realize the value of a soul.

We must realize the fact of Eternity. Man is planning for time and scheming for this world and is trying to benefit himself down here.

We must realize the fact of the Judgment.

There must be a separation. Even though we Christians are in the world, we must be separated from the world. We must be constant witnesses to the saving power of God.

There will be a glorification. In our work here below we are helping people to heaven above.

Paul said in Acts 20:20, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house."

How long has it been since you have tried to win a soul?—Jesse S. Reed, Evangelism Department ■

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Student Week at Ridgecrest

JUNE 8-14



JUNE 8-14

Give your high school senior the right start for college. Give him a trip to Student Week at Ridgecrest. Total cost: approximately \$55.00. Write Student Department for details.—Tom J. Logue, Secretary

When Shadows Fall

by Newman R. McLarry

Is there anyone who has not been tempted to ask "Why has God done this to me?" when confronted with individual problems created by suffering and death? The author deals with this age-old question, pointing out that suffering cannot be blamed on God. (26b) \$1.25

Stewardship of Sorrow

by Douglass Scarborough McDaniel

A simple, but reassuring, expression of consolation for those who are suffering or in sorrow. (26b) \$1.00

Grow Lovely Growing Old

by Douglass Scarborough McDaniel

Philosophy, experience, and religion—all blended to show that old age can be an asset rather than a liability. (26b) \$1.50

Grace Sufficient

by Wayne E. Oates

Brief selections from the Bible "dedicated to all those who are pitting their strength against physical disease and emotional strains." (26b)

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(Continued from page 2)

challenged and this can be done by using the Forward Program of Church Finance.

This program helps the individual to know about the why of money in Kingdom work. It also gives the individual an opportunity to plan his church giving, just like he plans everything else.

No, 1 and $\frac{1}{3}\%$ per day will never make a dent on a world gone mad because of sin. Let's do better! We can do better by using the Forward Program of Church Finance—Ralph Douglas, Associate Executive Secretary. ■

Personally Speaking

(Continued from page 4)

just a short distance from the grave of the master he loved so well.

Today Bobby's statue, pictured with this article, stands in the street just outside Greyfriars' Church, and paintings of him by a number of artists are to be seen in art galleries.

The example of this little dog is a good one for Christians, who are admonished by their Master:

"Be thou faithful unto death, and I will give thee a crown of life."

Erwin L. McDonald

DR. T. L. HOLCOMB, after more than fifty years as a pastor and denominational executive, is dedicating the remaining years of his life to Intercessory Prayer. He states, "I shall pray in the name and for the sake of Christ, subject to the will of God and all for the glory of God."

Anyone who has a difficult problem or a promising opportunity which he would like for Dr. Holcomb to remember in prayer may write to him about it. His address is 6458 Westlake Avenue, Dallas 14, Texas.

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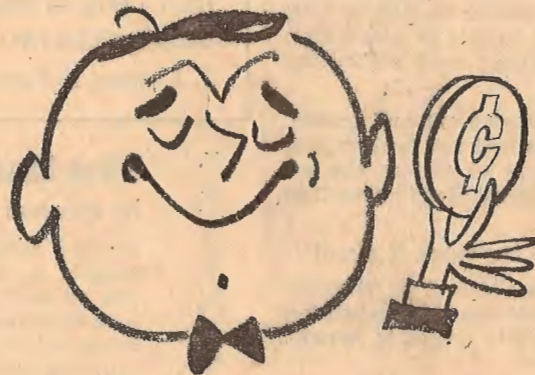
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Irma and the Cicadas

By ENOLA CHAMBERLIN

IRMA and her mother were taking a walk. Weeds were growing on each side of the path. Suddenly Irma stopped.

"Look on this stem," she cried. "Here's a funny bug. It's hollow."

"That is only a cicada shell," said Mother. "The cicada crawled out of it last night. If we go over to that patch of trees, we may see him. Even if we don't see him, we'll hear him."

"How did he get out of his shell?" asked Irma.

"He split the shell down the back by swelling himself until it had to burst," said Mother.

"Why did he want to get out?" asked Irma.

"Inside the shell he is just a buglike creature," said Mother. "When he comes out, he has beautiful lacy wings and he can fly. That is why we may find him over there in the trees."

Before Irma and Mother reached the trees, they could hear a shrill wail like the sound of electric motors spinning or like many saws cutting swiftly through wood.

"Those are the cicadas we hear," said Mother. "We'll surely see some of them. We'll also see the holes in the ground where they came out."

The ground under the trees was full of holes a little larger than Irma's finger. Irma didn't put her fingers in the holes. Instead, she clamped her hands over her ears.

Soon she saw some cicadas. She saw them flying in the air like large, light-winged bumblebees. She saw them sitting on limbs with their lacy wings folded down on their backs. She saw hundreds more empty shells on tree trunks and dry weeds.

"They're pretty with their red eyes and black shoulders," she said, "but they make too much noise."

"They are noisy," said Mother, "but not for long. Very soon the mother cicadas will lay their eggs in the bark of the trees and then they will die."

"How do the eggs hatch, and who takes care of the babies?" asked Irma.

"The eggs hatch by themselves," said Mother. "Then each tiny little cicada crawls out of his crevice and drops to the ground. Here he begins to dig. When he has dug far enough down to find a tender tree root, he fastens his teeth into it so that he can suck its juices. One kind stays right there underground for seventeen years. At the end of that time, he comes up through the ground, splits his shell as you have seen, and flies up into the trees."

Irma was walking beside her mother going back to their home.

"Does the cicada bite?" she asked.

"No," said Mother, "when God made his creatures, he also made things for them to eat. That reminds me. He made food for us, too. I'd better go and put it on the table."

"And we'll thank God for it, too," said Irma, "and also for letting us see and hear the cicadas." ■

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THANKS FOR EVERY DAY

By EDNA MAE BUSCH

Dear Lord, who keeps me through the night,

I thank thee now for morning light,

For things to do, the chance to play;

I thank thee, Lord, for every day.

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God's Wondrous World

Those Who Pitched Tents

By THELMA C. CARTER

TENTS as we know them at summer camps and vacation spots—the tepee, wigwam, pyramid, or those square in shape—are not new. Sometimes the things we think of as new are as old as the world itself. Tents were used as homes, as well as worship centers, in ancient Bible lands.

Owners of big flocks of sheep, their herdsmen, and families pitched their tents where they could find grazing and pastureland for their animals. They also erected tents as shelters for cattle and sheep.

The traveling, nomadic families could not have lived without tents to protect them from the intense heat of mid-afternoon. Noah, after the flood, dwelt in his tent. Abraham, Isaac, Jacob, Lot, and others lived in tents.

Generals and kings erected tents of silk, red, black, yellow, and white. Tents of the rich people glittered with gold ornaments. Some were embroidered with pearls and precious stones. Roman emperors had an ancient custom of spreading a scarlet cloak over their tents to show their high station in life.

People in the time of Jesus pitched tents near water springs at the foot of mountains where the climate was cool and comfortable. This was not too un-

DOUBLE RHYME

BIBLE PUZZLE

By GRACE V. WATKINS

Match the man in the column below with the correct description.

1. Three times a day this man did pray.

2. They fished in the sea, his sons and he.

3. This man went higher in a chariot of fire.

4. A bear he slew, a lion, too.

5. He lost his fight, this man of great height.

6. It came to pass that he ate grass.

7. How strange to eat a book that was sweet!

a. David

b. John

c. Goliath

d. Daniel

e. Elijah

f. Zebedee

g. Nebuchadnezzar

ANSWERS

1. d (Daniel 6:10), 2. f (Mark 1:19), 3. e (2 Kings 2:9-11), 4. a (1 Samuel 17:4, 49), 5. c (1 Samuel 17:4, 49), 6. g (Daniel 4:25, 28) 7. b (Revelation 19:10)

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like our ways of spending our vacations.

Cave men were masters at erecting tent shelters from materials found in the natural world around them. The favorite shelter was made by sticking three or four poles in the earth and covering them with animal skins, reeds, or brush. ■

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The Virtue of Self-Discipline

By DENNIS M. DODSON

Pastor, North Crossett First Church, Crossett

May 28, 1961

Bible Material: Proverbs 2; 7:1-5; 14:29-30; 16:32; 17:27; 20:1; 23:19-21, 29-35

Memory Selection: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22-23.

INTRODUCTION: If we were to own a car which had no steering wheel or brakes we would consider it a dangerous thing and probably refuse to drive it. It is just as dangerous to go through life without any means of guidance or restraint. The human life needs a steering wheel and brake just as much as the car or it too will end up in the ditch.



MR. DODSON

I. Steering the Life

PROVERBS 2: For the life to be steered properly it must have wisdom, knowledge, and understanding. Proverbs 2:6 calls our attention to the fact that these come from God.

When wisdom enters the heart and knowledge is cherished, then discretion and understanding will guide the life. They will keep you from the way of the evil person, whether man or woman. To follow the way of the evil man or woman is the way of wreckage and death for your life. Wisdom delivers one from the enticement of the evil person and keeps him in order that he may proceed in a good way.

Proverbs 7:1-5; Solomon again calls for obedience to his instruction, which is concerned with the ways of God. Wisdom and understanding are to be a part of our lives. Prudence and sound sense need to be our close friends. They will keep us away from the seductions of evil pleasure or whatever may entice the soul from God and duty.

II. Braking the Life

SELF-DISCIPLINE usually deals with three things today. It has come to the matter of braking the temper, the tongue, and the taste.

I. The Temper

In Proverbs 14:29-30 we find that a man's prudence and wisdom are displayed by his being slow to take offense and by his being patient under injury. Uncontrolled temper makes a plain ex-

posure of a man's folly. It also states that the condition of the heart influences the whole body. The sound heart—the gentle, calm, meek, well-controlled heart—gives health to the whole body.

When the Scripture speaks of envy being the rottenness of the bones it stresses the importance of controlling the heart. A heart that is moved too easily by external circumstances constantly agitates the whole life and causes much grief.

Proverbs 16:32 brings out the victory in controlling one's temper. The patient, long-suffering person is in a class higher than the conquering hero. His rule of his spirit is far more of a conquest than the taking of a city. This brings out the importance of mastering self. This is Christian heroism. It is not strength of arms but self-mastery and self-conquest.

II. The Tongue

Proverbs 17:27: The man with knowledge shows his common sense by the control of his tongue. He does not talk rashly or say all that he knows, but restrains his tongue. The man of understanding is a man of a cool spirit. He considers before he speaks, never answers in hot haste, and thereby proves that he is wise and intelligent.

III. The Taste

Proverbs 20:1: The Septuagint renders this translation, "Wine is an undisciplined thing." The inordinate use of intoxicating drink causes men to be noisy and boisterous, and no longer masters of themselves or restrained by laws of morality or decency. Wine is a mocker because it allures the weak, deceives the unwary, and ruins its victims. Whoever staggers under the influence of or is overpowered by, alcoholic beverages is unwise.

Proverbs 23:19-21: This proverb calls for some positive steering and braking. The heart needs to be guided because right thoughts lead to right actions. The life needs to be braked because the way of the drunkard and the glutton is the way to poverty. It needs to be brought out that winebibbers are persons who meet together for the express purpose of drinking intoxicating liquors. This seems to be a common practice that many unwisely engage in today.

Intemperance leads to prodigality, carelessness, and ruin. This has been the story of so many lives which have failed to restrain their taste for alcohol.



Wise men do not mingle with winebibbers and gluttons.

Proverbs 23:29-35: This is a song on the subject of drunkenness. It paints the ugly portrait of a drunkard. It shows him to be a man of woe, sorrow, contentions (brawling and strife which come out of his drunkenness), babbling (sorrowful thoughts revealed in complaining about lost fortunes, ruined health, alienated friends), wounds without cause (wounds which might have been avoided since they came out of quarrels which a sober man would have avoided), and redness of the eyes.

Our young people who are being attracted so much by the glamorous life to which the liquor crowd calls them should study the portrait closely. It is a true picture of what alcohol will make of a man. Don't be attracted by its appearance or its taste. Intoxicating beverages are like the poison of the snake, which affects the whole body and produces fatal consequences. They set loose unholy desires and cause the heart to say perverse things which it would never say if it were in full possession of its senses.

The drunkard is like a man who lies in the midst of the sea. He is like unto one drowning, who is cut off from his former pursuits and interests in life, and is unconscious of the surrounding circumstances. He is like a man who lies on the top of a ship's mast. He is one exposed to extreme danger and is unaware of his critical situation. He is a man who is in a pitiful condition.

I cannot believe that any thinking person would choose this kind of life. It certainly is not the way of wisdom.

Conclusion

WE NEED steering and braking mechanisms in life. Self-discipline is a necessity. Many times sinful habits are too difficult for us to break alone and are only defeated through conversion. When a man sees his helplessness and looks to Christ he can find forgiveness and salvation. God will help a man whatever his state, whether drunkard or bad-tempered or whatelse.

As the car has its steering and braking mechanisms it still needs a driver. The human life needs a driver too. The best driver for a human life is God. ■

Attendance Report

May 14, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	99	47	
Beirne, First	102	68	
Benton, First	641	136	1
Berryville, Freeman Heights	178	94	
Blytheville, Trinity	248	121	
Camden			
Cullendale First	429	169	3
First	476	185	
Hillside	96	46	4
Conway, First	483	94	2
Crossett, First	529	156	2
El Dorado			
East Main	247	114	
First	861	283	3
Parkview	265	101	3
Trinity	270	135	2
Ft. Smith			
Calvary	323	120	
Grand Avenue	604	251	1
Mission	26		
Kelley Height	186	93	2
Towson Avenue	207	88	
Gentry, First	219	76	
Harrisburg, Calvary	162	87	1
Harrison, Eagle Heights	222	104	1
Hot Springs, Park Place	467	162	1
Huntsville			
First	112	59	1
Kingston	22	15	
Combs	12	15	
Jacksonville			
First	763	304	8
Second	295	101	4
Jonesboro, Central	429	193	
Levy	512	207	3
Little Rock			
First	1,088	462	1
Gaines Street	385	239	
Dennison Street Chapel	56	38	
Immanuel	1,198	462	3
Forest Tower Mission	22	20	
Kerr Mission	29	21	
Tyler Street	239	80	
McGehee, First	378	39	
Mission	39	22	
Mountain Home, East Side	58	51	7
North Little Rock			
Baring Cross	683	254	2
Central	356	94	5
Park Hill	700	206	2
Pine Bluff, Sulphur Springs	87	59	11
Rogers, Sunnyside	140	71	
Smackover, First	301	119	1
Springdale, First	487	137	
Van Buren, First	411	157	
Waldron, First	247	90	1
West Memphis, Calvary	230		

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A Smile or Two

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A FARMER'S hired man, named Cy, lived in town and was frequently late for work. Came busy silo-filling time, so—being conscientious—Cy asked his doctor for help. Prescribing some pills, the doctor said: "These will make you sleep so soundly you can wake up easier."

Cy took the pills, slept well, woke up before he heard the alarm and arriving for work early, said to the farmer, "I sure woke up early this morning." "Fine," growled the farmer, "but where were you all day yesterday and the day before?"

Right Size

THE human cannon-ball told his circus boss he was quitting.

"I'm sick and tired of being shot out of a cannon twice a day," he complained. "But you can't leave me," pleaded the boss. "I'll never find another man of your caliber."

Gesundheit!

"NAME?" queried the immigration official.

"Sneeze," replied the Chinese proudly. The official looked up. "Is that your Chinese name?" he asked.

"No, that my 'merican name," replied the Oriental gentleman.

"Then let us have your native name." "Ah Choo," replied the Chinese.

A Scotchman?

"NOW, we will engrave the young lady's name inside the ring, if you like, at no extra cost," said the jeweler, anxious to make a sale.

"Well," said the cautious young man, "if it doesn't cost anything you might just put in 'To my beloved' and let it go at that."

Not Absent-Minded Enough

AN eleven-year-old girl, after being denied permission to go swimming fairly early in the spring and well aware of her father's absent-mindedness—especially if he should be reading—planned her campaign accordingly.

Waiting until he was comfortably settled in his easy chair, engrossed in his paper, she launched her attack:

"Daddy, did you know that Mommy is out in the kitchen standing on her head?"

"Yes, dear," he replied imperturbably.

"And did you know that Johnny poured a bag of plaster into the goldfish bowl?"

"Yes, dear."

After several other questions, ranging from the house being afire to an approaching tornado, and receiving the reply, "Yes, dear," she felt the time ripe for the all-important question.

"And you did say I could go swimming today, didn't you?"

"No, dear," he replied, without taking his eyes from the page, "you go out to the kitchen and help Mommy stand on her head."

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COUNSELORS CORNER

By DR. R. LOFTON HUDSON
(Author of the book, "Sir I Have
A Problem," at your Baptist Book
Store.)

Wife Depressed

QUESTION: On this rainy Sunday afternoon this minister's wife is depressed.

My husband is well educated and works very hard to be an excellent pastor. Yet in five years the cost of living has gone up but the pastor's salary has not. The most disturbing element is that I am becoming bitter. If the people were truly Christian it seems to me that they would be more generous. Am I selfish in this? I find it hard to maintain a radiant Christian life.

ANSWER: People are never "truly Christian," even in the church.

Don't get bitter. It is one of the most unproductive emotions that I know about.

Many denominations have already come to grips with this low salary problem. They have a min-

imum salary, one on which a minister can exist in decency. Baptists do not have the framework to grapple with this problem at present. The only thing we can do is appeal to the common sense and Christian love of people to be reasonable in paying pastors.

I estimate that 10,000 ministers have left the Christian ministry not because they do not believe in it, nor for lack of a call, but because of the way they have been treated by such churches as yours. This is no solution either.

Don't get depressed. Pray for laymen who will have more vision and insight into this problem. ■
(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

New Junior Paper

ADVENTURE is the all-new weekly story paper for Juniors, to begin publication in January, 1962. The new periodical, an outgrowth of the current Sentinel, will have a new 32-page format. Sixteen pages will feature color. (BP)

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