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July 25, 1957

Arkansas Baptist State Convention

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ARKANSAS *Baptist*

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VOLUME 56

LITTLE ROCK, ARKANSAS, JULY 25, 1957

NUMBER 29



BSSB Photo by Robert Jackson

New Baptist Reference



Participating in recent groundbreaking service at Calvary Church, Fort Smith, were: James Boatman, Sunday school superintendent; Mrs. Argel Johnson, member of the ground breaking committee; Keith Carroll, last person to be baptized in the church building that burned; Mrs. Pink Patterson, one of the church's first members; Miss Sue Thresher, representative of church youth; Mrs. Wm. E. Coleman, W.M.U. President; Ellis Yoes, chairman of the Building Committee; Linoel Baker, representative of church youth; Oren Atchley, Chairman, Board of Deacons; J. V. Horn, Associate Training Union Director; Harold Burns, treasurer; Mrs. Gip Fen-tress, member of the building committee; and Robert A Parker, pastor.

● P. B. LANGLEY, a pastor and missionary for 47 years, died July 11, at the age of 81, in Fort Smith. Surviving are his widow, two sons and four daughters.

Mr. Langley was ordained in 1910. A graduate of Southwestern Seminary, he was pastor of churches in Texas, Oklahoma and Arkansas. He also served as state missionary and associational missionary in Arkansas. While pastor at Magazine, he led in the construction of its present buildings. He was pastor at Immanuel Church, Fort Smith, and helped to organize Spradling Church of that city in 1921.

Mr. Langley retired 16 years ago, according to his pastor, Thomas M. McClain, but was kept busy in supply work throughout the years. His funeral on July 13 was conducted by Rev. C. C. Roberts and his pastor in Spradling Church, where he was an active member until a few days before his death.

* * *

Mt. Zion News

JIM KINCAID has accepted the work at Bethabara. He is a native of Bernie, Mo.

TOM KNIGHT has gone from Caraway to the pastorate of New Hope, Jonesboro.

JACK PARCHMAN, former pastor at New Hope, is the new pastor at Barton's Chapel in Tri-County Association.

HUSTON AUSTON has resigned the pastorate at Egypt and has moved to Little Rock.

—Carl Bunch, Missionary

● JERRE R. HASSELL, native of Dallas, Tex., is the new pastor at First Church, Geyer Springs, in suburban Little Rock. Mr. Hassell is a graduate of Baylor University, Waco, Tex., and has the B. D. degree from Southern Seminary, Louisville, Ky. Among former pastorates was Providence Church, Campbellsburg, Ky. Mrs. Hassell is the former Barbara Ann Dabney. She is a graduate of Baylor.

* * *

Greene County News

UNITY CHURCH is building a new auditorium and remodeling the old building for educational purposes.

A NEW HOME for the pastor has been erected by Browns Chapel.

EIGHTY PER CENT of the churches in the association have reported training courses in Sunday schools.

THE EXECUTIVE BOARD has approved plans for a simultaneous revival in March, 1958.

NEW PASTORS ARE: Guy Whitney, East Side, Paragould; Leonard Bunch, Beech Grove; and Everett Crites, Alexander.

—H. W. Johnston, Missionary

* * *

● FIFTEEN MADE profession of faith in the Vacation Bible School at First Church, Jacksonville, where R. J. McMillan is the pastor. Enrollment reached 424, with Mrs. Margaret Dickie serving as principal. Average attendance for the ten days was 336 with an offering of \$63.66, which was sent to the Cooperative Program.

ARKANSAS BAPTIST

107 BAPTIST BUILDING,
LITTLE ROCK, ARK.

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD EDITOR

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CALVARY CHURCH, Fort Smith, held ground breaking services on Sunday, July 7, to begin construction of a new church plant. Former buildings of the church were destroyed in a recent fire. According to Robert Parker, who became pastor of the church on June 24, the first unit will be a two-story education building, 53 x 31, costing \$100,000, to be occupied by January 1. It is hoped the sanctuary will be built soon thereafter. The church is presently using the Parker Elementary School, two blocks west of the new building site at 2301 Midland Blvd.

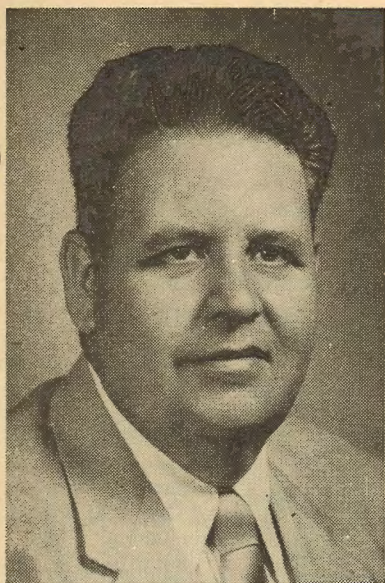
* * *

"The steps of a good man are ordered
by the Lord: and he delighteth in his
way." Psa. 37:23



Mr. Hassell
Little Rock pastor

Dr. Bridges Resigns After 26 Years



Mr. McMichael
Eureka pastor

● ONE YEAR AGO the Earle Baptist Church had 152 in Sunday school, as compared with the average for this June of 242. There were 47 in Training Union, which has grown to 107. The offering totaled \$257 then as against \$4,796 for June of this year. A new auditorium is under construction. Dr. E. Butler Abington is the pastor (CB)

* * *

● BARTHOLOMEW ASSOCIATION has elected a new missionary, Ed. Cloud, who will move to Warren on September 1. (CB)

* * *

● FELLOWSHIP CHURCH, Witcherville, recently had the services of Evangelist Jesse Reed in a meeting resulting in seven additions to the church, four by baptism. There were seven rededications. D. D. Kelly is the pastor.

DR. BEN L. BRIDGES, executive secretary of the Executive Board of the Arkansas Baptist State Convention and treasurer of the Convention, announced his resignation on Tuesday of last week. He is requesting that the resignation become effective August 31.

Dr. Bridges came to his present position 26 years ago from the pastorate of First Church, Little Rock.

The resignation came as a complete surprise to the Convention Board, according to Dr. T. K. Rucker, pastor of First Church, Forrest City, chairman of the Board.

Dr. Rel Gray, pastor of First Church, Helena, and president of the Arkansas Baptist State Convention, announces a called meeting of the Board for July 25 at 10:00 a.m., in Little Rock "to discuss plans for appropriate recognition of Dr. Bridges' service to the Convention.

"We will ask him to reconsider his resignation and continue his services until November 30," Dr. Gray said. "We will also initiate procedure for naming his successor."

Dr. Gray and Dr. Rucker expressed highest appreciation for the leadership and achievements of Dr. Bridges in his strategic post.

Making it clear that he had no intention of retiring as a minister and soul winner, Dr. Bridges said in a press conference:

"I am enjoying normal strength and health, but I would like to have a two-month rest from these strenuous labors. Then I will be ready to take up another work with all my heart, mind, soul and strength.

"I want to make some major efforts at soul winning — either in a pastorate or in the field of evangelism. I have been so busy these 26 years that I have not been able to devote enough time to that."

Dr. Bridges was born at Pine Bluff, the son of W. M. Bridges, a lawyer-farmer. He attended Ouachita Baptist College at Arkadelphia and studied through correspondence courses.

The death of his first wife, in 1925, ended his plans to attend Seminary, since he needed to devote much of his time to rearing his son, James W.

Dr. Bridges served as pastor of First Church, Crossett, and, subsequently, as pastor of First Church, Paragould.

He was superintendent of Evangelism



Dr. Bridges

for the Arkansas Baptist State Convention for sometime, resigning in December of 1929, to become pastor of First Church, Little Rock.

In 1934 Dr. Bridges took as his bride the former Miss Vivian Stone, a school teacher of Augusta.

One of the major achievements of Dr. Bridges was the leading of Arkansas Baptists to clear a debt of \$900,000 on bonds and accrued interest, plus \$152,000 in promissory notes, which were outstanding at the time he began his present position.

The outlook for the State Convention was so dark at the time he came to the place that some were proposing letting it go into bankruptcy.

The last of the Convention indebtedness was cleared in 1952.

Under the leadership of Dr. Bridges the Convention distributed 15,000 New Testaments to American and Italian soldiers in World War II, established Soldiers' Center at Little Rock and Fort Smith, constructed a Baptist building in Little Rock, and built additions and new buildings to other Baptist institutions in the state.

"I have seen our property value increase from about \$700,000 to almost \$7,000,000," Dr. Bridges said. "The credit of the Board and the Convention has been entirely restored and the confidence of the financial world has been regained."

● DR. C. W. BRISTER, pastor of Halton Street Church, Fort Worth, will lead a revival campaign for First Church, DeQueen, August 4-11. Dr. Fred Savage, Jr., is the pastor. (CB)

* * *

● INSTALLATION SERVICES were held Sunday evening, July 7, for William McMichael, who has assumed the pastorate of First Church, Eureka Springs. Mr. McMichael is a native of St. Louis, Mo., and has served several

churches in that state. He is a recent graduate of Southwestern Seminary, Fort Worth, Tex.

* * *

● VERNE E. CARPENTER has resigned as music-education director for South Side Church, Fort Smith, to enter school. South Side Church and Pastor Victor H. Coffman drew up appropriate resolutions of appreciation and good wishes for Mr. and Mrs. Carpenter and family.

The Cover

New Baptist Reference

NASHVILLE, TENN. —(BSSB) — Dr. William J. Fallis, book editor, Broadman Press, and Mrs. Clara Alston, book production scheduler, Operations Department of the Sunday School Board, discuss the publication of the *Encyclopedia of Southern Baptists*.

The display case shown contains 8,767 pages of carbon copy of manuscript prepared by 899 writers and serviced by 57 non-writing editorial workers who prepared and edited 4,349 articles for the *Encyclopedia*.

Published by Broadman Press, the *Encyclopedia* is expected from the press January, 1958. Dr. Norman W. Cox, executive secretary of the Southern Baptist Historical Commission, directed the preparation of the manuscript and illustrations.

"Lord, What Wilt Thou Have Me Do?"

MOST BAPTISTS would agree that there are no "secular" callings for Christians, but that all of life, certainly including life's vocations, is sacred. This is not to say that every Christian is called to be a full-time religious worker who will earn his livelihood as a pastor, a missionary, an evangelist, or in some other church-related position. God does call laborers for all these fields, and no one should enter without a definite feeling that God is calling. But God also calls men and women to be teachers, lawyers, merchants, physicians, and, we believe, to fill all honorable places of service to society. It is just as essential for a Christian considering a non-church calling to feel that this is what God would have him do, as it is for one considering going to a foreign mission field to seek to be sure God is leading. Whether one's work is preaching or plowing, he should be able to feel he is where God would have him, and he should use his calling for the glory of God and the best interests of his fellow man.

How can one know God's will for his life work? The experiences of 1,600 missionaries and volunteers as shared with Dr. Winston Crawley, secretary for the Orient, Foreign Mission Board of the Southern Baptist Convention, will be of interest, and, perhaps, of help to many who are trying to find God's will as to how they shall invest their lives. We found the summary of Dr. Crawley's survey in Dr. Samuel Southard's new book, *Counseling for Church Vocations*.

From a study of questionnaires submitted to this group, Dr. Crawley found that the "average" or "normal" missionary came from a small town, from a middle-class home, and that his parents were Baptist and the atmosphere of the home in which he grew up was definitely Christian. This typical missionary also was active in his church and interested in missions some time before he felt called to become a missionary.

In the public school, the missionary was in the upper third of his class, academically, and took more than average interest in sports and other extra-curricular activities, but refrained from activities regarded by most people as being "worldly" or reflecting unfavorably upon Christians and church members. When he was ready for college he chose to attend a Baptist college. His reading included books on religion and his devotional habits included daily Bible reading and prayer. There was also a concern in his life, before he became a missions volunteer, to win the lost to Christ.

The most of those interviewed felt their calls to missions service late in their teens, and, in the case of the men, they felt called to the ministry some time in advance of the call to be foreign missionaries. In most instances the missionary call came gradually, rather than in a sudden, dramatic experience, and the call was to do educational and evangelistic work in a particular country. Most of the missionaries experienced a brief time of waiting to be sure of the call before accepting, but once they were sure, accepted willingly.

Here is something of more than passing interest. Each one reached his decision chiefly from a subjective and spiritual standpoint rather than from any uniform and determining influence from outside forces.

The experience of young Isaiah as found in Isaiah 6 comes close to being the spiritual biography of every Christian coming into God's will and direction. Isaiah saw the Lord as "high and lifted up," as One who is holy. He then saw himself as one who was "unclean." He found God able and willing to cleanse him. Then he was able to hear God calling—"who shall I send, and who will go for us?" And Isaiah answered, "Here am I; send me!"

—ELM

Personally Speaking . . .

What We Can Do

"Hi, Man!"

I was walking down crowded Capital Avenue in Little Rock and at first I could not locate the origin of this cheery greeting directed at me.



MR. McDONALD

"Hi, Man!" came the greeting again, and I looked down into the happy, up-turned and smiling face of a two-year-old lad leaning out of a parked automobile at the curb and very near me.

"Hello, there, Sonny!" I responded.

A few minutes later as I was going back by the same spot, my preoccupation was again penetrated by the same little fellow and his ringing, "Hi, Man!"

What a bright and happy little man he was! I do hope he has a Christian home in which to grow up. I hope he has a Christian Daddy and a Christian Mother.

I sincerely trust that this little fellow is in a home where God is acknowledged by the returning of thanks before meals, where the Bible is more than an ornament or a depository. do hope this little boy's parents make a place for family devotions — for the regular reading of God's word and for prayer.

I hope this little fellow is being told about Jesus and his love for a lost world.

I hope his parents are taking him to church, and to Sunday school.

He was such a charming little fellow. But, I am sure, so was Jesse James — so was Hitler — so was Mussolini — so was Stalin — at that age.

We cannot look into the innocent faces of little children and know the kind of persons they will be when they grow up.

There is not too much each of us individually can do to make the world the kind of world we'd like for our children to live in. But we can, with the help of the Lord, give our boys and girls Christian homes. We can point them to Christ as an all-sufficient Saviour who can save them from both the penalty and the power of sin.

Are your children growing up in Christian home?

Edwin L. McDonald

A Call To Action

Editor's Note: This letter from Dr. W. R. Estep, Jr., associate professor of Church History, Southwestern Seminary, Fort Worth, is in support of an amendment to the Hill-Burton Act, as proposed by Congressman Eugene Siler, of Kentucky. We carry this because of its bearing on a principle dear to the hearts of Baptists—the principle of separation of church and state. We trust our readers will give it careful consideration. —ELM

Baptists have been known through history for the stand which they have taken for separation of church and state and religious freedom. Because of the Baptist witness, it has been proved conclusively that we now have Constitutional guarantees which set forth these ideals of religious freedom and separation of church and state. However, in recent years, we have seen an alarming trend to by-pass on the one hand these Constitutional guarantees or to deliberately violate the spirit as well as the letter of the law on the other hand. The Hill-Burton Act is one of these unconstitutional bills that succeeded in passing both houses of Congress with dire consequences for the principle of separation of church and state.

According to the Health Education and Welfare Department of the United States, under the provision of the Hill-Burton Act the following amounts of money have been allocated to the various groups as indicated up to December 31, 1956:

For Catholic hospitals	\$123,278,000
For Protestant hospitals	26,454,000
For Jewish hospitals	6,549,000
Total for sectarian hospitals	156,281,000

In addition through other means of legal gymnastics, millions of dollars of public funds have gone directly and indirectly into the coffers of the Roman Catholic Church. Baptists can do very little about that which has already taken place, but the opportunity is now ours to do something to stem the tide which threatens to crush the levee that we have erected between church and state and which alone is our guarantee of religious freedom.

Now is the time to act. Congressman Eugene Siler, an outstanding Baptist layman from Kentucky, has introduced a bill designated H.R. 3103 which is an amendment to the Hill-Burton Act and if passed will eliminate the use of public funds for sectarian purposes. This means that no hospital built or operated by a religious body will be eligible for government grants. This can be the first step in the right direction. Mr. Siler says:

"I have already appeared before the subcommittee of the House Interstate and Foreign Commerce Committee and have given my testimony, including the figures above quoted, and that is about all I can do. No legislative proposal is any stronger than the sentiment behind it and emanating from the people back in the home precincts. Therefore, I feel that if the Baptist people all over America would send thousands of letters to the Members of Congress in support of this proposed legislation, it might have some

chance of success. Otherwise, it is not likely to ever get out of the committee to which it has been referred."

I believe that Southern Baptists have committed the sin of silence too long on this issue. We must become a vocal people. Hundreds of thousands of our people should be informed of the issues involved in this courageous attempt to amend the Hill-Burton Act. One might even suggest to those who are so worried about balancing the national budget that we would come much more near balancing the budget if we were to cut off these direct subsidies to religious institutions.

However, it is the principle of the Act with which we are most concerned. If Baptists were receiving all of the grants the others have received, the issue would still be the same. It is not the function of the government to sponsor religious institutionalism nor is it just for the government of the United States to take money from your pocket and mine and use it to support hospitals sponsored by other religious organizations, the teachings of which we cannot accept. This, the Constitution of the United States and the Bill of Rights were supposed to prohibit.

Let Baptists join hands with those pioneers who forged upon the anvil of persecution the formula for our freedom by writing immediately the chairman and the members of the House Interstate and Foreign Commerce Committee. The names of the members of this committee are as follows, and they may all be addressed at the House Office Building, Washington, D.C.:

Oren Harris, Chr.	J. Carlton Loser
John Bell Williams	Charles A. Wolverton
Peter F. Mack, Jr.	Joseph P. O'Hara
Kenneth A. Roberts	Robert Hale
Morgan M. Moulder	John W. Heselton
Harley O. Stagers	John B. Bennett
Isidore Dollinger	John V. Beamer
Walter Rogers	William L. Springer
Martin Dies	Alvin R. Bush
Samuel N. Friedel	Paul F. Schenck
John James Flynt, Jr.	Joseph L. Carrigg
Torbet H. MacDonald	Steven B. Derounian
George M. Rhodes	J. Arthur Younger
John Jarman	William H. Avery
Leo W. O'Brien	Bruce Alger
John E. Moss	Will E. Neal
John D. Dingell	

This is a call to action which we ignore only at our own peril.

—W. R. Estep, Jr.



EDUCATORS' OFFICERS—Past and present officers of the Southern Baptist Education Commission chat following the annual election in Nashville recently. Left to right, they're Evan A. Reiff, president of Hardin-Simmons University, Abilene, Tex., immediate past chairman; George J. Thornton, Kosciusko, Miss., attorney, elected recording secretary, and W. Forbes Yarborough, professor of religious education at Oklahoma Baptist University, Shawnee, the new chairman of the Commission. —Baptist Press Photo.

List of All Services To Churches Requested

NASHVILLE (BP) — A Southern Baptist committee has asked that a list be published of all services the denomination has available to churches and individuals.

This would be in the form of a manual or an index in an already existing publication.

The promotion committee of the Southern Baptist Executive Committee further asked for studies in several fields:

1. Expansion of the Baptist Press, denominational news agency, "into a coordinated and comprehensive news agency representing all areas of Baptist activity."
2. Use of direct mail programs in denominational promotion work.
3. Getting more churches and associations of churches to underwrite the cost of local newspaper advertisements telling what Baptists believe. Such a series of advertisements has been prepared and is available at a nominal charge.
4. Recognitions that the denomination can make for achievements in journalism and related fields.
5. Continuous surveys of the effectiveness of church and denominational promotion activities.

These studies would be undertaken by a public relations advisory organization of the denomination and report on their findings would be made to the promotion committee next December.

College-Seminary Ties Studied By Educators

NASHVILLE (BP) — The Southern Association of Baptist Colleges and Schools, meeting recently in Nashville, turned its attention to relationships between the denomination's colleges and its seminaries.

The Association's membership includes leaders from both types of institutions.

It set up a five-man committee to study two phases of the relationship: (1) how to minimize the overlapping of courses offered by colleges and by seminaries, and (2) what course work a college student should have to prepare for further study in a seminary in theology, religious education, or church music.

The Association also dealt with the question of whether persons entering church-related vocations other than the ministry should be ordained. If they were to be ordained as are ministers, the college leaders wondered what concessions in the way of financial aid should be made to these students.

The educators will give this matter further study as well as that of how to provide financial aid to students committed to church-related vocations. The Association discovered there is a wide variation in the financial aid policy of colleges toward these students and began a study toward making such aid more nearly uniform.

Extension Educators In Annual Meeting

The newly formed Southern Baptist Extension Education Association met June 18-19 in Nashville with member representatives from fifteen Southern Baptist colleges, schools, and seminaries. This, the second meeting of the Association, was concerned with the adoption of a constitution, the election of officers, and a varied program of informal discussions based upon papers presented by the Association members.

Dr. Davis C. Woolley, director of extension, Howard College, was elected president of the Association. As director of the popular "Howard Plan" of extension work he brings a pioneering spirit into this new Association. In keeping with the newly adopted constitution the following men were elected to serve as officers: Dr. Clarence Watson, extension director, Carson-Newman, vice-president; Dr. Brownlow Hastings, extension director, Baylor University, secretary-treasurer; and W. A. Whitten, associate director, Seminary Extension Department, reporter.

Incomplete estimates reveal that 12,500 persons are now enrolled in some 200 extension centers operated by the member institutions throughout the Southern Baptist Convention.

The Association will strive to provide guidance for the existing extension programs and serve in fostering adult education and in-service-training by extension through Southern Baptist schools, colleges and seminaries.

Qualification for membership is based upon one's connection with an extension program in a Southern Baptist educational institution. All such educational institutions now engaging in extension services are invited to participate in the Association. The present program of the Association will include an annual meeting in Nashville in connection with the Southern Association of Southern Baptist schools and colleges meeting in June of each year. — W. A. Whitten, Associate director, Seminary Extension Department, Jackson, Miss.

DR. VERNON RICHARDSON, pastor of University Baptist Church, Baltimore, Md., was elected chairman of the Radio and Television Commission at the annual meeting at the Southern Baptist Convention in Chicago. He was also named to a new term on the Commission which will expire in 1960. New vice-chairman is Dr. James Landes, pastor of the First Baptist Church of Wichita Falls, Tex. Dr. Edgar Arendall of Birmingham, Ala., was elected secretary.

● CHARLES WHITE, native of Texarkana, has graduated from Baylor University, Waco, Tex., and has entered Western Seminary, Louisville, Ky.

Graham Finding N. Y. Big Assignment

By George Burnham

News Editor, Christianity Today

NEW YORK CITY — "I had almost forgotten what it was like to walk on the grass, see a tree, and view all the other fresh wonders of nature provided for us by God."

Billy Graham was doing the talking. He had just finished playing nine holes of golf, after going for six weeks without a break in the New York Crusade now under way.

He had shot an unrespectable 50 for the nine holes, but that was beside the point. It was great to get out in the uncrowded world again after being pushed along by throngs in the concrete jungle of New York City. Once, after clipping branches off half the trees on a golf course with wild drives, he remarked, "God answers my prayers everywhere except on a golf course." But he said it with a grin, knowing that God had more important things to do.

The 6-foot-2-inch evangelist has lost 12 of the 184 pounds with which he started the New York Crusade. Crowded daily schedules are becoming more of a physical problem, as well as mental, but he was in superb condition when he began the campaign. He had spent several weeks beforehand in tramping the mountain trails around his home in Montreat, N. C., and resting under the trees as he studied the Bible and prayed.

"I came to New York prepared to give everything I had for God," he said. "I came prepared to be crucified, by my critics, if that was necessary. This Crusade is too important to give less than all."

Graham has appeared on a number of television programs since his arrival, but he hasn't turned on his set to view a single program, not even the telecast, "Impact" put on by members of his own team five nights a week at 11:30 o'clock. When possible, he is in bed before then. He has eaten, slept and breathed the part he is playing in the biggest evangelistic campaign ever held.

"New York may never have another chance like this," he said. "May God have mercy on us if we miss it."

In answer to some questions, Graham gave the following answers:

Crusade Finances — "I am not worried that all bills will be paid when the budget (\$1 Million-plus) is completed after the final meeting. When God gives us a big job like this to do, He provides the finances." Graham is not accepting any pay from the New York budget.

Television — "We will utilize television more and more in the months ahead in an effort to reach as many people as possible. Our present schedule of nationwide telecasts has been extended to cover the first two Saturdays in July. The final service on July 20 at Yankee Stadium was not telecast.

Baptist Crosscurrents

How Ministers Should Preach

PEOPLE ARE tired on Sunday. They have seen enough shows through the week. They have had all the entertainment they care for. What they want on the Lord's Day is a quiet conversation with an earnest-minded man who is interested in the higher things of the Spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in every-day language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years.

—Dr. Charles E. Jefferson, in
Biblical Recorder

* * *

A Man is a Man

HEREIN LIES a sermon—no distinction should be made as to moral integrity between a Christian minister and a Christian layman. The difference between individual children of God is determined by faithfulness to Bible truth, dedication of talents and possessions, maturity in Christian judgment, and devotion to Christian ideals.

There is a difference in the call and assignments of Kingdom responsibilities. The minister is as pastor an overseer or shepherd of his flock, a preacher of the Word, and a leader in matters pertaining to soul winning and spiritual development of the people whom he serves. The minister may be gifted as an evangelist, administrator, promoter, missionary or chaplain as suggested or implied by Paul in I Corinthians 12 and thus be employed to serve the interest of the Kingdom.

In a similar way a Christian layman may be called upon to serve. Each has a job to do and a place to fill in keeping with the will of God.

In the local church, association, district or denomination as a whole, men should be selected to places of responsibility on the basis of their honesty, maturity, and other moral and spiritual qualifications, training and ability to serve, attitude toward the work, toward fellow workers, and toward mankind and according to general understanding of the church and denomination. If one lacks experience these qualifications should be obviously inherent. It would be wise to select all members of Boards and agencies with the same measure of personal qualification as those which determine the election of a deacon or the call of a pastor.

—Robert L. Lee, in
The Baptist Message

It is now possible for us to reach as many people in one service as existed, probably in the days of Paul. Such opportunities carry tremendous responsibilities."

Future plans — "We plan to spend next January and February holding meetings in principal cities of the Caribbean area. In the spring we will hold a Crusade at the Cow Palace in San Francisco and that fall we will be in Charlotte, N. C. Plans are now being studied for Crusades during 1959 in Birmingham, England, and Australia. Also, I would like to spend several months in Africa."

"HOW CHRISTIAN BROADCASTING Can Best Serve God" will be the underlying theme of Radio-Television Workshops at Glorieta and Ridgecrest next month. Conducted by the Southern Baptist Radio-TV Commission under the direction of Theodore Lott, the five-day workshops will be held August 8-14, Glorieta, and August 22-28, Ridgecrest. This year's program will be the most comprehensive ever undertaken. Subjects to be discussed will range from government regulations affecting religious broadcasting to that of building a local listening audience. Radio and television techniques will be demonstrated with actual equipment and broadcast-telecast conditions.

Paul's Preaching and Policies For the Present

Part II. Salvation Appropriated

Paul preaches salvation as an appropriation of faith. In the work of Christ, our salvation was accomplished. Now how is this experience to become effective in the lives of men?



By faith in Christ. By faith men lay hold upon the grace and mercy of God as revealed in the crucified and living Christ. Such faith is a response to the gospel of Christ. "Faith cometh by hearing, and hearing by the word of God." (Romans 10:17) Phillips' translation is better: "Belief, you see, can only come from hearing the message, and the message is the word of Christ." It is when men hear the word of truth, the gospel of salvation, that they respond in faith. Hearing produces faith and "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14)

According to Paul, faith is the condition of salvation. "By grace are ye saved through faith. . ." (Ephesians 2:8). Grace is God's unmerited love and salvation in Christ. Faith is man's unconditional acceptance of all that God gives in Christ. Faith is a trustful obedience, a commitment of life to a Person. A law student, when reminded that he needed a vital faith in Christ, replied that he believed in the principles of Protestantism. But faith is not intellectual assent to principle; it is wholehearted surrender to a Person. It is not belief in a creed, but trust in Christ. It is the mystical union of will and purpose which faith establishes between the Christian and Christ. It is described in mutual indwelling of Christ in the believer (Romans 8:10), and the believer in Christ (Philippians 3:9).

Editor's Note: Dr. Barnette is associate professor of Christian Ethics at Southern Baptist Seminary, Louisville.

Buckner Association Notes

ABBOTT CHURCH, under the leadership of Pastor Perry Babbs, has increased its attendance from 16 to 52, voted to go to full time service, secured a home for the pastor so he might live on the field, and over subscribed their newly adopted budget \$60 the first month.

JAMES FORK Church is buying a home for their new pastor, Hugh McGehee.

CONSTRUCTION HAS begun on an educational building at Fellowship Church. Plans call for eight classrooms and a baptistry.

MIDLAND CHURCH is adding 14 classrooms to their education building.

MORE THAN 100 awards were given in a recent group training school held at Hartford, Mansfield, and Waldron.

DR. I. L. YEARBY, secretary of evangelism for Arkansas Baptists, will lead the association in an evangelistic crusade next April 12-26.

THE ASSOCIATION has rented a three-bedroom home for the missionary in Waldron, where he will be centrally located. He is living in Hartford until August 1.

TEN PART TIME churches in the association are pastorless. Student preachers are urged to contact the missionary to fill these vacancies.

—J. T. McGill, *Missionary Hartford, Ark.*

● **EVANGELIST CLIFT** Brannon will assist First Church, Forrest City, and Pastor T. K. Rucker in a revival campaign beginning July 28. (CB)

Mississippi County News

HENRY APPLGATE, pastor of Armored Church, has been chosen camp director for Ravenden Springs for the coming year. Gene Shultz, Emmanuel Church, will serve on the camp board.

GENE RAY has resigned at Boynton.

C. S. WOMACK has gone from Calvary Church, Osceola, to Canalou, Mo.

CARROLL FOWLER was ordained recently at Buffalo Chapel where his father, Harvey Fowler, is the pastor. Carroll is pastor of New Hope Mission.

DR. HARRY G. JACOBS, pastor of First Church, Osceola, has been elected treasurer of the association succeeding Raymond Zachry.

FIRST CHURCH, Blytheville, is the first church in the state to have an advanced standard Sunday school. Dr. C. Frank Pitts is the pastor.

—John D. Gearing, *Missionary*

● **SECOND CHURCH**, Little Rock, honored Pastor Dale Cowling and his family with a reception following the evening services, on Sunday, July 14, on the occasion of his fifth anniversary with the church. During his pastorate there, 1,970 persons have united with the church. The Sunday school enrollment increased from 1,402 to 1,923; Training Union from 191 to 734, and contributions totaled \$893,707.25. (DP)

● **DR. JOHN L. DODGE** ended a ten-year pastorate with First Church, Hot Springs, on July 14. The church gave Dr. Dodge a 30 day vacation. (CB)

Arkansas Baptists Hike Support of SBC Work

FROM JANUARY through June, 1957, Arkansas Baptists contributed more to the Southern Baptist Convention through the Cooperative Program and designated gifts than they did during the first half of 1956.

Porter Routh, Nashville, treasurer of the Southern Baptist Convention, announced that Cooperative Program receipts during the period were up from \$222,885 to \$269,641.

At the same time, designated gifts had risen from \$180,353 to \$197,151 (comparing the first six months of '56 with the same months in 1957).

Here's the picture of Southern Baptists as a whole:

Despite a slight drop in June, Cooperative Program receipts at the Southern Baptist Convention treasurer's office still have gone over \$1 million per month and are running 7 1-3 per cent higher than at the same time a year ago.

Total January-June, 1957, Cooperative Program receipts are \$7,111,273 as compared with \$6,625,351 for the first six months of 1956.

Designated gifts for the first half of '57 are \$7,658,183 against \$6,826,323 for a similar period a year ago — an increase of 12.19 per cent.

For the half-year, total gifts of \$14,769,457 compare with \$13,451,675. This is a 9.8 per cent increase over '56.

Figures reported here do not include Baptist contributions for local church work in the 30,800 affiliated churches nor money used for education, mission, and other work conducted by the 25 affiliated state Baptist conventions. (BP)

● A GROUP of 400 Arkansas laymen will attend the National Conference of Southern Baptist Men that meets in Oklahoma City, September 18-20. Led by Nelson Tull, State Brotherhood secretary, the men will join 8,000 others from 42 states for the first meeting of this kind ever conducted by Southern Baptists. Theme for the three-day session will be "Free Men Through the Ages," emphasizing personal liberty and freedom of religion.

● **CAUDLE AVENUE Church**, Springdale, and Pastor Oscar Hill will be assisted by Cecil Vaughan in a revival campaign beginning August 11. Mr. Vaughan is pastor of Boles Memorial Church, Grand Prairie, Tex. (CB)

● **MACK STALLINGS** has resigned Rison Church to accept the pastorate of Calvary Church, Camden. He was Harmony Association Sunday school superintendent. (CB)

● **GREENLEE MEMORIAL**, Pine Bluff, moved into their new building and began a revival the same day. The pastor, W. A. Pruitt, was the evangelist. Seven were added to the church by baptism and two by letter. (CB)

PERSONALITIES

C. H. Seaton

He Has A Way With Boys

By MRS. HOMER D. MYERS

THE TIME HAS COME or is fast approaching when C. H. Seaton and "Mr. RA" will be synonymous terms. Calvin Harvey Seaton began working with junior boys in Training Union and Royal Ambassador work when he was 18 years old. When he became associated with Brotherhood Secretary Nelson Tull on January 1, 1956, the state of Arkansas became his field for RA activities. His interest in boys and his understanding of their problems uniquely fits him for a highly specialized service to Arkansas Baptists.

Mr. Seaton is a native of Lonoke but moved to Little Rock as a teenager. His parents, Mr. and Mrs. Albert Seaton, live at Silvania, six miles east of Cabot. He has one brother, who is a member of the Little Rock Fire Department.

Seaton grew up in church work. He was converted at 11 years of age in a revival at Oak Grove Church, near Lonoke. As a youth he planned to be a physician, hoping to specialize in brain surgery. But he found himself defeated at every turn.

He finally realized that his attitudes and motives in life were in the wrong channels. When his church taught the study course book entitled, "Planning a Life," he saw for the first time the importance of God's will in human lives. He surrendered to the ministry at the age of 23 and was ordained by South Highland Church, Little Rock. He is a graduate of Ouachita College and Southwestern Seminary, Ft. Worth.

He met his wife, the former Mary Ann Jernigan, at Ouachita. She was a student from Haiti, Mo. They were married and went on to graduate from the seminary together. When asked how many children they have, Seaton answered, "Two RA's and one GA." The boys are 8 and 5, the daughter is 3.

Mr. Seaton began his preaching career in the mission program of Immanuel Church in Little Rock. Immanuel has sponsored a group of missions for years. In the early days, according to Seaton, no mission had a specified pastor, but the mission preachers rotated from one mission to another from Sunday to Sunday. Later he served pastorates at Toltec, Alexander, near Little Rock; Mountain Pine, Ridgewood near Arkadelphia, and Shiloh at Texarkana. He went to First Church, Sparkman, following his graduation from the seminary to serve a five-year pastorate.

From Sparkman, the Seatons went to the Bottoms Baptist Orphanage at Monticello, where he was field representative two years. He did an outstanding

work there with the boys in addition to his public relations activities.



Mr. Seaton

I sat in a crowded restaurant once and, unknown to them, watched Seaton and two bus loads of junior boys from the orphanage order and eat their lunches. I made some observations that would make any Arkansas Baptist proud. All of them seemed to be happy and relaxed, yet they were well-mannered and well-behaved. The boys were neatly dressed and well groomed in spite of the fact they had been away from home two weeks. They were returning from the Siloam Springs Assembly.

Seaton has a wonderful sense of humor, which is a necessary qualification for youth workers, but he learned early in life to resist the temptation for practical jokes. He learned electricity in high school and worked his way through college as an electrician. A youth, who was working with him once, standing on a six-foot ladder, asked Seaton how did one find out when the current was on. Seaton jokingly told him to poke his finger in that light socket and he would see.

To his surprise the boy did just that. When Seaton had finished picking the lad up off the floor, he wasn't hurt — just shocked — both had learned a lesson. One had learned not to play with electricity, and the other, not to play with humor.

The Seatons are members of Immanuel Church in Little Rock, where Mrs. Seaton is active in the Primary department in Sunday school, Training Union, and a Sunbeam leader in WMU. Mrs. Seaton is a piano teacher.

\$200,000 To Help Chicago Churches

CHICAGO (BP) — The \$200,000 allocated by the Southern Baptist Home Mission Board for extension here will be used to develop churches and missions in population areas ringing this city of over 5 million residents.

The funds will come from the "big cities" program recently devised by the Home Mission Board. The money used in Chicago will pay the salaries of mission pastors who form new churches and will help acquire property for new churches.

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CHRISTIANITY IN CONFLICT

By Buford Lee Nichols

"I CAME NOT to bring peace," said Jesus, "but a sword." By this reference to bringing of a sword, Jesus did not mean that the Gospel is a source of conflict or strife. The Gospel brings the good news of peace and love among men.

A Christian has the peace of God in his heart. But the sword of evil is unsheathed and uplifted against truth and righteousness. Jesus said that hatred, persecution, and death will pursue those who follow him.

DR. NICHOLS is president of the Baptist Seminary of Indonesia, where his address is Box 205, Semarang, Java, Indonesia.

Evil is an active, militant force in the world — not simply the absence of virtue nor the negative counterpart of God. Evil thrives as a powerful kingdom headed by a personal devil and supported by wicked people. The devil is described in the Bible as a roaring lion stalking about and devouring his victims; and his cohorts are pictured as sowing their tares amid the wheat.

The proclamation of the Gospel brings to light the essential nature of evil. Evil, taking the defensive, strikes back in reactionary violence. This reaction may be of the roaring-lion variety that devours or the sowing-of-tares kind that deceives. Potentially, if not actually, there is conflict wherever and whenever God's word is sown.

Christianity Is Creative

Jesus described his work as creative rather than destructive. And yet the apostle John, inspired by the Holy Spirit, wrote about fifty years later that Christ came into the world to destroy the works of the devil (I John 3:8).

Christ's work of redemption makes bad people good and good people better. This puts the devil to flight and eradicates evil. When Christ comes into a human life the forces of destruction are driven out — as darkness flees before the rising sun. His new creations thwart the devil's destructive designs. When a sinner is saved the devil shudders and his kingdom shrinks; Heaven rejoices and hell weeps.

There is surely a place in Christianity for the denunciation and destruction of sin and error, but the Christian message is not primarily a reactionary, fight-back attack against evil. Christ's followers may even turn the other cheek or go the second mile when evil launches its attack. The work of Christ is positively creative: "Behold, I make all things new."

This creative, regenerative work does more than anything else to put down

evil. The salvation message of the Christian minister is a creative force in society. Dr. W. T. Conner used to tell his seminary students that a preacher is a great force for reformation unless he degenerates into a reformer.

During my past twenty years of missionary ministry in the Orient I have witnessed ceremonies of casting out idols from homes. This turn from idolatry did not take place because the missionaries had denounced Buddhist idols. It was because people had been introduced to Christ, and He had brought something better into their lives and homes. The desire for idols had gone out because Christ had come in.

The Gospel is "the power of God unto salvation." Evil is the devil's tool for destruction.

When people confront the Gospel appeal, a response is demanded. Some accept Christ and other reject. Hearers are thus divided into two camps. For this reason Jesus said that a man's enemies are the members of his own household—son against father, daughter against mother, etc. In oriental families I have seen this very thing. I am thinking now of young people who have been driven from their homes because they became Christians. Why this division? The occasion was the entrance of the Gospel into the home; the cause was the violent reaction of evil against those who accepted the claims of Christ contained in the Gospel.

The Bible enjoins us not to fret because of evil in the world (Psalm 37). Worry and anxiety will not remedy the situation. The Lord of the harvest will separate the tares from the wheat at the final judgment. We are not to worry or wrangle but to work and witness.

Danger of Indifference

The Bible also warns Christians against indifference toward evil. The worst hindrance to the cause of Christ may be the indifferent, indulgent church member rather than the infidel or atheist on the outside.

To see in Christianity only the peace and calm which Christ gives to his followers is not sufficient. A believer may become complacent and inactive if he only contemplates God's gift of peace in the human heart.

To view our Christian faith and experience against the background of conflict and struggle revives heroic heartbeats within us. It sparks the crusader's zeal. It gives meaning to songs we glibly sing: "Onward Christian Soldiers," "A Mighty Fortress Is Our God," etc. This view of our faith improves the quality of our Christian lives. It brings into focus many inspiring examples of makers of Christian history: Christ on the cross, Paul amid

In Memorium

By Albert E. Simms

Calvary Baptist Church

Newport News, Virginia

"My mother's body lies now in the mortuary in Atlanta, watched over by good friends. It's all right; we will have her funeral in South Carolina Thursday. She was grateful for God's blessings in the lives of her loved ones. She wanted, more than anything, not to be in the way of my being here for this conference."

So spoke Dr. James Wesberry, president of the Pastors' Conference of the Southern Baptist Convention, as he presided over sessions of the group in Chicago. All who heard him were impressed by the spirit of dedication and devotion which characterize both mother and son.

He was the living demonstration of the spirit that ought to characterize the Christian. It was not indifference nor disrespect that brought him on to Chicago for the performance of his responsibilities there, but, rather, a frank recognition of the fact that he could best honor the mother he loved and the Saviour they both loved by standing in the place of duty and opportunity.

The Bible says, "There is a time to every purpose under the Heaven." There is a time for weeping and a time for rejoicing. There is a time for resting and a time for working. Every case is a case to itself, of course, and must be dealt with according to particular circumstances. But there is no place in the Christian's life for maudlin grief.

By all means, honor your dead; but do not dishonor them by neglect of Christian duty.

the howling mob, Bunyan in prison, Huss in the flames, Luther before the council, and thousands of the faithful who are suffering for Christ's sake today.

Good, because of its positive nature, should be more active than evil. Christians, of all people, ought to be actively working — not passively enjoying the blessings of God. Christianity is in conflict. The crisis may be more acute than we realize.

Let us awake and shake ourselves loose from the slumbers of indifference. Let us breathe heroism into our personal witness, our church activities, our mission programs, our stewardship loyalty, and our intercessory prayers. We need to realize today the gallantry of our Christian heritage and the dynamic of our Christian faith. The hour of action is upon us.

Departments

WMU:

Nancy Cooper, Secretary

Camps In Session



Miss Jeffers

Woman's Missionary Union of Arkansas is fostering five weeks of missionary camps for young women at which there will be missionary speakers from foreign and home mission fields and state leaders for the study of organizational methods and other phases of work. Among the missionary guests will be Miss Claribel Jeffers of Beeville, Texas, who is employed by the Home Mission Board as a kindergarten teacher for Spanish children.

In addition to the camp for intermediate girls held at Ferncliff, July 22-26, there will be four weeks for junior girls: July 29-August 2, August 5-9, August 12-16, and August 19-23. A week-end conference for members of Young Woman's Auxiliary will be held July 27-28, and a similar conference for members of Business Woman's Circles August 17-18. Reservations for these camps and conferences should be sent to the State WMU Office, 310 Baptist Building, Little Rock. Miss Sara Ann Hobbs, youth secretary, is directing the camps for young people.

NOTICE!

The Girls' Auxiliary Leadership Guide and the Girls' Auxiliary Leadership Course are now available. Prices are as follows:

GA Course (Junior) \$1.00 each.

GA Course (Intermediate) \$1.00 each.

One copy of the Girls' Auxiliary Leadership Guide is included in each leadership course. The Junior leadership course contains the Junior GA Manual and the Intermediate course contains the Intermediate GA Manual, otherwise the contents are the same. Order from State WMU Office, 310 Baptist Building, Little Rock.

TRAINING UNION:

Ralph W. Davis, Secretary

1958 Calendar

Many of our churches are beginning to prepare their calendar of activities for 1958. We are listing below the Training Union Department dates for 1958:

March 10-14 — District Training Union Conventions in the following districts:

North Central District — West Batesville, March 10; Northeast District — First, Paragould, March 11; East Central District — First, Forrest City, March 13; Central District — First, North Little Rock, March 14.

March 17-21 — District Training Union Conventions in the following districts:

Southeast District — First, Warren, March 17; Southwest District — First, Hope, March 18; Northwest District — First, Rogers, March 20; West Central District — First, Paris, March 21.

April 6-13 — Youth Week

April 12 — Youth Night in every association.

April 25 — State Youth Convention (for Intermediates, Young People, and Leaders) — Second Baptist Church, Little Rock.

June 12-18 — Arkansas Training Union Week — Glorieta.

July 17-23 — Arkansas Training Union Week — Ridgecrest.

September 23 — State Training Union Leadership Workshop (Nursery through General Officers) — First Baptist Church, Little Rock.

October 27 — State Planning Meeting for associational officers — Little Rock.

December 1 — "M" Night.

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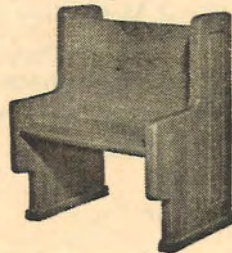
HARRISBURG, PENNSYLVANIA — The legislature passed a bill to prohibit the sales of automobiles on Sunday in Pennsylvania and to provide stiff fines for violators of the law.

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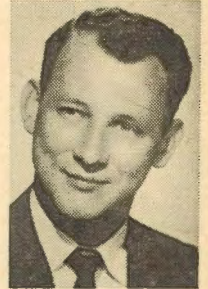
LeRoy McClard, Secretary

A Must For Musicians

The tremendous blessing of a music camp for every age above 9 years is available for all of North Arkansas, August 19-24, on Siloam Springs Assembly grounds.



Mr. Clayton



Mr. Howell

Two more of the wonderful faculty are pictured here. These men are two of our newest ministers of music who have recently graduated from Southwestern Seminary and have taken their place of responsibility in Arkansas. Their approach will be fresh and appealing.

Ural Clayton is the new minister of music for Baring Cross Church, North Little Rock. He will teach Voice and Conducting.

Gerald Howell is the new minister of music for Grand Avenue Church in Fort Smith. He will teach Voice and Theory.

FOR THE FIRST TIME theory will be taught to juniors through the use of TONETTE instruments.

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WASHINGTON, D. C. — A Quaker spokesman, testifying before a House Appropriations Subcommittee, asked Congress not to approve funds for the proposed Kinzua Dam on the Alleghany River because he said it would flood nearly all the useable land on the Seneca Indian reservation and leave the Indians without a means of livelihood. He said flooding of the land would violate a treaty signed with the Senecas in 1794 whereby this land would be theirs to use forever.



Top, left to right: Cheatham and Stallings. Bottom: Smith and Stockemer.

Arkansas graduates

● JULY GRADUATES from Southwestern Seminary, Fort Worth, included four Arkansans, reading from left to right, top: Jeff P. Cheatham, Jr., B. D. degree from Eudora. W. Mack Stallings, Jr., TH.M. degree, Rison. Bottom, left to right: William L. Smith, B. D. degree, Little Rock. Paul Gene Stockemer, B. D. degree, Warren.

Dr. A. B. Rutledge, secretary of stewardship and missions for Texas Baptists, addressed 116 students in commencement exercises July 19. Two foreign countries and 18 states were represented by the 78 students of theology, 34 in religious education, and 5 in church music.

● BARLING CHURCH has received 20 new members since Louie Travis became the pastor on May 1. Five made profession of faith in the Vacation Bible School, which was followed by a revival, resulting in 11 decisions.

The church is near Fort Chaffee, and Pastor Travis requests that you send him the names of sons and other relatives in camp there that he may contact them. His address is Barling, Ark.

● HUGH McGEHEE is the new pastor at James Fork Church, Buckner Association, and lives in Mansfield. Mr. McGehee is a former Arkansan, who spent the past five years with First Church, Pascola, Mo.

EVANGELISM:

I. L. Yearby, Secretary

The Prayer-lift in Evangelism

The Apostle Paul declares in Romans 1:16, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth." The Gospel's power has been demonstrated through 2,000 years of



DR. YEARBY

Christian history. The most remarkable present-day demonstration is the way the Gospel is working in Billy Graham's great evangelistic crusade in New York City. It is backed by the prayers of millions of Christ-honoring, Bible-believing Christians around the world. Multiplied thousands filled Madison Square Garden to overflowing night after night for weeks. God, through the Holy Spirit, showered abundant blessings on His people and led multiplied thousands to accept Christ as Saviour.

God's way up is down! For some years now Christ has been trying to show us His great secret, which is: work to get to the bottom, not to the top! That means, get beneath. Get under and lift. Get at the bottom of existing organizations and movements and church bodies, with what we might call the prayer-lift. Undoubtedly, it is this point that all Christian groups are weakest.

The following was written by my son, Rev. Vernon Yearby, Secretary of the Department of Evangelism in the Alabama Baptist Convention:

"The word 'Evangelism' must be jealously guarded among the Baptists. It can be stolen, not only by those who want to limit it to what is too narrow, but also by those who want to waste it on what is too broad. The task of reaching outside the church to bring people to faith in Christ and membership in His church is the distinct and specific duty of evangelism.

"It is mighty easy for us to talk about things we are not doing particularly in relationship to evangelism. It is time now for us to start talking about what we can be doing.

"Short cuts in evangelism never work. That invariable rule must be learned soon and remembered often. There is no easy way to bring people to the Christian faith. Only those who are willing to do the important work in the world in a conscientious way will have, or deserve to have, a success. A method does not have to be perfect to be infinitely better than no method at all.

"One is often reminded of Dwight L. Moody's famous answer to the critics, 'At least I like my way of doing it better than your way of not doing it!'"

The Southern Baptist program of evangelism is our God-given method to win the world to Christ.

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STUDENT WEEK AT GLORIETA AUGUST 22-28

Only five spaces left in Arkansas' allotment of seventy-five. Especially welcome will be college freshmen. Hear this superb program:

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Telephone Ministry

WHILE LYING in bed one morning, Rev. J. D. D. Hall, an Episcopalian minister, heard his telephone ring and the following conversation followed:

"What number?" asked the voice on the other end of the line.

"Circle 6-6483," replied Mr. Hall.

"Wrong number."

"No, the right number. I would like to know if you are a Christian."

"Oh, I suppose I am."

"Do you suppose you are married or do you know it?"

"Oh, I know that. Goodbye."

"Hold on, I am not done with you. Do you read your Bible and pray?"

"Mother made us attend to all those duties when we were at home."

"Did she make you take a bath, too?"

"Sure."

"Did you stop that, too, when you got away from her?"

That brought the fire from the caller. He said, "Who am I talking to anyway, a preacher? What kind? Where do you preach?"

"Everywhere. I am preaching to you right now."

"Well, this is the strangest conversation I ever heard over a 'phone." Then he said in an entirely different tone, "Anyway, I am glad I got the wrong number, for you have done me good."

In a few minutes the phone rang again. Someone said, "A friend of mine gave me this number and said there was a message for me."

That day he got 15 calls, and all said the same thing. The next day there were 20, and the third day 30. Rev. Hall said he knew a Higher Power was behind it all.

This ministry has been going on in New York since 1939. Over 500,000 calls have been received. Some of the most noted people in the city have called. Also some of the lowest and most vile. Twenty-eight Roman Catholic priests have called and all sorts of ministers. Many who call are in deep distress and want guidance and advice. Many want to take their own lives. Rev. Hall told these would-be suicides, "You cannot take your life. All you can do is change your location and I can assure you, the place you are going is worse than the place you are in." This telephone evangelism headquarters has had as high as 600 calls in one day.

Fisher of Men

—000—

SACRAMENTO—The California Senate, by a 20-7 vote, killed a bill which would have made "In God We Trust" the official state motto. Opponents of the bill said California already has a motto — "Eureka," which means, "I have found it." This motto was put on the state seal one hundred years ago as a symbol of the discovery of gold in California.

● C. J. HOLIMAN, Jr., has resigned as minister of music at Central Church, Hot Springs, to enter Southwestern Seminary in Fort Worth, Tex. He was formerly the director of music for South Highland Church, Little Rock.

* * *

● LESTER C. DICKSON has resigned Temple Church, a Southern Baptist church in Wilmington, Calif., and is available for a pastorate. His address is 18206 Wall St., Gardena, Calif.

* * *

● REV. AND MRS. J. A. Harrington, Southern Baptist missionaries to South Brazil who are now in the States on furlough, have moved from Fort Worth,

Tex., to Tulsa, Okla., where they may be addressed at 109 South Boston. Mrs. Harrington is a native of Cauthron, Ark.

BERLIN — An official of the Evangelical Church said the clergy shortage in East Germany is now critical. There are already 200 vacant pastorates in the Soviet-controlled area, and the government will not grant residence permits to young West German pastors who are willing to go East and fill these vacancies. Many East German pastors have fled to the West due to ill health.

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Fall Term — Sept. 9

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Walnut Ridge, Arkansas

Rainy Day Insurance!

By Marion Ullmark

How many times on a rainy or snowy day have you said, "What can I do indoors today?" Take out some rainy day insurance and you'll never have to wonder. You'll have lots of things to do.

Here's how you take out rainy day insurance. First, get a box, and on the lid write or paint in big letters, "Rainy Day Insurance!" Next, cut a slit in the lid of the box. You can paint the box your favorite color if you wish, but that isn't necessary. Keep the box in a handy place in your room and whenever you think of something to do that would be fun when you must play inside, jot it down and slip the note in the box.

Clip puzzles and fun ideas from your magazines and newspapers and slip them in your box too. Save all these ideas for the first rainy day. A "Rainy Day Insurance" box, filled to the brim with bright fun ideas, can make the darkest day seem sunshine bright.

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Who Said It?

By Mildred L. Ackerman

1. "Speak; for thy servant hear-eth."
2. "Thou art the man."
3. "Can there any good thing come out of Nazareth?"
4. "Be strong and of a good courage."
5. "I am not ashamed of the gospel of Christ."
6. "Cease to do evil; . . . learn to do well."
7. "My soul doth magnify the Lord."
8. "He restoreth my soul."
9. "Who knoweth whether thou art come to the kingdom for such a time as this?"
10. "If I perish, I perish."
11. "Am I my brother's keeper?"
12. "Thy people shall be my people, and thy God, my God."

12. Ruth. Ruth 1:16.
11. Cain. Genesis 4:9.
10. Queen Esther. Esther 4:16.
9. Mordecai to Esther. Esther 4:14.
8. David. Psalm 23:3.
7. Mary, the mother of Jesus. Luke 1:46.
6. Isaiah. Isaiah 1:16-17.
5. Paul. Romans 1:16.
4. The Lord to Joshua. Joshua 1:6.
3. Nathanael. John 1:46.
2. Nathan to David. II Samuel 12:7.
1. Samuel. I Samuel 3:8-10.

Answers:

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LOS ANGELES — A ten-million-dollar Lutheran college, the first in California, will be built in Los Angeles. It is expected to be in operation within three years. It will be operated by the California District of the Lutheran Evangelical Church in co-operation with other Lutheran bodies.

The Tired Octopus

By Lucretia Penny



If an octopus were to dress
As human beings do
I think he'd find it mighty hard
To go somewhere, don't you?
He'd have to put his arms into
So many sleeves, you know
That time he got through doing that
He'd be too tired to go.

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Filled With Gladness

By Enola Chamberlin

Wild roses line the hedgerows,
The wide-leafed grape vines run
Where little hard crab apples
Are ripening in the sun.
At night the moon goes rolling,
A warm bright opal sphere,
And I am filled with gladness
Because the summer's here.

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QUERY

By Alice W. Norton

Who is it that crosses the bridge of my nose,
Or of my good palm makes a fan?
And where is the drummer that knows how to beat
The drums in the ear of a man?
Just show me the man that can fashion a key
That will unlock a lock of my hair:
And who's got a file that will add a keen edge
To the two shoulder blades that I wear?
And who, pray, can boast of two stronger calves
Than I house in the curve of my legs?
And who's got a wrench that will unscrew the cap
That covers the hinge in my "pegs?"
Why must I wear nails on my fingers and toes,
And why are my lips coloured red?
Won't somebody answer these questions for me,
With the wheels that revolve in their head?

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● P. O. FREEMAN, Enterprise Church, recently taught "Outlines in Bible History," to a large class at Salem Church, both in Big Creek Association.

A Smile or Two

A smart husband is one who doesn't get so busy bringing home the bacon that he forgets the applesauce.

—Quote

When a man and a woman marry, they become one. Trouble starts when they try to decide which one.

Most every man expects his wife to be his equal, but he doesn't want her to admit it.

I pass on for the benefit of all husbands a remark made recently by a man whose wife had just returned from Mexico loaded down with knick-knacks. "It's amazing," he said, "The things women would rather have than money."

Upon receiving a complaint about an issue of bread, the Major snapped, "If Napoleon had had that bread in Russia, he would have eaten it with the greatest of pleasure."

"Yes, sir," spoke up the sergeant, "but it was fresh then."

Druggist: "Did the mudpack I suggested for your wife improve her appearance?"

Husband: "It did for a few days, but it wore off."

What do you think are the most interesting years of a woman's life.

The first two or three years that she is 21.

Steward: Don't be so down-hearted, lady. I have never heard of anyone dying of seasickness.

Victim: Oh, don't tell me that! It's only the hope of dying that has kept me alive so far.

The bridegroom was in a poetic frenzy as he strolled along the seashore. "Roll on, thou deep and dark blue sea, roll on," he recited to his bride.

"Oh, Gerald," she exclaimed, "how wonderful you are; it's doing it!"

CHUCKLE: The raging controversy over inflation reminds me of the Alabama farmers trading horses. One said to his neighbor, "What will you take for that horse?" and when he said "\$100," the farmer promptly said, "Sold." Then the seller began to worry, "Maybe he knows more about that horse than I do," and went to the buyer with an offer of \$150 which was also accepted. Whereupon the first farmer feared he had been deceived and bought the horse back for \$200. This went on until the horse had been priced at \$1,500. When a man from another county finally came in and bought the horse for \$2,000, the first farmer said, "Now why did you let him get away? We were both making a good living out of him."

—Brooks Hays

GIDEON — FOE OF PAGANISM

By CHARLES FRANK PITTS

July 28, 1957

Judges 6:1-8:28

Few men of the Bible possessed such an audacious faith as this son of Joash who was destined to become the fifth Judge of Israel. Few have so challenged posterity with their deeds as did this



DR. PITTS

quiet, unassuming farmer after he had yielded himself to the will of God.

The fact that such a remarkable leader arose from the obscurity of the commonplace should assure men of all ages that effective leadership in days of crisis can be found among the masses. All too often a nation, community or church has longed for a deliverer from lands afar when the potential leadership necessary to master its immediate leadership lay closer to home.

While it is true that such groups may hold the local prophet in low esteem and discount the abilities of familiar friends, the real reason for the failure of local leadership usually lies in the faint heart of the man who is potentially great.

Gideon faced the same temptations to assume a false modesty and disclaim his inherent qualities. He sought for and found adequate reasons why another should take the place of responsibility which God intended for him. He was, however, basically honest with God and when convinced of the Lord's personal direction of his life sought to act in accord with that revealed will without recourse to excuse. In so doing he became more than just a foe of paganism, but also an active champion of the faith.

TIMES WHICH TRIED MEN'S SOULS

Although we find but a brief sketch of the national distresses which visited Israel in this dark period we are amazed that such calamities follow so closely upon the forty years of peace and prosperity which marked the period of the queenly Deborah. With the crisp bluntness of a military communique the 6th chapter of the book of Judges begins with the assertion that "... the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years."

The evil into which Israel fell consisted in her failure to maintain her spiritual purity and her attendant adoption of pagan practices in worship. Simply stated, Israel began to dote upon the religious customs of the Canaanites. With this gradual assumption of Canaanite faith, Israel fell away into a state of national apostasy.

One of the most obvious results of the loss of religious faith manifested itself in national weakness. As Israel retreated from God in the realm of the Spirit, the hosts of Midian advanced on her hills and valleys. Long Israel's ancestral kinsman and traditional enemies, the Midianites so completely overran the land that the normal functions of this agricultural nation must be conducted in the darkness of night.

As has been so tragically true in history, the successes of Midian served to encourage other foes to action and soon Israel knew the wrath of the Amalekites and "the children of the east."

GOD'S CHOICE OF GIDEON

For the purposes of national redemption God sought out Gideon. Obviously, the conditions of the case demanded a man of most unusual abilities. The situation seemed so hopeless that the people of Israel could scarcely hope for relief. They had prayed for the help of God and His answer was the sending of a prophet who scathingly denounced their sins. He did not by the blowing of trumpets or the proclamation of a great feast announce His chosen leader. Instead, in most unobtrusive manner, the angel of the Lord sought out Gideon as he went about his daily work.

When Gideon became aware of God's call to service he was genuinely astonished. True humility asserts itself when one is faced with sudden changes of fate which offer the opportunities of important service. From an inward humbleness comes the words: "I am of a poor family and am the least in my father's house."

Following the realization of God's choice, Gideon sought out assurances of God's desire in manner most unmistakable. By signs and wonders Gideon became convinced that he was to be used in miraculous fashion. He now was ready for carrying out the strange designs of God.

THE AUDACITY OF FAITH

Faith often demands a startling witness within our own households. Thus did Gideon assert his determination to lead Israel back to her God by destroying the evidences of his father's apostasy. Destroying the sites of pagan worship by night, Gideon hoped that the dawning of a new day might mark the dawning of renewed faith on the part of Israel. His hopes were not to be denied.

Although calculating on the wrath of his people, Gideon also depended upon God's vindicating providences. Nor did God fail him. As Gideon's father surveyed the ugly ruins of his once beau-

tiful altar and grove, faith and pride mingled together. In answer to the angry charges of blasphemy which his neighbors brought Joash simply asked them to be sensible and wait for the intervention of deity. If Baal were a god he would wreak corrective vengeance. As with a surge his ancestral faith returned. Gideon had won his first and possibly greatest battle!

Therefore, when God directed Gideon to redeem his land by a handful of men with unorthodox weapons, Gideon needed only to know that it was without question the will of the Lord. Again success followed closely upon surrender.

Although the humble Gideon might never fully comprehend the wisdom of God, posterity understands why "Gideon judged Israel 40 years."

—000—

PHOENIX, ARIZONA — Church-owned property not used strictly for religious purposes is being put back on the tax rolls in Arizona. The action followed a report from the state attorney general's office that exemption laws have been violated. Some church officials even testified that business men have sought to transfer some of their property to a church, and give the church part of their savings on tax exemption. Church leaders sharply condemned the idea.

WASHINGTON, D. C. — The FBI reports that the crime rate in the U. S. has reached a point where the fingerprints of one American out of every 15 are now on file for some offense "more serious than a traffic misdemeanor."

"When my Son Leaves Home"

Of keen interest to students and other young people will be this August *Home Life* feature by a mother.

As her son leaves for college she wonders—as do all parents when a child leaves the shelter of the home—if she has done all she could to prepare him to face the world.

A human warmth pulsates through the articles in *Home Life*, giving practical help to those privileged to read it.

Be grateful if your church is one which develops Christian strength for the future by ordering enough copies of *Home Life* for all its families.

Home Life



Executive Board STATE CONVENTION



B. L. Bridges, General Secretary; Ralph Douglas, Associate; 100 Baptist Building, Little Rock, Ark.

Executive Board Meeting

Forty-seven members of the Arkansas Baptist Convention Executive Board, from thirty-nine associations, met in an Executive Board meeting at the Baptist Building, July 16, 1957.

Among the many things discussed was the Convention Budget for 1958. An over-all budget of \$1,500,000.00 was adopted, to be recommended to the Convention. Thirty-five per cent of the total receipts will go to the Southern Baptist Convention. Eighteen per cent of the total budget receipts will go to Christian Education. (Ouachita College will receive 86½% of the 18%, and Southern Baptist College will receive 11% of the 18%. Two and one-half per cent of the 18% goes into a fund for college property in Pulaski County.) This percentage plan is a departure from the usual way of allocating the Cooperative Program funds. Many believe that this plan is the best way to divide the Cooperative Dollar.

This proposed budget is something that every Arkansas Baptist should pray about. Every church should look again at its blessings and in turn share these blessings with a world by increasing the Cooperative Program gifts.

The proposed 1958 Cooperative Program Budget, as recommended by the Executive Board, is as follows:

Proposed 1958 State Budget

DIVISION I

State Causes:

Administration	\$ 42,000.00
W.M.U.	37,000.00
Retirement Plans	50,000.00
Department of Evangelism	10,000.00
State Missions Department	88,500.00
Southern Baptist College	29,700.00
"Arkansas Baptist"	15,000.00
Orphanage	60,000.00
Hospital School of Nursing	30,000.00
Hospital Charity Fund	25,000.00
Sunday School Department	29,000.00
Training Union Department	27,000.00
Church Music Department	15,000.00
B.S.U. Department	48,000.00
Ouachita College	233,550.00
Brotherhood Department	22,000.00
Foundation Department	2,000.00
State Assembly	5,000.00
Promotion and Convention Fund	11,000.00
Emergency Reserve Fund	5,000.00
Fund for College Property in Pulaski County	5,750.00
Memphis Hospital	10,000.00
Memphis Hospital Charity	10,000.00
Anti-gambling Campaign	6,000.00
POAU	1,000.00
	\$ 817,500.00

DIVISION II

Southern Baptist Causes	\$ 525,000.00
(or 35% of the total Cooperative Program receipts)	

DIVISION III

Capital Needs:

Siloam Assembly	\$ 10,000.00
For Reconversion of Office Building	6,000.00
Bottoms Baptist Orphanage	18,000.00

B.S.U. Department	25,600.00
Arkansas Baptist Hospital	50,000.00
Camp Grounds	7,500.00
Memphis Hospital	10,000.00
New Mission Sites	18,000.00
Future Office Building	12,400.00

\$ 157,500.00

Grand Total \$1,500,000.00

Steps For the Church to Take Now

1. Start a budget.
 - (1) The church that has not been working on a definite, planned, equitable plan of finance is going along the road of least resistance. Someone in the church should find out what other churches of comparable size are doing along this line and report the results to the church leaders.
 - (2) Show why the church should operate on a budget and find out how to start a budget for the first time.
2. Other churches have come through the "non-budget days" and are now ready to implement the budget idea with a Forward Program of Church Finance Campaign.
 - (1) The next logical step is to adopt a good plan of stewardship, so that more people can be enlisted and helped. The best plan yet used by Southern Baptists is the Forward Program of Church Finance.
 - (2) In these churches the people have learned that it is best to plan an equitable budget and get the church to adopt it and then follow it rigidly.
3. Plan a more worthy stewardship program.
 - (1) Find out the record of the church. Who is doing the work? Who are the dependable leaders? Who gives the money?
 - (2) Find out the potential of the church. What is your church capable of doing, if each member could be enlisted?
 - (3) What would the church budget be, if all members tithed?
 - (4) Plan a budget that will challenge the people.
 - (5) Examine the need for increasing the Cooperative Program gifts for world missions and associational missions.
 - (6) Set a percentage of the total church budget to world missions through the Cooperative Program — not a percentage of a certain part of the budget.
4. Keep better financial records.
 - (1) Some church members do not give money through their church as they should because of the poor record system.
 - (2) Keep adequate and complete records on who gives what.
 - (3) Be sure that the treasurer makes a monthly financial report to the church.
 - (4) Strictly adhere to the budget.
5. Forward all mission money promptly.
 - (1) God's money needs to be working for him — not piled up in some lock-box or vault.
 - (2) Church members expect the church to be a good steward by being prompt in disbursing the money that they give.
6. Try these suggestions and we believe that you will have a better church and be able to do more for Christ than ever before.

R.D.

N LITTLE ROCK ARK
 210 BELMONT DR
 MRS T A SPENCER JR
 N22-A-B