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Arkansas Baptist State Convention

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ARKANSAS *Baptist*

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VOLUME 56

LITTLE ROCK, ARKANSAS, JUNE 20, 1957

NUMBER 25



Missionaries In Waiting

Ouachita Honor Students

● TWENTY-NINE students of Ouachita Baptist College have been named to the national honor society, Alpha Chi, it was announced recently by Dr. D. M. Seward, acting dean of the faculty.

Juniors named were: Chaiho Kim, Mena; Jacquelyn Fae Howell, Leachville; Everett Long, Springdale; Donald Quance, Decatur, Tex.; Margaret Harrison, Mabelvale; Betty Crowe, Hot Springs; Dennis Keath, Jacksonville; Janet Larson, Kansas City, Kan.; Darla Sue Bayless, Hot Springs; Edwina Beasley, Paragould; Rosemary Casey, Heber Springs and Winona Frady of Horatio.

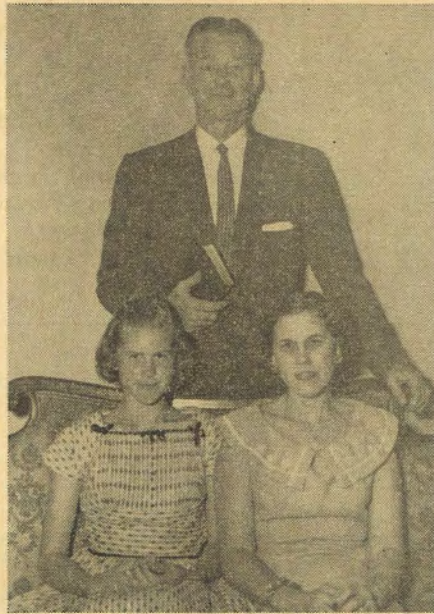
Seniors named were: Harriet Schuldt, Blue Island, Ill.; Kenneth Brewer, Columbia, Tenn.; Shirley Henderson, Stuttgart; Bill Hinds, Springdale; John Mason Clem, Malvern; Pat Bland Clem, Tunica, Miss.; Barbara Holt, Arkadelphia; William Shirk, Joplin, Mo.; Jo Pendergrast, Osceola; Donald Culp, Paragould; Mary Nell Robinson, El Dorado; Jim Berryman, Conway; Marie Richardson, Eminence, Mo.; Benny Hipp, Crane, Mo. and Richard Hill, Fort Smith.

* * *

● A WEEKEND laymen's revival at Ridgecrest Church, Benton, from May 31 to June 2, resulted in seven additions to the church, six by baptism. Sammy Black, president of the Brotherhood at Park Place Church, Hot Springs, was in charge of the services. Heber R. Shreve is the pastor.

* * *

● ENROLLMENT WAS 248 and 12 made profession of faith in the Vacation Bible School at First Church, Paris, Dale McCoy, pastor. Mission offering was given toward a VBS for the colored children at Gray Rock.



NEW CALVARY Pastor and Family—The Rev. Paul Fox, who was formally installed as pastor of Calvary, Little Rock, Sunday, is shown with his family in the church parsonage. Mrs. Fox is the former Edythe Humberd of Chattanooga, Tenn. The daughter is Mary Lake, age 11. Mrs. Fox has already been tapped as a faculty member of the Siloam Springs Baptist Training Union Assembly at Siloam Springs, July 1-14.

* * *

● THE EVANGELISTIC TEAM consisting of Bill Lewis and Red Johnson conducted two revivals in May. At Hoxie, 32 were received by baptism and 8 by letter. At Liverpool, Gary, Ind., 52 were received by baptism and 7 by letter. There were 400 rededications in the two meetings.

* * *

● A REVIVAL at Havana Church, conducted by State Evangelist Jesse Reed and Jimmie Hoffman, resulted in four additions to the church, three by baptism. Mr. Hoffman, pastor at Belleville, led the singing. R. L. Whitten, Jr., is pastor at Havana.

* * *

● FIVE STUDENTS of Ouachita Baptist College have been named to the History Honor Society, it was announced recently by Dr. R. C. Daily, chairman of the division of social science: Darla Sue Bayless, Hot Springs; Herbert Jenkinson, Carthage, Mo.; Margie McCann, Helena; Jo Pendergrast, Osceola; and Everett Long, Springdale.

* * *

● LONNIE LASSATER, pastor at Cullendale, will be the camp evangelist for Baptist Vista this summer, according to Clear Creek Association missionary S. A. Wiles. (CB)

* * *

● MINISTER OF EDUCATION for First Church, Pine Bluff, Ernest E. Mosley has resigned, effective July 1. Robert L. Smith is pastor of First Church. (CB)

● DR. REL GRAY, president of the Arkansas Baptist State Convention and pastor of First Church, Helena, visited the American Baptist Convention in Philadelphia, immediately following the Southern Baptist Convention in Chicago. (CB)

* * *

● EVANGELIST FOR the summer revival at First Church, Fordyce, August 4-11, will be Bob Randall, Pastor Lawson Hatfield has announced. (CB)

* * *

● PAUL WILHELM assisted Cass Church in a recent revival resulting in 8 additions to the church, 7 by baptism.

* * *

● JUNE 9 marked the first anniversary of James E. Birkhead as pastor of First Church, Mountain Home. During the year 120 united with the church, 80 by baptism. Seven surrendered to full time service: two ministers, three missionaries, one evangelistic singer, and one to the field of education. (CB)

* * *

THE REV. PAUL FOX, recently called as pastor of Calvary, Little Rock, was formally installed Sunday, June 16, at the 11 o'clock service in the church sanctuary at 1901 North Pierce.

Rev. Fox succeeds the Rev. Wayne S. Smith, public relations director for Ouachita College, who has been interim pastor for the past nine months.

Taking part in the installation service were the Rev. Erwin McDonald, editor of the Arkansas Baptist, moderator; Dr. B. L. Bridges, executive secretary of the Arkansas State Baptist Convention; Rev. O. C. Robinson, Pulaski county associational missionary; Douglass Reynolds, chairman of the Board of Deacons; Charlie Mooshian, Training Union director; Charles Oglesby, Sunday school superintendent; Mrs. Dorothy Pierce, Woman's Missionary Union president; and Dr. Charles Fowler, president of the Calvary Brotherhood.

Following the evening service a reception was held in the church fellowship hall honoring the Fox family.

Native Arkansan

A native Arkansan, Mr. Fox was born at Marianna, where he attended elementary schools. He received his college education at Mars Hill College in North Carolina and Carson - Newman College in Tennessee, where he earned his A.B. degree.

The master's degree in theology was earned by Mr. Fox at the Southern Seminary, Louisville, Ky., in 1936.

Prior to coming to Calvary, the Rev. Fox was pastor of the Parkview Baptist Church, Greenville, Miss., where in a 20 months period he received 315 new members, enlarged the Training Union, and added five new Sunday school departments. During his tenure as pastor in Greenville he directed the construction of the first of three units of a new educational building. He formerly served as a pastor in Arkansas, at Van Buren and at Pine Bluff.

ARKANSAS BAPTIST

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MRS. HOMER D. MYERS

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BP, Baptist Press; CB, church bulletin; DP,
daily press; SB, Survey Bulletin.



Luck Receives Doctorate

● JAMES T. LUCK, professor of music and chairman of the division of fine arts at Ouachita Baptist College, recently received the doctor-of-education degree from Florida State University, Tallahassee, Fla.

A member of the Ouachita faculty for one year, Dr. Luck previously held positions on the faculties of Southwestern Baptist Theological Seminary and Mississippi College. He has served as minister of music in Baptist churches in Texas and Mississippi.

Dr. Luck chose as the topic for his dissertation "A study relating to the boy's changing voice in intermediate choirs of the Southern Baptist Convention." It is believed that this is the first doctoral study accepted by a state university which deals specifically with some phase of Southern Baptist work.

Dr. Luck received the bachelor-of-music degree from Hendrix College and holds the master-of-music education and master-of-sacred-music degrees. He has done graduate work at Louisiana State University, Chicago Musical College and Florida State University.

* * *

● REV. AND MRS. Douglas E. Kendall, Southern Baptist missionaries to Indonesia, have a new address in Bandung. It is Djalan Ir Anwari 12A, Bandung, Indonesia. Mrs. Kendall, formerly Katherine Kerr, is a native of Batesville.

* * *

● REV. AND MRS. Marlin R. Hicks, missionaries to Chile, have returned to the States on emergency leave due to the illness of Mr. Hicks. He is in Southern Baptist Hospital in New Orleans, La., where physicians have had difficulty in diagnosing his disease. O. C. Hicks, pastor at Ingalls, is the missionary's father.



Mr. Hicks
Stricken Missionary



Mrs. Clubb
Designs Hospital Diary

The Cover

New Missionaries

Pictured on the cover this week is a picture of 45 of the 49 new foreign missionaries who were presented this year at the Chicago Convention.

● THREE OUACHITA Baptist College students recently received boxing letters from boxing coach Wayne Smith: Henry Harrison, Memphis, Tenn.; Denny Bray, North Little Rock; Billy Eason, Muleshoe, Tex.

* * *

● RAY UTLEY and Vernon Brannon, junior physical education majors from Cabot, are to be captains of the Ouachita College track team in 1957-58, it was announced by Lamar Watkins, coach.

* * *

● THE CHURCHES in Greene County Association will conduct simultaneous revivals from July 7 to 21. (CB)

* * *

● JIM BURDEN of Central Church, Jonesboro, has accepted the pastorate of Valley View Church, six miles from Harrisburg, according to Pastor R. Wilbur Herring of Central Church. (CB)

* * *

● SECOND CHURCH, Hot Springs, has called Danny Griffin, a Ouachita College senior, as youth director, succeeding Mrs. Patsy Rhodes, who has returned to her home in Shreveport, La. Mr. Griffin is a native of Rochester, N. Y., but grew up in South Carolina, where his father is a pastor, according to Dr. O. L. Bayless, pastor of Second Church. Mr. Griffin will continue his studies at Ouachita next fall, serving the church on weekends. (CB)

* * *

● THE HIGHEST NUMBER of study course awards in the history of Training Union was issued in April of this year, totaling 153,360, according to C. Aubrey Hearn, of the Baptist Sunday School Board. Arkansans received 5,147.

● IMMANUEL CHURCH, Little Rock, held the second annual Sunday School Training Awards Commencement recently, with Dr. Ralph Phelps, president of Ouachita College, as the guest speaker. Ninety-six received diplomas. Mrs. E. M. Duffin received the Worker's Citation, the highest award given by the Sunday School Board, denoting the completion of at least 64 study course books.

* * *

● GORDON BOONE resigned the pastorate of First Church, Foreman, on June 2, and moved to Fort Worth, Tex., to enter Southwestern Seminary.

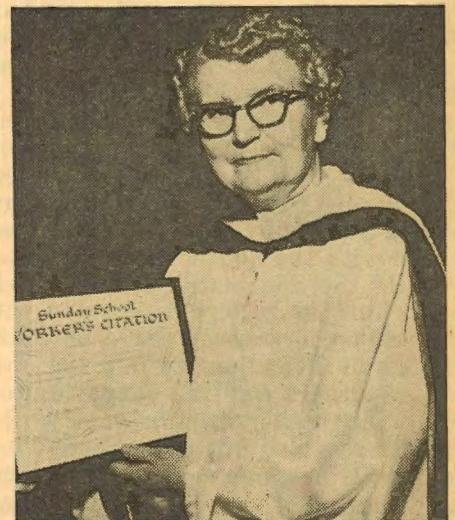
* * *

● MY HOSPITAL DAYS is the title of a new book with a brand new idea designed by Mrs. Jessie Funston Clubb, wife of Russell J. Clubb, pastor of Calvary Church, West Memphis. The book is the result of what Mrs. Clubb feels was a problem to her once, when she sought a book to send a friend in the hospital and learned the type of gift she desired was not available.

My Hospital Days is a combined devotional-memory book. It contains a prayer and daily devotionals with scriptures selected especially for a patient. One page records the date of the illness, the names of doctors, nurses, pastor and others who normally help one in such circumstances. Other pages record names of callers and those who send flowers, cards or gifts. It is beautifully illustrated in color, spiral bound, and boxed as a gift. It was designed especially for those who wish to send more than a get-well card, yet it costs less than flowers and affords a permanent souvenir.

Mrs. Clubb is a native of Little Rock, the daughter of Mrs. W. P. Funston. She formerly taught in the Sunday school of Second Church and sang in the choir. She studied creative writing at Hardin Simmons University, Abilene, Texas.

Warner Press is the publisher, and the book is available at the Baptist Book Store.



Mrs. Duffin
Winner of Award

Southern Baptists and Unification

By B. L. BRIDGES

FOR THE last 60 or 70 years a recurring question—not to say a demand—has been persistently knocking at the door of Southern Baptists. We refer to the invitation to join the Federal Council of Churches, or World Council.

(Editor's Note: This is a digest of a most timely article by Dr. Bridges, the Executive Secretary-Treasurer of the Arkansas Baptist State Convention, in the April-May-June issue of the Southern Baptist Brotherhood Journal. Next week we shall carry something from another article by Dr. Bridges in the same journal, on the topic, "Southern Baptists Cooperating with Other Denominations.")

1. Baptists Put the Bible First

First of all we should say that Southern Baptists' unflinching loyalty to the great Bible doctrines makes an organic union with other groups impossible . . . True Baptists have always been people of deep-seated convictions. We have always tried to give fervent enunciation to such great doctrines as the inspiration of the Scriptures, believer's baptism, a regenerated church membership, soul competency, salvation by grace, the eternal security of the believer, a future home in heaven for the redeemed, and an everlasting hell for the unbeliever. This confused generation is in no position to lose the emphasis that Southern Baptists give upon these mighty doctrines.

When the Bible says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (II Timothy 4:2), Baptists consider that they have no alternative . . . There is a standard that should be recognized as authoritative by all Christians, namely, the Bible. Baptists favor Christian union on the basis of the Holy Scriptures, but insist that the union on any other basis is not desirable, nor, with Baptists, possible.

Baptists have the finest Christian fellowship for all fellow believers in all communions and a Christian love for them, but we believe that all attempts to bring the denominations into one mass organization will inevitably result in troublesome disagreements.

2. Baptists Fear Dictatorship

Baptists abhor dictatorship in religion . . . Baptists are a free people, and they cannot afford to surrender this God-given heritage . . . Baptists insist that the lordship of Jesus and the authority of the Bible are the warp and woof of the texture of our faith. We consider that both the hodge-podge of the union movement's profession of faith and its substituting human authority for the Bible are inimical to the spirit and teachings of the New Testament, and Southern Baptists cannot change their theology to become integrated with such an organization . . .

Southern Baptists cannot tie in with an organization whose leadership we have no power to appoint or dismiss.

3. Baptists Recognize Authority of Local Congregations

For the Southern Baptist Convention to unite with the Federal Council of Churches would be a physical impossibility, and for the churches to join up with the movement would be almost as impossible. One Baptist body has no jurisdiction or authority over another . . .

Also each Baptist church is completely autonomous and for Southern Baptists to join with the Federal Council of Churches would necessitate a vote of the multiplied thousands of churches that are in cooperation with the Southern Baptist Convention work . . .

If the Southern Baptist Convention should ever recommend that our churches become integrated with the union movement we would be reversing ourselves. Three or four times . . . the Convention has declined all invitations to join the union movement.

Southern Baptists cannot unite with the Federal Council of Churches or any other organization which would compromise principles and truths revealed in the inspired Word of God. We believe our theology, our doctrines, our methods of operation are complete within themselves and that no other body has anything worthwhile to add to our theological and ecclesiastical possessions . . . Our utter reliance upon the pure Word of God has preserved us from error and reserved to us a purer faith than that of any other people under heaven.

Personally Speaking . . .

Oblivious Hoboes

A MAN walking down Broadway in Louisville caught my attention one day recently.

He walked with all the poise and dignity of a business executive. As far as his mien was concerned, he might have passed as the president of one of the local banks, or, perhaps, even of a railroad.



But he wore the garb of a hobo. His suit was past restoration by cleaners and pressers. His shoes, dilapidated and run down at the heels, smacked of the waste can. And it was obvious from his unkempt beard and his matted hair that he had been a long time without the services of a barber.

Yet he smoked, and with what gracefulness he flicked the ashes from his cigarette!

The incongruousness of the contrast would have been amusing but for the pathos. Here was one made to be in the image of God who had turned out to be a human derelict.

How conscious we are of the outward appearance. Clothes do not make the man, but a man, though he be a scoundrel at heart, if he be well groomed and properly attired, may find entrance into the world's social circles.

What an embarrassing situation it would be if the condition of one's spirituality showed through the clothes one wears. How many spiritual hoboes would be seen walking our streets, our church aisles!

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Isaiah 64:6.

The hobo had learned to walk and act as if he were not a hobo and seemed to be oblivious of his true state. But he was a hobo, none the less.

The one who is a Christian only in appearance is like the hobo. He may not be like him as to attire, but he is like a whitened sepulchre, which is clean and white washed on the outside, but, inside, contains dead men's bones.

He is like the man whose hair is gray and who does not know it — like the one who is old and wrinkled but thinks he is still young and handsome.

Lord, save us from presumptuous sin. May each of us be clothed not in his own righteousness, but in the righteousness of Jesus Christ.

Edwin L. McDonald

Remembers When The Foundations Were Laid

By JOHN JETER HURT

And you want to know about the days when your stalwart **Arkansas Baptist** was an infant in the cradle, kicking and crying for food when there was none? That is kind of you, to remember that every giant was once a babe; and that wherever God launches a Moses in the bulrushes he leads to his side a chain of helpers that never forsake him until all God's children have entered the Promised Land.

Dr. Hurt, now retired and living at 215 Rumson Road, Atlanta, has written this article at the Editor's request.

Dr. A. J. Barton started the paper early in 1903, gathering a few friends about him to provide a medium of communication for all Baptists in the State that would be loyal to State and Southern Baptist Convention causes. Two months before graduation at the Louisville Seminary I had two calls. One was to Henderson, N. C. They wanted to give somebody \$1,500 and a parsonage. Dr. Barton wanted me for Associate editor. He offered \$800, but he couldn't guarantee prompt payments.

"A. J." had everything it takes to run a paper, except money and experience. I had nothing but a medal saying that one year I was the best writer at Richmond College, and an occasional dip into secular journalism. All my romantic efforts having failed, I was prepared to live on \$800 and no parsonage. The appeal of the difficult won, and I crossed over Jordan (Mississippi River) for the first time on a June day, 1903. I thought of Jacob's flight over the real Jordan; but was comforted by the thought that he was running away from trouble, while I was seeking trouble under a definite call of duty.

On arrival at noon in Little Rock they took me to our office, a deserted sample room in the rear of the Gleason Hotel, across from the Post Office. By examination I found we had perhaps 2,000 bona fide subscribers, and perhaps 2,000 more names that had been bought at Woolworth prices from sickly papers in adjoining States. These last gave us fits when we tried to collect.

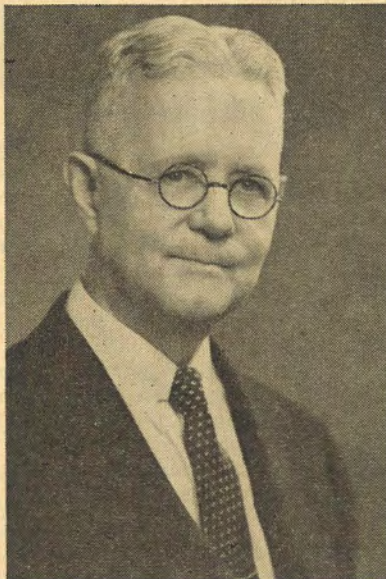
Budgeting Came Slowly

Dr. Barton's work was in the field, holding meetings and picking up subscriptions as he could. He also wrote some editorials. After a year he resigned to join the Home Mission Board staff and to make a living for his family. I was elected to succeed him. I cut the staff to myself and one secretary, but she was a rattling good one. We moved into the People's Building, in front of the Gleason Hotel.

In those days all Baptist papers of the South were owned privately. The

day of denominational ownership and of budget subscriptions had not dawned as yet. We let the lodges, civic clubs, and industrial enterprises beat us to that wise investment. When the State Conventions got ready to acquire their papers it was amusing to see how quickly and how easy it was to get them. I gave the Arkansas Convention my stock, and many others did also.

The reader asks, "How in the world could a full-sized paper be published with so few subscribers?" I have asked myself a thousand times, and do not yet have all the answers. I can mention just a few of them.



Dr. Hurt

1. While the supporters of the Arkansas Baptist Convention were probably not more than one-fourth of the Baptists of the State, that one-fourth were really united; they were loyal to all the interests of the Southern Baptist Convention; and they were tied in with all other people of their kind.

"There Were Giants"

2. God raised up young pulpit giants almost overnight. They knew their Book; they preached red hot sermons every Sunday; they eschewed little things and marched straight forward into the dawn of a day which is not yet spent. I am thinking of Tom O'Kelly at Little Rock, Hardy Winburn at Arkadelphia, W. H. Sledge at Helena, Tom Amis at Hot Springs, Finley Gibson at Fort Smith, E. E. Dudley at Jonesboro, Ross Moore at Pine Bluff, O. J. Wade at El Dorado. When they, and others like them, had prayed and planned together they were invincible.

3. Then there were dedicated laymen like General Atkinson, Judge Battle, P. C. Barton, John Ayers, Governor Ea-

gle, George Gammill, Hugh Fox, Elmo Marsh who would give us money or help us to borrow it. I must lift my hat, also, to the memory of Col. John G. Fletcher, president German (now American) National Bank. He was fond of talking. I was fond of listening, and receiving his bold "O.K., J.G.F." on our short-term notes.

4. When the next summer came I persuaded E. P. J. Garrott of Kentucky and E. L. Morgan of South Carolina to join our staff for vacation season, coming direct from the Louisville Seminary. They solicited subscriptions from day to day, town to town, village, Baptist house to Baptist house. I joined in when I could. They worked hard and did well. Morgan afterwards went as missionary to China. Nobody has ever been able to pull Garrott out of Arkansas since, or very far from Batesville. I went there to perform his marriage ceremony. Now he and his lovely wife have a son who has been missionary to Japan two decades or more.

5. And I? Well, when at College and at the Seminary, I bought advertising rights in whatever publications they had. I thought I was making money for my education. God must have thought I was getting an experience which would be needed by the Baptist weekly in Arkansas some day. Anyhow, we got a good lot of advertising, which helped us much.

From Editor to Pastor

When the opposition's circulation went down and down, and ours started up and up, I turned to the pastorate at Conway. Three of my four sons were born there. After six years in Conway, North Carolina was calling again, this time to the First Church of Durham. I held back, but they insisted God was in it. And so, it was back across my Jordan (Mississippi). I couldn't help thinking of Jacob again. Both of us were called back to about where we started. But Jacob had two wives and I didn't have but one; and Jacob stayed twenty years, whereas I accomplished my mission in ten; and Jacob went back immensely wealthy, while I had two one-way tickets, three "younguns," and a few books.

I rejoice in the wonderful progress of your half-century and more. I congratulate the paper on what has been put into it, also for what has been kept out of it. Wonderful things have been wrought by God and Arkansas Baptists between your circulation of 4,000 and your present printing of nearly 50,000 copies weekly. I still travel the highways with you, attend your Board meetings, sit in your churches, sing the songs of Zion whenever the old paper comes. The rest of the time my Fort Smith bride and I are helping raise these dozen grandchildren.



Mr. Hinson



Mr. Ferguson

Seminary Names Two To Music Faculty

THE APPOINTMENT of Maurice Hinson and Ray Ferguson to the faculty of the Southern Seminary's School of Church Music has just been announced. Both will be assistant professors.

Hinson holds degrees in piano from the University of Florida and the University of Michigan, and expects to re-

ceive the doctor-of-musical-arts degree in piano from the University of Michigan next year. He has attended Juilliard School of Music in New York, and the Conservatoire Nationale, in Nancy, France.

Ferguson is a native of Missouri and a graduate of Oklahoma Baptist University, Shawnee. He will receive the master-of-music degree from Syracuse University in New York this summer. He studied organ in Germany for two years on a Fulbright scholarship.

● THE 1957 SOUTHERN Baptist Handbook, the 36th edition, is designed to report the record of Southern Baptists and to provide the facts necessary to evaluate the efforts of Christian leaders, according to J. P. Edmonds of the Sunday School Board, who is editor of the handbook. It may be used as a desk reference volume, as source material for messages, articles and programs, and as a church library reference aid. More emphasis was given this year to information which was requested by former readers, according to Edmonds.

● A HALF MILLION copies of *Your Life and Your Church*, by Dr. James L. Sullivan, have been distributed by the Sunday School Board. Many churches use the book as a text for a seven-week orientation course for new church members. Its purpose is to help pastors quickly enlist new members and hold down the number of non-resident members.

● DR. JOHN E. HUSS recently resigned the pastorate of Southside Church in Jacksonville, Fla. During his seven years with Southside Church, Dr. Huss received 2,634 new members, 1,057 for baptism. The membership increased from 1,611 to 2,769. Attendance at the midweek Hour of Power averaged 500 weekly.

● W. MAXEY JARMAN, shoe manufacturer, and outstanding Baptist layman, received the doctor-of-laws degree from Stetson University, Florida, on June 2. James W. Parrish, Miami, Florida, received the degree of doctor of divinity. Carson-Newman Baptist College, Jefferson City, Tennessee, has conferred an honorary doctor-of-humanities degree upon another outstanding church layman, J. C. Penny.

● CECIL B. DeMILLE, movie producer-director, has accepted an invitation to deliver the convocation address at Baylor University on October 12 as a highlight of Baylor's "Conference on American Ideals." He will be given an honorary doctor-of-laws degree.

● D. M. NELSON, SR., president, Mississippi College, Clinton, Mississippi, and his son, D. M. Nelson, Jr., pastor, First Baptist Church, Greenville, South Carolina, delivered the commencement and baccalaureate addresses respectively for Mississippi College on the occasion of D. M. Nelson, Sr.'s 25th anniversary as president of the college and the 50th anniversary of his receiving his bachelor-of-science degree from the college.

QUOTE OF THE WEEK: "The more hot arguments you win, the fewer warm friends you'll have." (SB)

● "A NEW DAY for Old Maids" is the title of an article in July *Home Life*, Christian family magazine published by the Sunday School Board. The article is written by Annie Laurie Von Tungeln, a spinster, who censures the theory that "old maids are peculiar, sour and unsocial, an idea," she says, "created by tradition, literature and by old maids themselves." Society has accepted the old maid, according to the writer, and the business world has given her the opportunity to choose her own field of employment, giving single women their place in advancing the good of society.

● MORE THAN 1,400 people in the U. S. will take "a vacation with God" this summer according to Dr. H. H. McConnell, director of the "Ashram" program. The word "Ashram" comes from Sanskrit and describes a secluded forest school to which a teacher retires with his disciples. In Ashrams conducted in six centers across the country, groups of 200 men and women will participate in a "disciplined corporate quest" to develop spiritual strength. "In the fact of the pressures of a confused, tense world which we all face, it is vital to gain spiritual repose and a sense of oneness with God," said Dr. McConnell. Dr. E. Stanley Jones, noted evangelist, will be the leader at six Ashrams this summer. He conducted six in Japan last year. Dr. Jones introduced the Ashram to this country.

● CONGRESS IS receiving more petitions from religious and temperance groups asking the enactment of legislation to restrict alcoholic beverage advertising than for any year since the beginning of the post-prohibition era in 1933. Most of the petitions are related to radio and television advertising. (SB)

● THE "UNITARIAN population" in the United States and Canada is currently 158,000, an increase of 74 per cent since 1947. Church school enrollment gained 69 per cent, from 17,099 in 1947 to an estimated 46,000 today. (SB)

● THE 169TH GENERAL Assembly of the Presbyterian Church in the U.S.A., meeting at Omaha, Neb., unanimously endorsed a proposed plan of union with the United Presbyterian Church of North America; approved "an intensive evangelism effort in 1958" in 3,000 or more churches; voted a proposal to discontinue its Board of Foreign Missions, to be replaced by "a Commission of Ecumenical Missions and Relations"; and declared racial segregation to be a problem "of such magnitude and urgency that it takes precedence over the other social issues in American life today."

In 1947, 435,000 Americans traveled abroad. This year the number is expected to reach 1.4 million. (SB)

Public Aroused By Religious Persecution

MORE THAN 30 evangelical churches, a number of public officials, and a large group of Catholic citizens rallied to the support of the Baptist church of Belford Roxo, in the state of Rio de Janeiro, Brazil, on May 5 after a German priest threatened to open fire on the Baptists if they held their regularly scheduled open-air meeting in the city's main square.

As a result of this stirring demonstration of solidarity, Missionary Jack J. Cowser and the members of his church were able to hold their open-air meeting without disturbance for the first time in several weeks.

According to Missionary Cowser, the Baptists' supporters gathered in Belford Roxo spontaneously after a crusading newspaper, *O Mundo*, and other Rio papers had published accounts of the priest's attacks on the protestants. He said that approximately 1,200 people attended the open-air meeting and that more than 30 Baptist and other evangelical churches were represented.

Among public officials who lent their support to the Baptist cause were two state senators, an army general who is president of the National Education Crusade, and an official of the public safety division of the state of Rio.

Missionary Cowser said the German padre, Jose Bester, had repeatedly attempted to destroy the Baptists' loud-speaker system and that a number of people had been injured as a result of the priest's attacks.

Though a petition asking for the transfer of the priest has reportedly been signed by more than 500 Catholics, ecclesiastical authorities have taken no public action to stop the persecution.

—000—

A NEW translation of the Bible from the Aramaic dialect used by Palestinian Jews, the language spoken by Christ, will be published in October by the A. J. Holman Company, Bible publishers, of Philadelphia.

George M. Lamsa, noted Scriptural scholar and author, has translated the book, entitled: *The Holy Bible From Ancient Eastern Manuscripts*, with the subtitle, *Being a Translation From the Peshitta, The Authorized Bible of the Church of the East*.

According to Scott G. Lamb, Holman, executive vice president, the Lamsa work will stand with the English translations of the Greek Septuagint and the Latin Vulgate, "... making available to the modern reader that form of text translated anciently into a branch of the Aramaic language used by Christians from earliest times."

The new translation contains several hundred textual changes from the King James Version of the Bible. A typical example of the difference is found in St. Matthew, Verse 24, Chapter 19: "Again I say to you, it is easier for a rope to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

Baptist Crosscurrents

Western Story—Eastern Setting

When a preacher splits a church it is always a good idea to watch what becomes of the preacher. Not all divisions in churches are caused by pastors; but it is becoming a very common custom for some preachers to get themselves called to pastorates, and then when they cannot dictate all policies of the church they lead a following out and form another church. It may sometimes do good and result in two good churches; but generally a church that originates with a fuss will continue in a fuss for two or more generations or until it dies. Over and over again it has happened in Southern Baptist churches. Men who profess to be cooperative Southern Baptist preachers get themselves called to good churches and then begin trying to destroy the very work they have professed to love.

Almost invariably it results in a divided church with one part of it going out to form an independent church with some very special name to indicate how fundamental or Bible centered it is. Almost without exception it gets into another uproar and divides again for the same reason that the pastor cannot dictate to all the people about everything they think, say, and do. The history of these preachers is about the same in every case. When a pastor ceases to build the church around Christ and His commission he must of necessity build around himself. No Christian organization built around a man can last for long.

Texas Baptists have seen this take place over and over again. For more than half a century the Texas Baptist General convention has gone right on building for God. To be sure it makes some mistakes, but it does not disintegrate because it builds on the Rock which is Christ. At the same time they have seen some independent groups rise, split, fight, reorganize, and fight again. If these would just drop the name "Baptist" it would not be quite so bad, but they insist on carrying the name with some very special qualifying adjective. The people outside Baptist ranks see their fuming and fussing and wonder if all Baptists are not like that.

Now some other states are witnessing the effects of this movement. The most notable of recent date is the North Rocky Mount church in North Carolina. When the pastor and a majority of the church members became involved in a court suit for possession of the property, the State Superior court awarded it to the minority that adhered to the convention. Some preachers and editors of the same disposition have hurled all sorts of charges against some Southern Baptist leaders for standing by the minority group. Many true Baptists have felt that the church property should have gone to the majority, but the April 22 news reveals what would have happened to the church if it had. The new organization called "The Bible Baptist Church" under the leadership of the same pastor has split again. The pastor has been "fired."

A new pastor was called by one segment. The father of the old one was called by another group, and the original pastor and organizer picketed the church during the worship period on Sunday. What a wonderful testimony for a group of professing Christians to offer to lost humanity. It would appear that such unchristian action vindicates the lesser group that was determined not to allow them to get control of the valuable property that belonged to the old North Rocky Mount church.

Baptist churches need to be on the alert for these men who worm their way into pulpits and pastorates only to create strife and division. If any church desires to know what will happen to it under such leadership, just let it investigate what has happened and is happening to those churches that have been pulled out of the organized work of the Baptist fellowship by them. A pastor can make or break a church, and some of them seem dead set on breaking as many as possible in the brief time allotted to them in the journey of life. Having failed to destroy the Texas convention, the tribe moves East and North.

—Baptist Standard

NOW THEREFORE PERFORM

By C. C. WARREN

Past President of Southern Baptist Convention
(Delivered at Chicago Convention)

AS WE GATHER in this first centennial of our convention, hearts are aglow with holy emotions and gratitude to Almighty God for his continued manifold blessings upon us.

In the seven years since Southern Baptists last trekked to Chicago for their annual meeting, over one and one-half million members have been added to our churches and our total gifts to all causes have increased from \$200,000,000 to over \$372,000,000.

Apart from any other indications of progress which will be noted in the various reports to be made to this convention, we rejoice that we can assemble in an atmosphere where war clouds have somewhat lifted, where disturbing tensions have been eased in an encouraging degree, and when there are evidences that the world is on the verge of one of the greatest religious awakenings in history. These and many other manifestations of divine favor should quicken our determination as never before to do our dead level best to carry out the great world-girdling task committed to us.

In view of what Southern Baptists have set their hands to do during the decade through which we are now passing, plus the fact that two years of this period have already elapsed, I have chosen as our subject for these few minutes three words which the great apostle wrote to the church at Corinth, recorded in 2 Corinthians 8:11. "Now therefore perform."

Southern Baptists, like the Corinthians, have indicated their willingness to join in a great and worthy undertaking. As it was in their case, so it is with us. The time for accelerated action has come and God seems to be saying to us in clarion tones, "Now therefore perform."

I. The Task Before Us

The first implication of this theme is that the Corinthian Church had been made aware of a dire need and that it was their particular responsibility and opportunity to meet it.

In the good providence of God, we believe that Southern Baptists have been especially blessed, organized, trained, and equipped to meet God's kingdom needs as never before. Ours is not a task of providing material needs for a few, but spiritual needs for all.

1. Our world is lost.

Our world is lost, without God and without hope. History seems to be repeating itself in that paganism is running its course and countless millions cry in desperation for a better way of life. Militarism, political treaties, Marshall Planning, etc., have not provid-

ed the answer to the yearning of human hearts. Even materialism is taking its place among man's fruitless efforts for peace. Bishop Kennedy, at a recent meeting of Methodist Bishops in Los Angeles, said, "The resurgence of interest in religion in the United States is indicative of the fact that our people have found no satisfaction in materialism. God help us if all we have to offer them is a sub-normal, watered-down type of Christianity."

Time and again men have committed the ultimate folly that has required divine intervention to forestall annihilation. Only God knows just how near we are now to this fatal abyss.

2. The hope of the world is to be found only in spiritual regeneration.

Jesus clearly enunciated this principle when he said to Nicodemus, "Ye must be born again." Man must be born again or he will die of his own knowledge. Unless the Holy Spirit of God can find an earthly habitat in the hearts of men, he has no way of directing their steps to the brighter day which our hearts long for. The one institution which towers o'er the wrecks of time is the New Testament Church. The good news of salvation and the gospel blessings, vouchsafed to humanity through the church, constitutes our one and only hope.

3. The church building task is ours.

A new Testament Church is the greatest medium on earth for the establishment of the kingdom of God. The Great Commission which Christ gave to those who constituted the nucleus of the early church is our commission still.

A few days ago, as the accounting time drew near, familiarly known to us as the income tax deadline, a significant and interesting cartoon appeared in many of our daily papers. It was a picture of an elderly man wearing rather prominent horn-rimmed glasses. On the right eye was written, "April" on the left, "the 15th". The title underneath read, "The eyes of taxes are upon you." In a somewhat similar striking fashion, I wish that I could deeply impress upon you the fact that the eyes of the world are upon Southern Baptists. They are longing eyes. Never before in the history of the world have so many people looked so longingly to Southern Baptists. Some are skeptical eyes, because we who are called Christians bask in luxury and leave them in distress. Others are

expectant eyes which look to us for spiritual leadership. If we fail them their outlook is hopeless.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation! Oh, Salvation!
The joyful sound proclaim
Till earth's remotest nation,
Has learned Messiah's Name."

II. The Challenge We Have Accepted

In view of this task we have accepted the greatest challenge that has ever been presented to us. We are on the march, but the rank and file of our people have not yet grasped the magnitude of what we have undertaken. For a few moments, let us take a backward glance and check up on what we have gotten into and what we are doing about it.

Two years ago in Miami, this convention unanimously adopted the report of its Committee on World Evangelization, calling for "all-out" mobilization of our resources for a total mission program to advance in foreign missions, on the home front, through state conventions, and through our local churches. Our boards, institutions, commissions, and committees are giving this great program of advance the central place in their planning.

Our observance of World Missions Year will soon be a matter of history. This observance is serving in a glorious fashion to acquaint our people with the greater task which lies before us. We are lifting up our eyes on the fields that are white already unto harvest.

Seeking to implement the Convention's instruction with regard to "Advance on the home front," your Executive Committee has wrought well in joining hands with other Baptist bodies in a great continental movement known as the Baptist Jubilee Advance, a five-year program (1959-1964) designed to commemorate worthily the 150th anniversary of Baptist work in America on a national level.

For the purpose of sponsoring the Southern Baptist Convention's part in this great program, it is contemplated that this Convention will approve a recommendation from its Executive Committee that twenty-five of our most capable leaders constitute the Southern Baptist Convention's Jubilee Advance Committee.

As the various aspects of this great program were being considered, naturally, the question arose concerning a great Baptist Jubilee Offering. The first suggestion of an "over and

Dr. Warren is pastor of First Baptist Church, Charlotte, N. C.

above" love offering of five hundred million dollars seemed unrealistic and beyond the range of our wildest imagination, but after months of prayerful consideration, pastors, state secretaries, executive committeemen, and others in a promotional conference, realized the wisdom of undergirding our total work through the Cooperative Program and adopted financial goals for 1957-1964, inclusive, which if reached, will provide approximately \$553,600,000 over and above our present level of giving.

In addition to the above mentioned, not the least part of this tremendous challenge which we have accepted consists in providing spiritual leadership for the greatest advance in the history of Christianity.

I ask the question frankly, "Is the average Southern Baptist aware of the tremendous challenge which we have accepted?" We have apparently been willing to "Attempt great things for God and expect great things from God," but the crucial test which confronts us now is not in our readiness to will, but in our willingness to perform. "Now therefore perform."

III. The Imperatives For Victory

In the light of the tremendous challenge which we have accepted, there are certain things which fall very definitely in the category of "musts" if we are to be victorious.

1. First of all, we must follow the gleam of divine guidance and rely upon the unlimited power of Almighty God.

"Not by might, nor by power, but my spirit, saith the Lord of hosts should be our constant watchword. He who 'went before them by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and night,' will lead us in definite and unmistakable fashion. What we have undertaken is impossible with men, but with God all things are possible.

In the first century, Christianity met a pagan civilization and turned it upside down, or as we might say, right side up. Men are asking today, "Can Christianity do it again?" My answer is that the same God who took a small group of plain, ordinary, fishermen, farmers, tax collectors, apostles of a crucified Messiah and saved and changed a civilization can do it again, and again, and again.

2. Secondly, we must see the lost multitudes and feel afresh the impact of our Lord's command to win them.

When Jesus saw the multitudes he suffered with them and sent forth men to give the "good news" to them. If we can see them and suffer with them, we too, will swing into action.

Our preliminary survey committee reports that in 25 states and 15 cities, 19,170 places have been actually pinpointed where a Baptist church is sore-

ly needed. The goals, already accepted by the states for the coming year, indicate that we can and will establish more than 10,000 churches by 1964. Incidentally, in so doing, I may say that I do not believe it is the policy of Southern Baptists to go as invaders anywhere. We prefer to be regarded as allies, but where there are large numbers of unsaved and unchurched people, we feel compelled to go to the limit of our ability in getting the message of salvation to them. This is our commission and we have no other alternative.

My chief concern at present, however, is not that we may fail to organized 10,000 churches, but the possibility of our overlooking millions of people where there is no immediate prospect of organizing a church. If we could see the multitudes and feel the heart throb of the Master for them, we would not wait until we could buy lots or build buildings; we would go to 25,000 places and conduct services with no thought of organizing a church. Countless multitudes wait in penal institutions, homes for the aged, homes for the poor, homes for boys and girls, trailer camps, etc. These, too, are our responsibility and we must carry the message to them.

3. Again we must reactivate or bring up to full strength our churches, our associational and our state organizations.

In the movement to establish 30,000 new churches and missions, absolutely no new or additional organization has been or is now contemplated. We decided from the beginning that where a church, association or state is properly organized, we have all the organization necessary to accomplish our purpose. Most of our states are well organized but when we come to our 1,056 associations and our 30,800 churches, much needs to be done and quickly.

4 In the fourth place, we must all get on the offensive.

A "business-as-usual" philosophy simply will not get this job done. The resolution calling for the appointment of the Committee on World Evangelization was interlaced with words such as, "appalling crises" — "time is incredibly short" — "iron and bamboo curtains" — "step up the tempo," etc. Consequently we felt the imperative necessity of doubling our efforts as we spoke of the "adequacy of the gospel." We ought to feel it even more so now.

In suggesting the celebration of the sesquicentennial of the triennial convention we definitely meant to do something extra, something noteworthy, something big, as an expression to God for his blessings upon our work across a period of 150 years.

With due respect, love, and appreciation for those who have dared to launch movements among us in the past, we have not forgotten that many of them have been extraordinarily difficult and have fallen far short of the

goal. For example, following World War II, we launched a mighty effort to win a million souls to Christ in 1945, but sad and exceedingly disappointing was the final report which indicated that we had not won a million, but only a few thousand more than the average we had been winning from year to year.

We reported last year the organization of only 457 churches. If we do not take this program seriously and get on the offensive, we will wind up in 1964, 60 per cent short of our goal; and history may record concerning this effort that Southern Baptists had a readiness to will, but were lacking in willingness to perform. With the acceptance of a goal of 2,537 new churches and missions for the coming year by our state organizations, however, we have reason to believe that our people are really going to get on the offensive.

5. Finally, we must march together while maintaining faith in the ultimate triumph of our Lord's cause.

In an undertaking of such magnitude, a multiplicity of ideas and diverse opinions concerning programs, procedures, methods, etc. are to be expected. But with the love of God in our hearts and the humble desire to do his will, the Holy Spirit, still the administrator in every New Testament Church, will lead us through every difficulty.

Neither shall we be dismayed by those from within or without our fellowship who fail to join wholeheartedly in this program; because the overwhelming majority of our people believe it is of God, and that we have come to the kingdom for such a time as this.

We shall not be afraid of bigness. We live in a big world; we live in a big country; we have been given a big task; we have a big God — one who has the whole wide world in his hands. So, with the sublime confidence of Paul, let us confront our world and say with him, "That is why I want, as far as my ability will carry me, to preach the gospel to you who live in Rome (Chicago, St. Louis, Denver, Los Angeles, or New York) for I am not ashamed of the gospel, as it is the power of God, working for the salvation of everyone who believes it."

Our task is clear. May God help us to grasp the magnitude and importance of what he has called us to do. As there was a readiness to will, so may there be a performance also out of that which we have.

We shall then not be reservoirs of the manifold blessings of God poured into the life stream of our great denomination during these one hundred years past, but living channels through which the blessings of God's kingdom may reach to people at the end of the earth through all the centuries to come. "Now therefore perform."

Graham Revival Makes Big Impact

By George Burnham

(News Editor, Christianity Today)

NEW YORK CITY—Little stories of a big crusade at Madison Square Garden:

The small man sat off to the side of the platform and listened to the message given by Billy Graham. He was 95 years old, and blind.

In order to hear the evangelist, he had traveled with a companion from Guatemala to New York City. The trip wasn't easy on his body or his purse. He lives on a pension of \$125 a month.

Staring straight ahead, he paid rapt attention to the words coming from the platform. When the invitation was given for people to make their decision for Christ, the man nudged his companion and said he wanted to go. It was a difficult walk down the twisting steps but he finally got there.

His clothing set him apart from the others. He wore the attire of a clergyman.

The Ven. Archdeacon Edward J. Cooper, retired Episcopal Minister who served one church in Central America for 35 years, said there was no question in his mind as to whether he was a Christian.

"I wanted to go forward," he said, "because more than anything else I want God's perfect will in my life. I didn't want pride or anything else to come before the will of God."

Asked if he had ever seen Graham, Mr. Cooper replied, "No, I never met him before my sight went away four years ago, but I believe that he is fair and handsome and has the love of God in his face."

Night after night, he sat in his seat at the Garden and prayed as he listened to the shuffling feet of people walking forward in search of Christ. The light was gone from his eyes, but it shone in his face as he thanked God for the privilege of hearing the sound.

One of the most controversial movies of the last decade was "Baby Doll." Many cities of the nation banned the film, because of its lustful theme.

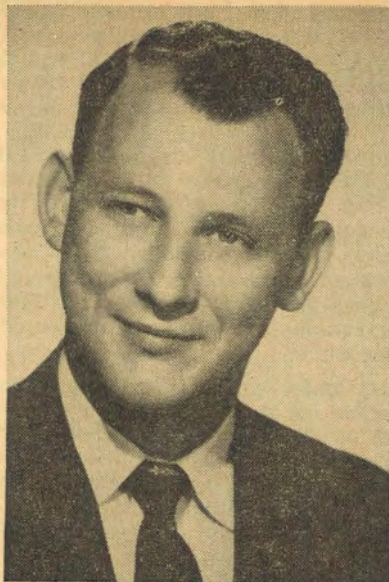
A lady who played a key role in the production of the picture was sitting in Madison Square Garden on Sunday night. Her marriage was about to go on the rocks.

Tears filled her eyes when Graham offered Christ as the solution to any problem. She walked slowly to the platform and stood there with bowed head.

A young actor became interested in the meetings at the Garden and didn't miss a night. He was offered a role in a Hollywood film, but decided to turn it down because it would take him away from the strong pull of the meetings.

Today he is more convinced than ever that the decision was right and is making plans to enter the ministry.

"During the first telecast of a Billy Graham Crusade in this country (ABC-TV, 8 to 9) on June 1, it was easy



Mr. Howell

Grand Ave. Musician

for viewers to understand why this world famous evangelist is such a success. In addition to obvious sincerity, he has almost every element of a great orator . . . Put down this American TV presentation as a winner. His subsequent telecasts will undoubtedly draw millions of viewers."—Ben Gross, New York Daily News.

"Billy Graham's crusade apparently has clicked. Midtown bookstores report the biggest demand for the Bible in years."—Walter Winchell.

1,830 Respond In Taiwan Campaign

IN THE MIDST of an evangelistic service in Taiwan (Formosa) a 14-year-old girl got up and started out. When asked why she was leaving before the preacher had finished, she replied, "I'm going to get my sister. I want her to hear, too."

This is an example of the compelling force of the recent two weeks' evangelistic crusade on Taiwan in which 1,830 made decisions for Christ, although the attendance was hindered by the worst flu epidemic on the island in many years and by torrential rains.

Dr. Leonard Sanderson, secretary of evangelism of the Home Mission Board, who assisted with the campaign, said that on the first night he preached more people responded to the invitation than at any other single service in his preaching experience.

The preacher during the service which the young girl attended was Dr. Vernon B. Richardson, pastor of University Baptist Church, Baltimore, Md.; and another Southern Baptist leader from the States who took part in the revivals was Dr. Searcy S. Garrison, executive secretary of the Georgia Baptist Convention. These three men were joined in Taiwan by a number of Southern Baptist missionaries from other areas of the Orient and by a national Baptist preacher from Hong Kong.

Missionary Studies Leprosy Treatment

Dr. Robert F. Goldie, Southern Baptist missionary doctor who works with the Baptist Leprosy Service in Nigeria joins others of the medical profession in the conviction that the disease commonly known as "leprosy" should be placed in its proper position in scientific medicine. And he prefers to use the term "Hansen's disease" rather than the name "leprosy," which he says has been erroneously attached to this disease throughout the centuries.

The Baptist Leprosy Service where Dr. Goldie works in Nigeria is located near Ogbomoso. There are more than 700 "in patients" and 150 "out patients" at this main settlement. However, the Nigerian Baptist Mission (organization of missionaries) has 18 other settlements for Hansen's disease scattered all over the region.

These patients are receiving the new sulfa drug, sulfone; but they have not had the benefit of reconstructive hand surgery and the physical medicine program that goes with it. When Dr. Goldie returns to Nigeria this summer he hopes to inaugurate a program to restore otherwise useless hands.

Mrs. Goldie, a registered nurse, is her husband's first assistant in surgery; and also trains Nigerian staff members.

Dr. Goldie classifies Hansen's disease as "very slightly infectious," and he stresses that it is a "curable and preventive disease" and should not be associated "with any juju, superstition or stigma."

"Our ultimate objective," says Dr. Goldie, "must be nothing less than the total rehabilitation of the patient until he is able not only to care for himself and to earn his own living but to do it with pleasure and enthusiasm."

If one insists on calling the disease "leprosy," Dr. Goldie insists that he should never call the person so afflicted a "leper." He is a patient just like any other person who is under the care of a doctor.

In addition to his medical work, Dr. Goldie supervises building and road construction. Food must be grown and there are water and sanitation problems to solve.

In order to accomplish all the tasks that keep the settlement almost self-sustaining, every able-bodied patient has a job to do. Even the crippled patients help. They weave baskets and mats and make rope for use in the settlement.

● GERALD HOWELL recently joined the staff at Grand Avenue Church, Fort Smith, as minister of music and youth activities, Pastor James L. Pletz reports. Mr. Howell is a native of Cape Girardeau, Mo., and a recent graduate of Southwestern Seminary, Fort Worth. He served East Henderson Street Church, Cleburne, Tex., as minister of music while a seminary student. Mr. and Mrs. Howell have one son, six months old.

PERSONALITIES

Ernest Adams

He Switched From Engineering

By MRS. HOMER D. MYERS

He insisted on spending his life building buildings and bridges while the Lord wanted him to be a construction engineer for things spiritual — to build Sunday schools.

Ernest R. Adams, associate Sunday School secretary with Dr. Edgar Williamson for Arkansas Baptists, resisted the call to special service several years because he did not want to be a pastor or missionary. He was an active church member and Training Union director in his church. He would strive to be an extra good layman if the Lord would leave him alone and let him pursue his engineering career.

Adams had four years work completed toward a civil engineering degree when he came face to face with the possibility of losing his wife and their first child. She was being taken to the hospital shortly, for the premature birth of their oldest daughter. The young man knew very little about those things but he knew it was a serious situation and he was scared.

He fell on his knees beside his wife's bed and made an unconditional surrender to the Lord. And the Lord graciously opened a field for Adams he had not thought about — religious education.

Soon after his surrender in November 1947, Adams left Bradley University at Peoria, Ill., and entered Oklahoma Baptist University at Shawnee, to complete the work for his bachelor-of-science degree. He went from Shawnee to Central Seminary in Kansas City, Kan. Following his graduation from the seminary he joined the staff of Kensington Ave. Church in Kansas City as educational director, where he worked with Pastor E. Paul Fisher for five years.

The last two years Mr. Adams was in Kansas City, he served Bethany Church as educational director. There he was the associate of former Arkansan J. T. Elliff. Dr. Williamson approached him

REV. H. A. BICKERS, of Beaver Dam, Ky., announces he is resigning from the Kentucky Baptist State Mission Board effective July 1 to become a full-time evangelist. He will be located in Jackson, Tenn.

The District of Columbia has the third highest per capita consumption, and the highest consumption of absolute alcohol of any city in the United States. Its rate of alcoholism is 7,800 per 100,000 adults. (SB)



Mr. Adams

the second time to come to Arkansas before he accepted his present position on February 1, 1956.

Mr. Adams is a native of Centralia, Ill., the son of Mr. and Mrs. Lee Adams. He is second in a family of five children. His father and his brother are Training Union leaders in their respective churches. His father is a carpenter.

Mr. Adams grew up on a 40-acre farm a few miles from Centralia. He attended a one-room rural school until he entered high school in Centralia.

Mrs. Adams was Betty Dunbar of Centralia. Their courtship goes back to their intermediate days in school and church. Mr. Adams spent two years in the Naval Air Corps during World II and the couple was married when he was released from service in 1946.

The Adamses have two daughters and two sons. The family resides at 1601 So. Woodrow St., in Little Rock, and attend Gaines Street Church.

The nation's colleges and universities will need an estimated 500,000 faculty members within the next ten or fifteen years to handle the expected doubling of student enrolment, if the existing student-teacher ratio were to remain the same. These schools now have about 250,000 faculty members and 3 million students. (SB)

At a current rate of increase of 120,000 a day, or 43 million a year, the world's population of 2.7 billion may double by the end of this century.

In 1950, some 12 million families had incomes over \$4,000, after taxes. Now 26 million are in this group. By 1960, there may be more than 36 million with incomes above \$4,000 after taxes.

Few people think of suicide as a major cause of death. Yet it is usually among the first ten in our mortality tables and is a major cause of death in most parts of the world. In 1955, there were 16,200 recorded suicides in the United States compared to 7,840 homicides. Studies show that almost all of those studied who committed suicide did so within three months of having passed an emotional crisis—when they appeared to be recovering.

The Baptist Sunday School Board reported a total circulation of 70,026,237 periodicals, a gain of more than 4 million over 1955; 4,200,320 books printed (new and reprints); 12 million general tracts distributed; 1,488,965 Sunday school, Training Union, and church music training awards issued; and 9,205 churches helped with their building program. (SB)

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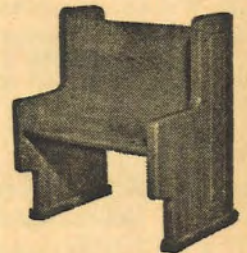
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BOONEVILLE, ARKANSAS

Arkansas Standard Units

By Edgar Williamson

ACCORDING TO a report of Standard units received from the Sunday School Department of the Sunday School Board, Arkansas ranks 7th among the states with 460 Standard units. Arkansas, with a gain over last year of 350%, ranks Number 1 in rate of increase among the states. Standard schools, departments and classes who adopt the Standard of Excellence as a program of work prove to be better schools, departments and classes. Let us have more standard units.

Special Sunday School Lesson

WORLD WIDE Missions is the Southern Baptist Convention theme for 1957. Four Sundays (the last in each quarter) during the year have been set aside to present special lessons on phases of world wide missions. For the last Sunday in the present quarter, June 30, the special lesson to be taught Junior, Intermediate, Young People and Adult classes has been prepared by Dr. I. L. Yearby, Secretary of Evangelism, Arkansas Baptist State Convention. The subject is "Evangelism — Every Christian's Job." It would be helpful if this splendid lesson could be taught in every class in every Sunday school in Arkansas.

Copies of this special lesson are available free of charge to the churches and Sunday schools that will use them. Simply write Dr. Edgar Williamson, Sunday School Department, 314 Baptist Building, for the number of copies that will be needed and used by your Sunday school.

Operation Home Study

THIS IS A summer time home study program that will bring many blessings. This is a training program that enlisted 100 people in training during a two-months period at Eastland Baptist Church, Nashville, Tenn. The plan is for each Sunday school general or department officer, teacher, class officer, and pupil to complete a book in the Sunday school training course by the **Home Study Method**. This may be done in one of two ways: (1) Write answers to the questions printed in the books or (2) Write a development of the chapter outlines or a summary of each chapter. It is suggested that this summer the book, "The Call of the Harvest" by Charles L. McKay, be used.

WMU:

Leadership Conference Divided

By Nancy Cooper

IN ORDER TO accommodate the increased attendance and the enlargement of the roster of associational officers, there will be two identical conferences for associational WMU officers at Ferncliff September 17-18 and September 19-20. Divisions will be made according to districts as follows:

September 17-18: 1957-58 Associational Officers from Northeast, East

Central, North Central and Central Districts.

September 19-20: 1957-58 Associational Officers from Northwest, West Central, Southeast and Southwest.

The cost will be \$5 per person, and there will be conferences offered for the following: superintendents, associate superintendents, YWA directors, GA directors, Sunbeam Band directors, BWC Advisers; chairmen of mission study, prayer, stewardship and community missions.

Arkansan Elected to Carver Board

Carver School of Missions and Social Work was accepted by the Southern Baptist Convention and a complete transfer of property and holdings is being worked out. The school will be under the administration of a Board of Trustees ten of whom will be women suggested to the convention's nominating committee by Woman's Missionary Union, SBC. Of the ten first named to serve under the new set up is Mrs. James H. Street of Conway. Arkansas is honored to be represented on that group and by Mrs. Street.

By-Laws For Local WMU

Many have requested suggested constitution or by-laws for local organizations. Due to the many changes which have taken place in recent months in organizational set-up such a plan has not until recently been developed. In the August issue of **Royal Service** will appear the suggested by-laws as approved by the executive board of Southern Woman's Missionary Union.

TRAINING UNION:

Plans For 1958

By Ralph W. Davis

SOME IMPORTANT Training Union events have been planned for 1958. For the first time since 1947 there will be no state Training Union Convention. Instead, there will be eight district conventions in March, a Youth Convention in April, and a workshop in September.

The eight district conventions will be held during the weeks of March 10 and March 17, 1958. These one-day conventions (2:30 p.m. to 9:00 p.m.) will be held at West Batesville, Paragould, Forrest City, North Little Rock, Warren, Hope, Rogers, and Paris. The district Sword Drill and Speakers' Tournaments will be held at these conventions. The Junior Memory Drill and Sword Drill finals will also be conducted at these conventions.

The Youth Convention will be held at Second Church, Little Rock, from 10:00 a.m. to 9:00 p.m. on Friday, April 25, 1958, for Intermediates, Young People, and their leaders. Dr. Chester Swor will be the main speaker. Sword Drill and Speakers' Tournament finals will be held at this convention. Over one hundred Intermediates and Young People from every station of Arkansas will be on the program.

During one day in September, 1958, September 23, there will be a Training Union workshop. There will be eight workshops at the same time for every department.

BAPTIST ORPHANAGE VACATION TIME



MR. SEEFELDT

We would like to let all of our children have a two weeks VACATION the first two weeks in August as we did last year.

These may be relatives, sponsors or friends recommended by your Pastor.

Transportation should be provided both ways.

Please call or write:

MR. OR MRS. H. C. SEEFELDT

Telephone 34

P.O. Box 180

Monticello, Arkansas

Please remember our children enjoy going to R.A. - G.A. Camps and Siloam Springs Assembly. Cost averages around \$15.00 each.

BOTTOMS BAPTIST ORPHANAGE

EVANGELISM:

The Holy Spirit and Evangelism

By I. L. Yearby

WHEN HE, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and . . . He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." (John 16:13, 14)

The Holy Spirit is the great Evangelist of the Son of God. "He shall glorify Me."

The Spirit is the custodian of all things belonging to Christ; to Him is committed the cause and credit of the Son of God. The Spirit glorifies Christ by taking of the things of Christ and revealing them unto us.

The Spirit would glorify the Son in the lives of the believers and in the local assemblies. As it pleased the Father that in Him should all fulness dwell (Colossians 1:19), so it is the province of the Spirit to unfold that fulness to the adoring eyes of the saints.

When the Spirit communicates to us the glories of Christ, we are drawn into a vital relationship with our Lord. In adoration, we prostrate ourselves before Him and crown Him Lord of all. The beauties of Christ are revealed in us to the unsaved.

Not His Benefits But Himself

Ralph Erskine, referring to this truth, says that "In the Father, the honey is the flower which is at such a distance from us that we could never extract it. In the Son, the honey is in the comb, prepared for us by our Emmanuel, Redeemer, the Word that was made flesh, saying 'All things that the Father hath are mine,' and for your use and behoof; it is in the comb. (John 16:15)

"But, then, next we have the honey in the mouth; the Spirit taking all things and making application thereof, by showing them unto us, and making

us eat and drink with Christ, and share 'all things'; yea, not only eat the honey, but the honeycomb with the honey; not only His benefits, but Himself!"

Thus, we are reminded that the Spirit also glorifies Christ by making our Lord precious and real to us. In the measure that we allow the Holy Spirit, through meditation, prayer, and obedience, to take of the things of Christ and make them precious to us, do we glorify Him by our dynamic Christian witness. It is an utter impossibility to be an effective witness for Christ unless the Lord Jesus Christ is in us a "living bright reality."—James Stewart.

BROTHERHOOD:

Arise And Build!

By Nelson Tull

WE ARE THINKING today of the words of Nehemiah, "The God of Heaven, He will prosper us; therefore we His servants will arise and build." (Nehemiah 2:20b)

Nehemiah was speaking of the walls of Jerusalem. We of the Brotherhood Department are thinking prayerfully of the Arkansas Baptist Camp, which must be built from the ground up—every facility that is needed to provide for great hosts of our boys and girls, our young people, and all our people, who, in the years to come will find the Camp to be a wonderful place for instruction, inspiration, relaxation, and fellowship.

Two groups of men and boys have done a great deal of real work in cleaning up that portion of the camp that will be used in the Royal Ambassador Pioneer Camps this summer. A deep well is now being drilled. And the Pioneer Camp area is being marked out for the various buildings, tents, and other facilities of our first camp.

Every Saturday is a work day at the Camp. And every week-day there will

be plenty to do for any man or boy who can spare the time to come and labor for awhile. Talk it up among the men and boys of your church, and get a group together for a day of real work at a very worthy project.

Call or write the Brotherhood Department when your group will be there. The address is: 302 Baptist Building, Little Rock; the telephone number, Franklin 6-2391.

* * *

NOTE TO PASTORS, Brotherhood presidents, and Royal Ambassador counselors: Some days ago a Special Brotherhood Bulletin and a mimeographed booklet entitled "We are Building a Camp," were mailed to you, along with a suggested program for a special Brotherhood or Royal Ambassador meeting. The Special Bulletin sets out facts about the present status of the Arkansas Baptist Camp; the mimeographed booklet sets out the material needs of the Camp.

Please see that your men and your boys are made thoroughly aware of our camp needs, that they may make an effective and adequate response to the very real challenge that presently faces every Arkansas Baptist man and boy to help build a worthy camp. We know that throughout our state there are many men and many boys who are intensely interested in the camp project. These men and boys must be kept informed about the progress that is being made at the campsite, about the plans for developing the camp area, and about camp needs which they can supply. See to it that your men and your boys shall know!

STUDENT UNION:

Attendance High

By Tom J. Logue

THE STUDENT Department for the first time has promoted large attendance at both Ridgecrest and Glorieta. Attendance at Student Week at Ridgecrest and registration for Student Week at Glorieta will see almost 100 Arkansas students at one or the other of the meetings. The major emphasis this year has been the Glorieta trip, but 25 Arkansans journeyed to Ridgecrest for Student Week.

Going to Glorieta with the Arkansas group will be the State B.S.U. Choir, which assembles on the Southern State College campus on August 16 for several days' practice. Singing in Central Church of Magnolia and First Church of El Dorado on Sunday, August 18, the choir will then make two stops in Texas and one stop in New Mexico on its way to Glorieta, where it will appear on the Glorieta Student Week program.

The director of the State B.S.U. Choir, Richard Essman, of Arkansas State College, has been chosen to lead the music for the week at Glorieta. This is a single honor for the Arkansas B.S.U. and for Richard.

Announcing . . .

Second Annual Ouachita College Bible Conference

July 1-5

SPEAKERS

- Dr. Clyde T. Francisco, Professor of Old Testament, Southern Seminary, will teach the book of Hosea.
- Dr. W. W. Barnes, Professor Emeritus, Southwestern Seminary, will lecture on Southern Baptist History.
- Dr. G. Earl Guinn, President of Louisiana College, will discuss evangelistic preaching.

PASTORS AND OTHER LEADERS INVITED

For further information write:
President, Ouachita Baptist College
Arkadelphia, Ark.

GOD'S STEADFAST LOVE

By BURTON A. MILEY

June 23, 1957

Genesis 39:20-23; 41:46-52

ANY PERIOD of life can be crucial to the individual. The period between 17 and 30 is particularly crucial. It is the time when ordinarily a man steps out on his own and begins to go forward on his own resources and to operate under his ideals. Happy is the man whose foundations have been so well grounded that he can go through these thirteen years with honor. Joseph was that type of individual.

Mr. Miley is pastor of First Baptist Church, Springdale, Ark.

One resource should never be overlooked. It is the steadfastness of God's love. No one knows the number of individuals that have been held to a right path because they realized the steadfastness of God's love. No one short of the recording angel in Heaven knows the number who have been re-established when feet have gone down paths of error, when hearts realized that God had loved them through it all. Injustices within life would be exceptionally hard to bear were it not for the realization of the steadfastness of the love of God. God's holding power is great. It is "beyond the thunders."

Temptation and Resistance

It was evident that Joseph had outstanding qualities of leadership. Potiphar, his new master in Egypt, recognized this and began to advance Joseph until he was charged with the entire household. This placed Joseph in a high position of responsibility, but also in a vulnerable position for temptation. Since his work was in the house he was alone with the women folk when other men were afield. The attractive wife of Potiphar wished to use Joseph for her own pleasure. She approached him. Joseph was strong enough to refuse this strong temptation. It was not a matter of one time but the temptation was repeated from day to day.

Joseph advanced two motives in refusing to sin with the woman. They are worthy stabilizers in any life. The first was a very deep sense of loyalty to his master who had confidence that Joseph could not afford to break. The second motive was his sense of faithfulness to God. Joseph possibly realized that he owed his life to the goodness of God. Otherwise he would have been dead in a pit. He was also grateful that, in the providence of God, he was in the household of the captain of the guard instead of some inconsiderate slaveholder in another field.

Joseph withstood the temptation from the cunning woman. The woman was not pleased. She had been thwarted in her evil plans and she conspired

against Joseph and told a vicious lie about him. This lie resulted in Joseph being placed in prison.

His one consolation in prison was the fact that he had stood by God. He did not know the future, but he knew that God must be in that future. There is no better guarantee for God to be in our tomorrows than for us to follow him today.

Joseph in Prison

Joseph was placed in the prison with the king's prisoners. God was with him and manifested the steadfastness of his love. Joseph received promotions in the prison as he had received them in Potiphar's house. He became steward to the prisoners. This placed him in position to minister to all. Joseph occupied the same position that "trusty" prisoners do today. In God's line of advancement Joseph was steward in a wealthy, influential man's house, steward within a jail, finally to become steward in the land of the Egyptians.

His rounds in jail ministry brought him face to face with two men in the king's service who had troubled dreams. One was the royal butler and the other the baker. People have always been inclined to place great meaning to dreams which are interpreted as omens of that which was to come.

The dreams which these two men had troubled them for they could not understand them. In jail they were not given the services of a professional dream interpreter. Consequently, they were more worried. Joseph, who had a sympathetic heart, heard their story and interpreted their dreams. The butler was to be restored unto his first position within three days. The baker was not to have such a good ending. Within three days he was to be hanged.

Joseph's interpretations came true. Human nature manifests its darkened side by ingratitude and forgetfulness. Joseph asked the butler to please remember him when he got back to the king because Joseph had done no wrong. The butler failed to remember him and for two years Joseph stayed in prison. It is to his credit that not a word of complaint is recorded in Holy Writ.

Joseph Meets Pharaoh

Pharaoh had a dream which the professional interpreters failed to answer. It surely became court talk. The butler knew about it and, after two years, he remembered his dream and the man who correctly interpreted it. He approached Pharaoh and told him about Joseph in prison. Joseph was brought to see the king to attempt the interpretation of his dream. It was the big day of his opportunity. Joseph was willing to give God all the credit.

The king's dreams had to do with the same thing. The symbols were different. Cattle and grain, acting after the same manner, were interpreted to mean there would be seven full years of production and then seven years of dreadful famine. Joseph spoke the answer to this dream and gave God the credit for showing Pharaoh what he was about to do.

Joseph went a step further and suggested to Pharaoh what should be done. He suggested that one be appointed to look after the care of the surplus during the seven years of plenty and to divide out this surplus during the days when scarcity prevailed in the land. He was rewarded by being made chief administrator. Very few men have taken the seven league steps that Joseph took when he was lifted from prison to the prime minister of the land.

When God sets himself to the task of advancing man, distance is no barrier. Pharaoh gave Joseph the outward symbol of governmental power. He elevated him in public to the position of a prince in the land. He gave him a new name. Joseph also took to himself a wife who was the daughter of a priest of On. God had reward for faithfulness by a steadfast love and remembrance.

For seven years Joseph looked to the conserving of the national resource and production. Grain was stored and properly catalogued. During these years an increase came in Joseph's family for two children were born. The first was named Manasseh, which means "making one forget." The other was named Ephraim, or "fruitful". These two children were to be adopted later by Jacob and given an inheritance in the promised land.

Practical Lessons

GOD WORKS IN MYSTERIOUS WAYS. It would appear that Joseph took the wrong road to ever amount to anything. However these events are the one thing which kept him from being a shepherd all his life. He overcame the tremendous hatred of his brethren, the injustices of a prison sentence, to be the conservation officer in the mighty Egyptian empire. This shows God's steadfast love and deliverance. Mystery grooms a man for advancement while man bathes himself in wonder.

Did You Know That:

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BAPTIST INSTITUTE OF THE OZARKS
Bentonville, Arkansas

He Knew The Language Of Animals

By LOUISE JEAN WALKER

Notwaysey was a very old Indian. He lived alone in the woods. He ate herbs, berries, honey, and wild meat.

Notwaysey was strong, patient, and happy. He loved to walk in the moonlight through the forest. He liked to watch the wild animals. He learned many of their secrets. In the forest Notwaysey always stood still and listened.

The squirrel, the raccoon, the porcupine often would glide up the trees. They circled around through the branches. Then they gossiped and chattered. This is what Notwaysey overheard one night:

"Hi, Porcupine, where do you live?" asked the raccoon.

"In a hole in the tree, but I sleep on a branch all day," grunted the porcupine. Then he went on eating bark.

"You seem brave," said the squirrel. "Yes, I am. My coat protects me from harm."

"How fortunate you are! I notice that it is a dusky black," continued the squirrel.

"A porcupine's coat protects him from harm all right. But it is not for the reason you think, Frisky," laughed the raccoon. "Show him what I mean, Porcupine."

Then Porcupine spread his quills. They stood up and bristled like a pin cushion. "I can be a very dangerous fellow. If a fox tries to touch me, I slap my tail. Then these quills stick into him. He cries out with pain. He is a very much surprised fellow."

"I'll bet he is," thought Notwaysay. "Speaking of coats, can you see the woodchuck?" asked the raccoon. The squirrel looked around and so did Notwaysey.

"Here I am," called the woodchuck. She had coarse, brown fur. She was almost hidden in the dense brown leaves. "I couldn't even see you," said the squirrel.

"It's a good thing that I can't be seen easily. If I could, I wouldn't live long," said the woodchuck. "I have a bad time when hunters come. They bring dogs to look for me."

"We won't tell them," promised the squirrel and the raccoon.

The animals often looked at Notwaysay sharply as they wandered around. Sometimes, they looked to see whether he was growing on the tree. For Notwaysey was always very quiet. If Notwaysey thought he was troubling them, he would walk on. Often he sat down on a big, flat stone.

Soon he saw a little gray squirrel. The squirrel came hopping, whisking its tail with happiness. He noticed how the squirrel balanced itself with its bushy tail. It stuffed an acorn in

Odd Bird

By Vera Delores Bromley



The Lord above makes many things Including a bird with fly-less wings, The penguin, who swims instead of flies. . .

Now isn't that a bird surprise?
(Baptist Press Syndicate, publishing rights reserved.)

each cheek and then scampered away to an old tree. It went into a small hole.

Soon out the squirrel popped and hurried back again for two more acorns. "I must get a lot of acorns. When the snow covers everything there isn't any other food," the squirrel chattered.

"You are a good planner," thought Notwaysey.

The old Indian often hid in the bushes watching for a deer. After a while he would see two antlers lifted. Soon two eyes would peer from the bushes. Then he knew a deer was going to the river to drink.

Sometimes Notwaysey would see a little fawn. Then he would say to it, "What are you doing here away from your mother? It isn't safe for you to be here alone." Later Notwaysey would show the little fawn its way home.

Notwaysey learned the names of all their nests in summer. He knew when they would leave for the South.

Often Notwaysey talked with the rabbits. They told him how afraid they were of their enemy, the owl.

Gradually, the animals learned that Notwaysey was their friend. They trusted him and told him many secrets.

Notwaysey was not only the friend of the animals but also of the children. He told his neighbors' children the stories that the animals had told him. Then he showed them how to know the animals too. Soon the other Indians also could understand animals and their habits.

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Wet Blanket

A few weeks ago a headline story hit Little Rock with the exciting news to Arkansas Baptists that Brooks Hays had been elected president of the Southern Baptist Convention. Sometime later a news vendor was bellowing up and down Main Street so as to be heard to Dallas, "Read all about it! Brooks Hays elected President of Southern Methodist University!"

A fishing rod, according to some wives, is a pole with a worm at each end.

Some men are born great, some achieve greatness — and some just grate upon you.

—Quote

Most women have a keen appreciation of humor — the more they are humored the better they like it.

Familie ties always get stronger toward Christmas — and louder, after it.

—Quote

Captain Johnson owned a fishing boat named "K" and a brand new bride named Lucy. The newly-weds were so happy the bridegroom's friends suggested he might wish to rename the boat — Lucy.

"Nope," said skipper, as he considered the situation carefully. "But if Lucy keeps on bein' such a good wife, I just might change her name to 'K'."

A New Angle

While the young man waited for his girl, her little sister sidled into the room.

"Did you know my sister had three other boy friends?" she asked coyly.

"Really," he said surprised. "I haven't seen any of them."

"Neither have I," confided the moppet, "but she gave me a quarter to tell you."

By the time a couple can afford to go out evenings, they can't leave the grandchildren alone.

—Quote

About the time you struggle up even with the Joneses, they refine.

—Quote

Apropos of the budget controversy, I recall the story of the sermon by the frontier preacher: "Brethren, Adam was the first man and before Adam there wasn't nobody at all. When the Lord made Adam he leaned him up against a rail fence and started making Eve." A deacon on the front row said, "If Adam was the first, who laid the rail fence you leaned him against?" With that, the preacher turned to the congregation appealingly and said, "Now, brethren, it's questions like that that make me want to quit preaching!"

—Brooks Hays

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★ Executive Board STATE CONVENTION ★

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

Camp and Assembly Time

MANY OF OUR Baptist youth are planning to attend G.A. and R.A. Camps, and the Siloam Springs Assembly. At these meetings our young people make new friends, become better acquainted with all our Baptist work, but more than that, they play, study and worship in a genuine Christian atmosphere. They have access to some of the best teaching and preaching that Baptists can give.



The cost of these camps is nominal. Our leaders have kept the expense to a minimum, and the boys and girls can get more for the time and money spent than at any other camp or meeting.

Some worthy boys and girls do not have enough money to pay their way to one of these meetings. So, we believe that it would be a fine thing for those who can afford it to look around and find some boy or girl in the church membership who deserves help and pay all the expenses to a camp or an assembly.

Money invested in Christian lives will go on paying dividends as long as time shall last. RD

—000—

Relief Offering

THE MONTH OF June has been designated as the time when the churches in our Southern Baptist Convention will take an offering for ministerial relief. Southern Baptists have a great number of retired preachers who did not have an opportunity to get into the ministerial retirement. They retired before the plan went into effect. Many of these preachers have died and left widows without income. The offering date in Arkansas is the fifth Sunday, June 30.

Let us say right here that we do not like to make this plea for a special offering. We wish that our Baptist people would give on the first day of every week, so there would be no need for special gatherings of money (collections), but when the average Arkansas Baptist gives \$41.52 annually through his church to Kingdom causes, as was the case last year, there is not enough money to support adequately every worthy cause. We know that many of our people tithe, and that tithers give 80% of all the money that is channeled through church budgets. We know also

The Forward Program

WE HAVE WRITTEN and said much about the Forward Program of Church Finance pilot campaign which was conducted in Jackson, Miss., but we have not said much about the other pilot campaign which was conducted in Phoenix, Ariz., at about the same time as the Jackson campaign. These testimonies from two pastors give a good evaluation of the program:

"The campaign has brought great spiritual blessing to our church. Members who were indifferent have pledged and taken on new interest. Our attendance has increased and our offerings went up immediately after the campaign started. It seemed to awaken some of the members who were in a rut. We believe the follow-through of visitation will bring added blessings to our people."

"I am well pleased with the results of our campaign. It is a reasonable and scriptural program. The intensive effort has awakened many of our people to their tithing and stewardship responsibilities. We had from 5 to 8 additions every Sunday during the campaign. The spirit of fellowship was greatly improved, and our people now think in terms of our possibilities and not of past achievements. Thank God for the victory in our church."

Everywhere the program has been used it has produced phenomenal results. Why not start planning now to use the Forward Program in your church this fall? RD

that these tithers are the ones who give the greatest portions of our offerings. So, we are reluctant to make any appeal for another "special."

We like to think that, as Christians, we care and that we are thoughtful and sympathetic, but the fact is that for the last five years Arkansas Baptists did not give enough money to take care of our own Arkansans who served so well and who are now destitute. They, and theirs, are destitute because the churches, where they served, were not large and wealthy, the crowds were poor and small, the salaries were inadequate, and Baptists had no plan of retirement. But, these men went on preaching and their wives went on serving until they told us about salvation by grace and laid the foundation for 1,160 Baptist churches with a total membership of 285,402, with an income in 1956 of \$373,876,096.

If Arkansas Baptists had tithed last year, they would have given \$37,387,609.60 through the churches. Instead

We Are Passing Away

REV. LOYD COWLING, of Lincoln recently passed to his reward. He was strong and was fulfilling a vital ministry. Rev. S. C. Vick, one of our retired preachers who lived at Arkadelphia, recently passed to his reward.



Also Mrs. D. H. Sanders of the Mt. Vernon Church in Faulkner County recently passed away in our Baptist Hospital here. She had been ill for months and months. She was one of God's fine handmaidens and she and her husband were a tower of strength to the Mt. Vernon Church. Two weeks ago Mrs. Adnie Burk Trimble of South Martin Street passed away. She became ill and was carried to the hospital and then unexpectedly a blood clot caused her death. Mrs. Trimble is the mother of Mrs. Purl Stockton. Many people throughout the South know the Stocktons. Rev. Purl Stockton has been an evangelistic singer and preacher and a great mission worker. Mrs. Trimble was quiet and unassuming, but a woman of large faith and wise counsel.

We are passing away,

We are passing away,

We are passing away

To the great judgment day.

of that amount, \$11,848,752 was given. Therefore, someone must ask for a special offering for the worthy servants who gave themselves that we might enjoy the riches of grace. We know the dire need. So we pass the information along to you, Arkansas Baptists, praying that you will not just criticize us for asking you, but, instead, give a worthy offering.

This entire appeal can be summed up in a letter from one of the widows on ministerial relief — "I want to thank you for your goodness to a widow, left to get along the best I can after my husband has ridden the mountains and hills 'till he killed himself for the cause of Christ. Please help me so I can get coal and wood to keep me from freezing this winter."

Our office has plenty of Ministerial Relief Offering Envelopes. These envelopes are free. Let us know how many you need, and we will be happy to mail them to you.

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