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Arkansas Baptist Newsmagazine, 1955-1959

Arkansas Baptist Newsmagazine

4-9-1959

April 9, 1959

Arkansas Baptist State Convention

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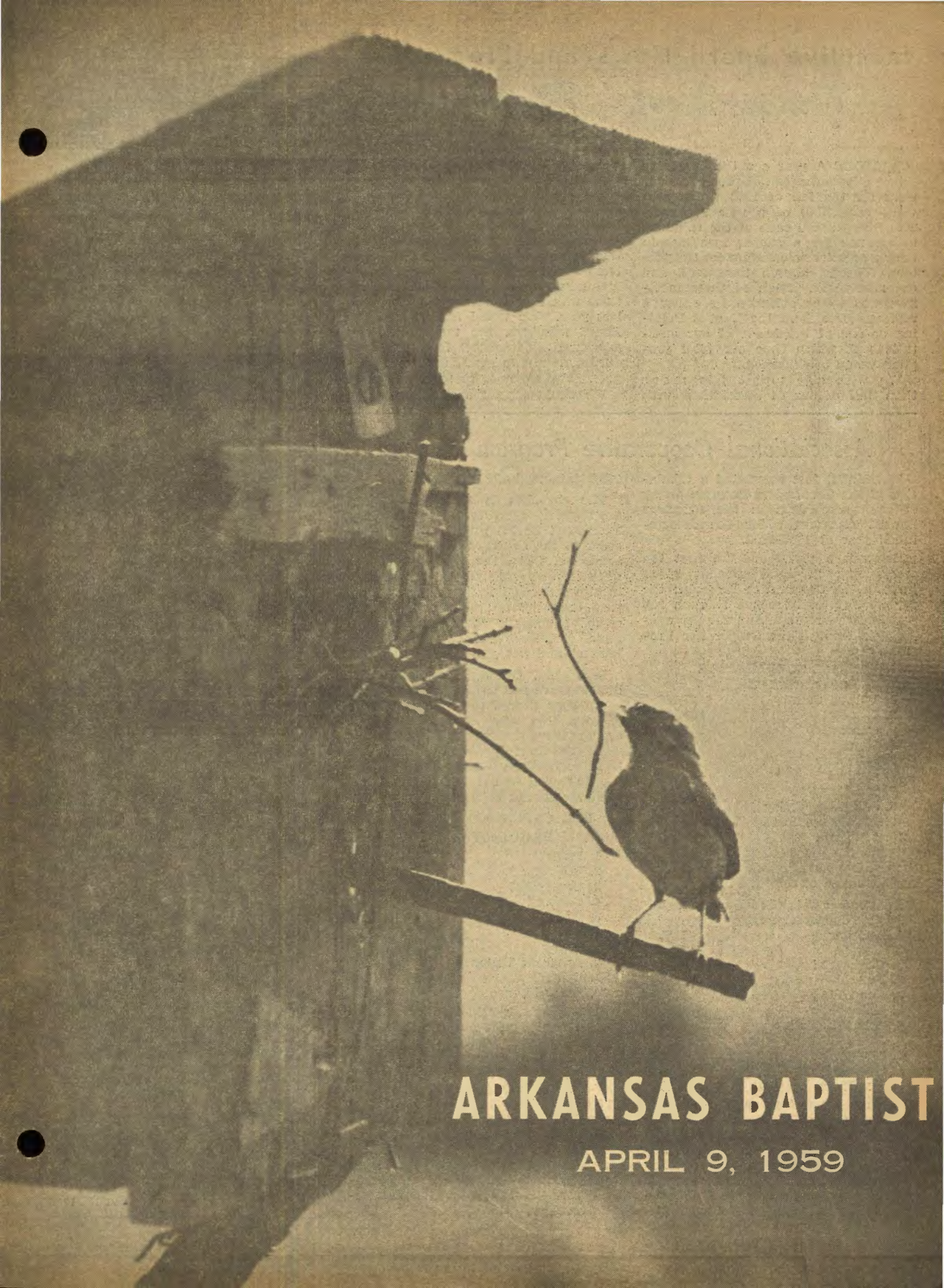
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ARKANSAS BAPTIST

APRIL 9, 1959

'Grass-Roots' Meetings to Be Repeated

ALMOST A year ago the Executive Board adopted a plan of promoting our work for the fall of 1958 which provided something of a new approach. The Board asked each of the members to arrange for a supper meeting in their respective associations for the pastors, deacons, church treasurers, and the missionary. Each of these meetings was to be attended by either a representative from the Baptist Building or one of the heads of our institutions at which time our total program would be discussed.

We were able to get into more than half of our 44 associations with

this type of meeting. Everywhere we met with a hearty approval on the part of our church leaders of this approach. It afforded our pastors and deacons an opportunity to discuss our work on the "grass-roots" level.

We want to use this approach again this fall during the months of September and October. We are especially anxious to get into those associations which we were not able to reach last year. We would like to urge the Board members, the moderators and missionaries to arrange for an evening during these two months for this purpose. Plans cannot be made too soon.

We would suggest a supper meeting.

We found this type of meeting more satisfactory last year. This gives us an opportunity to get acquainted with the leaders of our church and to have a period of fellowship with them as we break bread together. It is our judgment that this medium provides a much more favorable opportunity to promote our total mission program than even the annual associational meeting.

It is necessary that we know a number of months ahead of the time of these meetings so that we may keep from having so many conflicting invitations if everyone waits right up to the time of the fall months to complete the plans. So we would like to urge the above mentioned leaders in the associational work to arrange the time of meeting now and let us book you early so that we might be able to reach the largest number of associations this fall. — S. A. Whitlow, executive secretary. ■

Associational Cooperative Program Giving

WE HAVE just completed a tabulation of the Cooperative Program giving of each association in the Arkansas Baptist Convention for the associational year of 1957-1958.

Below is a picture of the first ten associations in total amount given through the Cooperative Program; the per cent of total receipts through the Cooperative Program, and the per capita gifts through the Cooperative Program.

TOTAL COOPERATIVE PROGRAM GIFTS

1. Pulaski County	\$337,962
2. Liberty	149,369
3. Concord	134,580
4. Hope	79,834
5. Harmony	77,836
6. Central	71,836
7. Tri-County	47,596
8. Arkansas Valley	44,435
9. Mississippi County	43,446
10. Mt. Zion	36,200

These ten associations have 55% of the membership of our State Convention and gave 69% of the total budget.

Per Cent of Total Receipts Through Cooperative Program

1. Buckner	17%
2. Carey	16%
2. Centennial	16%
2. Pulaski	16%
3. Concord	15%
3. Gainesville	15%
4. Arkansas Valley	14%
4. Independence	14%
4. Liberty	14%
5. Caroline	13%
5. Red River	13%

Buckner association gave an average of 17 per cent of its total income through the Cooperative Program. This was the highest percentage of any association and led the state. If every association had averaged 17 per cent, our Cooperative Program receipts for the year 1957-1958 would have been \$1,-

982,744, instead of \$1,477,577.

The churches in these associations are apparently trying to heed the New Testament doctrine "as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Perhaps it would be well to remind ourselves that this practice is Biblical and not just denominational.

In reality, the associations in this bracket gave more than the others because they shared the highest portion of what they received. When more of our churches share their incomes with world missions, through the Cooperative Program, on a more equitable basis, there will be less and less and less need for special offerings.

PER CAPITA COOPERATIVE PROGRAM GIFTS

1. Pulaski	8.86
2. Liberty	8.41
3. Centennial	7.10
4. Concord	6.64
5. Hope	6.32
6. Harmony	5.64
7. Carey	5.62
8. Arkansas Valley	5.05
9. Central	4.84
10. Independence	4.81

Pulaski County also led the state in the per capita gifts through the Cooperative Program. Each church member in Pulaski County gave \$8.86 through the Cooperative Program for the year 1957-58. This was an average of about \$1.17 per week or \$.02½ per day. During this same time, the average Baptist in Pulaski County had an income of \$1,762, which means that each member gave .05 per cent of his income to world missions through the Cooperative Program.—Ralph Douglas, Associate Secretary. ■

American Convention Program Announced

DES MOINES, Ia. —(BP)— John 12:32 — "And I, if I be lifted up . . . will draw all men unto me" — has been chosen as Scripture text for the American Baptist Convention program here June 4-9.

Theme for 1959 is "Christian Love Confronts a Changing World."

The program of the American Baptist Convention parallels the order of business of the Southern Baptist Convention in one special respect: The graduation exercises of Baptist schools will be featured at both.

ARKANSAS BAPTIST

107 BAPTIST BUILDING
LITTLE ROCK, ARK.

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D., Editor-Mgr.
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April 9, 1959

Volume 58, No. 15

1,350 Attend WMU Annual Meet

REGISTRATION TOTALED 1,350 at the 70th annual meeting of Arkansas Woman's Missionary Union Mar. 31-Apr. 2 in 1st Church, Little Rock.

Missionary messages and reports stirred mingled emotions of gratitude for what had been done, encouragement in new plans, but regret over evidences of withholding men and means which has curtailed Kingdom work around the world. The urgency to "shew forth His salvation", the theme of the meeting, was stressed by every speaker.

The report of the executive board revealed progress in attainment of organizational goals in the 630 churches in the state having WMU organizations, and challenging recommendations were adopted to implement the Jubilee Advance goals previously set. The 1958 Lottie Moon Offering for Foreign Missions has reached \$190,000, which is \$20,000 more than the previous year.

A memorial service led by Mrs. L. M. Sipes assisted by Mrs. H. F. Riddle honored four former members of the state executive board who had died since the last annual meeting. They were Mrs. J. E. Short, Pine Bluff, president 1942-1948; Mrs. Charles H. Ray, Little Rock, president 1932-1938 and executive secretary and treasurer 1938-1948; Mrs. Charles H. Brough, Little Rock; and Mrs. Gus Bush, Little Rock.

The following officers and executive board members were elected to serve during the ensuing year: Miss Elma Cobb, Little Rock, president; Mrs. Vernon Hall, Little Rock, vice-president; Mrs. Floyd Chronister, Little Rock, recording secretary; Mrs. B. L. Bridges, Little Rock, assistant recording secretary; Miss Nancy Cooper, Little Rock, treasurer; Mrs. Jay W. C. Moore, Ft. Smith, mission study director; Mrs. T. K. Rucker, Forrest City, prayer director; Mrs. Ralph Douglas, Little Rock, stewardship director; Mrs. R. E. Snider, Camden, community missions director.

District Representatives: Central, Mrs. Robert Bell, Searcy; West Central, Mrs. H. M. Keck, Ft. Smith; Southeast, Mrs. M. H. Simmons, El Dorado; Southwest, Mr. Don Dawley, Arkadelphia; North Central, Mrs. Harold Anderson, Heber Springs; Northeast, Mrs. Kendall Berry, Blytheville; Northwest, Mrs. John Blythe, Harrison; East Central, Mrs. J. O. Spotts, West Memphis.

Associational Representatives: Central District, Mrs. J. S. Rogers, Jr., Conway; West Central District, Mrs. S. A. Wiles, Ozark; Southeast District, Mrs. E. B. Harper, El Dorado; Southwest District, Mrs. Jack Cooper, Magnolia; North Central District, Mrs. J. A. Hagan, Marshall; Northeast District, Mrs. Paul Hanshaw, Jonesboro; East Central District, Mrs. V. N. Massey, Augusta; Northwest District, Mrs. Edwin J. Matthews, Fayetteville.

Local Representatives: Mrs. J. R. Grant, Little Rock; Mrs. R. H. Dorris, North Little Rock; Mrs. A. C. Kolb, Little Rock; Mrs. J. M. Brown, Lonoke; Mrs. M. P. Strickland, Little Rock; Mrs. Dan Pierce, Little Rock; Mrs. Robert A. Harris, North Little Rock; Mrs. Payton Kolb, Little Rock.

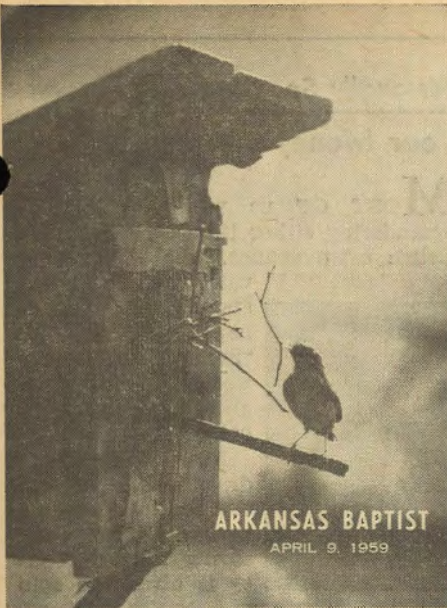
In a pre-meeting session, the executive board re-elected Miss Nancy Cooper as executive secretary and Mrs. R. E. Hagood as WMU assistant. Next year's meeting will be held Apr. 6-8 at the 1st Church, Arkadelphia.

Mrs. J. R. Grant, Little Rock, served as chairman of the nominating committee which was composed of a representative from each of the eight districts of the state. ■

Tuller Nominated To American Post

NEW YORK —(BP)— Edwin H. Tuller, New York City, has accepted the nomination of the general council of American Baptist Convention for the position of general secretary, according to an announcement by Mrs. Maurice B. Hodge, Convention president.

The general secretary is the top administrator of the American Baptist Convention. At the denomination's annual meeting in Des Moines, Ia., June 4-9, Tuller's name will be presented to the delegates for their votes.



Cover Picture

New Life Begins

BUILDING OF nests by Arkansas birds signifies new life in the animal kingdom. Many Arkansas Baptist churches are, at this season of the year, attempting to show the lost the way to new life through Jesus. Soul winning studies and special meetings are but two ways in which churches are emphasizing evangelism.

Thus Saith the Preacher

We Need to Witness

ACCORDING TO the latest census of the religious population of the world, there are some 820 million professing Christians of all the various denominational groups. If we were to give the Christian witness to all the people on earth today that would mean, say the most recent figures, witnessing to some 2,700,000,000 persons. A gigantic task!

Yes, but in another way it's a relatively small task. For example, subtract the 820 million from the 2.7 billions and it leaves 1,880,000,000. Now divide 820 million Christians into 1,880,000,000 and you get a quotient of 2.3. That is, with all of the Christian witnesses available in all of Christendom, it would require each one to witness to 2.3 non-Christians to give the world a Christian witness. In other words, one-third of the world population would simply tell the other two-thirds about Jesus Christ.

What are we waiting for, you ask? I don't know. Certainly it's not for lack of marching orders. We were given the commission a long time ago.

Do you remember what Jesus said: "You will receive power when the Holy Spirit arrives upon you, and you will be witnesses of me . . . to the most distant part of the earth" (Acts 1:8).

That isn't all He said. On more than one occasion Jesus told His followers to go into the world and preach the gospel and make disciples.

For some reason or other, we have failed to take seriously the commands of our Lord. Because of our failure, we have to contend with some 415 million Moslems, 315 million Hindus, 150 million Buddhists, and many others. We stand outnumbered by the other religions of the world better than two to one.

Here we are as Southern Baptists, more than 9 million of us, and we have something over 1,300 missionaries to represent us in the world. Of course, that's not enough. But if everyone of the others of us would assume our portion of the 2.3, we'd soon meet our responsibility.—G. Avery Lee. ■

Brotherhood Commission Employs Editorial Head

MEMPHIS —(BP)— Roy Jennings, Memphis newspaperman, will become editorial secretary of the Southern Baptist Convention Brotherhood Commission here on May 1. He is presently serving as night city editor of the Memphis Commercial-Appeal, the mid-south's largest daily newspaper.

Weak Loyalties and 'Giveupitis'

ALARMED by the high percentage of fatalities among Americans taken prisoners by the North Korean army during the Korean war, the U.S. Navy made an exhaustive study. The editor of the Arkansas Baptist was privileged recently to hear a detailed report on the findings, as given by Sam W. Anderson, of Radio Station KFFA, Helena, at a meeting of the Helena Rotary Club. Incidentally, Mr. Anderson is a deacon in 1st Baptist Church, Helena, and a reserve naval officer. He was one among the number chosen by the Navy to work out a prepared statement on the Korean situation, for release to the American public.

Prominent in the paper prepared is "An Estimate of American Military Personnel," a study prepared in July, 1951, by the chief of intelligence of the Chinese People's Volunteer Army in North Korea. But for the fact this report was written for the intelligence officer's chief in Peiping and not for Americans, some might be inclined to discard it as "propaganda," for it is anything but favorable from the American standpoint. Declared the intelligence officer's report:

The American soldier has weak loyalties to his family, his community, his country, his religion, and to his fellow soldiers. His concepts of right and wrong are hazy; opportunism is easy. By himself he feels frightened and insecure. He underestimates his own work, his own strength, and his ability to survive. There is little knowledge of understanding even among university graduates, of American political history and philosophy; the federal, state and community organizations; states rights and civil rights; freedom safeguards, and how these things supposedly operate within his own system.

He is exceedingly insular and provincial with little or no idea of the problems and the aims of what he contemptuously describes as foreigners and their countries. He has an unrealistic concept of America's inherent, rather than earned or proven, superiority and of its absolute military invincibility. This is his greatest weakness. He fails to appreciate the meaning of and the necessity for military organization and any form of discipline. Most often he feels that his military service is a kind of hateful and unavoidable servitude to be tolerated as briefly as possible; then escaped from as rapidly as possible. He is what he himself calls a peacetime soldier. He looks on military service only as a soft and safe job. He resents hardships and sacrifice of any description, as if these things were unfair and unreasonable to him personally. Based upon these facts about the imperialistic United States aggressors, the re-education and indoctrination program for American prisoners proceeds as planned.

How well the Red indoctrination program succeeded is seen in the fact that some of our captured officers were on the radio no later than the second day of their capture, speaking against the United States and for communism! Some American prisoners, asked for military secrets, readily gave the information, our government found, in later and careful investigation.

One of the most amazing things was the fact that 32% of all Americans taken prisoner by the Reds died in captivity. Yet, our own investigation revealed that they did not die from abuse by their captors in any form. Some of them, sick or wounded, were found to have died for lack of food because their fellow prisoners who were given food for them did not take the food to them. But the most of them died of what our investigators have designated "giveupitis." They rebelled against all authority, even that of their own men who were given charge over them, and refused food. On this routine, many of them expired within two weeks.

It has been said so often that it sounds trite: the greatness of a nation is not to be found in its material wealth or in its war materials, but in its people. We could conceivably fall before a pagan nation despite the fact we might have superior missiles and other weapons of war. Sad is the state of a nation "where wealth accumulates and men decay."

Whether we are willing to accept the Red intelligence officer's appraisal of our imprisoned men, and regardless of how we react to our own government's corroborating evidence, this should serve as a timely warning to all Americans. Let us awaken from whatever stupor undermines our loyalties to our homes, our country and our God, for the night is far spent and the day of our greatest testing is at hand. —ELM

Personally Speaking . . .

Your Money's Worth

MOST OF us would agree that squandering either time or money is a foolish extravagance. The wise person will be Scotch enough to want to be sure he gets his "money's (or time's) worth" when he gives up either or both.



It is difficult to draw a line of distinction between saving time and saving money. Money is often the coin of time, for the passing of time is usually a necessary factor in the earning or accrual of wealth. Even the one who never makes any greater exertion than the clipping of coupons must allow time for investments to mature.

Some time must be expended even in the licking and pasting up of trade stamps or in filling out cards, with your name, address and telephone number, for a chance at something "absolutely free."

Sometimes we waste time trying to save money, or vice versa. Dear, frugal wives have been known to burn up 50 cents' worth of gasoline on the altar (or alter) of afternoon traffic jams, trying to save three cents on a can of garden peas.

And some of us bright husbands have been known to waste up to 30 or 40 minutes a day of our valuable time because we have not learned how to use the unexpected (?) lag between the time our women folks said they would be ready and the time they actually got their faces fixed up and their hats on at the right angle and finally announced they were ready to go.

Some husbands have not learned any better than to spend this time sitting on their car horns, running their batteries down and their blood pressure up. Is this a key to why the ladies are outliving us by several years?

Saving time is a lot like saving money. The real value of the savings depends not so much upon how much you save, but what you really accomplish with the savings.

That Daniel Boone was able to save up quite a number of half bullets against the day of his escape from the Indians was not so important as the fact that he was able to bag as much game with half loads as with the conventional full charges.

Erwin L. McDonald

THE PEOPLE SPEAK

Just Thinking

HERE IN the good old South a lot of us are doing a lot of thinking in these past few days. And we are sincere about it, too. God knows our hearts. And we know that some day we'll stand in judgment and give an account of our actions. We do want to do right. Some may not understand. We hope we do.

Now let's see. May we just ask a few questions? You and I know that America is the greatest nation in all the world. She is made up of many nationalities, religions, customs, and traditions. She was settled by the oppressed. Now, can we build schools for all separate religions and nationalities? The Indians? The Mexicans? The Japanese? The Negroes? The Germans, etc.? Everyone wants an education here in our country. Can we blame them? Who can get a job now without it? Nothing holds a people back more than ignorance and superstition. We all agree on this.

Next, should we pay a man less (or more) for his labors, if he doesn't happen to have our particular type of skin? Are we fair here? It costs a Mexican, or an Indian, or a Negro just as much for gasoline, an automobile, or a refrigerator, doesn't it? Then, why can't all be paid the same salary or wage? Or should there be a difference here?

How should we answer this question: Since America is made up of the many types of people, coming from all parts of the earth, which group could we do without? Or better, hold down? One has only to study American History or travel a bit to learn that all races of people have made and are making their contributions to society. If we eliminate (or hold back) one race of people, then why not the others? Like the Irish, the Germans, or the Jews. If there is a nation in all the world where all peoples are welcome, it is America. Then why can't we let every one advance along by the side of his neighbour?

Here in the Bible Belt we must ask ourselves another question: Would we help crucify Jesus again, if He showed respect for all races? Would we hear Him preach if He failed to preach to our own little group? Or if He used another race, other than our own, to help Him spread the Gospel around the world? Would we cry out "Crucify Him! Crucify Him!" if He went against our customs and traditions? Our missionaries tell us that the biggest obstacle to foreign missions and our foreign policies is our treatment of the different races. One has only to recall our treatment of the Indians, and to look at their sad faces now to make us wonder how God has blessed us! We are asking that the Roman Catholic Church grant freedom to other religious bodies in Spain, Mexico, South America, etc. And this is right. Then



I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality. (2 Corinthians 8:8-14.)

is it right for us to deny any one freedom in America?

Some one said, "Why not all of us go back to our native land?" And there dwell? Could we?

Let's face it. America is the melting pot of the world. Why not learn about each other, our contributions, our cultures, our customs, etc., and get acquainted? America has discriminated against women and their rights, against religions, against races, against automobiles, gasolines and what have you! Still she is the greatest nation in all the world.

Amidst the war clouds, fears, prejudices, superstitions of today, America is still going forward! His Kingdom IS coming! His Will IS being done! And we shall work out our differences, to the satisfaction of all, and by His Grace! America! The Land of Opportunity! "The land of the free, and the home of the brave!"

"An American"

Keeping Posted

WE ENJOY the Arkansas Baptist each week as it comes to our home. We usually get it about a month late, but there is much news there that we do not get from the letters which people write. We certainly appreciate this means of keeping posted on what is going on at home.—Gilbert Nichols, San Jose, Costa Rica

Back Home

I WOULD like to take the opportunity to express my appreciation to the staff of the Arkansas Baptist, in connection with articles in recent issues concerning my interest in returning to the state.

As you can see from this letterhead,

I am now pastor of Memorial Baptist Church, Waldo. It was through an article about me written by Dr. Bernes K. Selph of Benton that helped me in making contact with this fine church. We are very happy to be back in Arkansas, where we plan to plant our lives for the Lord and His work.—Jack J. Bledsoe

Pastor Available

PERHAPS YOU can assist another native of Arkansas to return to the state for his pastoral work.

Brother Gerald W. Jackson, a native of Hope, finished his B.D. degree here in January but has continued for some extra work through the spring semester. He will complete this the latter part of May and would be interested in pastoral work.

Brother Jackson lives at 4807 Gordon, Ft. Worth 15, Tex., telephone WA-3-8067. He is 25, married, with no children. He has the A.B. degree from Ouachita, pastored the 16th Street Mission in Arkadelphia for a while and is now pastor of the Clarriette Church, Erath County, Texas. I personally think he has a very fine personality and would make some good church a real fine pastor.—Dr. Carl A. Clark, Pastoral Ministry, Southwestern Seminary, Ft. Worth, Tex.

WASHINGTON —(BP)— E. Herman Westmoreland, pastor of the South Main Church, Houston, Tex., offered the opening prayer in the United States Senate recently. Following the prayer Westmoreland was introduced by Sen. Lyndon Johnson (D., Tex.) and commended highly as an outstanding Baptist leader, having served as president of the Baptist General Convention of Texas.

Arkansas All Over

News for Arkansas' College Campuses

BILLY WALKER spoke each morning and evening recently in the Baptist Student Center at Arkansas State College. While on the campus he also spoke at 1st Church, Central Church, and Fisher Street of Jonesboro in connection with the "Tell the Campus" week at the college. There were four professions of faith and over 70 rededications in the student body during the week. Attendance was excellent during the week, and the college newspaper in an editorial commended the week.

THE BSU basketball team won the Independent's Intra-mural Championship at the University of Arkansas. Eddie Farr, West Memphis, coached the team.

Spearheaded by some Baptist boys, a group of athletes have a prayer and devotional service in the athletic dormitory at the University of Arkansas.

A SON, Forrest Randall Simmons, was born to Mr. and Mrs. Joe Simmons of Arkadelphia. Mrs. Simmons is the part-time BSU director at Henderson State Teachers College. The Simmons' have two other children.

APPROXIMATELY 50 INTERNATIONAL Students and 30 American students attended Arkansas' second International Retreat. The retreat, sponsored jointly by the Arkansas Student Department and Nashville Student Department, had Dr. H. Y. Mullikin, Dr. John McClanahan, Dr. Keith Parks, and Miss Jane Ray Bean as discussion leaders. ■

● DR. EDGAR L. Compere, Jr., 1938 graduate of Ouachita, has been promoted from assistant to section chief in the nuclear reactor experimental engineering division of the National Laboratory at Oak Ridge, Tenn. He is the son of Gen. and Mrs. E. L. Compere, El Dorado.

● LEONARD STREET Church, Hot Springs, has joined the list of churches providing the Arkansas Baptist under the budget plan. H. H. Corder, Rt. 4, sent in the subscriptions.

● CENTENNIAL CHURCH, Pine Bluff, has approved and completed plans to sell \$70,000 worth of bonds to finance a new educational building. The church plans to construct a 48 ft. by 96 ft. educational building that will provide space for the nursery, beginner, primary, junior, and intermediate departments. The building will also provide a kitchen, dining room, office and study. Lex H. Eaker is pastor.

Attendance Report

(Mar. 29)

Church	Sunday School	Training Union	Additions
Berryville,			
Freeman Heights	169	90	
Cullendale, 1st	531	231	
Crossett, 1st	714	210	
Ft. Smith, Calvary	472	161	7
Ft. Smith, Grand Ave.	1,001	403	3
Ft. Smith, Immanuel	492	185	
Ft. Smith, Rye Hill	115	71	1
Mission	24	10	1
Gentry, 1st	305	106	
Hot Springs, Park Pl.	493	154	5
Huntsville, 1st	119	49	
Jonesboro, Walnut St.	462	144	
McGehee, 1st	568	230	4
Magnolia, Central	847	282	4
Mission	43	29	4
Mena, 1st	404	126	
Springdale, 1st	552	166	1
Rose City, Calvary	442	144	
West Memphis, Calvary	277	137	1

● HARRIS LLOYD, Marianna chemistry major who will be graduated from Ouachita this spring, has received a teaching assistantship to Purdue University. The assistantship provides for Lloyd to do graduate work while teaching half time. At Ouachita, Lloyd is a member of Rho Sigma Men's Social Club, Pershing Rifles, Gamma Sigma Epsilon, Alpha Chi, Math Honor Society, and the Ouachita Chemical Society. He is also president of O. C. Bailey dormitory for men.

● DONNIE RAY and Bonnie Kay Faulkner, twins, each received pins for six years perfect Sunday School attendance at a recent service in Valley View Church, Trinity Association, J. L. Garner, pastor, reports.

● HOLLY ISLAND Church, Rt. 3, Rector, Raymond Lyons, pastor, is now receiving the Arkansas Baptist under the budget plan.

Oklahoma Opens New Baptist Hospital

OKLAHOMA CITY —(BP)— The new \$4,600,000 Baptist Memorial Hospital here opened house for the public Easter Sunday.

The hospital, owned and operated by the Baptist General convention of Oklahoma, expected to be ready to receive first patients by Apr. 6. It opened 83 beds for use to start with, but John Hendricks, administrator, said the hospital now has 200 beds and is equipped to use them all.

The ultra-modern, seven-story building is constructed of red brick, limestone veneer, black granite, and cream-colored precast concrete.

● THE STATE Convention of Baptists in Indiana, through its Executive Board, extended calls to three men to serve as Area Missionaries in the State of Indiana, to begin service April 1, according to an announcement by Executive Secretary E. Harmon Moore. The three men are Leonard Whitlock, Plainfield, Ind.; C. E. Wiley, Sellersburg, Ind.; and H. J. Conger, Speedway, Ind.

CC Foundation to Elect Officers

THE BOARD of directors of the newly organized Christian Civic Foundation of Arkansas, Inc., met at the Baptist Building, Little Rock, March 30, and:

1. Adopted a constitution setting forth the objectives of the organization as providing "a medium through which individuals, church organizations and social agencies may unitedly cooperate in a moral and scientific solution of the social and moral problems involved in and arising from alcoholic beverages, gambling, narcotics, obscene literature and other related matters adversely affecting the morality of our society";

2. Signed articles of incorporation;

3. Named the following committee on nominations and budget, to report at a meeting in Little Rock on May 9: Dr. Kenneth L. Spore, Monticello, district superintendent of the Methodist Church, chairman; Dr. Erwin L. McDougald, Little Rock, editor of the Arkansas Baptist, vice chairman; Dr. Ewing Wayland, Little Rock, editor of the Arkansas Methodist, secretary; and Tom P. Digby, Little Rock attorney; R. L. South, pastor of Park Hill Baptist Church, North Little Rock; and G. W. Hardecastle, Little Rock, district superintendent of the Assembly of God Church.

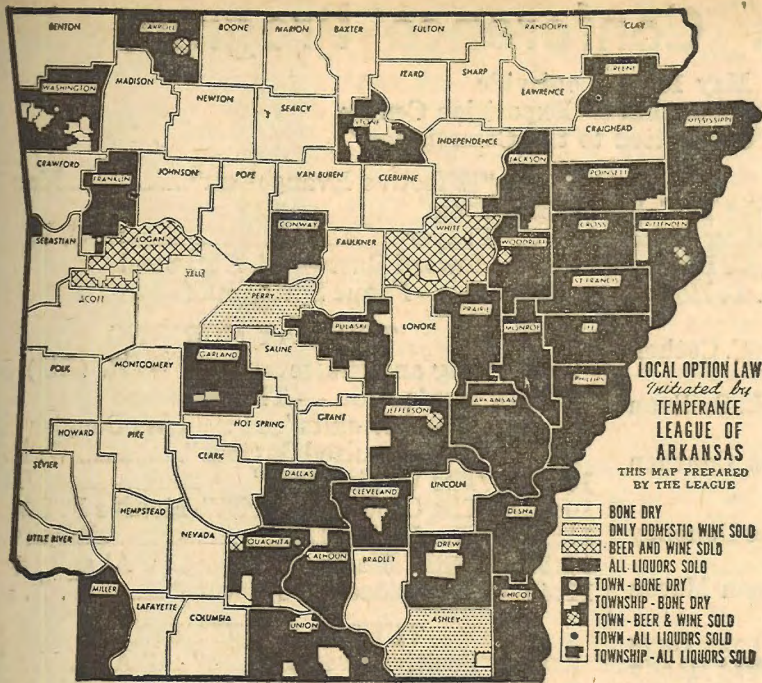
One of the major assignments of the nominating-budget committee will be the nomination of an executive director of the Foundation, which is the successor to the Temperance League of Arkansas. Other nominations to be made by the committee will include a president, four vice presidents, a secretary and a treasurer.

Under the constitution, the executive director, chief executive officer of the Foundation, will be elected by the board of the Foundation and will be responsible to the executive committee and the board of directors of the new organization.

● PASTOR JAMES MCBEE, Jasper Church, reports good progress in recent months. During the past five months, 13 persons have joined by letter and five by profession. The church is making plans for a Standard Sunday School, Training Union and Vacation Bible School.

● FORREST PARK Church, Pine Bluff, honored Rev. and Mrs. Luther Dorsey with a farewell party in the home of Mr. and Mrs. J. M. Allbritton Mar. 20. The Dorseys are now in Inglewood, Cal., where he is pastor of 1st Southern Church. Approximately 200 attended the party. A movie camera and projector were presented the pastor and his wife.

ROBERT GRAHAM, mission pastor for 1st Church, Fordyce, was ordained Apr. 1 in his home church in Conway, (GB)



DRY AREA—Scott County and Yell Counties voted dry Nov. 4. Liquor people contested the Yell election. The county court and the circuit court already have ruled in favor of the dries. The case has not yet come before the Supreme Court. Two other areas — Greenland township, Washington County, and Hurricane township, Cleveland County — also voted dry Nov. 4. Those two areas are not shown on the accompanying map.

With the local option Arkansas now has 42 entire counties dry; and all of Sebastian County is dry except Ft. Smith district; and there are 38 townships (rather than 36 as previously reported) and nine towns dry within wet counties. —Clyde C. Coulter

Revival Reports

SOUTH SIDE, Pine Bluff: Dr. Bill Piper, evangelist; 15 by professions, four by letter, and one decision to the ministry and one to full-time service. (CB)

MATTHEWS MEMORIAL, Pine Bluff: T. R. Coulter, retiring pastor as evangelist; five by profession, six by letter, two surrendering to the ministry. (CB)

NEW PROVIDENCE Church, Mississippi County: 17 additions, 16 for baptism; John D. Gearing, evangelist; Linden Perkins, singing; F. M. Robinson, pastor.

CENTENNIAL CHURCH, Pine Bluff: Dr. Cecil Sutley, Ouachita professor, evangelist; five for baptism, five by letter and one by statement. Lew H. Eaker is pastor.

FIRST CHURCH, Beebe, Mar. 8-15: Dr. E. Butler Abington, Earle, evangelist; Reese S. Howard, pastor; 12 additions.

EARLE CHURCH, Mar. 15-22: Reese S. Howard, 1st Church, Beebe, evangelist; 20 additions. Dr. E. Butler Abington is pastor.

FIRST CHURCH, Newport: Dr. L. L. Hunnicutt, Central, Magnolia, evangelist; Vardman Fox, 1st Church's choir director, music; 37 by baptism, six by letter.

GOSNELL CHURCH, Blytheville: Noble Wiles, Ozark, evangelist; Charles Tankersley, music director; William Kreis, pastor; 14 professions; six by letter; 52 other decisions including a young man's call to preach and a 15-year-old girl's decision to do mission work.

CHICKASAW CHURCH, McGehee, Mar. 8-15: Homer Allred, Northvale Church, Harrison, evangelist; Pastor Russell K. Hunt, music; eight by baptism; three by letter. The pastor's son, Kyle Hunt, surrendered to the call of the ministry.

FIRST CHURCH, Augusta: W. R. Woodell, 1st Church, Prescott, evangelist; Billy Vaughan, 2nd Church, Arkadelphia, music; Thomas E. Lindley, pastor; 20 by baptism; eight by letter.

RUSSELL K. HUNT, Chickasaw Church, McGehee, assisted 1st Church, Bethel, Kan., Mar. 16-22 as director of music. There were seven additions.

JESSE REED assisted Coy Church and Yarbro Church in recent meetings. At Coy, where Houston Austin is pastor, there were four by baptism, three by letter and two other professions of faith. Seventeen professions were registered at Yarbro, where Orland Beard is pastor. One came by letter.

FORREST PARK, Pine Bluff: Billy Walker, evangelist; Luther F. Dorsey, pastor; 12 by baptism; one by letter; about 100 rededications.

WALNUT STREET Church: Mar. 8-20; C. O. Hardy, Conroe, Tex., evangelist; Minister of Music Buell Stires, song services; 42 additions.

RESULTS OF simultaneous revivals in Mississippi County Association include: Armored, 14 baptisms; Blytheville, 1st, 14 baptisms, two by letter; Clear Lake, four baptisms; Fairview, one baptism; Leachville, nine baptisms, two by letter; Luxora, 28 by baptism, two by letter, and New Providence, 15 by profession, one by letter. (CB)

Brotherhood

Apr. 1 Marks 13th Anniversary

THE BROTHERHOOD Department was 13 years old on Apr. 1. The Brotherhood Office was opened on Apr. 1, 1946.

We are grateful to God for His wonderful blessings during these 13 years. "Much land yet remains to be conquered", as in all phases of our work, but a tremendous labor of love has been going on among the men and boys of Arkansas during these last 13 years.

The Brotherhood program has been projected along the lines of dedication, stewardship and evangelism. God's men are really enlisted when they are led into continuing activity in the work which God has saved them to do. This is the work of the Church of the Lord Jesus Christ. The purpose of Brotherhood has been constantly to lead men to be better men, to give all they are and have to the Lord, and to focus all of their energies on the greatest work in all the world, which is evangelism in the larger sense; that is, going and winning and baptizing and training others to go and win and baptize, and so on until the Lord shall come again.

The Brotherhood Department began its work with boys in 1953; and in 1956 accepted all responsibilities for Royal Ambassador promotion. Royal Ambassador work is growing rapidly. In 1958 Royal Ambassador membership in Arkansas showed a 17.3 per cent gain over the previous year.

We are grateful to God for all of His wonderful blessings; and we are looking forward to "a future as bright as the promises of God." — Nelson Tull, secretary.

SBC Pastors' Conference Program

May 18-19, Louisville
Place: Freedom Hall — Exposition Center
Theme: "Committed to the Commission"

MONDAY MORNING

- 9:15—Welcome to Louisville..... Duke McCall
9:25—Response to Welcome..... Sterling Price
9:35—Presentation of Program..... Chas. C. Bowles
9:40—"Our Common Task"..... W. L. Howse
10:15—"Doctrine of Christian Growth"
..... Grady C. Cothen
10:40—"Teach — Baptize — Teach"
..... James L. Sullivan
11:15—"Religious Education in Foreign
Missions"..... Baker James Cauthen

MONDAY AFTERNOON

- 2:15—"The Futility of Religion"..... Wayne Dehoney
2:40—"Baptists and Religious
Freedom"..... Leon Macon
3:05—"The Christian Basis for
World Peace"..... Brooks Hays
3:35—"Peace, the Prize and the Price"..... Jess Moody
4:05—"The Prince of Peace"..... Ramsey Pollard

MONDAY EVENING

- 7:15—"The Preacher's Personal
Praying"..... Bruce H. Price
7:35—"The Messenger's Message"..... John Bob Riddle
7:55—"The Herald's Heart"..... W. Marshall Craig

- 8:15—"Effective Evangelism"..... Max Morris
8:35—Song
Prayer..... W. O. Vaught, Jr.
8:45—Howard Butt — W. Karl Steel
— Fague Springman

TUESDAY MORNING

- 9:00—Song and Praise..... W. H. (Bill) Souther
9:15—"Man's Ruin — The Reasons
and Results"..... W. Douglas Hudgins
9:40—"The Promised Saviour"..... W. D. Wyatt
10:05—"The Virgin Birth"..... J. D. Grey
10:45—"The Crucified Christ"..... Monroe F. Swilley, Jr.
11:10—"The Living Lord"..... Ralph Langley
11:30—Special Music..... Al and Ivy Walsh
11:40—"The Redeemer's Return"..... W. A. Criswell

TUESDAY AFTERNOON

- 2:15—"Positive Preservation"..... A. B. VanArsdale
2:40—"The Flame of Power"..... Carl E. Bates
3:05—Election of Officers
3:15—Welcome to Miami in 1960
..... Homer G. Lindsay, Jr.
3:20—Special Music..... Sam D. Allen
3:30—Annual Sermon—"The Deity of Jesus"
..... R. G. Lee

Nominations Pour In for Top Pastor's Wife

By MRS. J. MARSE GRANT
(Awards Chairman)

"THE MOST outstanding minister's wife in the Southern Baptist Convention! Who Me?" would be the laughing words of my pastor's wife if she knew that I was writing this, for the last thing she would want would be for anyone to think that her motive for anything she does for her family and for her church is other than one of service."

In the form of tributes like this, nominations are coming from every state in the Convention for the annual "Distinguished Service Award" to be presented in May to the most outstanding minister's wife. From large churches and small, folks are letting it be known in no uncertain terms that they love their pastors' wives.

Pastors' wives are versatile, that's for sure, doing anything from "filling the pulpit in the absence of her husband" to "preparing food and bringing it to the workers and assisting with the actual work on the pastorium — sanding, painting, cleaning windows, even helping a little on putting down the hardwood floors." Teaching study courses, Sunday School classes, Training Union, and young people's groups is taken in stride, as well as being able to "prepare a program with 15 minutes' notice."

Nearly all the nominees are musical-ly inclined, but at least one was not: "She cannot sing good or play music

but she much more fills a place of both mother and pastor's wife." And, although one wife was described as having been "a college beauty queen," another said, "She doesn't try to be the best-dressed lady in the church, but her faith shines so radiantly that she is the prettiest lady in the church."

The pastors' wives are good homemakers if the nominees are typical, and most do their own housework. One does hers because "she had rather give the money to missions than pay help," according to her nominator.

Above all things, the wives nominated are dedicated women who make the fullest use of their "God-given talents to further His work." Expressions like these are typical: "No one can meet her and not be a better person" or "No matter how low a person may feel, he just has to be lifted to the top after seeing her radiant, smiling face, and talking with her."

Whether "a pastor caretaker," or "a beautiful testimony of an utterly surrendered life to her Lord," be the description, wives all over the Southern Baptist Convention are coming to the attention of the Awards Committee. On May 20 at the annual meeting of the Conference of Ministers' Wives in Louisville, the "Distinguished Service Award" will be presented. Nominations should be sent to Mrs. Marse Grant, Awards Chairman, Thomasville, N. C., on or before April 20 to be considered for the 1959 award.



AMAZED AT RESPONSE — Mrs. Ollin J. Owens of Greenville, S. C., president of the Conference of Ministers' Wives and recipient of last year's award for "Distinguished Service," registers only surprise and amazement at the large number of nominations coming in for this year's award. Mrs. Owens is perhaps better known as "Minnie Belle" because of her popular column in *The Baptist Program*.



By C. GORDON BAYLESS
(Pastor, Central Church,
North Little Rock)

THIS VIGNETTE concerns what two men told God when they went to church. Instead of calling them the Pharisee and the Publican, let us call them Mr. Conceit and Mr. Humble. These men illustrate the plain fact that some sinners are far more humble before God than are some regular church

Mr. Conceit and Mr. Humble

(Luke 18:10)

goers. Like many present day church members, Mr. Conceit went to church because he thought it was the proper and nice thing to do. We will not condemn him for that. After all has been said, when a man attends church he is in the finest environment on this planet. He may pick up something worthwhile in the very atmosphere.

Mr. Conceit was thankful that he had not been trapped by any big, black sins. So far this was good, but he didn't stop there. This freedom from gross sins led him to climb high on a pedestal above men like Mr. Humble. This he should not have done. He told himself — and God — that he didn't have to stand in church looking like a 'possum hound that had been caught sucking eggs. He should not have even thought this. He is loving himself a little more with each sentence. Now listen to this proud, unregenerate man whose counterpart may be found in most any Sunday morning congregation, "I fast two days in the week. I pay a tithe on everything I get." He was not asked to fast two days a week. One fast only was appointed by the law — that on the Day of Atonement. He would have been a far more amiable man, those two days of the week, had he indulged himself a steak with a

baked Idaho potato. His wife and children would have liked him much better and the neighborhood kids would not have lost their natural gaiety when he came among them. Stomachs are to be exercised, not starved. A hungry man can be a mean man. Pastors learned this long ago. That's why we watch the clock Sunday near the noon hour. Every minute we preach past twelve we are usually building polite hostility, not cooperation from our audience. What man can go visiting prospects and the host on any night when he is starved to the bone? We are not in Heaven yet, so while we are still among men on this earth, we must be genuinely human.

Listen again: I pay a tithe of everything I get. He didn't have to pay tithes on garden vegetables but he did. He was so mechanically religious that had he been a preacher, he would have kept the wedding fees or if before giving the fee to his wife, he would gleefully have extracted the tithe first! An occasional fast won't hurt any of us and tithing rightly done is God's way to project the Gospel to the world. But these things done just for the sake of doing them is not New Testament religion.

What does God really care about a man whose only virtue consisted of fasting twice a week and paying tithes? The villains of the Bible were men who did not do what they ought to do. "To him that knoweth to do right and doeth it not to him it is sin." Yes, Mr. Conceit kept out of trouble, fasted and tithed but he did not know God. God was not in his thoughts; no song of

praise came from his lips; he never crossed the street to show human kindness to the man who had "fallen among thieves." He, like his present day ancestors, looked around rather than above. What are the comments at the dinner table Sunday following the church service? Do they go something like this: "Mrs. Twittle was wearing a new hat this morning. Did you see deacon Weary go to sleep just after the sermon began? Who were those little mean kids that kept whispering during the service? I wish Mrs. Soprano would hold her voice down." And on and on. Do we look around at the hour of worship, or do we look up and praise God? Mr. Conceit had a morality untouched by the emotion of a broken and contrite spirit. That's why Jesus said of the publican, "I tell you, this man, and not the other, went back home forgiven and accepted by God."

Now let us observe Mr. Humble. He stood at a distance, and that is where he should have stood because he was indeed a Godless, money grabbing, unfeeling sinner. It was good that he knew he was. This fact led to his redemption. This man was genuinely humble. Standing at a distance and beating his breast did not cause or prove his humility. This man was look-

ing up to God out of the eyes of his heart. He had no concern for what others may think of him just so God would see him and listen to him. Humility consists of being conscious of God. It is not self-exposure: it is God exposure. It is not thinking mean about yourself, but true humility sees God in holiness and truth. When this occurs in our hearts, it is impossible to pray the prayer of Mr. Conceit. When this penetrating awareness of God comes to us, we don't even know how to be proud, arrogant, boastful, self-loving, and self-forgiving. Mr. Conceit patted his own back while Mr. Humble beat his heart and said, "I am the sinner. Maybe there are others but as far as I'm concerned, I am the only one in the whole world." This got the job done. Humility won the ear and compassion of God. Mr. Humble had become nothing. God knew it and justified him.

Mr. Conceit got nowhere with God because he had no discernment of the Eternal. His God was the temple and its ritual. His religion was inherited. He belonged to the caste, the select, and all others were outsiders. He had no heart hunger, but like a well trained animal he performed the "tricks" taught by his caste, and having done that he was satisfied. But the publican felt God in his heart. This emotion awoke the longing in him to be holy, and this longing enlarged his sense of sin until there was only one sobbing plea in his heart: God have mercy. He had come to the place where there were only two presences: God and himself. It was the soul that cried for mercy. His was not the artificial prayer asking for mercy while he continued "to regard iniquity in his heart."

The story of these men is not ended. These same two continue to walk the streets of all the cities of the world. Mr. Conceit belongs to a certain church on a certain corner. All of his religion is within its four walls. And if that certain church does not make Heaven, it will be too bad. He has no interest in the other churches; he has no concern for the people of the world who shuffle aimlessly toward death with darkness all around them. They have no light to travel by, because the Conceits of the world didn't provide a light. The Conceits have their own little Delco system which generates light enough for them. They have their reward — for the present day only.

But Mr. Humble is here, too. As a church member he knows he belongs to the "Society of Sinners." He has no personal goodness. But God is good and God shares his goodness with men who really want it. Mr. Humble, because of his having been grafted into God, cares for the whole world. He knows he has passed from death unto life "because he loves his brethren." His brothers are scattered all over the world, for all the redeemed are his brothers. Mr. Humble will be quite at home in Heaven because that's where his God of mercy dwells, and his many brothers. ■

Southern Seminary Trustees Rescind Dismissal Action, Request Resignations

SOUTHERN SEMINARY Trustees in an extraordinary session Mar. 30 and 31 lasting 10½ hours, rescinded the dismissal action of June 12, 1958 against 12 professors and respectfully requested their resignation.

The unprecedented meeting included in addition to the trustees, the Southern Baptist Convention Committee which has been working since last December to heal the breach, the dismissed faculty members, the present Seminary faculty, staff, and administration.

Dr. Louie Newton, chairman of the S. B. C. Committee, presided. The purpose of the meeting according to Newton was "to give the heart and ministry of Southern Seminary."

Late in the meeting during a recess of the conference, the trustees met and passed the resolutions setting aside the dismissal action and requesting resignation. In the resolutions the trustees expressed a desire to repair the damage done to the former faculty members and to the seminary; admitted errors in the procedures of last June and expressed regrets for these errors. They voiced appreciation for the S. B. C. Committee's help, for the present faculty, and assured former faculty members of their love for them.

Following the announcement to the reconvened conference of the trustees' action, the former faculty members asked for time to study the resolutions.

The dismissed professors met with the trustees again and discussed at length the wording of the trustees' resolutions. They agreed to resign individually effective Mar. 31, 1959 but insisted that they did not consider this the problem of the seminary and were willing to follow the suggestion only for the sake of trying to help save the institution they loved.

President McCall, Dr. Wade Bryant, chairman of trustees; Dr. Heber Peacock, representative for the dismissed professors; and Dr. Hugh Peterson, representative for the present faculty answered questions on the late developments in a press conference following the meetings.

Dr. Peacock said the dismissed professors saw no essential difference in being dismissed and in being asked to resign. He insisted that reconciliation was not the problem with the professors since they were already personally reconciled to all concerned. He also made it clear that none of the dismissed men could return because they considered the problem to be the "abuse of administrative authority by President McCall" and "we feel that problem has not been solved in any sense."

In a later statement issued by the 12 professors they explained their refusal to agree with the trustees and McCall

as "resistance to capitulation seeking to masquerade as reconciliation" and as rejection of "compromise with wrongdoing." They said the rescission of the dismissal of June 12, 1958 appeared to them to be "an ostensible effort to escape criticism of the dismissal action."

Dr. McCall agreed with Dr. Peacock in the matter of personal reconciliation. He said, "We are not enemies who are fighting; we are brethren who do not agree." The president did not agree, however, with Peacock on definition of the problem. To the president the problem has been the rebellion by the professors against the duly constituted administrative structure and bloc action in resistance to efforts to settle the problems. In a later statement Dr. McCall said his hope for this meeting had been revived by the acceptance of individual professors to attend the meeting but he became discouraged again when bloc action became evident in statements issued for the group by one spokesman.

Dr. McCall summed up the differences as those "between an administrator who has a responsibility he must discharge and faculty members who do not want to operate in a situation in which someone carries responsibility for decisions as an administrative officer.

"My problem is not one of personal differences but of bloc action which created an intolerable pressure for any administrator. I can live with any one of the men, but I can't live with a bloc."

Position Finalized

Dr. Bryant, trustee chairman, said the meeting had finalized the trustees' position with the twelve professors. He said the majority of the trustees had not changed their minds on the rightness of their action in releasing the faculty members but only on the matter of their procedure. The trustees admit errors in procedure and rescinded their action to correct these errors according to Bryant.

When asked about steps to maintain accreditation with the American Association of Theological Schools, Dr. Bryant gave assurance of continuing efforts in this direction. He said that the trustees have in mind a restudy of the administrative structure of the seminary for possible improvement as one of several efforts to maintain a seminary meeting more than the minimum requirements for accreditation.

All the parties concerned expressed the belief and hope that this was the end of the long-simmering controversy.

After leaving Louisville, the Southern Baptist Convention Committee headed by Dr. Newton issued a statement. It contained an expression of appreciation to the present faculty members for their statement at the conference. This

statement presented to the conference expressed a warm spirit of conciliation on the part of the present faculty toward all parties concerned in the serious situation and a belief that the problem could be solved and the damage repaired.

The S. B. C. Committee also thanked the trustees for following their request that the dismissal action be rescinded. The S. B. C. Committee earlier had asked the trustees to rescind the dismissal of last June 12.

Further Study Asked

The trustees were further urged by the S. B. C. group to restudy the present structure of faculty-administration-trustee relations in view of improvement and better relations in the future and to work for the securing of a dean for the theological faculty. The S. B. C. Committee also revealed plans for a final meeting on April 20, to prepare a report for the Southern Baptist Convention Executive Committee. ■

THE BOOKSHELF

NEW BOOKS from the Eerdmans Press include:

The Shepherd Psalm of Palestine, by G. Frederick Owen, \$3.

Although less than 100 pages in length, this beautiful, well-illustrated book on the 23rd Psalm, featuring a brief chapter on each part of this beloved classic will doubtless be a favorite with lovers of good books.

From Tragedy to Triumph, by H. L. Ellison, \$2.50.

Few Old Testament stories have a stronger and more perennial attraction by Bible readers than that of Job, the sorely tried saint. The author helps his readers to see how, by the Spirit's transforming power, the sufferings and strivings of Job and the sophistications of his friends have been touched "with a gold that makes them speak to all generations in all lands."

Faith and Its Difficulties, by J. H. Bavinck, translated by William B. Eerdmans, Sr., \$2.

Is it really possible for one to live the Christian life in a different form and with greater intensity than ever before? This is the question Mr. Bavinck deals with in this remarkable little book. In his conclusion he challenges us to a greater faith as he talks of our deliverance from "the Unknown God" and from ourselves.

Jesus the Messiah, a one-volume abridgment of "the most important general work on the life of Christ," by Alfred Edersheim, \$3.95.

While free of the archeological detail and the exhaustive range of *Life and Times of Jesus the Messiah*, this volume retains the important insights produced by the scope of its original, and the full and connected picture of Christ's life and teachings.

Baylor Begins Search For New President

WACO, Tex.—(BP)—A 23-man board of Baylor University faculty members and alumni has begun searching here for a new Baylor president to succeed W. R. White, recently named the school's first chancellor in its 114-year history.

White will be elevated to the chancellor's post in a reorganization of the Baylor administration, said Hilton E. Howell, chairman of the Baylor board of trustees. Adoption of a chancellor system for Baylor's main campus and other schools in Dallas and Houston has been discussed for years among Baylor supporters, officials said.

Top candidate for the president's post appears to be Stanley W. Olson, dean of the Baylor College of Medicine in Houston. Olson is an experienced educator, but speculators also have mentioned E. N. Jones, former Baylor dean and now president of Texas Tech in Lubbock.

Other Baptists frequently mentioned in connection with the job include Guy Newman, president of Howard Payne Baptist College, Brownwood, Tex., and Texas Governor Price Daniel, an active Baptist layman.

The annual meeting of the Baylor trustees is set for mid-April. Howell said that if a new president has not been determined by that date, a special trustee meeting will be held in May.

White will continue as president until a successor is installed.

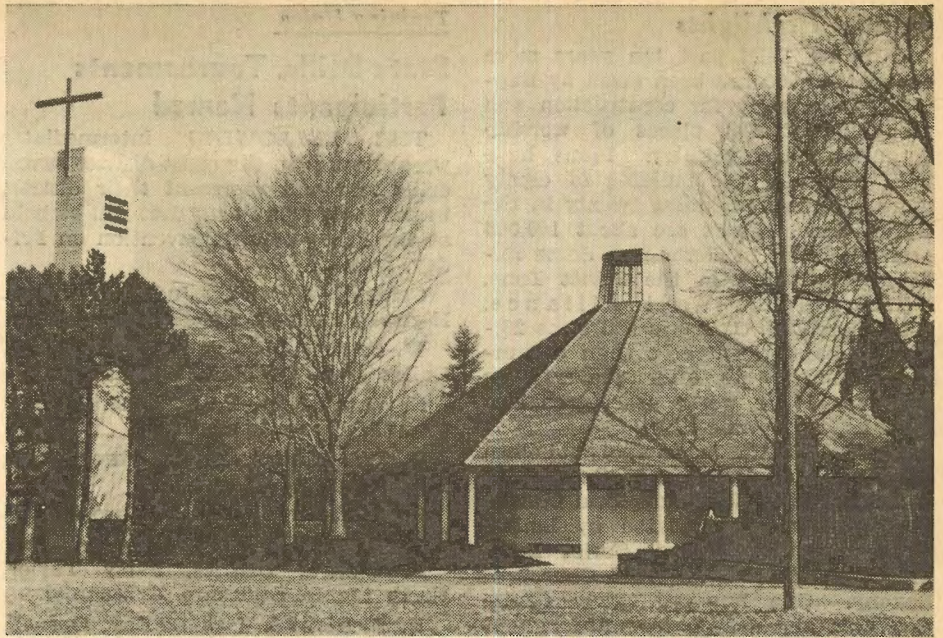
White came to Baylor as president in February 1948, succeeding the late Pat M. Neff. Under his leadership, the school has made gains in educational stature, physical equipment and financial support.

Implicit in statements issued on the new system were plans for a statewide campaign to extend the monetary support for the school. White's main job will be to provide the inspirational spark for a vast \$10 million fund-raising campaign. He will have professional help from a group headed by Dallas banker Ben Wooten.

Peace Committee Asks United Baptist Witness

WASHINGTON —(BP)—Two Baptist committees have joined to ask for a united Baptist witness on world peace. The American Baptist and Southern Baptist committees met in joint session here and initiated plans for a united and identical resolution on peace by the Baptist conventions in the United States and Canada.

Walter Pope Binns is chairman of the Southern Baptist committee and Culbert G. Rutenber is chairman of the American Baptist committee. The committees were appointed by the two conventions at their 1958 meetings at the suggestion of Clarence W. Cranford, ABC president, and Brooks Hays, SBC president.



THE NEW chapel building of the Baptist Seminary in Ruschlikon-Zurich, Switzerland, was dedicated Mar. 18. Guest of honor on this occasion, and one of the principal speakers, was Mrs. George R. Martin, Roanoke, Va.

Private Homes, Distant Motels Are Available

LOUISVILLE —(BP)— Those making last-minute decisions to attend the Southern Baptist Convention here in May apparently have two principal choices for housing — motels 55 to 60 miles away, and private homes in Louisville.

All hotels and motels in the city, and accommodations in motels up to 53 miles away, have been reserved to capacity, the special Convention housing bureau reported.

In fact, about 300 requests for hotel and motel space that have come in most recently have been turned over to the housing bureau for possible placement in private homes.

Mrs. James C. Austin, wife of a Baptist leader here and housing bureau staff member, said that more homes of Baptists are expected to be made available to Convention messengers in the near future.

Between 400 and 500 persons have been placed in private homes already.

The Louisville and Nashville Railroad, which will transport the bulk of those arriving by train from the South and Southwest, said a "Pullman City" might be set up. Eighteen or more reservations per car are required before setting off a car to be used as a "hotel on wheels."

VACATION BIBLE school enrollment reached 2,908,157 for 1958, an increase of 131,053 over last year. Schools were held in 27,168 churches, a gain of 834. There were 66,555 professions of faith, and 15,345 schools contributed \$380,706 to the Cooperative Program. Total mission gifts amounted to \$508,812.

All Clergy Coupons Valid to Louisville

LOUISVILLE —(BP)— Clergy certificates of all territories will be good for purchase of railway tickets to Louisville by messengers to the Southern Baptist Convention.

The sales dates during which all clergy certificates will be honored for use to the Convention will be May 13-21, railway passenger officials announced.

Normally, a clergyman travelling to Louisville by train from outside the South might need at least two special books of clergy fare certificates, each honored only in certain geographical areas.

Passenger officials customarily waive the territorial limitation during the Convention period to allow clergymen to use whatever certificates they have, without having to acquire books of coupons for another territory.

Use of the coupons entitles clergymen to reduced fares.

St. Louis Hospital Buys 63-Acre Site

ST. LOUIS, Mo. —(BP)— Missouri Baptist Hospital here has bought a suburban site on the perimeter of the city, on which it plans to build a new, eight-story hospital.

The site covers 63 acres. It will be along heavily-traveled U. S. Highway 40, a major highway to the west. It will also be adjacent to the proposed belt superhighway to be built around St. Louis.

Hospital officials said they are endeavoring to raise \$2 million in pledges payable over a three-year period. Approximately \$1 million in cash and securities is now available.

Baptist Highlights

DURING THE past ten years more than \$4,000,000 has been given by Baptists in Germany for construction and rebuilding of 180 places of worship throughout the country. Plans have been made for the building of eighty more churches, including twenty in the Soviet Zone. There are about 100,000 active Baptists in Germany. Some 35,000 Baptists live in the Soviet Zone.

THE BAPTIST World Alliance, Washington, D. C., has urged some 23,000,000 Baptists in more than a hundred countries to offer prayers on February 1 for world peace, religious freedom, and evangelism.

LAST SPRING a campaign known as "Token of Repentance Action" to be sponsored by the Evangelical Church in Germany was initiated by Lothar Kreyssig of Magdeburg, Soviet Zone, president, of the Evangelical Church of Saxony. One hundred thirty Christian men and women from throughout Germany have volunteered to help build churches, hospitals, and other welfare institutions abroad in repentance for the suffering caused by Nazi tyranny before and during World War II. Countries where the volunteers will work include Russia, Poland, Israel, France, the Netherlands, Norway, and Yugoslavia.

E. STANLEY Jones and Billy Graham, two internationally known American Protestant evangelists, will conduct crusades in Japan in 1959. Dr. Jones noted Methodist missionary and author, will lead a series of retreats February 4—April 22. Billy Graham, who held an eight-day crusade in Japan in 1956, is scheduled to return in May or June, 1959.

A Four Year Baptist High School

BAPTIST INSTITUTE OF THE OZARKS

Rev. North E. West, Superintendent
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Training Union

State Drills, Tournaments Participants Named

THE FOLLOWING intermediates were winners in the eight district sword drills and will represent their district in the state sword drill that will be held at the State Youth Convention on Friday, May 8:

Central District, Judy Welliford, Highway Church, Pulaski Association.

W. Central District, Harold Womack, Dallas Ave., Ouachita Association.

N. W. District, Patsy Long, Highfill Church, Benton Association.

S. W. District, Linda Thrash, 1st, Hope, Hope Association.

S. E. District, Freida Prothro, 1st, El Dorado, Liberty Association.

E. Central District, Patsy Taylor, North Maple, Stuttgart, Centennial.

N. E. District, Jack McKay, Gosnell, Blytheville, Mississippi Association.

N. Central District, Cora Sue Daggett, Ruddell Hill, Independence Association.

The following eight young people will represent their districts in the 17-18 year speakers' tournament at the State Youth Convention:

Central District, Charlotte Beard, 1st, Malvern, Central Association.

W. Central District, Ronnie Duncan, 1st, Ft. Smith, Concord Association.

N. W. District, Nyle Parmel, 1st, Gravette, Benton Co. Association.

S. W. District, Joyce Featherson, 1st, Murfreesboro, Little River Association.

S. E. District, Joyce Barlow, Dermott, Delta Association.

E. Central District, Billy Joe McGill, Barton Chapel, Tri-County Association.

N. Central District, Kay Collie, Ruddell Hill, Independence Association.

N. E. District, Harry Starnes, 1st, Walnut Ridge, Black River Association.

The following seven young people will represent their districts in the 19-24 (plus college students) speakers' tournament at the State Youth Convention:

Central District, Dell Christy, Immanual, Little Rock, Pulaski Association.

W. Central District, Pete Costes, 1st, Ft. Smith, Concord Association.

E. Central District, Juanita Gold, 1st, Marvell, Arkansas Valley Association.

N. W. District, Suzanne Kuester, 1st, Fayetteville, Wash.-Madison Association.

N. Central District, Annetta Crutcher, Rosie, Independence Association.

S. W. District, Elaine McMichael, Beech Street, Gurdon, Red River Association.

N. E. District, Jane Middlebrooks, 1st, Paragould, Greene Co. Association.
—Ralph W. Davis, Secretary.

● HUGH STRAIT, 1st Church, Warren, has received the Sunday School Worker's Citation. (CB)

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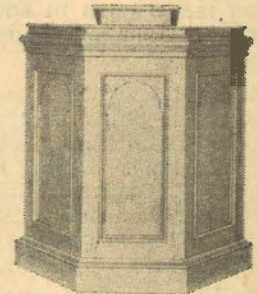
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Church Study Course for Teaching And Training to Be Launched October 1

NASHVILLE —(BSSB)— State Sunday School, Training Union, and Church Music secretaries joined Sunday School Board workers here in March to reach final understanding and agreements, and to plan for promotion of the Church Study Course for Teaching and Training to be launched Oct. 1.

The course is a merger of the present Sunday School Training Course, the Graded Training Union Study Course, and the Church Music Training Course.

A goal of 2 million book awards to be earned by individuals in 20,000 churches was set for 1959-60, the year of special emphasis on teaching and training in the Baptist Jubilee Advance.

A complete study course catalog including a listing and description of all books in the course, requirements for credits, and system of awards will be distributed through Sunday School Board and state offices in May.

Promotional plans, including emphasis on special weeks of study, recognitions of churches and associations for unusual attainments, and records will be announced periodically.

Special Features

All book awards previously earned in the Sunday School Training Course, the Graded Training Union Study Course, and the Church Music Training Course will be recognized. Special forms on which to request transfer of these awards will be available in September.

The record of all book awards earned by individuals will be kept in the Church Study Course Awards office in Nashville. It will be necessary for churches to return book certificates in exchange for diplomas and seals. Diplomas and seals will be mailed as earned.

Teachers of junior and intermediate courses and of approved units for nursery, beginner, and primary children will receive awards to apply on their own diplomas.

This comprehensive course provides books in 19 categories or subjects. Most of the 19 categories provide books for juniors, intermediates, young people, and adults.

The Categories

The categories in which the books are listed are: Survey Courses, Bible, Christian Home, Christian Life, Church Membership, Doctrine, Evangelism, History, Leadership, Missions, Special Studies, Stewardship, The Christian in the Social Order, The Denomination, Understanding the Individual, Church Administration, Sunday School Principles and Methods, Training Union Principles and Methods, and Music Ministry Principles and Methods.

The Survey Courses are designed to provide a panoramic study of the Bible,

Christian home, Christian life, the nature and functions of the church, church organizations, doctrine, evangelism, missions, stewardship and the denomination. Books already approved for this category are: **The Book of Books** by H. I. Hester (a new book to be available October 1); **Building a Christian Home**, by Martha Boone Leavell; **These Things We Believe**, by J. Clyde Turner; and **Living Abundantly**, by Frank E. Burkhalter. Other books will be added later.

System of Awards

A graded series of diplomas will be offered by the Baptist Sunday School Board on the completion of specified books in the Church Study Course for Teaching and Training. Five books will be required for each diploma, and on each diploma five additional books for each of three seals — red, blue, and gold. A book certificate will be awarded for the completion of each book.

A. Diplomas for Adults and Young People. Twenty books will be required for completion of each diploma with all three seals.

1. Christian Training Diploma. Twenty books will be required for its completion, including the ten required survey books in Category 1, five books in principles and methods chosen from Categories 16, 17, 18, and/or 19, and any five additional books. (1) Diploma — any five books; (2) Red Seal — any five additional books; (3) Blue Seal — any five additional books; and (4) Gold Seal — any five additional books provided the ten required survey books in Category 1 and five books from Categories 16, 17, 18, and/or 19 have been taken.

2. Approved Workman Diploma. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, or 19; one each from Categories 2, 5, 8, 9, 13, and 15; and any nine additional books.

3. Master Workman Diploma. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, and 19.

4. Distinguished Workman Diploma. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, or 19.

5. Special Citation Diploma. Twenty additional books will be required for its completion, including five for a major from among Categories 16, 17, 18, or 19.

For each of the above diplomas, the diploma itself will be awarded for five books, and successively the red, blue, and gold seals for five additional books as prescribed.

B. Diploma for Young People. One diploma will be offered specifically for

Young People. The books offered for it meet peculiar needs of young people apart from their participation in leadership training. Ten books will be required for its completion. Only books listed in Section B of the Categories will be recognized on this diploma. One book from Category 18 and any four additional books will be required for the diploma and any five additional books for the gold seal.

C. Intermediate Diploma and Intermediate Advanced Diploma. Two diplomas requiring five books each will be offered for intermediates, requiring one book on principles and methods from Category 18 and any four additional books. Only books listed in Section C of the Categories will be recognized on Intermediate diplomas.

D. Junior Diploma and Junior Advanced Diploma. Two diplomas requiring five books each will be offered for juniors, requiring one book on principles and methods from Category 18 and any four additional books. Only books listed in Section D of the Categories will be recognized on junior diplomas.

Requirements for Credit

A. In Classwork—1. The class must meet a minimum of seven and one-half clock hours, not including assembly periods. Ten forty-five-minute class sessions are recommended.

2. A class member who attends all class sessions and completes the reading of the book within one week following the last class session will not be required to do any written work.

3. A class member who is absent from one or more class sessions must answer the questions on all chapters he misses.

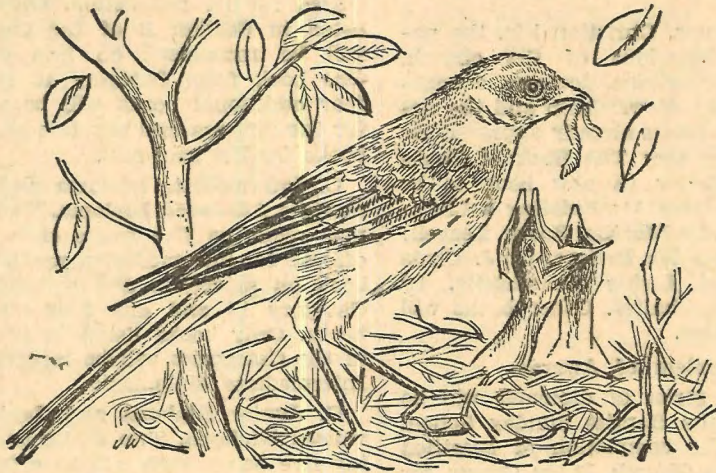
4. The teacher should request an award for himself. When a person teaches a book in Section B, C, or D of any category or conducts an approved unit of instruction for nursery, beginner, or primary children, he will be granted an award in Category 11.

5. The teacher should complete the Application for Awards form and forward it within two weeks after the completion of the class to the Church Study Course Awards Office, 127 Ninth Avenue, North, Nashville 3, Tennessee.

B. In Home Study—1. A person who does not attend any class session may receive credit by answering all questions for written work as indicated in the book. When a person turns in his paper on home study, he must certify that he has read the book.

2. Students may find profit in studying the text together, but individual papers are required.

3. Home study work papers may be graded by the pastor or a person designated by him or they may be sent to the Church Study Course Awards Office for grading. The form entitled **Application for Home Study Awards** must be used in requesting awards. It should be mailed to Church Study Course Awards Office, 127 Ninth Avenue, North, Nashville 3, Tenn. ■



The Tinsel Nest

By **THELMA C. CARTER**

IT HAPPENED last spring. Our neighbors saw it first, a glittering, bowl-like object high in the white birch tree near our patio. In wonder, we walked about the tree, peering up as the soft April sunshine turned the strange thing into a beautiful jewel.

"What can it be?" our daughter asked.

Field glasses brought the shining object into closer view. To our amazement, we saw that it was a thrush's nest, built into the crotch of the tree, but such a shining bird's nest as we had never dreamed of seeing. We thought of the Bible verse, "Lift up your eyes on high, and behold who hath created these things" (Isaiah 40:26).

"Let's not disturb the thrush and her beautiful home," we all said, as we saw the mother thrush peering down at us.

We had to laugh as we studied the nest through the lenses. Woven into the

bowl-shaped nest, along with grasses, dried vine tendrils and roots, and bits of paper and string, were small pieces of Christmas tinsel. We knew that the tinsel had come from the "living" Christmas tree we had set out in the back yard after Christmas was over.

"It just shows that even God's small creatures make the most of whatever the world gives them," someone said.

In many ways Nature's small creatures find a way into our hearts. We vowed we would take special care of the tinsel nest, protecting the thrush's family by enclosing the tree trunk with a three-foot sheet of tin so that cats could not climb to molest the thrush family.

The nest is still there this April — maybe not quite so shining as the spring before, but little baby thrushes' heads with their wide-stretched, yellow bills pop up as before. Our April world is filled with the lovely evening music that only a happy thrush family can sing. ■

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A DUSTY, shrewd-looking man descended from his wagon outside the farmer's house. "Fine piece of land out here!" he exclaimed.

"You're right, there," replied the farmer eagerly. "It's the best to be found in the county."

"Bit too high a figure for a poor man, I reckon?" asked the stranger.

"It's worth every penny of \$500 an acre," answered the farmer, with an eye to business. "You thinking of buying and settling in these parts?"

"Hardly," said the stranger, as he made some notes in a book. "I'm the new tax assessor."

TWO MEN worked side by side in a Pentagon office in Washington. They never spoke, but each watched the other. One man quit work daily at four o'clock. The other toiled on 'til six or later.

One month passed. Then the harder working of the two met the other.

Hard Worker: "Beg your pardon. Do you mind telling me how you clean up your work every day at four o'clock?"

Other Worker: "Not at all. When I come to a tough piece of detail, I mark it 'Refer to Commander Smith.' I figure that, in an outfit as large as this, there is sure to be a Commander Smith. And I must be right; none of these papers come back to me."

Hard Worker (starting to remove his coat): "Brother, prepare for action. I'm Commander Smith."



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"For years Edward has considered tithing, Reverend. It seems to make him feel so good to consider it!"

If CONSIDERING it gives such pleasure, Edward, think what a thrill must come from DOING it! Returning one-tenth of the material goods the Lord has entrusted to you. And many who tithe find their lives prospered and enriched by this act of stewardship — their sacrifice returns as a blessing.

Who Was She?

By **LILLIAN STRAUER NORTON**

HER FIRST is in HAND but not in FOOT,

Her second in HAT but not in BOOT;

Her third is in LOVING but not in HATE;

Her fourth is in TINY but not in GREAT;

Her fifth is in PRAYER but not in PRIDE;

Her sixth is in HIGH but not in WIDE;

Her wishes with God's were in full accord,

When she lent her son to her faithful Lord.

ANSWER

Hannah

(Sunday School Board Syndicate, all rights reserved)

Two of Me

By **Solveig Paulson Russell**

Sometimes I think there're two of me—
The one I know, the one you see.

My inside self is always clean,
But on my outside dirt is seen;
Although my inside doesn't know it
My outside self will always show it.

My inside self is very strong
And never does a thing that's wrong,
But, oh, my outside blunders so!
Sometimes it's difficult to know
Just how I got in such a fix
And how my outside plays such tricks.

(Sunday School Board Syndicate, all rights reserved)

WALNUT GROVE Church, Boxley, Boone-Newton Associations, has called Charles Taylor, Magnolia. (CB)

The People's Choice

By TOMMY HINSON

(Pastor, First Church, Paris)

I SAMUEL 8-11

April 12

HAVE YOU ever tried to show a child the difference between the "good" and the "best" and then watch as your advice is refused and the second best is chosen? Most parents have had this experience at some time during the rearing of their own children.



MR. HINSON

This is how the Heavenly Father must have felt as He watched His children, Israel, take Saul's leadership in

place of His own.

The Day of Gathering

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah" (I Samuel 8:4). This gathering was more spontaneous than deliberate. It was not a riotous crowd determined to destroy Samuel, but rather a crowd which showed the respect due him.

When they approached Samuel at Ramah, which was probably his home, this is what they announced to him: (1) you are getting to be an old man, too old, perhaps, to judge Israel; (2) your sons do not walk in your path and they are unworthy to take your place; and (3) we want a king! This cut Samuel to the heart and drove him to his knees. Samuel was a man of much prayer and when he had prayed God gave him instructions concerning this matter. God said, "Hearken unto the voice of the people" (8:7,9) but tell them that when they get a king they will soon have enough of him. And Samuel told them all the words of the Lord.

After hearing all these things the people were still obstinate in their demand for a king "like all other nations." Their attitude seemed to be "we will have a king; right or wrong, good or evil, whatever God or Samuel may say to the contrary."

It is strange that men will so persist in obvious disapproval of God. But after four millenniums men are no different, unless they are worse. There are those today who can not harmonize their prejudice and hate with one passage from God's Book, but they will give them up. These people face a day of reckoning, too!

The Day Israel Rejected God

The Israelite's request for a king was only symptomatic of their fears of oth-

Memos for Meditation

1. This lesson deals with Israel's first King. Who, or what, rules your life?
2. Are we certain that, during times of international tensions, our real defense is God? Can God save us from atomic weapons carried in space missiles?
3. Is America more interested in "conforming to this world" than in being "transformed" into His likeness?
4. If man will not follow the Lord, does it make Him any difference whom they do follow?

er nations and the decline of their trust in God's ability and willingness to care for them. Other nations were rising to prominence and power and were developing fearful new weapons of war, such as the iron sword and spear, not yet owned by the Israelites. They wished for a king "to go before them" and "fight their battles" (8:20). Evidently they had forgotten Eben-ezar, and many another field, where they and their fathers had but to stand still and see the Lord fight for them.

Like many Americans, who evidence fears when a new satellite is sent up by our potential enemies, the Israelites became fearful and anxious to do something about it. It was all right to do something; but that they did gave evidence of a transference of their faith from the King of Kings to Saul the king. What they did was not so much a rejection of Samuel as leader as it was a rejection of God as provider and protector. It was not so much an insult to Samuel as a thrust at the heart of God. God spoke to Samuel saying, "... for they have not rejected thee, but they have rejected me, that I should not reign over them" (8:7).

However, God seemed to be saying through all this: "Samuel, the people have rejected me more than you; but since they are determined to have a king, let's help them get the best man in Israel for the job."

The Day Saul Was Chosen

Sometimes God crosses us in love, at other times He gratifies us in wrath; He did the latter here. This is not easy to understand, but all indications are that God gave the people what they wanted against His will. If men and nations will not accept the best God has to offer, he has been known to help them secure the second best.

Samuel "called the people together unto the Lord to Mizpeh." Here is

where stood the stone with the inscription, "Hitherto hath the Lord helped us." Samuel had placed the stone there as a memorial of victory over the Philistines at the beginning of his judgeship. Perhaps this was to be his last effort to halt Israel's determination for a king. If the sight of this memorial would not help, then he could not stop them. Too, it was fitting that Samuel return his leadership here, at Mizpeh, where he had taken it up; and that Saul get his start here at this sacred spot.

Then said Samuel to all the people, "See ye him whom the Lord hath chosen..." It is a fact that God directed Samuel to the selection of Saul. How different is God from man! How many men are there who, when rejected by the people for a place rightly theirs, would help the people choose the next best person?

The reaction of the people to Saul's selection is interesting. They might be divided into three groups: (1) Some were so faithful as to attend him, "a band of men whose hearts God had touched," (2) some seemed unconcerned and went "every man to his own house," and (3) some were so spiteful as to "despise him." Human nature has always been much the same. When Paul preached to the Athenians some laughed, others indicated an interest in knowing more about Christ, and a few believed. Is this not the way in which our contemporaries have reacted to the King of Kings?

The Day of Reckoning

God warned Israel of the burdens Saul and his successors would place on them. It was not long until these trials were very real. Anytime one obstinately, with eyes open to consequences, persists in demanding what God says is not good for him, he will come to a day of reckoning.

All went well for Israel for a while. This is often true and some, during this brief period, congratulate themselves on a sin well hid or well done. But what appears to be the end often is not; it may be only the beginning of judgment, sorrows, and punishment.

The sad days when evil kings would reign over Israel did come. Ahab, and his kind, are always the result of rejecting God. What a terrible choice!

"The world passeth away, and the fashion thereof; but he that doeth the will of God abideth forever." ■

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Revival Plan Book Works

YES SIR, it works! I saw it work in Hickman, Ky. What? The "Pack-the-Pew Plan" as outlined in the Revival Plan Book. Pastor Lowell Wright enlisted the Sunday School leadership in his church to sponsor the attendance during the revival meeting. They followed the plan book in detail and were thrilled when they saw more people present in the night services than in Sunday School each Sunday. The Lord blessed their efforts with marvelous success. The churches which are yet to have revivals should study the plan and try it.

Another thing works! The Deacons Pre-Revival Visitation. In several churches, where the pastors have discussed it, the deacons enthusiastically agreed to follow the plan. In some instances it seemed that a revival spirit began immediately. Somebody besides the pastor and evangelist needs to bear the burden of the revival. Brother pastor, have you asked the deacons about it? Brother deacons, aren't you willing to visit in the interest of the revival and lost souls?

Prayer works, too. Where there is no prayer there is no power. A prayerless church won't experience a revival. We must organize to visit, to invite, to witness, to get attendances, but we must pray if a revival comes. Some churches will form a chain of prayer; many will want to have an all-night prayer meeting on Saturday night. I have always observed that when the lights are on in the church all night Saturday night with people keeping a chain of prayer going, that the Sunday services are unusual in power and results.

Still another thing works! When a church starts a new mission, a change seems to come to it in spirit and results. A new mission puts new life in the church. Try it! If there is no place for a mission station, what about special services in some institution nearby? — Dr. C. W. Caldwell, superintendent.

**Jewish Fellowship Week
Slated for Apr. 20-26**

JEWISH FELLOWSHIP Week, Apr. 20-26, will be observed in many Southern Baptist churches with a goal of every Jewish home visited with a warm invitation to attend a Baptist church.

According to William Mitchell, superintendent of Jewish work, Home Mission Board, this week of special emphasis is an effort toward developing a year-around program of Jewish evangelism in the churches. Since it comes during the last week of the simultaneous revivals this year, Baptists are being encouraged to invite their Jewish friends to attend these revival meetings. Tracts on winning Jewish people and Jewish Fellowship Week are available from the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.

● MISS ROSEMARY Limbert, Southern Baptist missionary to Japan, has returned to the States for furlough. Her address is Box 73, Grubbs. Miss Limbert is a native of Grubbs.

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