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Arkansas Baptist State Convention

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ARKANSAS Baptist

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VOLUME 56

LITTLE ROCK, ARKANSAS, MARCH 28, 1957

NUMBER 13



NORTH LITTLE ROCK
FIRST BAPTIST CHURCH
LIBRARY
Leonard Kelly Photo

CORRECTION

The following news paragraph, which was to tell the story for the photograph, "Awards Presented," (see page 5 of our issue of March 21) was inadvertently omitted last week.

PASTOR A. E. WEBB and Sunday School Superintendent James Niven of First Church, Russellville, recently met with the Junior department for the presentation of attendance awards. Receiving the two highest honors were Miss Marian Mack and Mrs. E. S. Mills. Each received the six-year bar for six years of perfect attendance.

FULL-TIME EVANGELISTIC work is the decision of Horace Marks, native of Fordyce, and former pastor of First Church in North Little Rock. He is a graduate of Ouachita Baptist College and Southwestern Seminary. He is resigning as pastor of Trinity Church, Panorama City, Calif.

EARLE BAPTIST CHURCH observed groundbreaking ceremony at noon, Sunday, March 24, to begin construction of a new auditorium, according to Pastor E. Butler Abington. Loyd L. Hunnicutt, pastor of Central Avenue Church in Magnolia, began a revival campaign with the church on March 25.

FORMER ARKANSAN Lloyd A. Sparkman assisted Central Church, Pine Bluff, and Pastor Ben Wofford in revival services from March 1 to 8. Allen Meeks, Immanuel Church, El Dorado, led the singing. Thirteen people made profession of faith, nine united with the church by baptism and six by

letter. Mr. Sparkman is now pastor of First Church, Kosciusko, Miss.

ADDITIONS TOTALED 104, with 67 for baptism in an eight-day meeting at First Church, Jacksonville, March 3-10. A Dallas, Texas team, Evangelist Freddie Gage and Singer Jimmy Snellen, conducted the services. According to Pastor R. J. McMillan there were 11 others who made profession of faith, 200 rededications and 71 families pledged to maintain family altars. Over 200 young people attended seminars which were conducted each evening.

Missionary H. W. Johnston and the Associational Missions Committee are planning to establish a new mission in the Rhodes-Taylor sub-division of Paragould. L. B. Golden will conduct a revival there in July. The Immanuel Church will become the sponsor.

FIRST CHURCH, Smackover, had the services of Evangelist Charles Vermillion and Singer Ralph Kerley in a revival from March 17 to 24.

The Smackover church, under the leadership of Pastor Dale F. Taylor, has an impressive budget planned for 1957, which includes \$9,270 for missions and benevolence. The total budget is \$47,479. The church sends the Arkansas Baptist to every family in the membership, totaling 147 subscriptions.

THE NEGRO CHOIR of Arkansas Baptist College in Little Rock will sing at Immanuel Church, Little Rock, Sunday evening, March 31. W. O. Vaught, Jr., is the pastor. (CB)

CLARKSVILLE, FIRST, will organize East Hill Mission into a church, Sunday afternoon, March 31. Dick Reeves is the mission pastor. (CB)

EDITOR McDONALD was the pulpit supply for Central Church, Hot Springs, Sunday, March 17, in the absence of Dr. Milford L. Baker, who was away for a revival.

ARCHIE McMILLAN is the new music director for Second Church, Little Rock. He comes to Arkansas from First Church in Oklahoma City. (CB)

THE YOUTH COUNCIL of Pulaski Heights Church, Little Rock, are engaged in a new type of campaign — Reverence and Quietness. Announcements are made in departments and posters are spotted in strategic places throughout the building as reminders that people should be more reverent in God's house. (CB)

DR. L. B. GOLDEN supplied the pulpit of First Church, Pine Bluff, March 17, while Pastor Robert L. Smith assisted First Church, Stuttgart in revival services. (CB)

YOUTH WEEK will be observed by Russellville, First, from March 31 to April 7. (CB)

MOVING SUNDAY was observed by Immanuel Church, Fort Smith, March 24, when their new building was occupied and the Sunday school reorganized. A new adult department was begun. (CB)

J. E. STINGLEY has come from Norfolk, Va., to the pastorate of Ozone Church in Clear Creek Association. (CB)

ELEVEN ADDITIONS to the church was the result of a revival at Oak Grove Church in Clear Creek Association, where the pastor, Curtis Bryant, did the preaching. (CB)

JOHN NOBLE supplied the pulpit for First Church, Mountain Home, Sunday, March 24, while Pastor James E. Birkhead assisted Immanuel, Pine Bluff, in a revival. T. T. James is pastor of the Pine Bluff church. (CB)

CURTIS H. DOWNS celebrated his first anniversary with First Church, Cotton Plant, March 17. (CB)

ARKANSAS BAPTIST

107 BAPTIST BUILDING,
LITTLE ROCK, ARK.
Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD EDITOR
MRS. HOMER D. MYERS

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Evangelist Freddie Gage and Jacksonville Youth



Bill H. Lewis

Enters Evangelism

PASTORAL CHANGES:

Pulaski County:

Jimmy Watson, from Martindale to Bethany.

Howard Langwell has accepted Concord.

E. W. Goodson to Crystal Valley after 12 years at Pleasant Grove.

Rodney Weeks has resigned Douglasville, First, and is available for supply, revivals, or a pastorate.

Garden Homes called Lee Lewis from Crystal Valley.

Jason Faile resigned as interim pastor at Geyer Springs and has returned to Tennessee.

Luther Bynum has moved to Shady Grove.

Jack McKinnon has resigned Welch Street, effective April 17, to enter New Orleans Seminary.

Hope Association:

Central Church, Magnolia, has called Charles Baskin as mission pastor.

Richard Young, Texarkana, has accepted Garland and Harmony Grove, half-time each.

Wallace Ely is the new pastor at Haley Lake.

Maxwell Baker has gone from First Church in Sparkman to First Church, Strong.

* * *

A NEW TEAM entered the field of evangelism March 15, in the person of Bill Lewis and Herbert Johnson. Bill Lewis has been pastor of Central Church, Bald Knob, three years. Mr. Johnson is song director, Sunday school teacher, and a deacon in First Church, Mountain Home. Mr. Lewis resigned his pastorate and Mr. Johnson sold his business to devote their full time to evangelism. James B. Birkhead, Mr. Johnson's pastor, recommends this team to Southern Baptists.

The Cover

Dr. B. H. Duncan

Featured on the cover this week is a picture of our beloved former editor, Dr. B. H. Duncan, who died Tuesday, March 19, following a long illness. This picture was made about three years ago, not many months before Dr. Duncan learned that he was afflicted with one of mankind's dread diseases, leukemia. His valiant fight, reflected in his widely published article, "My Rendezvous With Death," has brought Christian courage to many hearts.

Dr. Duncan was born in Crittenden County, Ky., November 13, 1889, a son of Rice H. and Ida Brantley Duncan. He received his education at Bethel College (now defunct), Russellville, Ky., and at the Southern Baptist Theological Seminary, Louisville, Ky.

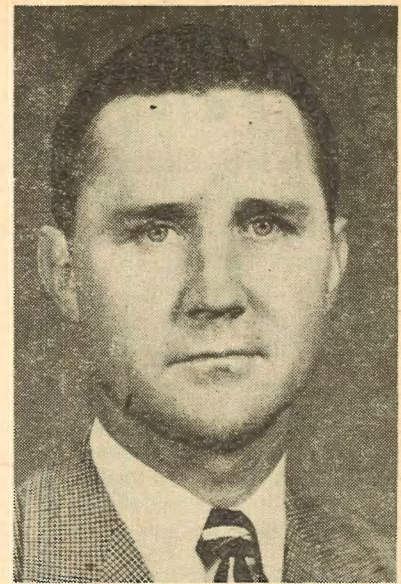
His pastorates included: First Baptist Church, Marion, Ky.; Timmons ville, Blackville, and Elko Baptist Churches, all in South Carolina; First Baptist Church, Ashburn, Ga.; and First Baptist Church, Hot Springs, Ark. He was editor of Arkansas Baptist, Little Rock, weekly news magazine of the Arkansas Baptist State Convention, from 1947 to shortly before his death. Under his leadership the Arkansas Baptist has continued to be one of the leading religious journals of the south.

His denominational positions included: president, Southern Baptist Press Association, 1952-53; member of Southern Baptist Radio Commission, 1946-47; and director of Arkansas Baptist Radio Commission, 1947-48, and radio preacher, 1948.

He is the author of two books, "From Bondage to Freedom," and "Personal Adventures with Jesus."

Survivors include Mrs. Duncan, the former Miss Helen Brown of Kentucky.

—ELM



Missionary John Gearing

Mississippi County Advance

DON CORLEY, associate chaplain at the Baptist Hospital in Little Rock, was elected secretary of the Southern Baptist Chaplains' Association in their recent annual meeting in Chicago. Harold Hawkins, Baptist Hospital, Alexandria, La., is the new president, and Samuel Southard, Texas Medical Center, Houston, is the vice president. (BP)

* * *

GREENE COUNTY NEWS: Immanuel, Paragould, has voted to organize a mission in the Northwest area of the city. Nutts Chapel has completed four new Sunday school rooms. Fairview is building new pews and refinishing their floors. Pleasant Valley has completed a new auditorium with Sunday school rooms and plans further expansion for an education building. M. E. Prince is the pastor.

Finch recently installed new pews. Neal May is the pastor.

Brown's Chapel has built a seven-room home for Pastor S. E. Sturdivant.

Wall's Chapel has begun construction of five classrooms. Gilbert Wallace is their pastor. (CB)

* * *

MISSISSIPPI COUNTY on February 18 became the first association in Arkansas to have every church reporting training. This association has done an outstanding job of leading churches to set up training programs for their Sunday school workers. This association has now reported 1382 awards from its 42 churches compared to 532 awards from 14 churches for all of last year. Congratulations to Rev. John Gearing who is missionary, Superintendent Guy Whitney, and Superintendent-of-Training Richard Vestal.

—Edgar Williamson

Faithful Unto Death

"There is a killer in my bloodstream. How long it can be kept subdued neither I nor the doctors know."

So wrote Dr. B. H. Duncan in August 1956 while serving as editor of *Arkansas Baptist*, in an article, "My Rendezvous with Death." An intimate and inspiring account of his personal experiences upon learning he was afflicted with leukemia, the story was published in newspapers and magazines across the country.

Dr. Duncan wrote:

"Death isn't a stranger to me, a Baptist minister for 46 years. I have prayed with scores of people in their last hours. I have turned from the deathbed to comfort hundreds of others in their hours of sorrow. Standing beside the casket, I have pointed thousands to the Christ I served as the one great comforter in all hours of grief . . .

" . . . the question was hurled at me: will my life in these few weeks be an example of what I have preached? Does death look different, now that it has come so near to me, than it looked when I was counseling with others and praying with them when they faced the grim reaper? Is the counsel I gave to others adequate for myself . . .? Am I willing to rest my case upon the assurances I gave to others through the years? After a thorough heart searching I found that I could add nothing new for my own counsel.

"The same assurances of God's word which had met the needs of others is sufficient for me. The same Christ whom I had held up as Lord and Savior to others in their trials is also my comforter and stay. I can say with the Apostle Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!'"

Dr. Duncan achieved his stated purpose of "living a full life while life lasts, be it long or short." Although he gradually became weaker, he continued to serve in his editorial post until last December 31. Weighed in the balances of many months of living death, he was not found wanting. After a full and abundant life of service for his Master, he used even a fatal illness to witness for Christ. Now he has entered into his rich reward.

Thanks, Dr. Cowling

We trust our readers have been enjoying and profiting from the series of articles by Dr. Dale Cowling on *The New Testament Church*. Previous articles by this outstanding young minister have included: "Its Nature," "Its Government," and "Its Ordinances." Carried in this issue is the concluding article, "The New Testament Church — Its Purpose." On behalf of our readers, the Editor says, "Thank you, Dr. Cowling."

Teletype and Baptists

The annual personal income of residents of the Little Rock area will be increased by more than nine million dollars by a new Teletype Corporation Plant to be built here, it has been estimated. Although the full force of the new plant is not expected to be felt for a year or two, gains are already being noted by some Little Rock firms.

Construction on the initial 75,000-square-foot building is already underway. It is expected that Teletype will begin hiring some people in June. Total personnel is expected to reach 1,600, adding an estimated 4,736 more people to the population. According to studies made by the U. S. Chamber of Commerce, this will mean about 1,792 more households, 816 school children, and need for about 28 more school rooms. For Baptists in this area it will mean a great opportunity to reach and enlist the newcomers.

Personally Speaking . . .

"Whom say ye . . .?"

"Our church would have to close shop if it weren't for the women."

So spoke a layman to me in a church I visited recently.

No doubt it is true that many of our churches are largely "run" by women.



Not that the women would have it that way, but they must often stand in the breach because there just aren't any men around.

It may be a business man spoke for many other men when he said to me quite frankly: "I would be a good church member if 'they' (meaning his church) would just leave me alone! I stopped going to Sunday school just to keep from being loaded with a lot of jobs I didn't have time to do."

Is loyalty to the church optional for men? Are we to go and participate only if it does not interfere with our own plans, our own business, our own way of life? Or is loyalty to the church a royal command from the one we have professed to be the Lord of our lives and who has himself become "head of the corner"?

Is the church just another competitor for our time, along with the lodge, the civic club, the business, the recreational interests? Or is the church a working organization of redeemed men and women the purpose of which is to get the sin remedy of the Gospel out to a lost and dying world?

At a stage of his ministry when it had become popular to follow him, Jesus said to a multitudinous congregation: ". . . whosoever doth not bear his cross, and come after me, cannot be my disciple."

We may have to decide just how important the church is. And that cannot be settled without first answering the question of Christ, its founder, ". . . whom say ye that I am?"

Edwin L. McDonald

THE PEOPLE SPEAK

CONGRATULATIONS on the new format for the *Arkansas Baptist*. I liked every page of it and predict nothing but praise for the changes you have made. — John J. Hurt, Jr., Editor, *The Christian Index*, Atlanta, Ga.

THANKS FOR your first issue of the *Arkansas Baptist*. Enter my name as a subscriber and send me a bill. — John M. Carter, president, Campbellsville College, Campbellsville, Ky.

CONGRATULATIONS upon a splendid first edition under the direction of our new Editor. I like all the changes and especially the change in size. It is more attractive and more readable. Please be assured of my prayers in this new service you are rendering to Christ and Arkansas Baptists. — Jay W. C. Moore, missionary, Faulkner Baptist Association.

FOR YEARS the *Arkansas Baptist* has been one of the best papers among Southern Baptists. Your "new look" has made it a more attractive publication. — Bruce H. Price, Pastor, First Baptist Church, Newport News, Va.

THE FIRST COPY of *Arkansas Baptist* under your editorship has just come into my hands. I have looked it over with a great deal of interest. Hearty congratulations on the many interesting changes which you have made in the paper. — L. L. Carpenter, Editor, *Biblical Recorder*, Raleigh, N. C.

I HAVE ENJOYED very much the issues of the *Arkansas Baptist* that were sent to me. I think you have made your paper attractive and I believe the material is arranged in such a way it will attract attention. The content is excellent. J. M. Boswell, President, Cumberland College, Williamsburg, Ky.

I AM VERY MUCH impressed with your fine beginning. I believe we now have the finest paper in the South. Our prayers go out for you in this great opportunity to serve the Lord. — Lloyd Cowling, Pastor, First Church, Lincoln, Ark.

I'VE JUST FINISHED reading your first edition of *Arkansas Baptist* and want to tell you how much I like your "new look." Blessings on you in your new work. Clara McCartt, Secretary to President, Southern Seminary, Louisville, Ky.

Congratulations on the new format for the paper. If I can ever be of any help or service to you please let me know. — Dale F. Taylor, Pastor, First Church, Smackover.

I have filed your first copy of the *Arkansas Baptist* in my cabinet of keepsakes. It is an old friend dressed in a new suit of clothes. Everyone here is pleased with the new format. — Steele Hays, Vice-President and General Counsel, Dardanelle & Russellville Railroad Co.

The new make-up of the *Arkansas Baptist* is very fine. I saw a thousand indications of fine journalism in connection with the first issue which came to my desk last week. I am proud of the fact that though we had the hearing on the gambling bill as late as Wednesday night that a report of what happened was in the *Arkansas Baptist* the very next week. — W. O. Vaught, Jr., Pastor, Immanuel Church, Little Rock.

I appreciated very much the new appearance of the paper. It is, I am quite sure, a very wise move and I trust that it will be accepted by all the brethren. — H. E. Williams, President, Southern Baptist College, Walnut Ridge.

Congratulations on your first issue of the *Arkansas Baptist*. It is impossible for me to tell you my feelings when I saw that you had used one of my pictures for your first cover. I like your masthead very much, and I thought your editorial was excellent. The new size will fit us better and I like the feature of using pictures of your department heads. — L. O. Griffith, Director of Promotion, Home Mission Board, Atlanta, Georgia.

Let me add my word of congratulations for the splendid job that you have done since taking over the editorship of our paper. Certainly the improvements in the very first edition were tremendous. We are happy to have you in our state. — James L. Pleitz, Pastor, Grand Avenue Church, Fort Smith.

Welcome back to Arkansas! We are glad to have you in our good state and congratulate you on the first publication of the *Arkansas Baptist*. We like the new arrangement of the paper, its size, and overall appearance. We shall look forward to receiving the *Arkansas Baptist* every week as we have in the past. — E. T. Carruth, Pastor, First Church, Dermott.

Erwin, I think the "new" *Arkansas Baptist* is really something for Arkansas Baptists to be proud of and I'm sure they are. I know we have the paper coming to some four hundred families and I've heard many of them express their appreciation. — Walter Yeldell, Pastor, First Church, West Memphis.

Why Raise \$100,000 For Arkansas Baptist College?

Raising this money is an economic necessity. The dilapidated buildings at the college must be repaired if the college is to continue operation. The economic level of the Negro Baptist Convention requires that we assist with this offering. This \$100,000 will not accomplish all the physical rehabilitation needed, but it will help keep the college open.

Editor's Note: This is one of a series of statements from Arkansas Baptist pastors and others on why we should raise \$100,000 for Arkansas Baptist College in the June special offering.

A strong Arkansas Baptist College will lift the level of Negro leadership, strengthen their churches and ease racial tension.

Christianity teaches that the strong should help the weak. Raising this \$100,000 will demonstrate goodwill and a desire to share with our Negro brethren in providing Christian education for their people.

—N. P. HOWINGTON

—000—

May I say that I was happy to note the change in this week's issue of the *Arkansas Baptist*. I was satisfied with the previous format and contents of our state paper, but I believe a change is good for any sort of publication. It is my belief that no matter how good things are there is always room for improvement. I thought the masthead added to the attractiveness of the cover and the picture was especially appealing. — Julia McKemie, Hughes, Ark.

I have looked forward with anticipation to receiving the first issue of the paper under your editorship. I received it today, and it fulfills my expectations in every way. The front page is beautiful in its simplicity and dignity and the rest of the paper — its new size, its make-up, the arrangement of the features and the departments — make it one of the most attractive religious papers that I have seen. — Coleman Craig, Editor & Publisher, *The Baptist Review*, Houston, Texas.

I think the changes you have indicated for the *Arkansas Baptist* are practical. In our day, people are usually in a hurry; they glance through a paper — read the short personal items and news flashes. Many never take time to read the longer articles, however good they may be. The smaller size may look less imposing, but as we get used to it, I believe it will be more completely read. I hope you will enlarge the "news" part of the paper. — S. A. Wiles, Missionary, Clear Creek Baptist Association.

Christian Horizons

FIRE DESTROYED the athletic dormitory of Louisiana (Baptist) College on March 11, injuring three football players, one seriously. Forty escaped. President D. Earl Guinn estimated it would cost \$50,000 to replace the structure and said rebuilding would begin at once. (DP)

* * *

BAPTIST CHURCHES in Spain have contributed \$834 for Hungarian relief.

* * *

SIX GIRLS from Bennett College, Negro school in Greensboro, N. C., are participating in an exchange program with four white girls from Ohio Wesleyan University in Delaware. The students will enter completely into the life of the campuses they visit, according to the Religious News Service report. President of Bennett College Dr. Willa Player described the project as an effective means of breaking down racial barriers and preparing students for integration. She said such exchanges would be short term or for periods up to a year.

* * *

LOSSES ESTIMATED at \$250,000 were sustained by churches in Jamaica in a recent earthquake which rocked the capital city of Kingston three minutes and left hundreds homeless. (RNS)

* * *

NEW MEASURES for combating capitalistic and religious ideologies in Russia have been threatened via Moscow radio. The effort is designed to thwart those who work against "the teaching and distort the fundamental principles of Marxist-Leninist theories." (RNS)

* * *

A WORK OF NECESSITY clause in the Canadian Constitution has been claimed by publishers of the Toronto Telegram as justification for publishing a Sunday paper. The publishers cited their critics to the broadcasting and televising of news on Sunday by the government to prove the necessity of disseminating news seven days a week. (RNS)

* * *

A FRIENDLY ATMOSPHERE to and acceptance of the existence of God should be provided youth, according to the National Association of Evangelicals in a statement concerning religious instruction in schools. They urged daily reading of the Bible without exposition, praying the Lord's prayer, and released time for religious instruction. (RNS)

* * *

A RECORD HIGH alumni gift of \$200,857 was made to Moody Bible Institute in Chicago in 1956. According to Alumni Treasurer Harold DeVries, this was an increase of \$179,000 over 1955. The 1957 goal is \$225,000. (RNS)



Hungarian Baptists

HUNGARIAN BAPTIST refugees help push a truck through the snow carrying beds and other equipment to their new home, Quellenhof, located at Rekawinkel, 20 miles from downtown Vienna.

The Baptist Relief Committee for Hungary has cared for 65 Baptist refugees in four different places since November, 1956. At one time about 30 of these refugees were housed in a large room of the Vienna Baptist church.

* * *

PRAYER OR SPIRITUAL treatment by an established church or its worker, as a medical service, would be made available to the ill or injured under the state workmen's compensation laws by a bill recently introduced in the legislature in the state of Maine. (RNS)

* * *

EAST GERMAN authorities have not kept promises of last year to relax pressures on the churches, according to Dr. Guenther Jacob, evangelical superintendent in the Soviet Zone. Among the charges brought by Dr. Jacob are:

Refusal to grant permits to clergymen or workers to alleviate clergy shortage in East Germany. Interruptions of pastoral care to inmates of prisons and hospitals. Pressure on German youth to join Communist organizations and atheistic dedication rites. Strong anti-religious propaganda among members of the East German army. The distribution of anti-church literature by the Ministry of Defense. (RNS)

* * *

CHURCH MEMBERS were urged to give "strong support" to the public schools by the General Council of the Presbyterian Church in a recent meeting. Christian participation on school boards and in the development of the public school system would lead young people to think of the teaching profession as a Christian vocation, according to the report. (RNS)

SOUTHERN BAPTIST hospital administrators are pressing for changes in the present Hill-Burton Act to halt outright grants to denominational hospitals. The law as now worded makes both public and denominational hospitals eligible for construction grants. The association will ask Congress to add a provision, not now available, to provide federal loans to denominational hospitals for improvements. (BP)

* * *

INDEPENDENCE CELEBRATIONS were boycotted in the new Negro nation Ghana by Anglican and Presbyterian churchmen because it included a pagan rite of making an offering to the gods. Two-thirds of the population of Ghana are pagan according to a Religious News Service report.

* * *

WEEK-LONG celebrations will begin in Britain on May 24, marking the 150th anniversary of Primitive Methodism. These will center around Mow Cop, the hill bordering Cheshire and Staffordshire where William Clowes held the first Baptist camp meeting on May 31, 1807. Hugh Bourne, Clowes and others separated from Wesleyan Methodists and formed the new denomination when soul winning in camp meetings and field preaching failed to gain the sympathy of the Methodist Conference. (RNS)

* * *

THE NEW YORK Assembly passed and sent to the Senate two bills outlawing the sale and circulation of obscene literature. One prohibits the "tie-in sales" forcing retailers to buy objectionable material in order to get legitimate publications. The other would give district attorneys the power to halt the sale of obscene publications. (RNS)

* * *

APRIL 26-27 is the date of the 41st annual convention of the Arkansas Academy of Sciences and the University of Arkansas will serve as host, according to Dr. E. A. Provine, chairman of the natural sciences division, representing Ouachita College at the meeting will be Dr. Provine, Dr. J. R. Mundie, Victor Oliver, Dr. Clark McCarty and Dr. D. M. Seward.

* * *

SPEAKERS HAVE BEEN announced by the Home Mission Board for both assemblies, as follows:

Glorieta, July 25-31: C. C. Warren, president of the Southern Baptist Convention, principal speaker; Professor William Carlson, Golden Gate Seminary, Bible Teacher.

Ridgecrest, August 15-21: Robert Naylor, pastor of Travis Ave. Church, Ft. Worth, principal speaker; President Roland Q. Leavell, New Orleans Seminary, Bible teacher. "Christ For All," will be the theme at both assemblies.

A FULL-TIME CHAPLAIN has been requested for the county jail in Charleston, W. Va., by Sheriff T. H. McGovran. The appeal was made to the ministerial association, who agreed to furnish a minister to conduct weekly services at the jail. The sheriff said he wanted the chaplain as a counsellor for both the prisoners and their families. (RNS)

* * *

RELIGIOUS GROUPS are campaigning for a prayer and meditation room in the State Capitol in Ohio. The effort was made two years ago in the Senate but was defeated in the House by two votes. (RNS)

* * *

SUNDAY SALES on new cars will be banned in Minnesota if a bill under consideration is approved by the Senate highways committee. (RNS)

* * *

THE POST OFFICE department refused requests by several congressmen and a Catholic fraternity to issue a stamp marking the 75th anniversary of the Knights of Columbus. The existing policy refrains from issuing a stamp honoring any religious, fraternal or political organization. Other refusals through the years include the 100th anniversary of the YMCA, 300th anniversary of the first Jews in America, centenary of the Little Brown Church in the Vale, and the 100th anniversary of the Republican Party. (RNS)

* * *

CONSTRUCTION HAS BEGUN on the new Baptist Memorial Hospital in Oklahoma City. Estimated cost of the 200-bed unit is \$4 million. The hospital will be air conditioned throughout. (BP)

* * *

WENDELL R. GRIGG has resigned as director of Baptist Negro work in Louisiana to accept a similar position with the Baptist State Convention in North Carolina, effective April 1. (BP)

* * *

TEXAS BAPTISTS will have three annual conventions in the future instead of one. Starting in 1958 the WMU and Brotherhood Conventions will be separate from the State convention. (BP)

* * *

CENTRAL AIRLINES proposes to reduce rates to clergymen within 60 days if the CAB approves a petition recently filed. Central covers a large area of the Southwest which includes Little Rock. (RNS)

* * *

PROTESTS AND PICKETING by Roman Catholic organizations cut short the showing of "Baby Doll" in Elizabeth, N. J. Legal action was threatened by Catholic groups who opposed the moving picture. (RNS)

Baptist Crosscurrents

Do Country Folks Go To Church?

For a long time a notion has prevailed over the country that the rural area of the land is the stronghold of American piety and faith.

Now comes a four-year survey up in Missouri that raises a question about that sentiment.

The Rockefeller Foundation, the University of Missouri, and others have combined efforts in a study of 505 rural churches and 345 clergymen in six sample areas. They found some alarming facts at the crossroads.

Less than a fourth of the people in the large area surveyed attend Sunday services on an average Sunday. Only 23.1 per cent of the rural people in the entire state of Missouri, they found, attend church anytime. The attendance rate of church members was reported to be 58.6 per 100. Sunday school attendance totaled only 19.2 per cent of the rural population . . .

In years gone by Baptists were known as country people and our strength was unquestionably rural. Today we are being identified more and more as a city people. In recent years we have had a tremendous growth in urban areas.

Even so, whatever strength we have this very hour is largely the multiplied efforts of rural people. Out of 30,000 churches 15,000 are in the open country. Another 5,000 are in tiny villages and another 4,000 are in small towns.

Here is the greatest challenge before us in church improvement—strengthening the work of the country church.

—The Baptist Record

* * *

Baptists and Lent

About this time every year we write this same little piece.

The 40-day season of Lent began this week on Wednesday (March 6). For Roman Catholics, Greek Orthodox congregations and many Protestants it will be observed as a time of fasting and the fuller observance of religious duties. All of this is in preparation for Easter Sunday (April 21), when attention will be focused on the death and resurrection of Christ.

Baptists do not observe Lent. To us this season does not have special significance. We believe that the Christian life should be lived to the fullest extent possible every day in every season of the year and by every saved person. And we believe that every Lord's Day is the time to emphasize the death and resurrection of Christ.

—The Baptist Messenger

* * *

Southern Baptists and Dancing

What do Southern Baptists think about dancing? The answer to this question has recently been sought by Dr. Robert Witty, pastor of the Baptist Temple, Jacksonville, Florida. He sent the question and a letter to 200 selected Baptist pastors, to the presidents of each Baptist college and to a few other Baptist leaders. Perhaps one weakness of the survey is that it should have included a large number of the people in the pew as well as the ministry. Nevertheless, the results of the survey are very significant.

In no case did any of those questioned indicate that they thought dancing to be a positive good. Not one person thought that churches should sponsor dancing. In every case dancing was on the questionable side, the opinion ranging from simple toleration of a social evil to outright condemnation. Most of those questioned approached the answer reasonably, unemotionally, and with a sincere desire to get at the truth of the matter.

—Baptist Beacon

ITS PURPOSE

By DR. DALE COWLING

Someone has caustically said, "Church today is nothing more than a sacred sorority for the snubbing of sinners."

A young service man evidently felt that. He had just returned from combat in Korea. He was to speak in the pulpit of his church on Sunday morning. All of the community was there to hear his testimony. Just before the time for him to speak, the choir sang, "... like a mighty army moves the church of God."

The young man was evidently very tense. As soon as the music was finished, he stepped briskly to the pulpit and gripped its edges until his knuckles were white. He spoke under the stress of great emotion. "You have no right to sing that song," he shouted — "not any more. Now, ten million young Americans know how an army moves."

"Suppose you were an army," he said. "This morning at 5:30, instead of 11:00, you would have been ready for inspection. Suppose the sergeant had called the roll: 'Smith, Jones, Brown. . .'. Let's say that Brown was not there, but the man next to him would have answered, 'Sergeant, Brown couldn't be here today, but he sent his regrets. He asked me to remind you that he had been drilling hard all week and felt that every man ought to have a day off occasionally. He has slept late this morning. He said he knew you would understand'."

"Do you suppose the sergeant would answer, 'Oh sure, I agree. I hope Brown has a good day of rest'."

"Then, as he continued to call the roll, suppose White had not answered, but the man next to him would have said, 'Sarg, White asked me to explain to you that he had company to drop in unexpected. He said he knew you would want him to spend the day with his friends, so he isn't here'."

"Do you suppose the Sergeant would answer, 'Sure, I agree. A man can't afford to leave his friends when they come for a visit'."

"You know the answer! 'Like a mighty army,' indeed!" exclaimed the young service man. "Why, if you folks were in the army with the same attitude and interest and concern that you show in your church, two-thirds of you would be court-martialed before night!"

Is it possible that we are losing our sense of dedication to the New Testament purpose of the church? Indeed, what is the purpose of the church according to the New Testament pattern?

I. The Worship of God

It hardly seems possible that this statement calls for discussion. Of course, we will agree the purpose of the church is to worship God. But, on the other hand, as we observe the worship services of our churches today, we are made to question whether we really meet to worship God.

Often, a worship service becomes nothing more than a promotional meeting. The listener is bombarded with promotional propaganda. He is whipped into an interest for some meeting, program, or project.

Many of our worship services are "pep meetings." We shout "Hip, Hip, Hooray!" We seek to inject ourselves with some wonder drug of new interest.

Alas, one often comes away from a so-called worship service with a feeling that he has heard much about the opinions, exploits, accomplishments, and attainments of the preacher but very little about the attributes of God.

How we need to establish our real purpose in our worship services. How much we should attempt to catch the spirit of the hymn writer:

"Brethren, we have met to worship and adore the Lord our God;

Brethren, pray, and holy manna will be showered all around.

Will you pray with all your power, while we try to preach the Word?

All is vain unless the Spirit of the Holy One comes down."

Our great need as we meet from service to service is to look up into the face of God, to hear the still small voice within, and to have our hearts burn within us. This is accomplished primarily around four elements.

1. There is the reading of the Word of God.

This part of our service ought to be a wonderful, inspiring time. We should endeavor to reach the same attitude described in Nehemiah 8:5-8: "And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground."

Another illustration of the power of reading the Word comes from the experience of Jesus. In Luke 4, we have Jesus reading in the synagogue the prophetic witness concerning Himself while the eyes of all were fastened on him and men marveled at His gracious words.

2. There is the time of prayer.

Those who lead in public worship will do well to study Jesus' prayer for His people in the 17th chapter of John. The time of prayer in our worship services should be a sincere effort to lead the congregation to pray. It should be an experience of joint communication with God.

3. There is the message through music.

Music has always afforded one of the finest avenues for worshiping God. One only needs to become acquainted with the Psalms to understand this fact. We must not allow our music to degenerate into an orgy of rhythm and syn-copation. Nor, may we afford to sing for the sake of music itself. A solo must feature God and not the soloist. A hymn must lead the people in expressing their relationship or love to God.

4. There is the preaching of the Word.

Here again, the emphasis must be upon God. The preacher must preach God's message through which God approaches the people and the people respond by reverently listening to the sermon and by diligently taking heed to its teaching and exhortation. Preaching must not magnify the preacher. The people should leave saying, "What a wonderful God," instead of "What a great preacher."

II. The Growth of Christian Character

It is evident that one of the great purposes of the New Testament church is to lead the believers in growth toward spiritual maturity. In fact, worship itself results in growth of Christian character. The New Testament church needs to give serious consideration to her great responsibility for developing mature Christians. This will not be an easy job because growth calls for challenge and upward tension. It cuts across traditions and sentiments. It challenges social injustices. It creates tensions. It sometimes causes resentment because of a sense of guilt. Nevertheless, the New Testament church must sound the message and work strenuously toward the development of Christian maturity.

The Christians in the church at Jerusalem "continued steadfastly in the apostles' teachings." These new converts had much to learn and were eager to learn it.

Jesus commanded us that once we had made disciples and baptized them that we are to "teach them all things whatsoever I have commanded you."

The fact that a person is saved does not mean that his attitudes are all perfected. He is a baby in Christ and must grow.

In Paul's great challenge to the Christians in Rome, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed . . ." he sets forth the method of attaining this call — "by the renewing of your mind. . ." This is a serious, urgent call for Christian growth and knowledge; for the expansion of the intellect.

The matter is, perhaps, well summed up in I Peter 2:1-3. Peter points out that we are to overcome some wrong attitudes and through a process of Christian growth to gain maturity in our Christian life: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."

III. The Propagation of the Gospel

Here we come to the crux of God's purpose for the church. It is our understanding that worship and Christian growth are all aimed toward the purpose that the Gospel may be more effectively preached.

We know that this is the heart of Jesus. He made it perfectly clear when He declared, "I have come to seek and to save that which is lost." He illustrated this concern again and again. As He looked over the lost multitudes, He was moved with compassion, seeing them as "sheep scattered without a shepherd." He gave graphic pictures of His concern in the parable of the lost coin, the lost sheep, and the prodigal son. He pointed out His heart's desire in His parable of the wedding feast in which He commanded that we "go into the highways and hedges and compel them to come in."

In His last words to the believers, just before His ascension from earth, He commanded us "to make disciples," or more literally, to disciple all nations.

The concern of Christ was evidenced by the young churches of the New Testament. In Acts 2; we find that the Jerusalem church was characterized by the conversion of the lost — "and the Lord added to the church daily." The hearts of the Christians were aflame for the winning of men to Christ.

In the church at Antioch, we find such a great concern for the souls of men that revival lasted for some two years. That concern was so strong that this church, under conviction of the Holy Spirit, sent out Barnabas and Paul, their two most trusted and loved

leaders, to give the good news to the heathen world. It takes a great sense of urgency for a church to send her best servants to others.

We also note that the spirit of winning others to Christ was so strong in the early New Testament churches that the first deacons became evangelists. Stephen was stoned to death because of his fervent attempt to win men to Christ. Philip led in a great revival in Samaria. There is no question that the great concern of the New Testament church was for the souls of men.

The Apostle Paul sums up his sense of the purpose of the church to win men to Christ by declaring that "it is ordained by God that men shall be saved by the foolishness of preaching." That is, Paul was quite sure that the pulpit should be continuously and urgently presenting the glorious good news of deliverance from sin through Jesus Christ.

We face firm dangers in this area today. Many of our church members consider the pressing of evangelistic claims as poor taste. They bombard the preacher with demands for discussions of world problems. Often, they claim that there is no food for Christian growth in services with evangelistic emphasis. We must never fall victim to assuming that a Christian does not receive food for growth in a service designed to point men to Christ.

Conclusion

We would conclude, then, that God's purpose for the New Testament Church is three-fold, and yet culminates in one. The New Testament church is to lead Christians to experiences of worship and through worship and service into growth toward spiritual maturity. The purpose of our worship service is growth toward spiritual maturity. The purpose of our worship services and growth is that we may more effectively preach the glorious good news that sinners are redeemed by the blood of the Lamb.

May God help us that your church and mine may be centered upon the purpose of God in all of her program.

Dr. Cowling is pastor of Second Church, Little Rock. This concludes his series of articles on The New Testament Church.

— 000 —

A TRAVEL GUIDE is being distributed by the Home Mission Board. It is interesting to study, useful for teaching or promotional purposes and indispensable for a successful denominational tour. It should be exceedingly helpful to persons driving to the Southern Convention or to one of the assemblies. The folder includes a map of the nation with every home mission station spotted plus the offices of state and convention-wide boards, agencies and seminaries. Free copies may be had from the Home Mission Board, 161 Spring Street, N. W., Atlanta, Ga.

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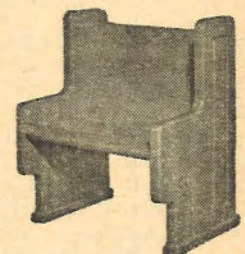
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PERSONALITIES *Rev. W. Dawson King*

From Civil Engineer To Missionary

From a career in civil engineering to a dedicated life in Christian education was the big swing in the experience of W. Dawson King while a student in the University of Arkansas. His plans were made, he thought, to engage in private enterprise and a partnership with a classmate was tentatively formed. But a Presbyterian missionary from South America appeared on the scene and spoke to a YMCA group. Mr. King's classmate was destined to become his brother-in-law, but the proposed business venture was dissolved when the missionary extended an invitation for mission volunteers and Dawson King responded.

When Mr. King changed his major from engineering to education, he left the University and enrolled in Ouachita Baptist College. From there he went to Peabody in Nashville, Tenn., where he earned the M. A. degree. He received the Th.M. degree from Southern Seminary in Louisville. He then returned to Little Rock and was married to Miss Ruth Esther Pye, his fiancée of eight years. Miss Pye graduated from the University of Arkansas and received her M. A. degree from Peabody before becoming Mrs. King.

The young couple sailed to China in 1915 where they spent 18 years in mission work. Mr. King taught in the Graves Baptist Seminary in Canton 15 years. His last three years in China were devoted to evangelistic work. Mrs. King taught in the high school in Canton.

The Kings returned to the states in 1933, but they have not ceased their mission endeavors. During the first two years at home they were engaged in field work for the Foreign Mission Board, then to Gallatin, Tenn., for an eight-year pastorate. He served as pastor of South Highland, Little Rock, for two years once while on furlough.

In the past 13 years, Mr. King has served Arkansas Baptists with a versatility that all but defies comparison. During that time he has been superintendent of Arkansas ministers' retirement plan for the relief and Annuity Board in Dallas. His responsibilities include the promotion of the plan in Arkansas, handling all applications and dues, transfers from other states, relief and retirement checks. He is assistant bookkeeper in the executive department of the Arkansas Baptist State Convention, recording secretary for the state convention, and treasurer for the Pulaski County Baptist Association.

In addition to his office and denominational responsibilities, the Kings are still doing full-time mission work. The first eight years he was in the Baptist Building Mr. King served Hebron Church, Little Rock, as pastor. The Kings accepted that work in 1943 when it was a mission, meeting in a small building with 35 in Sunday school.



Mr. King

When they left in 1951, the buildings were adequate to provide for the increased membership of 300. Hebron has one of the best church programs in Little Rock, due in large measure, no doubt, to the proper foundation that was laid by the Kings. Mrs. King always serves as superintendent of training where her husband is the pastor, developing workers and teachers in line with the best and latest methods of teaching. She also majors in visitation work.

Presently the Kings are serving McKay Mission on Picon Road, Southeast of Little Rock, sponsored by Second Church. In the three years they have been there, the membership has grown from 61 to 215. There have been 155 additions by baptism and 72 by letter. Second Church is in the process of erecting a \$22,000 education building for the mission.

Mr. King is a native of Robeline, La.; Mrs. King, of Pulaski County. Their only child, a daughter born in China, died in infancy. A nephew, whom they adopted in infancy when his mother died, passed away last year.

—Mrs. Homer D. Myers

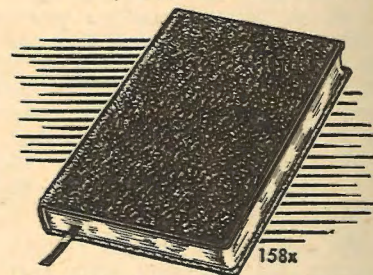
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"To Be Christian is News"

By Tom J. Logue

When a group of white Baptist students in Memphis decided to spend their Saturdays helping paint the inside of buildings on a campus which the Negro



DR. LOGUE

Baptists of Tennessee had bought from a Catholic group, the newspapers carried stories and pictures of what was taking place. When those same students, with the help of the Woman's Missionary Union, collected several thousand books to begin a library for the Negro college, this, too, made news.

When these same students journeyed to Ridgecrest and asked for volunteers to return with them for the summer months and to help prepare the college for its first enrollment, five came from other states to donate a summer's work, and this, too, made news. In fact, a national magazine carried this story. What a sad commentary on our present-day Christian living. It is news for a person to be Christian!

The Negro Baptists of Tennessee lost their college during the last depression. Until recently they had no college of their own — no place even to train their ministry. In Arkansas we face the same possibility — that is, unless we have Arkansas Baptist College. It will make news if we save the college. Is it not strange that the world considers it news when we do what we should have been doing? Let us consider it a privilege to do our share in helping to make Arkansas Baptist College all that it should be.

Arkansas Leads

By Edgar Williamson

According to the recent strength report on Associational Sunday school



DR. WILLIAMSON

work, of the 24 states, Arkansas, with 45 associations, has 574 associational officers with 91% of the associations organized. The percentage for the Southern Baptist Convention is 56.4%. The District of Columbia, with one association, has 14 officers and rates 100%.

Every effort is being made for Arkansas to reach the 100% mark during this year.

1957 Awards Ahead of 1956

Awards to March 1 total 16,210 compared with 10,128 for the same period last year. This is a 60% increase. The

top ten associations for the first five months of this year are:

Total Awards

Pulaski Co., 3425; Liberty, 1422; Mississippi Co., 1382; Hope, 1185; Concord, 1054; Washington-Madison, 688; Harmony, 678; Central, 540; Independence, 480; Red River, 388.

Churches Reporting Training

Mississippi Co., 100%; Red River, 81%; Independence, 61%; Mt. Zion, 60%; Pulaski Co., 58%; Caroline, 54%; Tri County, 53%; Concord, 51%; Carey, 50%; Harmony, 48%.

Evangelism — Need, Method

By I. L. YEARBY

Many of our churches in Arkansas are now, or soon will be, engaged in revival meetings. A number of associations are conducting Simultaneous Crusades. These evangelistic efforts



DR. YEARBY

are the answer of our Baptist churches in seeking to meet the need of winning the vast multitudes of lost people to Christ in this state. **NEED.** The hosts of lost people in our state continues alarmingly large. Look again on the field that is white unto harvest. The total population in Arkansas is 1,798,000. Of this number of people, 852,000-plus are without any church affiliation and must be classified as LOST. There are only about 946,000 people in Arkansas who are affiliated with any church of any denomination. The reaching and winning of this great group of lost people to Christ constitutes the task of Arkansas Baptists in evangelism.

In our Evangelistic Conference we set a goal of at least 15,000 baptisms for 1957. This will be more than a 10% increase over our 1956 record.

METHOD. The scriptural method for evangelizing the lost is two-fold—"publicly and from house to house." The best approach in reaching the lost with the Gospel publicly is through the Associational Simultaneous Evangelistic Crusade, with every church participating. Wherever this method is followed, results have always been larger than when our churches undertake revival effort singly and alone. A number of associations are right now in the midst of Simultaneous Evangelistic efforts. We should all join in prayer for these churches and associations.

"From house to house" means visitation. Let us remember that we cannot depend on the public method and periodical revival ALONE. Evangelism is a perennial, week by week, Sunday by Sunday task. There must be a continuous effort to enlist and train church

members to become soul-winners through visitation evangelism. Yes, soul-winning is every Christian's job. It must be done every day of every week by every Christian.

The Golden Jubilee

By Nelson Tull

The largest gathering of Baptist men in history is scheduled for Oklahoma City September 18-20. The meeting will be known as "The National Conference



MR. TULL

of Southern Baptist Men"; and the attendance goal is ten thousand Southern Baptist men! 1957 marks the Fiftieth Anniversary of the Brotherhood movement.

Outstanding personalities will be on the program. There will be addresses by well known and outstanding Christian leaders, exhibits of Baptist life and work, great music, dramatic presentation of the heroes of our faith, and seminars on vocations and Christian living. The program will be related in large measure to the four major emphases of Brotherhood Activity during the next five years: Evangelism, Stewardship, Cooperative Program, and Work with Boys. Every man who attends will be greatly blessed not only by what he sees and hears, but also through fine fellowship with Baptist brethren from all over the nation.

Register NOW! The Registration Fee is \$3 per man. Send name and address to the Brotherhood Commission of the Southern Baptist Convention, P. O. Box 5627, Memphis, Tenn.

Get your own hotel or motel reservation. When your Registration Fee reaches the Brotherhood Commission you will immediately be mailed a list of hotels and motels from which you can make your choice of a place to stay. First come, first served!

Publicity for the National Conference of Southern Baptist men has been mailed to your pastor from the Brotherhood Office in Baptist Headquarters, Little Rock. The publicity packet includes a beautiful poster, a streamer, a letter of explanation, and some individual registration blanks. More publicity about the details of the Conference program will be sent out in due time.

Arkansas' minimum goal for the Conference is 400 men! This goal means 400 pastors and laymen from all over our great state in attendance at the greatest gathering of Baptist men in the history of the world.

Let's go, men!

Youth Week

By Ralph W. Davis

April 7-14 is the suggested time for Youth Week to be held in all the churches. Youth Week is not a youth revival. Youth revivals or youth led



MR. DAVIS

revivals are wonderful, but Youth Week is not a youth revival.

Youth Week is a plan for a church to use its young people in all the official positions of church life for one full week. The Training Union should plan and carry out the project. Youth

Week is a laboratory project in which the Intermediates and Young People of a church may have further opportunity to learn by doing.

Write to your Training Union Department for a Youth Week tract. This tract will give you all the necessary information that you will need. If you cannot observe Youth Week on April 7-14, select some other date.

STATE WINNERS

Sword Drill:

First place: Linda Thrash, Hope.
Second place: David Brantly, Forrest City.

Speakers' Tournament:

(17-18 years) — Lyda Dunsworth, Helena.
(19-24 years) — Dale Jones, Decatur.

GLORIETA

Are you going to Glorieta June 13-19? Several people want a way to go. If you plan to go, please write to your State Training Union Secretary, telling him how you plan to go and how many will go with you. Please do this now.

The Training Union Department has big plans for 1958. Read future issues of the Training Union News and your Arkansas Baptist.

State Music Meet

By LeRoy McClard

The State Music Organization was held March 12 in First Church, Little Rock. The agenda included: District type Organization, District Festivals in



MR. McCLARD

fall of 1957; State Festivals, 1958; State Convention, 1958; Youth Music Camp, 1957; Leadership School, 1957; a Summer Music Ministers' Retreat. Many decisions were made relative to the future of our State Music Ministry. The State Music Organization is

composed of the following officers: Pres-

REVIVALS:

Park Hill, Arkadelphia, March 31 to April 7. Billy Walker, evangelist, Ivan Marks, pastor.

Immanuel, Little Rock, Charlie and Laurie Taylor, April 7-15. W. O. Vaught, pastor.

First Church, Blytheville, beginning April 7. E. Hermond Westmoreland, South Main, Houston, Tex. Charles Frank Pitts is the pastor.

Pulaski Heights, Little Rock, April 7-14. Andrew Hall, First Church, Fayetteville, evangelist. W. Harold Hicks is pastor.

Hebron, 6919 W. 12, Little Rock, Dr. Joseph McClain, professor of Bible, Ouachita College, from April 12 to 21. E. C. Stewart, pastor.

Ozark, beginning April 14. Ralph Douglas, evangelist. Andy Heskett, pastor.

First Church, Lonoke, April 1-10. John Holston, pastor. Evangelist will be S. A. Whitlow, First Church, Arkadelphia.

ident, Joe Walters; Vice President, George Starke; Secretary, LeRoy McClard; Chorister, Allen Meeks; Accompanist, Lecl Gibson. District Leaders are: Russell Oldham, Northwest; James Birkhead, North Central; Lloyd Owen, Northeast; James Chatham, West Central; Jack Riley, Central; Haskell Lindsey, East Central; C. S. White, Southwest; Willard Burnham, Southeast; and Arthur Hottel, Executive Board Representative.

Leadership School — June 17-21

Outstanding leaders in the field of Graded Choirs, Conducting, Accompanying, Methods and Materials, the Music Ministry, Vocal Pedagogy, Voice, Piano, and Organ are being selected for Church Music Leadership School. They are building a faculty for this event that will be second to none, including Ridgecrest and Glorietta. The total cost for the school is \$16. Only 50 leaders may register. Send your registration fee of \$1.00 immediately to the Church Music Department, 312 Baptist Building, Little Rock, Arkansas.

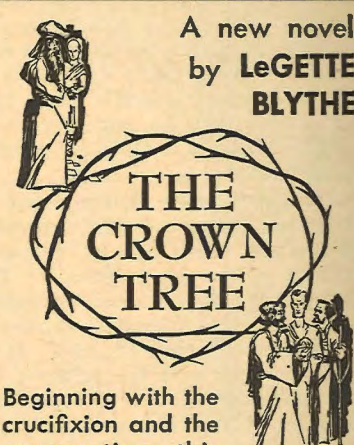
Youth Music Camp Registrations

72 young people have already sent their names, addresses, ages, and listing of instruments they play, along with \$1 registration fee to the Music Department. Another director said that he already has 45 from his church that will attend Youth Music Camp. This means that only 183 more young people may register for Youth Music Camp on Ouachita's Campus, June 17-21. Only 300 may register for each Music Camp. A second Music Camp is scheduled for August 19-21 on the Siloam Springs Assembly Grounds. Send registration fee of \$1 with your name, address, age, and instrument you play to the Church Music Department.

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Of this inspiring book by the author of **Bold Galilean**, Dr. Claude U. Broach, minister of St. John's Baptist Church in Charlotte, N. C., says:

"It is a reverent story, told with sympathy and restraint...
"Luke the historian, author of the Book of Acts, would have liked it." \$3.50

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Foreign Mission Board Reports To The People

FOREIGN BOARD APPOINTS SEVENTEEN MISSIONARIES

Seventeen young people from seven states were appointed for missionary service in seven foreign countries at the March meeting of the Southern Baptist Foreign Mission Board. The first of an expected 130 appointments during 1957, they bring the total number of active Southern Baptist foreign missionaries to 1,127.

The new appointees are J. Dale Carter and Sue Worthington Carter, Texas, for North Brazil; Marion G. (Bud) Fray, Jr., Missouri, and Jane Dawley Fray, Texas, for Southern Rhodesia; M. Frank Gillham and Wynon Holmes Gillham, Texas, for East Pakistan; W. Trueman Moore and Jane Bassett Moore, Arkansas, for East Pakistan.

Also, Carlos R. Owens, Tennessee, and Myrtice Taylor Owens, Florida, for Tanganyika; Gerald W. Pinkston and Florence Goldston Pinkston, Texas, for Indonesia; John C. Raborn and Nelwyn Martin Raborn, Texas, for Hong Kong; Edward B. Trott, Texas, and Freda Porter Trott, Mississippi, for North Brazil; and Sarah Wilson, North Carolina, for Argentina.

Ten of the 17 new missionaries are natives of Texas. Six of the eight men are ordained ministers now in Southern Baptist pastorates. Mr. Raborn, though not ordained, has been pastor's associate at Temple Baptist Church, Memphis, since March, 1953. He will do publication and religious education work in Hong Kong. Mr. Carter, who now teaches in Springtown (Tex.) Junior High School, is one of the very few agricultural missionaries ever to be appointed by the Board.

DR. CAUTHEN IN AFRICA

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, now visiting Southern Baptist mission fields in Africa, will go to the Near East before returning to Richmond about April 1. He is being accompanied by Mrs. Cauthen for the Africa section of the trip.

RESPONSE TO SUFFERING

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reports Southern Baptists have played a worthy part in meeting need at a time when many Hungarians were in a desperate plight. The Relief Committee of the Southern Baptist Convention, of which Dr. Sadler is chairman, received \$43,343 in January and February of this year as compared with \$8,019 for the same period in 1956.

THE ASIAN REVOLUTION

Dr. J. Winston Crawley, secretary for the Orient, reports events of the last few weeks in the Far East give con-

tinuing evidence of the still unfinished revolution in that part of the world.

"The basic concern in the revolution is with human needs and awareness of those needs has brought about in every country a struggle for human betterment," Dr. Crawley states. "The problems of poverty and economic planning, education and medicine, democracy and freedom are prominent."

RECEPTION AT S. B. C. MEETING

An informal reception giving messengers to the meeting of the Southern Baptist Convention an opportunity to meet their foreign missionaries will be held in the Grand Ball Room of the Sherman Hotel, Chicago, from 3:00 to 5:00 p. m. on Wednesday, May 29.

Approximately 150 furloughing and newly appointed missionaries and several members of the Foreign Mission Board headquarters staff will be on hand to greet the messengers.

FOREIGN MISSIONS CONFERENCES

"Face to Face with World Missions" is the theme of the 1957 Foreign Missions Conferences to be held at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist Assemblies. The dates are: Ridgecrest, June 20-26, Glorieta, August 15-21.

A special World-Missions-Year feature of the Ridgecrest program will be a full meeting of the Foreign Mission Board, June 20-21, with the appointment of a number of young people to overseas mission service.

Approximately 20 foreign missionaries, representing every general area of the world where Southern Baptists work, will appear on each of the two conference programs.

Dr. Ralph A. Herring, pastor of First Baptist Church, Winston-Salem, N. C., will be the Bible teacher at Ridgecrest; and Dr. James Leo Green, professor of Old Testament interpretation, Southeastern Seminary, Wake Forest, N. C., will have the Bible hour at Glorieta.

Among principal speakers at Ridgecrest will be Dr. Theodore F. Adams, president of the Baptist World Alliance. At Glorieta, Dr. H. Cornell Goerner, professor of comparative religion and missions at Southern Seminary, Louisville, Ky., will bring three messages on the philosophy of missions.

Both assemblies will feature conferences for all age groups, plus an additional one for mission study leaders.

Presiding Officer

By Nancy Cooper

Mrs. J. R. Grant, president, will preside over the 68th ANNUAL MEETING of ARKANSAS WOMAN'S MISSIONARY UNION which will be held at Second Baptist Church, Little Rock, APRIL 2-4.



Mrs. Grant

Mrs. Grant's tenure of service as president started in 1953 when she was elected to fill the unexpired term of Mrs. F. E. Goodbar who resigned because of ill health. In 1954 she was re-elected for an additional three-year period and according to constitutional ruling she will complete her service as president at the close of this annual meeting.

Under her leadership Arkansas Woman's Missionary Union has experienced a 25.75% increase in number of organizations and a 20% increase in membership. Gifts through special offerings promoted by the Union have increased more than 46%. Advances in other phases of organizational activity have been just as gratifying as these figures indicate.

As state president she has represented the state on the executive board of Woman's Missionary Union, SBC, and has served on many important committees. However, Mrs. Grant is one who is just as eager about the menial tasks as the more glamorous ones, and during her tenure of office she has endeared herself to the women and young people as she has served in so many ways. She is appreciated! She will be missed!

Would YOU not like to pay tribute to this fine leader by attending the ANNUAL MEETING of ARKANSAS WOMAN'S MISSIONARY UNION, April 2-4, at Second Church, Little Rock?

THE LAST JUDGMENT

By BURTON A. MILEY

March 31, 1957

Matthew 25:31-46

Record of the first and last things in the Bible are not as full as one could desire. Much is left unsaid that any interested individual would enjoy knowing. The schedule of the first things is very vague. Details of creation are also limited. However, this does not affect the truth that came into existence through the creative powers of God and began functioning in obedience to divine will.

The last things do not reveal all the light thrown upon them that one might like to know. There is to be a great judgment at the close of the age. Many details of events and schedules which would satisfy the curiosity of an individual really have nothing to do with the fact and purpose of the judgment. It is the reality of the judgment that is supplied instead of details. Jesus spoke the discourse in Matthew 24:25 at the close of a very busy and tiring Tuesday of Passion Week. There are three purposes suggested for his speaking.

The first was to answer questions raised by the disciples regarding when the temple of God would be destroyed. This was the most precious possession of that generation and the fact that Christ said not one stone would be left upon another caused an apprehensive tremble to go through their hearts. They asked the question, "When and by what sign?" indicating they would like to know and be prepared for such a shocking catastrophe.

Jesus also spoke to warn and prepare people for the impending judgment. No one should come to judgment without warning. Every law carries penalty of what shall happen if that law is broken. Moral law is no exception. Jesus wished to warn of and challenge preparation for this impending judgment. The preparation must be personal and brought about through a watchfulness that knows dedication to God. One should be alert to the plan of God. The one-talent man is the example of how not to be prepared for judgment. He had his entrusted possession in one place and he was in another. No one can live a Christian life after this principle and be successfully prepared for judgment. One learns from the five foolish virgins the loss from failure to prepare.

Then Jesus spoke to instruct the disciples in a practical outlet for the faith that they held. One of the astounding things of the message by Jesus is the surprise element of the ones in judgment. Expression should come so naturally from one's life that he would be unconscious of exerted energy. A true

Christian expression should be like his breathing — just a part of him.

THE JUDGE

Who is to be the judge in the last judgment? The question is answered. The Son of Man in his full glory will be the Judge. "Son of Man" is a term used by Jesus of himself to show His Messianic relationship. The first time that Jesus came was in humility, born of the Virgin Mary in the humble village of Bethlehem. The second time Christ Jesus comes he will be accompanied by the holy angels with all the atmosphere they generate. He shall be upon the throne of his glory which represents his mighty power. The contrast is sharp between his first and second coming. His first coming was to salute the world with the news of salvation. His second coming will be to judge the world by what has been done with the good news.

The size of the judgment is outstanding. "All nations" shall be gathered before him. "All nations" represent all families of the earth whether Jew or Gentile. None will be left out. The small and the insignificant, the high and mighty, the rich and poor, the oppressed and the aggressor will be brought before Him. The judgment of God is one place from which none can escape. One may think that he can err without penalties upon earth, but he must appear at the judgment of God.

All nations will include all individuals. There is a reward for the faithful. They shall inherit the kingdom prepared from the foundations of the world. This is a term used to show approval and reward. It means that one is a member of the family of God and inherits from God those things which have been prepared for his purpose from the very beginning of time. We do not know all that we would like to know about this prepared inheritance, but it is certainly worth while to note that it is appealing and will thrill everyone who shares in it with its sufficiency.

SURPRISES IN JUDGMENT

Possibly the greatest element manifested within the judgment is the element of surprise. Any man working after his nature does not call attention to the work or credit it as something to be published. When the spiritual is the element of man, he moves forward in spiritual service without pomp. Jesus gave the expression that might be expected from a spiritually prepared man. It did not deal with his creed or profession. It dealt with the practical work he would be expected to do. The hungry would be fed, the thirsty would be given drink, the stranger would be considered, the destitute

would be provided for, the sick would be visited. These are terms not only of a physical ministry but are like the Saviour used when he spoke from Nazareth upon that fateful day when men tried to end his life. He spoke about men with broken hearts who needed to be healed. Sightless men needed sight. Captives needed liberation. (Luke 4:18). Theirs were spiritual services described by the Master in physical terms. Men did not like the application and were ready to move against him. The righteous, doing this without calling attention to the work, said "Lord, when have we done all this? We do not recall any program that led us out in this." They had done it day by day after their spiritual natures until they did it without notice.

The evil were likewise surprised when they were ordered to depart for everlasting fire prepared for the devil and his angels. They had failed in every expression of the righteous nature. One can write big the message that there is need to express any righteous nature within. If one does not express it, it is a very good indication that it is absent from his makeup. Both groups were surprised. The spiritual because they did their work naturally and the evil because they had no expression for good to make.

PRACTICAL LESSONS

Judgment is impending to everyone. A man does not have to be right with the Lord but he should know the results he can expect if he is not right. Christian workers cannot compel any to repent, but they can give one the good news and the result if he does not repent. The church is without power to compel its members to live consecrated, dedicated lives. But it should warn the members of a judgment with attending, direful results, if such a life is not lived. Judgment is for every man, woman, boy and girl that has reached the age of responsibility.

Evil and good separated. One living life in this world becomes accustomed to the good and evil being intermingled. It is difficult to conceive of that moment when absolute good shall be fathered to itself and evil shall be confined to its limited sphere. The devil and his angels occupied a limited sphere while the righteous occupy the place of God's preparation. There will be no truck between the two places. Evil once separated by sovereign act will never commingle with good again. Which do you want for eternity?

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GOD'S WONDROUS WORLD

By EVELYN WITTER

The wonders of the world have astounded people from the beginning of time. The Lord has provided every living thing with the means for survival — the rose with its thorns, the butterfly with its many colors, and the leopard with its spots.



This plant's method of survival is its ability to catch its own meat and eat it! The plant grows in North and South Carolina and is called Venus Fly-trap.

The plant's leaves look like open clam shells. They have a row of teeth on the edges. Each leaf has six little triggers on it, and these triggers are like small hairs.

When a fly lands on the triggers the leaf snaps shut.

The little rows of teeth are like bars in a jail. The fly cannot get out again. It takes the plant about ten days to eat up a whole fly. Then the little trap opens up and is ready to get another meal.

Each leaf can set its trap three times or more before it is worn out. Then the plant grows a new leaf.

Even as God takes care of such plants, He reassures us, He will take care of each of His children. He says: "Take therefore no thought for the morrow." Our trust in God and our faith in Him to protect us are our best protection.

Morning Prayer

By Alice Whitson Norton

Guide me, Lord, from dawn till night,
Keep my thoughts and actions right,
Keep my spirit sweet and bright,
And ever faithful in Thy sight.

April Fool Fun

By Marion Ullmark

Want to have some fun this April Fool's Day? Try this stunt. Take a cardboard tube such as paper towels are rolled on. Fasten white paper over both ends with rubber bands. On one paper write in big clear letters, "April Fool." Put this paper on the tube so the letters are on the inside. Now poke a peephole in the paper over the other end.

When you see one of your friends coming, put the tube to your eye. Stand as though you were looking at the sky, a rooftop or a tree. Call to your friend. Say something like this, "Look, come and look!"

You can be sure that your friend will take the bait. He will want to look through the tube too. When he does, you won't even have to shout "April Fool," for the tube will say it for you! It's good for laughs; and best of all, no feelings are hurt by this joke. Try it and have some good fun, this April Fool's Day.

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On The Square — A Game

By Ida M. Pardue

Blindfold one player for this game. This player stands in a circle formed by the others. One of the players in the ring stands on a square of newspaper.

While music is played, players circle. Stepping over or around the paper is not fair. Everyone must step on it with both feet as their turn comes.

When the music stops suddenly, the person who is "it" calls out "Who's on the square?" The player on the newspaper may call out any name he wants to, trying of course to disguise his voice.

The blindfolded player gets three chances to name the player standing on the newspaper. If he can do this, the two trade places. Otherwise, he must try again after the players circle once more.

Resurrection

How wondrous are thy ways, O God!—
Beyond man's mind to comprehend!
The lily rises from the sod
To verify there is no end
To life, but rest and sleep.
Help us, dear Lord, we pray,
To recognize Thy holy keep
Against our resurrection day!

—Grace Speer Flickinger
Little Rock, Ark.

A Smile or Two

A professor of ancient history took a long, disapproving look at his newborn son and told the doctor, "We'll name him Theophilus." "Why wish a name like that on the poor little tyke?" asked the doctor. "Because, said the professor, "he's Theophilus looking baby I ever saw."

—Bennett Cerf, Saturday Review

* * *

Richard Widmark, the British actor, is telling of an amusing compliment received from boy actor Tommy Rettig, who has appeared with him in three films so far. Between these pictures, Tommy has been busy in the American tv Lassie stories, appearing with the famous canine star.

"You known, Mr. Widmark," he exclaimed recently, "it would be perfect working with you — if you could only bark!"

—Tit-Bits, London

* * *

Irate Golfer: You must be the world's worst caddie!"

Caddie: "Hardly. That would be too much of a coincidence."

Two married men were talking. One said: "I'm perfectly happy. I have a wonderful home, a good job, and the finest wife in the country."

The second one countered with: "Who wouldn't be happy with his wife in the country?"

A psychiatrist advised his timid little patient to assert himself. "Don't let your wife bully you. Go home and show her who's boss."

The patient went home, slammed the door loudly and roughly seized his wife. "From now on," he snarled, "you're taking orders from me, see? You're gonna make my supper this minute and when it's on the table you're goin' upstairs and lay out my clothes, see? Tonight I'm goin' out on the town — alone, and do you know who's going to dress me in my tuxedo and black tie?"

"You bet I do," was the answer. "The undertaker!"

Sandy was feeling very ill. He staggered off to find a doctor. At last a sign caught his eye — "J. M. Jones M. D. First visit, \$5 — subsequent visits, \$3."

Into the office went Sandy and with out-stretched hand moaned, "Well, well, Doctor Jones — here I am again."

—The Right Hand

AND Karr Shannon says: With educational opportunities being what they are in this day and time, it is almost a miracle for a person to grow up in ignorance.

—Arkansas Democrat



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WIELDING THE RIGHT INFLUENCE

The recent wars, with their incredible development of transportation, have thrown every nation into the back yard of every other nation. This has irrevocably (whether we like it or not) pushed the United States into every corner of the world. We can turn the radio or television dial and listen to what is happening in Cairo, Tokyo, London, Jerusalem, as well as on the remotest island of the earth. On every side we hear "Isolation is out." Which means the United States has unparalleled opportunities to wield her influence to make a better world.



DR. DOUGLAS

This is a challenge for American Christians so immense that it is beyond imagination. But, when we remember that "love never faileth," and operate accordingly, we will have begun to meet the challenge. To meet the needs of this hour will require more love than modern day Christians have heretofore expressed in their actions. But, I am an incurable optimist, and believe that we can rise to the occasion and win the hearts of the lost, forgotten masses, when we rise to the measure of self-sacrifice that Jesus exemplified in his ministry.

WIELDING WORLD INFLUENCE

Some say, "Police the world, put the fear of God into everyone who does not go along with us." Others say, "Rule the air waves, the land and manage international affairs through diplomacy." Others realize that stable rest and just peace will come only when nations serve other nations and all cooperate in building a God-loving, God-fearing, Christ-serving world.

So, this challenge says in unmistakable terms, "This is not a matter of business as usual" in individual lives and in church programs. In many instances it must mean a break with the past as sharp, clear and clean-cut as Saul's break with his past when he became Paul. God used that "new creature in Christ" to storm the citadel of the Roman empire and Paul was able to preach the Gospel "in Rome also." That ministry had much to do with lift-

ing a world power from the hinges of authority and enthroning Almighty God.

When the United States took the Philippines in 1898, the Moros of Mindanao resisted us as fiercely as they had resisted the Spaniards. These people had been fighting and hating Christians ever since Magellan discovered the Philippines in 1521. In fact, General Pershing became famous fighting the Moros. In 1929 a mission station at Lanao was opened. The missionary said, "The first month in Lanao was the hardest in my life. One evening I was sitting on Signal Hill looking over the province that had beaten me. That evening it was revealed to me that I had failed because I did not really love those Moros." Then that missionary prayed, "God, I hate myself. My plans have all gone to pieces. Drive me out of myself and come take possession of me."

In the ten years following that, the attitude of the Moros toward Christianity changed completely. It changed from unmitigated hatred to love, good will and cooperation. Hundreds were baptized and during the ninth and tenth years, not one word of opposition or criticism ever reached the missionary's ears. The daughter of the Sultan was baptized and the Sultan himself always had a great interest in what was being done for his people.

World plans of peace and understanding will continue to fail until our leaders can say, "God, we hate ourselves. Our plans have all gone to pieces. Drive us out of ourselves, and take possession of us."

WIELDING HOME INFLUENCE

The world is divided. Each division expects hostility from the others; therefore, defenses are being built for protection. We look at the situation and criticize world leaders. We wonder why they cannot bring some sort of understanding to the situation, even though they speak different languages and live miles apart.

But that difficulty goes back to the home base. In nations there are suspicions between classes, between religions, between nationals and foreigners, between capital and labor, be-

Treasurers, Pastors Please Help Us

Books for First Quarter
Will Close April 1

Brethren, we are not increasing our contributions commensurate with the increase of the state budget. During the first two months of this year the churches



DR. BRIDGES

on a whole have contributed very little more than they contributed for the same period a year ago, and our budget is 12½% larger than it was last year. So far this year we have received very little more money than the operating budget requires, with scarcely anything for capital needs. The capital needs items this year are very important because there are some very much needed buildings that should be erected.

The first quarter ends March 31.

If you can mail your check to us on the night of the 31st of March, we will get it the next day, doubtless, and we can hold open during that day until we receive your contribution. Please help us at this time.

We have noticed that in one association, at least, church after church came up with a mission "0." Brethren, won't you take a collection for the Cooperative Program and mail your check to us on the evening of the 31st of March? BLB

tween rich and poor, between white and Negro, between educated and uneducated, between families, and too often within families. We have talked about tact, restraint and public relations, when we look for a solution to the problem. But after all is said and done, we will go on giving like for like, snub for snub, dislike for dislike and tit-for-tat, unless we can say with Paul, "The love of Christ constraineth us." — RD

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