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Arkansas Baptist Newsmagazine, 1955-1959

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3-19-1959

### March 19, 1959

Arkansas Baptist State Convention

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MARCH 19, 1959

## Every Church Should Participate in Protection Plan

ONLY ABOUT 38 per cent of the Baptist pastors in Arkansas are now participating in our Southern Baptist Protection Program. This means there are several hundred pastors in our state without this coverage. Following are a number of reasons "Why Every Church Should Provide This Program for its Pastor."\*

(\*From a pamphlet published by the Relief and Annuity Board)

1. It is the sure way to see that every minister has this vital protection which covers disability, death and retirement. The pastor cannot become a member of the Plan until his church agrees to join with him and pay church and member contributions.

2. Most employers in business and industry provide a similar program for their employees. The church should certainly do as much for its pastor.

3. It protects the church as well as the pastor. In the future, when the pastor must retire because of age or disability, the church will feel obligated to give him financial help. This help can be provided for him while he is serving the church. The same is true if the pastor dies unexpectedly. The widow will receive financial help that was provided ahead of time. Thus the church will not have the burden of trying to support two families.

4. It will enable Southern Baptists to do as much for their pastors as other evangelical denominations are doing. For example: The membership of Protestant Episcopal ministers in their denominational retirement program is 100 per cent. The total cost for these ministers is paid by the churches.

5. It relieves the minister's anxieties and fears about the welfare of his family and gives him the assurance that he will have a definite income

when he is no longer able to serve a church because of age or failing health.

6. The retired or disabled minister and the minister's widow who are financially secure can continue to give valuable service to the denomination instead of being discouraged because they feel they are a burden to everyone.

7. It will protect the denomination from an ever-increasing relief load and eventually will greatly reduce or eliminate it. Cooperative Program funds amounting to \$325,000 which are now being given for relief can then be used for other missionary purposes.

8. If the church provides this program for the minister and assumes the

total cost, he will be in a position to join Social Security if he chooses, where he must pay the total cost as a self-employed person.

9. When your church participates in this program, you are making possible a protection program for the entire ministry rather than for a minister.

10. It will strengthen the retirement and protection program in your state.

We are appealing to the deacons and other lay members of our churches to present this vitally important matter to the churches. We shall be glad to supply full particulars of the program upon request.—S. A. Whitlow, Executive Secretary ■

## Leaders in Mission Gifts Listed

WE ARE completing a compilation of the giving pattern of each church in our Arkansas Baptist Convention.

The churches are listed according to the total amount given through the Cooperative Program last year, the per capita gifts through the Cooperative Program, and the percentage of the total receipts given through the Cooperative Program.

Below we have listed the first 15 churches in gifts to world missions through the Cooperative Program for the year 1958. With but few exceptions each one of these churches gave more last year than the year before. Some of them heeded the admonition "2 Plus" for World Missions.

CHURCH	AMOUNT
1. First, Ft. Smith	\$52,848.47
2. Immanuel, Little Rock	48,856.24
3. First, El Corado	48,856.24
4. Second, Little Rock	39,774.81
5. First, Little Rock	34,740.97
6. First, Pine Bluff	32,040.88
7. Pulaski Heights, Little Rock	26,181.35
8. Baring Cross, North Little Rock	25,420.33
9. Beech Street, Texarkana	21,877.87
10. First, Blytheville	21,522.18
11. Park Hill, Little Rock	20,398.47
12. Grand Avenue, Ft. Smith	19,344.33
13. First, Camden	17,039.08
14. First, Hope	15,651.96
15. First, Jonesboro	15,600.00

## Simultaneous Revivals

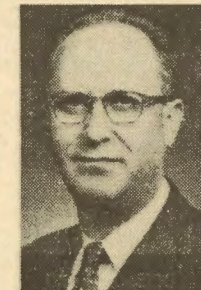
THIS SHOULD be a time of great revival for many of our Arkansas Baptist churches. The churches in the Eastern half of our state are now in a great two weeks Simultaneous Crusade of soul winning. The Christians are praying, witnessing and worshipping. One week of the Crusade is nearly over, but there is a second week ahead.

If there is one individual who has not yet joined with the other members of your church to bring revival, let me urge you to pray about the matter. Talk with God. Let Him lead you into the winning of lost souls, because "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will lead forth labourers into his harvest." Please! Please! Do not fail to help reap the harvest in your community.

● TRINITY CHURCH, Blytheville, has joined the list of churches providing the Arkansas Baptist to members under the budget plan. Ravenden Springs Church, Current River Association, has sent in a new club subscription.

## Southern Professor Gets \$4,000 Fellowship

DR. HENLEE H. BARNETTE, professor of Christian Ethics at Southern Seminary, has been awarded a grant of \$4,000 by the Commission on Faculty Fellowships of the American Association of Theological Schools.



DR. BARNETTE

While he is at Harvard, Dr. Barnette plans to complete a manuscript for a book on Christian ethics. He plans to study theology and ethics at Harvard and the Boston School of Theology.

He also will do research in the Russian Institute at Harvard. Dr. Barnette, who visited Russia in 1957, has taught several courses at Southern Seminary on Christianity and Communism.

## ARKANSAS BAPTIST

107 BAPTIST BUILDING  
LITTLE ROCK, ARK.

Official Publication of the

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ERWIN L. McDONALD, Litt.D., Editor-Mgr.  
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March 19, 1959

Volume 58, No. 12

# House Nixes Gambling

By FRITZ E. GOODBAR

LAST WEEK we gave the record of the Senate vote on S. B. 376 which would have provided for a vote on legalizing gambling in Garland County. This was one of the most objectionable bills from a moral standpoint offered in the 62nd General Assembly. The Senate refused to pass 27 to 4.



The gambling interests and those who love a dollar more than they do the welfare of the nation then had the presumption to present joint resolutions requesting both the Senate and House to vote to place on the ballot at the next general election a proposed constitutional amendment which would, if adopted, make it lawful to "wager on games of chance in Garland County when authorized and regulated by the General Assembly."

The Senate Committee on constitutional amendments provided for a public hearing and the writer and a number of our pastors together with the editor of the *Arkansas Baptist* and Dr. J. Albert Gatlin, superintendent of the Paragould district of the Methodist church, appeared in opposition to the gambling amendment.

The Senate committee gave us a very respectful hearing and refused to recommend the proposition.

On Monday night, Mar. 9, a joint public hearing was provided by the House and Senate committees and again a number of our pastors and laymen from over the state appeared in opposition, but as a result of the action of the joint committee it was necessary for the House to vote on this matter. On Tuesday, Mar. 11, the vote was taken in the House and the proposition was soundly defeated by a vote of 22 for and 65 against. Those representatives who spoke against the proposal were: Vance Hickman of Boone County; John E. Miller of Izard County and Kenneth Sulcer of Mississippi County.

For future reference the record of this vote is offered herewith: Those voting for the gambling proposition were: Bethea, Boatright, Burlison, Canada, Crank, Durrett, Earnhart, French, Garner, Graham, Howell (Sebastian County); Lookadoo, McDonald, Moody, Moore, Mrs. Oates, Pomeroy, Smith, Wague, Van Dalsem, Walther, and Wimpy. Those voting against the gambling measure were: Allen, Baker, Benton, Bethel, Brazil, Bryant, Bynum, Carnes, Cockrill, Cottrell, Davis, Dunn,

# Seminary Committee Asks Prayer

The following telegram has been received by the **ARKANSAS BAPTIST**:

The following report is being made by the special committee on the Southern Seminary problem to members of the Executive Committee:

Since the initial meeting of our committee on January 8, we have spent many hours in face-to-face conference with members of the present faculty of the seminary, the dismissed professors, President McCall and the trustees, and representatives of the alumni and student body.

We have approached every person, in every situation, in earnest prayer that the Holy Spirit direct our every thought and word, and we have been impressed with a generally fine spirit of all with whom we have dealt.

We have witnessed, throughout these progressive conferences, with increasing hope for solution of this crucial situation at the level of New Testament reconciliation.

We now face a joint conference of the administration and trustees, the present faculty, dismissed professors, and our committee on Monday evening, March 30, at the seminary.

With this brief report to Southern Baptists, we link the earnest appeal that you will pray daily for this vitally important and urgent situation, so dear to the hearts of all our people, and that on Monday night, March 30, you, and each of you, be in special prayer for the meeting in

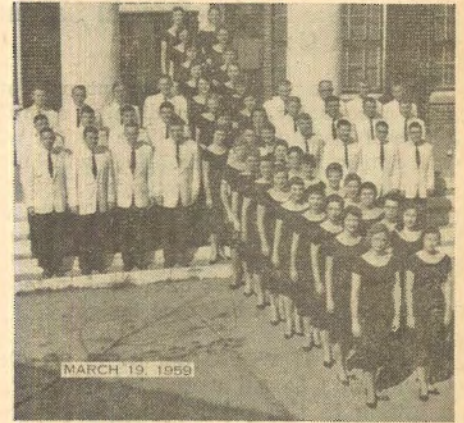
Edwards, Feild, Fletcher, Galyean, Gibson, Gwin, Mrs. Tackett, Hall, Hammons, Hickman, Hinkle, Hopson, Horton, Houston, Johnson, Kinney, Kinslow, Ledbetter of Faulkner, Ledbetter of Pulaski, Maddox, Mays, McCracken, Melton, Miller, Mitchell, Morris, Morrow, Mosley, Murphy, Nance, Nelson, Oakes, Partee, Powell, Purnell, Rogers, Shaver, Stagg, States, Steel, Stewart, Stiles, Stokes, Sulcer, Trussell, Tyler, Underhill, Walquist, Walt, Ward, Whittington, Willis of Crawford, Willis of Drew and Windsor.

We do not question the right of any member to vote as he pleases but his vote is a public record and will reveal to his constituents his attitude and feelings on these moral questions. Christian people in every county of the state will be privileged to know how their representative voted.

The writer has been present each of the 60 working days the Legislature has been in session, save one, and has enjoyed the contact with a fine group of the law-makers who represent every section of our state. He has not ceased to pray for these men and those in places of authority and has carefully endeavored not to make himself a nuisance. Again I think I should say that there is no salary connected with my work and what I have attempted to do is simply a matter of service. I am grateful to the *Arkansas Baptist* for its publication of these weekly reports. ■

Louisville. Thanks. Signed:

Louis D. Newton, Chairman  
Brooks Hays, James W.  
Storer, J. D. Grey, C. C.  
Warren.



Cover Picture

## Ouachita Choir

THE OUACHITA College Choir roster for the year includes:

**MEN:** front row, left to right — Teddy Stanton, Little Rock; James Bowen, Minden, La.; Lawrence Harrison, Smackover; George Basinger, Ft. Smith; Wordy Buckner, Arkadelphia; Dan Diapert, Damascus; Charles Wright, McGehee; Yates Scott, Crossett; Robert Jones, Pine Bluff.

**Second row** — George Davies, Hot Springs; Ronald Kelly, Hot Springs; John Cobb, Ft. Smith; Billy Vaughan, Camden; Joe Lucy, Bauxite; Richard Loyd, Shreveport, La.; Don Lawrence, Phenix City, Ala.; Harris Flannigan, Arkadelphia.

**Third row** — Martin Sleuther, Blytheville; Dale Kenedy, Little Rock; Leon Lowe, Blytheville; Joe Dempsey, El Dorado; Glen Ballard, Bismark; Henry Whitlow, Shreveport, La.; Skipper Wofford, Shreveport, La.; Warren Burleson, Chula Vista, Calif.

**WOMEN:** left row, front to back — Wencie Bonds, Clinton; Sandy Young, Parkin; Betty Gray, Smackover; Corine Weatherall, McGehee; Mary Hobbs, Little Rock; Lillie McKnight, Jacksonville; Theresa Henthorne, Bauxite; Joan Rae Dodd, Little Rock; Nancy Thomas, St. Louis, Mo.; Betty Whitlow, Malvern; Glenda Roberson, El Dorado; Sara St. John, El Dorado; Helen Reed, Bauxite; Janice Nutt, Mineral Springs; Linda Bailey, Camden; Mary C. Horton, Hope; Lois Woodcock, North Little Rock.

**Right row** — Jerry Berry, Benton; Joy Ann Taylor, Ft. Smith; Wynelle Poole, Thornton; Linda Evans, Batesville; Polly Nation, Pine Bluff; Sandra Sullivan, Little Rock; Jere Hagood, Arkadelphia; Phyllis Rankin, Eudora; Nancy Magby, North Little Rock; Nancy Nutt, Rolla; Mary Venable, Lincoln; Carol Nichols, Fountain Hill; Shirley Jones, Little Rock; Ann Phillips, Naylor, Mo.; Ann Seward, Arkadelphia; Nann Spears, Pine Bluff; Beverly Spearman, Texarkana, Ark.

## Where the Ground Is Level

**SPEAKING** on "Marks of a Mature Seminary," on the occasion of the inauguration recently of Dr. H. Leo Eddleman as president of New Orleans Baptist Theological Seminary, Dr. G. Earl Guinn, president of Louisiana College, said:

An understanding and acceptance [of a seminary's purpose] by the entire seminary community will give dignity, significance, and relevance to every position and phase of institutional life. The janitor will not be sweeping floors and the president will not be raising funds. Both will be advancing the kingdom of God. There will be no employer and no employees, but colleagues in the redemptive enterprise. The institution will have wholeness. There will be no damaging divisions of labor, with one group of people called staff, another called administration, another called faculty, as though they belonged to different races or breeds of men. He is a poor administrator who is not interested in teaching, and he is a poor teacher who is not concerned about a balanced budget.

Here, it would seem, is an emphasis that needs to be applied by Christians to all areas of life. Paul was concerned about false ideas relating to the relative importance of different places of service in the church when he wrote to the Corinthians:

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (1 Cor. 12:13).

Someone has said that the ground is level at the foot of the cross. Christianity is a great, spiritual democracy. But sometimes the spirit of the world enters into the hearts of Christians and they separate themselves into little cliques or categories from top to bottom, heaping honors upon those of the so-regarded higher echelons and looking down Pharisical noses at the "little folks" whose social position or life work might appear to those who regard themselves as "upper crust" to be rather insignificant.

It will be good for us to remember that the ground is level when it comes to the experience of regeneration. The potentate in his royal robes, the rich man with his great possessions, the scholar with his bulging brain—all must come on the same level as the day laborer, the ditch digger, the homeless and the unemployed. For all alike are sinners. And the only prayer that will be honored by the Man on the Cross is the prayer of the penitent thief: "Remember me when thou comest into thy kingdom"; a prayer which the lowly publican stated in other words: "God be merciful to me a sinner" (Luke 18:13b).

Certainly the ground is level at the foot of the cross when it comes to the different nationalities or races. John 3:16 circles the globe faster than light can travel and is broad enough and deep enough to reach every single person of every land and every generation. How great is the love of God that does not leave out one poor soul!

The ground is level when it comes to the rewards of our labors:

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour . . . Moreover it is required in stewards, that a man be found faithful . . . And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Cor. 3:8, 4:2, 6).

In that great day that lies ahead for all of us, when each shall stand in the judgment and give account of his life, the question will not be, how great was the talent of your stewardship? or how many of the world's honors did you lay hold upon? but, how faithful were you with the stewardship of your Christian life? And everyone found faithful according to his opportunities will hear the same acclaim of our Lord: "Well done, good and faithful servant; thou hast been faithful over a few things: enter thou into the joy of thy lord" (Mt. 25:23b).

—ELM

## Personally Speaking . . .

### Trusting in Father

We are indebted to Dean C. Dutton for the story about some botanists, a rare flower and an Alpine shepherd boy.

A group of naturalists who were searching in the Alps for rare specimens of flowers discovered a beautiful flower on a rock ledge they could not reach. Calling to a nearby shepherd boy, they offered him several shining coins if he would allow himself to be let down by them by a rope to secure the flower.

The boy very much wanted to earn the money. He looked at the men, all strangers, and he looked at the precipice between them and the flower and he declined.

Again they persuaded him and he was almost ready to accept their offer. He looked into the precipice, he looked at the money, but then he looked into the faces of the strangers and again the answer was a negative shake of his head.

Then a bright idea came to him. "Wait here till I come back," he said, and he darted away to a mountain cabin.

Soon the lad returned with a giant mountaineer. "I will get the flower for you," he said, "if you will let my father help hold the rope."

And now we quote Dr. Dutton:

"Yes, yes, down into the valley of sorrow if that must be, down into the gorge of pain; we can safely go anywhere if our loving heavenly Father holds the rope:

"Prayer is the life line in God's blessed hands. How carefully he holds us in the darkest and most uncertain hours. But, how safe we are.

"He knoweth our frame. He remembereth that we are dust."

"I will never leave thee nor forsake thee."

"Fear thou not for I am with thee; be not dismayed. I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

"He was near with Abraham on his mountain with Isaac.

"He was with Moses at the Red Sea. "Every thing came out just right with Jacob, Joseph and Benjamin.

"He was with Daniel in the den of lions; with the three Hebrew children; He refreshed Elijah by the coming of the angel. He never fails. He always has His own big, BIG plans . . ."

And yet so many of us insist on going our own floundering ways!

*Erwin L. McDonell*

ARKANSAS BAPTIST

**THE PEOPLE SPEAK**



**JOHN HAMILTON** fearfully awaits the telephone call which may mean his own suicide plans have sprung a death-trap for his son as Mrs. Hamilton probes for the secret of his worry. Scene is from the dramatic episode on suicide, titled "The Sin of John Hamilton," in the television series "This Is the Answer." The drama will be presented Sunday, Mar. 22, at Ft. Smith, KNAC-TV, 1 p.m.; Shreveport, La., 1:15 p.m.; Joplin, Mo., KODE-TV, 1:30 p.m.; Tulsa, Okla., KVOO-TV, 12:30 p.m.; Texarkana, Tex., KCMC-TV, 1 p.m. It will be presented in El Dorado, WTVE, Saturday, 4:30 p.m.

**Editorial Lauds  
BSU Evangelism**

**SELDOM DOES** a college paper give editorial praise to a campus religious organization. Recently the BSU of ASC received that honor by the following editorial which appeared in the campus newspaper after the BSU's "Tell the Campus Week."

"College life and religion are rarely banded together in popular consensus. In fact, very few people are aware of the close tie between college students and religion. After last week's highly successful 'Tell the Campus Week,' it is evident that there is a great religious movement on the A-State campus.

"Numerous students attended the week-long activities and meetings. Here were students free of external, boisterous appearances, transformed into tranquil, deep thinking individuals. Faces reflected the inward battle for righteousness. Student after student swept aside their pride and wept openly upon acceptance of his Saviour.

"Strangely enough, the transformation seems not one of flickering emotions. The air of religion truly appears to have seared the hearts of many individuals into a reawakening of the Gospel.

"College students of today apparently are conscious of the importance and the meaning of religion coupled with college life. It would be most gratifying to have the world associate college life with religion, rather than with the racoon coat and a hip-flask."—Tom Logue, Baptist Student Union.

**'Professional Evangelism'**

**RECENTLY** a prominent pastor wrote to the paper criticizing the advertising materials a certain Evangelist distributed concerning himself. While I certainly cannot condone materials which tend to "play up" the abilities of the individual rather than the "power of God on his life," I feel that men who have definitely felt led to give their lives to "full-time evangelism" have too long been discriminated against by many pastors and churches, all because of the tactics of a few men.

What do people mean when they say, "professional evangelism"? Brethren, is this a fair terminology for these men who have given themselves to God even as you have? When we think of professionalism, we think of someone who is in business for the money he can get out of it.

Is it fair to attempt to place all evangelists into the same mold because of the conduct of a few? Have you ever known of a pastor who got off key and did not conduct himself and his affairs in the right manner? Is there such a thing as a pastor who "stretches statistics," who aspires to the larger church pulpit, and the larger salary? Have you ever heard of that "humble one" who behind the scenes promoted himself for an office in the association or convention? Can we say, then, that all pastors are "scallawags" simply because "some pastors do"?

Surely there are some evangelists who campaign for revivals, (just happen to have his cut along), who add those who decided to not even attend, among the total decisions for the revival, who must be guaranteed a certain amount of "love offering" before they will come; but for the most part, brethren, our evangelists are some of the most dedicated men alive, men whose only income is the good graces of the people in the churches in which they serve. They are men who have left their families and the ties and affections of the pastorate to give themselves totally to this great work. For the most part they strengthen the pastor-people relationship. They do not want your church; most of them refuse several calls a year. They are men who feel just as you do about your work; that God has called them to be evangelists.

All they want is to be understood and prayed for. They want to be used, they want you to understand that God does call some to . . . "be evangelists" Eph. 4:11 . . . full-time.—Bill H. Lewis, pastor Eber Baptist Church, 19001 Schoolcraft, Detroit 23, Mich.

**Southern Seminary Host  
For 'Motivation' Meet**

**SOUTHERN SEMINARY** has been selected as host for a Conference on Motivation for the Ministry, June 5-7, with Dr. Samuel Southard, associate professor of psychology of religion, as chairman.

During the June meeting 24 theologians, pastors, psychiatrists, and social scientists will discuss the question of why men enter the ministry.

Dr. Southard and his associates in the Lilly Endowment-financed work hope they will provide interdisciplinary questions and answers which will form the basis for research in the future.

Program participants will include Dr. Samuel Blizzard, Princeton Theological Seminary; Chaplain Paul Irion, Evangelical Deaconess Hospital, St. Louis, Mo., Tom Bennett, National Council of Churches.

**ELMER SIZEMORE** has been appointed by the Home Mission Board as assistant to the director of Southern Baptist work in Greater New York, Paul S. James. Sizemore, who was associational missionary in the Washington Association, Milledgeville, Ga., began his new work Mar. 1.

A **MEMPHIS** physician says his records show two-thirds of the ministers are 20 per cent over-weight — but places the blame on the congregation. "Too many (ministers) eat a lot to please the people who invite them into their homes," Dr. Otis Wair said.

**Louisville Hotel, Motel  
Rooms All Are Taken**

**LOUISVILLE** —(BP)— All hotel and motel rooms within a 10-mile radius of Louisville available to the Southern Baptist Convention's housing bureau have been assigned, bureau and Chamber of Commerce officials have announced.

Meanwhile, requests for "as many as possible" of the reservations are being processed by making room assignments in surrounding areas for the Convention session in May, according to James C. Austin, bureau chairman.

Convention-goers are being urged to use rooms in private homes. These rooms are available at a cost of \$2 per person per day.

Carver School of Missions and Social Work here has a limited number of rooms available without charge to missionaries and missionaries emeritus.

Persons interested in private home accommodations or missionaries interested in Carver School facilities should write to Convention Housing Bureau, Box 191, Matthews Station, Louisville 7, Ky.

Dates of arrival and departure should be given, and each request must be accompanied by a check for \$10, except in the case of the missionaries, Austin said.

# Arkansas All Over

## 109 by Baptism Reported at Brinkley

A REVIVAL, described as the greatest in the history of Brinkley, closed Mar. 8 with 109 candidates received by baptism and 17 by letter.

Evangelist for the meeting held in 1st Church was Clifton Brannon, Longview, Tex., and the music was directed by Everett Murphy, Marshall, Tex.

A feature of Mr. Brannon's ministry is his instruction class, conducted each evening prior to the evening services at which time the lost were taught the way of Salvation.

The Soul Winner's New Testament, edited by Mr. Brannon, was used. Three hundred copies were distributed to those who were not Christians, and an explanation of the marked passages and plan of salvation was made to various individuals who were interested.

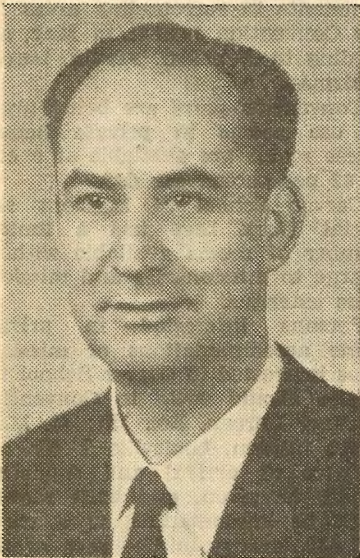
Baptismal services were held each night following the preaching services. Mrs. Clifton Brannon, wife of the evangelist, gave her testimony on the last night of the revival.

## Pine Bluff Pastor Moving to California

AFTER NEARLY five years as pastor of Forest Park Church, Pine Bluff, Luther Dorsey has resigned to become pastor of 1st Southern Baptist Church, Inglewood, near Los Angeles, Calif.

Under the ministry of Pastor Dorsey, the Forest Park Church accumulated a building fund of \$20,000 toward the erection of a new auditorium, and saw its Sunday School enrollment grow from 225 to 380.

A native of Texarkana, Pastor Dorsey was educated at College of Marshall (Texas), Ouachita College, and Southern Seminary, from which he received the Th.M. degree. Mrs. Dorsey is the former Miss Geneva Hairston, Warren. They have two children, Fred, 13, and Ann, 9.



LUTHER DORSEY



**GROUNDBREAKING** FOR the new educational building of Parkview Church, El Dorado, was held Feb. 15. Left to right are William L. Stone, pastor; J. D. Bankston, representative of the charter member; E. D. Rucks, chairman of the deacons, and Donald Wirick, chairman of the building committee. The building, to cost \$87,745, will be two-story brick, containing over 9,000 square feet of floor space. Parkview began as a mission of Westside on June 22, 1953, with 23 members. Present membership is 357.

## Baptist Work Comes to 'Tin Can Hill'

**BAPTIST WORK** has come to "Tin-can Hill." Feb. 2 marked the first anniversary of the operation of the Vista Heights Baptist Chapel as a mission of the 2nd Church, Hot Springs, Dr. O. L. Bayless, pastor.

"Tin-can Hill" is an old, uncomplimentary characterization for a section of Hot Springs across the tracks known officially on the city map as the Vista Heights Addition. The Church of God on Vista Street in this section of some 150 families, was merging with another of its congregations in another section of town and put up its property for sale. A. C. Henderson, a member of 2nd Church bought the property and made it available to his church for a mission.

The first Baptist Sunday School in this area was begun at the new property on the first Sunday in February last year with 26 present, and with 16 coming back for Training Union that evening. Bill Williams, a layman, was enlisted as superintendent. From the beginning a full-time program of work was maintained.

Two revivals have been held in the past year with 28 additions to the church, 15 for baptism. The Sunday School enrollment is now 87 with an average attendance the past month of 50. There are 43 enrolled in Training

Union. A Vacation Bible School last August enrolled 71 with an average attendance of 53.

Since the beginning of the work at the Chapel, Mr. Williams has been licensed to preach. Two new Sunday School rooms have been added, and an adjoining lot has been purchased. The property is now valued at \$10,000.

Tom Murray is Sunday School superintendent. Fred Hooper is Training Union director and Music director. Thus the 30,000 Movement came to "Tin-can Hill."

## Packets Available

THE STATE mission packets containing information concerning the state mission causes for use by the Junior and Intermediate superintendents in Vacation Bible Schools are being assembled and should be available by April 1. These will be mailed out (one copy per church) upon request to the Sunday School Department.

THE TRAINING Union of 1st Church, Sparkman, recently completed the soul-winning study courses in preparation for simultaneous revivals. Fifty earned awards. Teachers were D. L. Lumpkin, P. J. Crowder, Mrs. Laren Smith and Mrs. L. M. Jacks.

## Tech Student to Spend Year in Denmark

MARY EDNA Griffith, Clinton, who will graduate from Arkansas Tech this May, is one of 90 American students accepted as participants in the Scandinavian Seminars for Cultural Studies.



She will spend a year in Denmark, visiting for eight weeks in the homes of two Danish families, then attending a residential college.

"I plan to do a research project in home economics as part of my studies," states Miss Griffith.

She will leave New York July 25, and return to the United States in May 1960.

Miss Griffith is an active member of the 1st Church in Russellville, where she has taught in the Junior Department in Sunday School. She has also been active in the BSU at Tech and has been a member of the executive council for three years. Last summer she worked as a summer field worker with the State Training Union Department.

She is the daughter of Mr. and Mrs. J. T. Griffith, Clinton. Her younger brother Eddie Griffith plans to enter Ouachita in September as a ministerial student.

● A CONCERT of compositions by W. Francis McBeth, associate professor of music at Ouachita College, was presented at a chapel hour recently. Since he joined the Ouachita faculty in 1957, Mr. McBeth has written several musical selections. Included on the program were: "Three Pieces for Piano" played by Miss Evelyn Bowden; a tenor solo "The Lamentation and Gloria of David" sung by David Scott and a work for brass ensemble, "St. Joan's Prayer and Journey," played by the Ouachita Brass Ensemble.

## Ordinations

BILL KNABE, Ouachita student, was ordained to the ministry by Gaines St. Church, Little Rock, Mar. 1. Russell Clearman, Oklahoma City, former pastor of the church, preached the ordination sermon. Mr. Knabe is pastoring Emanuel Church, near Conway. He plans to enter New Orleans Seminary this fall.

BOB PEPPERS, pastor of Solgochachie Church, was ordained to the ministry Feb. 15 by Harvey's Chapel Church, Central Association. His father, pastor of Harvey's Chapel, preached the ordination sermon. (CB)

● REV. AND MRS. William M. Dyal, Jr., Southern Baptist missionaries to Costa Rica, announce the birth of a daughter, Deborah Irene. The Dyals have another daughter, Kathy Lynn. Their address is Apartado 1883, San Jose, Costa Rica. Mrs. Dyal, the former Edith Colvin, is a native of El Dorado, Ark.

## Ft. Smith Clinic Enrolls 1,525

A TOTAL of 1,525 people registered for the Ft. Smith Teaching and Administration Clinic, Feb. 23-27. The sessions which were held in the 1st Church were attended by Sunday School workers from 50 different churches in 8 different states. Two Baptist ministers from Canada attended part of the session.

The clinic was sponsored by the Sunday School Department of the Sunday School Board and the state department. Local promotion was handled by Dave Meier, minister of education, 1st Church, Ft. Smith, and a group of local committees. The faculty consisted of outstanding Sunday school leaders from Kentucky, Louisiana, Missouri, Oklahoma, and Tennessee. James Lackey, superintendent of Young People's Work with the Sunday School Department, served as clinic director.



H. D. PALMER

## Associational Missionary Announces Retirement

MISSIONARY HOMER D. Palmer, Conway-Perry Association, has announced his retirement effective Mar. 31.

A native of Tennelle, Ga., Mr. Palmer moved with his family to Texas at the age of 13. He was a traveling salesman before surrendering to the call to preach, at the age of 33.

Mrs. Palmer has been active with him in the work since their days as fellow students at Southwestern Seminary, Ft. Worth.

The Palmers came to Arkansas in 1943 from West Virginia. They assisted in the organization of five new churches in the state and the erection of four church buildings.

The Palmers plan to continue to live in Perry, where they own their home.

● PIKE AVENUE, North Little Rock, re-entered its remodeled building Mar. 1. The structure was partially destroyed by fire earlier this year. (CB)



THE TUESDAY night crowd at the closing period of the recent Sunday School Teaching and Administration Clinic held in Ft. Smith packed the auditorium.



## THE BOOKSHELF

**The American Teenager**, by H. H. Remmers and D. H. Radler, The Bobbs-Merrill Company, Inc., 1957, \$3.75

Basis of this book are the findings of the Purdue Opinion Polls in the first polling of teenagers across the country to get their own replies to pertinent questions of primary concern to this age group. Here are a few samplings: Forty-nine per cent (of the teenagers polled) believe large masses of people to be incapable of determining what is and what is not good for them.

75 per cent like school.

More than a fourth think in some cases the police should be allowed to search a person or his home without a warrant.

46 per cent are against having any more women hold public office.

Four-fifths say it is all right for young people "usually" or "sometimes" to pet or neck on dates, but nearly half think their parents would say "never."

Teenagers are more influenced by the religious beliefs of their mothers, who go to church an average of twice a month, than of their fathers, who attend church less frequently.

**Success in Marriage**, by David R. Mace, Abingdon Press, 1958, \$2.95

"The best way to cope with marriage problems is not to allow them to develop at all!" declares the author of this book.

Young people looking toward marriage will find **Success in Marriage** valuable in giving them a better understanding of what marriage is, what the major adjustments are, and where problems are likely to develop.

**The Bible and Race**, by T. B. Maston, Broadman Press, 1959, \$2.50.

Honestly facing contemporary differences of opinion, Dr. Maston, a member of the faculty of Southwestern Seminary, Ft. Worth, has sought to present a complete and fair interpretation of every Scripture passage on the subject of race. Here is a valuable book for all who want the truth.

## California's Lost Army

IMAGINE YOURSELF standing in front of your church building counting the lost people of California as they march by you one at a time, one every second. How long do you think it would take to count them?

Here they come!

One per second.

60 per minute.

3,600 per hour.

86,400 per day.

604,800 per week.

2,604,000 per month.

On and on they come, the lost army

## Counselor's Corner

### Women Praying in Public

By DR. R. LOFTON HUDSON

QUESTION: I have been a member of the same church for 35 years. We have been led to believe that it was the duty of men to lead in all public prayers. Our new preacher calls on some women to pray in the church services. I have been called on but it upsets me terribly. What should I do? Is it right for women to lead in public prayer?



DR. HUDSON

ANSWER: If it upsets you, why don't you go to your pastor and ask him to excuse you from this duty. Perhaps a better way would be to pray for grace to do this task and then do the best you can. Leading in public prayer is a grave responsibility. It is not easy even for us men, especially if we are very conscientious.

It is true that Paul said that women were to "be in silence" in the churches (1 Tim. 2:12). But this did not likely apply to public prayers. Besides, this was written for an age where the role of women was very different from today. Paul also wrote that in Christ there is "neither male nor female" (Gal. 3:28). This apparently means that there is no preference to be shown between men and women. This is certainly in line with the whole spirit of the Christ and the New Testament. This question of the leadership of women in the churches is one about which Baptists, as well as other Christians, do not agree. The best suggestion I can make to you is that you follow your pastor's leadership in this matter, "for God hath called us to peace" (1 Cor. 7:15).

(Address questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

● Seventeen student committees are at work on Ouachita College plans for Tiger Day, April 17, when prospective students will be entertained.

## Brotherhood

### State Convention Marked Success

THE STATE Brotherhood Convention held at Tabernacle Baptist Church in Little Rock, on Mar. 6-7, was, in every way a very successful Convention. There were approximately 400 attending the Friday night session and almost every section of the state was represented. Those who did not attend missed a blessing.

Places are now going forward on the program for the State Royal Ambassador Congress to be held on May 1-2. The Congress will be held at the Gaines Street Church, 16th and Gaines, in Little Rock.

The State Congress will include a recognition service for the Ranks of Ambassador, Ambassador Extraordinary, and Ambassador Plenipotentiary. Boys working on advanced ranks should complete the projects and have them in the Brotherhood office for checking and approval not later than April 15, if they plan to be recognized at the Congress this year.

More information and publicity material will be mailed to each counselor and pastor at a later date. Plan now to have a good representation from your chapter and church to attend the State Congress.

It isn't too early to begin plans for the boys from your chapter to attend one of the State Royal Ambassador Camps. Camps begin on June 15, and the last camp will close on July 31. There will be two camps for Intermediates, four for juniors, and one for boys who will be promoted to the junior Department in September. This will include some eight year old boys.

It would be a good work on the part of the Brotherhoods to pay the way for several of the boys. Especially a boy who has made an outstanding record as a Royal Ambassador or a boy who because of finances would be unable to attend.

Start making plans now to have boys from your church and chapter attend one of these camps.

More information and publicity will be mailed out later to all chapters and churches. —Nelson Tull, Secretary. ■

## The Bible Says



EPHESIANS 6:4

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

of California. They are marching in cadence: one, two, three, four. It is the cadence of the doomed.

Day after day you count them. Week after week you count them. Month after month you count them.

It would take you 121½ days or four months or one-third of a year to count the lost teeming millions of California who are tramp, tramp, tramping toward hell — 10,500,000 strong.

Just a minute! You can't stop counting now, for while you were counting California's lost army increased nearly 100,000!—D. Wade Armstrong

## February Gifts Nearly \$5 Million

NASHVILLE — (BP) — February was almost a \$5 million month in funds sent by churches through Baptist state offices to work of the Southern Baptist Convention at large.

Convention Treasurer Porter Routh announced here that February SBC receipts totalled \$4,956,400. In February, 1958, they totalled \$4,458,302.

Receipts for February, 1959, included \$1,356,727 through the Cooperative Program, representing undesignated gifts to be shared on a percentage system by all Convention agencies.

Designated offerings, on which the donors select a specific activity to support, amounted to \$3,599,673. This reflected more of the Lottie Moon Christmas Offering for Foreign Missions.

Gifts for 1959 to date (two-month totals) are up 6.72 per cent over the comparative two-month span in 1958 and total \$8,250,037. Cooperative Program receipts have jumped 6½ per cent to \$2,912,093 and designated gifts have risen 6.97 per cent to \$5,337,943, both in relation to 1958 totals.

## Churches to Name Convention Messengers

CHURCHES WILL soon be naming messengers to this year's sessions of the Southern Baptist Convention, to be held in Louisville, May 19-22. Registration cards, to be properly certified by church officers, have been mailed to the Baptist state headquarters offices and are available on request to your state secretary.

The Convention's constitutional provision respecting the appointment of messengers is printed on the registration card, and may be found also in Article III of the Convention Constitution (see 1958 Southern Baptist Convention Annual, page 27).

## Southern Plans Memorial Service

A SPECIAL memorial service for deceased trustees and faculty members who have served Southern Seminary in Louisville during the last 100 years was presented in Alumni Chapel, Mar. 9.

Professor William C. Bushnell of the Music School faculty conducted the Seminary Oratorio Society in the presentation of "A German Requiem" by Brahms.

### Are You Moving?

Then, please send us your change of address. Just clip the address label from the back page of your paper; paste it to a postcard; write on your new address; and mail it to us.

Thank you.

Arkansas Baptist  
107 Baptist Building  
Little Rock, Arkansas



MRS. ROY B. WYATT, Jr., Spain  
Speaker



MRS. HUGO CULPEPPER  
Speaker

### PROGRAM

#### ANNUAL MEETING

#### WOMAN'S MISSIONARY UNION of ARKANSAS

Miss Elma Cobb, President

1st Church, Little Rock

March 31 - April 2

Theme: SHEW FORTH HIS SALVATION

Tuesday Afternoon — 1:25 P.M.

In Memoriam	Mrs. L. M. Sipes
Report of Executive Board	Miss Nancy Cooper
Report of By-laws Committee	Mrs. F. E. Goodbar
"Unto All in the House"	Mrs. J. O. Williams
Message	Mrs. Hugo Culpepper

Tuesday Evening — 5:30 P.M.

YWA Banquet — 1st Church

Tuesday Night — 7:25 P.M.

YWA Monogram Service	Immanuel Baptist Church
YWA and Grace McBride YWA	
Panel of International Students	Amal Olaimsey, Israel; Miss Irene Sablan, Guam; George Watanabe, Hawaii; Mrs. Louise Tsui, Taiwan; Mrs. Don Kim, Korea
Message	Mrs. Roy B. Wyatt, Jr.

Wednesday Morning — 9:25 A.M.

"Unto Those in the Church"	Mrs. Williams
Message	Mrs. Wyatt
Message	Mrs. R. L. Mathis

Wednesday Afternoon — 1:40 P.M.

Report of Recommendations Committee	Mrs. J. A. Hogan, Chrmn.
"Unto Those in the Community"	Mrs. Williams
Message	Mrs. Don Kim
Message	Mrs. Donald Weeks

Wednesday Evening — 5:30 P.M.

WMS Banquet Honoring Members of Night Circles

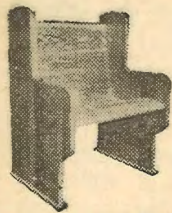
Wednesday Night — 7:25 P.M.

Scripture Reading and Prayer	Dr. S. A. Whitlow
Message	Mrs. Don Kim
Message	Dr. Keith Parks

Thursday — 9:30 A.M.

"Unto the Uttermost Bounds of the Earth"	Mrs. Williams
Recognition of Mothers of Missionaries	
Message	Dr. Parks
Message	Mrs. Mathis

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## LOOKING TOWARD

# Marriage

When your young people look toward marriage, then look to this series of booklets for answers to those all-important questions they have about selecting and living with their life's partner.

- LOOKING FOR SOMEONE?
- WHAT IS LOVE?
- MY FOLKS DON'T UNDERSTAND
- MARRIAGE AND MONEY
- MATURITY FOR MARRIAGE
- RELIGION AND MARRIAGE
- WHEN FAITH IS NOT SHARED
- WHAT DOES THE BIBLE SAY?
- THERE THEY GO! WILL THEY BE HAPPY TOGETHER?

15c EACH, \$1.50 PER DOZEN

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## Quotable Quotes

IT IS worthwhile for anyone to have behind him a few generations of honest, hardworking ancestry.—**The Late George Apley**

HIS FATHER watched him across the gulf of years and pathos which always must divide a father from his son.—**Ibid**

EDUCATION has for its object the formation of character . . .

Opinion is ultimately determined by the feelings, and not by the intellect . . .

Morality knows nothing of geographical boundaries or distinctions of race . . .

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.—**Social Statistics**

THE REPUBLICAN form of government is the highest form of government: but because of this it requires the highest type of human nature—a type nowhere at present existing.—**Essays (1891) The Americas**

### Missions and Evangelism

## Mission Extends Church's Ministry

SOMEONE HAS said that a church is really not a church until it has arms reaching out to help others. No church should be satisfied with services, only within its own house of worship. Community prayer meetings should be held, branch Sunday Schools should be organized, institutional services should be established. There are many ways in which a church can extend its ministry to others.

This article is being written at Sparkman where I am engaged in a revival. When I arrived Sunday morning I slipped into the opening service of the Adult Sunday School Department. The superintendent was stressing the importance of a church sponsoring missions. He called attention to the little mission the Sparkman Church is sponsoring which is about 15 miles away. It is a little community with limited possibilities, but the few people out there have the benefit of services because of a mission-minded church.

What is your church doing? We have told Dr. C. C. Warren, the leader in the 30,000 Movement, that we would endeavor to start 100 new missions in Arkansas in 1959. These are to include institutional services, branch Sunday Schools, mission stations, and new churches. This means a little more than two per association. I have heard of several churches planning to start that

many. Mountain Home is one of them. Let's plan now to launch a great summer program of missions.—**Dr. C. W. Caldwell**, secretary of Missions and Evangelism.

## T. B. Maston Chairman Of Advisory Council

NASHVILLE —(BP)— T. B. Maston, professor of Christian ethics at Southwestern Seminary, was elected here as chairman of the Advisory Council on Work with National Baptists.

He succeeds Clifton J. Allen, Nashville, editorial secretary, Baptist Sunday School Board. It is Maston's second time to serve as chairman of the semi-official organization.

The group meets annually in Nashville to discuss work carried on jointly by Southern baptists and Negro Baptists.

G. Kearnie Keegan, secretary of student work for the Baptist Sunday School Board here, was elected vice-chairman of the council. Mrs. Mildred Dunn, associate editor of Brotherhood Commission periodicals, Memphis, was elected secretary.

● **JOE DALE** Howerton, senior at Ouachita, presided over the tenth anniversary meeting of the Arkansas Student Education Association in Little Rock Mar. 13-14. Howerton as president heads a group made up of 14 college chapters and 71 high school clubs.



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# History of Arkansas Temperance League

By CLYDE C. COULTER

*Editor's Note: With the retirement of Clyde C. Coulter, for many years superintendent of the Temperance League of Arkansas, and the expansion of the Temperance League into a new organization to be known as Christian Civic Foundation of Arkansas, Inc., we are glad to publish simultaneously with Arkansas Methodist a history of temperance work in Arkansas, prepared by Mr. Coulter. This is the first of two articles. The second will appear next week. —ELM*

THE ANTI-SALOON League of Arkansas was organized in Little Rock in 1899, under the leadership of Hon. W. B. Atkins, president. It had a somewhat precarious existence for several years, caused by differences with the National Anti-Saloon League, and the reluctance of some of the members to contribute to the National League. On Dec. 28, 1905, a number of the more active temperance workers formed a new organization called the "Interchurch Federation," with the same aims. The Federation carried on a campaign in 1906 against the liquor traffic. The name "Arkansas Anti-Saloon League" was re-assumed.

In 1907, legislation was enacted which banished the saloons from all areas outside of incorporated towns and cities. The first city in the state to oust the saloons was Texarkana, then having about 5,000 population. That was done under the provisions of the "Three Mile" law. By petition, saloons could be prevented within three miles of a church or a school.

During 1908 and 1909, The Anti-Saloon League of Arkansas continued its work of education and agitation. In the legislature in 1909, both the Senate and the House passed state-wide prohibition bills; but they failed to get together on either bill. Dry sentiment was growing.

## Prohibition Progress

In 1910, the League declared for state-wide prohibition. In the same year, Amendment No. 7 to the State Constitution was adopted — the Initiative and Referendum Amendment.

In 1911, the League endeavored to obtain passage of a state-wide prohibition measure. That effort failed. The program of education and agitation continued.

In 1912, under the provisions of the Initiative and Referendum Amendment, a state-wide prohibition measure was initiated by the League. At the general election, Sept. 9, 1912, the vote was: for prohibition, 69,390; against prohibition, 85,358; wet majority, 15,968. The wet victory appeared to be caused largely by a trade between the liquor forces and Negro voters. The Prohibition Measure and a measure to disfranchise the Negro population were voted on at the same time. It appeared

that the Negro voters were influenced to vote against prohibition in return for votes against disfranchisement.

In 1913, a so-called prohibition bill was sponsored by the League. The Legislature passed the bill on Feb. 17, 1913. The law was known as the "Going Law" and provided for local option and local self-government by adult white citizens of incorporated towns. It required a majority of adult white citizens to sign a petition to the County Court before a license would be granted to sell liquor. The names of all signers to such petition had to be printed in at least two issues of some newspaper published in the city at least ten days before the petition could be acted upon.

The liquor forces made a desperate fight against the enactment of the Going Law. They invoked the referendum, and secured 12,155 signatures to the petition — 4,000 more than they needed to have the law referred to a vote of the people. The Legislature, however, anticipating such a move, attached to the act an emergency clause, which, under the Arkansas Constitution, precluded the option of the referendum. The matter was finally fought out in the courts, and the law, as well as the emergency clause, was fully sustained by the Supreme Court. Under the provisions of the Going Law, just five places in the state of Arkansas permitted saloons.

After the passage of the Going Law, the Masonic Grand Lodge of Arkansas adopted a resolution making it a Masonic offense for any Mason in the state to sign a petition for the granting of a saloon license or to circulate such a petition. When the Going Law was passed, there were only 279 saloons left in the entire state, and 216 of those were in the five larger towns and cities. Sixty-three of the 75 counties were dry; and about 98 per cent of the state's population lived in dry territory.

During 1913 and 1914, the Anti-Saloon League, in addition to its activities in behalf of the Going Law, carried on its regular program of education against the liquor traffic. It also kept working toward state-wide prohibition.

On February 6, 1915, the Legislature passed a state-wide prohibition measure, which became effective Jan. 1, 1916. The vote on that bill in the House was: for it, 75, and against it, 24. The bill was slightly amended in the Senate and passed by 33 to 2. It was then returned to the House, and there passed unanimously. The penalty for violation of the law was one year in the penitentiary, the courts being prohibited by another provision from suspending the sentence.

In 1916, the liquor forces initiated a bill to repeal the state-wide prohibition law. That proposed measure was defeated by the dries at the general election by more than 50,000 majority.

On Jan. 22, 1917, the Legislature

passed a "bone dry" law, making it practically impossible for any person to buy liquor in Arkansas. During 1917, 1918 and 1919, the Anti-Saloon League carried on its anti-liquor warfare and temperance education.

In 1919, the Arkansas Legislature ratified the 18th (Prohibition) Amendment to the Constitution of the United States. Arkansas was the 27th state to ratify that amendment. The vote in the House, on Jan. 13, 1919, was 93 for it to 2 against it; and in the Senate the vote, on Jan. 14, 1919, was 31 for it and none against it.

## Finances Short

During 1920 and 1921, the League carried on its regular work. It was even more difficult to secure financial and other support and cooperation, for the people seemed to think that, because National Prohibition had been adopted, there was no need, or much less need, for the Christian forces to continue the education and warfare against the liquor traffic. However, Prohibition sentiment had grown to overwhelming strength in Arkansas, as in other states. In 1921, the Legislature passed a law further harmonizing the state prohibitory legislation with the Federal Prohibition Law. The Act of 1921 made it an offense in the State of Arkansas to set up or operate a distillery, and provided against the evading of other parts of the prohibitory law.

During 1922 and 1923, the Anti-Saloon League carried on, in a limited way, the regular work — limited by lack of support, financial and other. During the 1923 session of Arkansas Legislature, several measures were passed, still further strengthening the Prohibition laws of the state; among them was an act prohibiting the driving of an automobile by an intoxicated person.

In the 1923 session of the Legislature, the liquor forces introduced in the Senate a bill which would have removed certain restrictions from the sale of alcohol by wholesale druggists. That bill was defeated 17 to 9, and did not come to the House.

During 1924 and 1925, Arkansas Anti-Saloon League continued its work as in previous years. Prohibition sentiment was still increasing, and in 1925 the Legislature passed a bill making even the possession of any alcoholic drink, or any alcoholic compound, unlawful. Penalty for violation of that law was a fine of from fifty dollars to one thousand dollars. During that session, a number of attempts were made to repeal the Prohibition laws of the State. All those attempts were defeated. Governor Terral declared unequivocally for strict enforcement of the Prohibition laws, both state and national. He urged more severe penalties for vio-

(Continued on page 12)

(Continued from page 11)

lation of those laws. He also put himself on record as favoring legislation that would provide the same punishment for buyers of intoxicants for beverage use as provided for sellers of such intoxicants.

In October, 1925, a Federal Grand Jury at Little Rock, in a report covering 47 of the 75 counties of the state, declared through its foreman, ex-Governor Donaghey, that, in their judgment, the consumption of liquors in that area at that time was not 2 per cent of the amount consumed when the area was wet. The Grand Jury also reported it believed a vote in each of those counties would result two to one for prohibition.

During 1926 through 1932, the Anti-Saloon League of Arkansas carried on its regular work of temperance education. During those years, as during other years, the entire program was less effective than it should have been, one of the main reasons being a lack of financial support. During all the years of prohibition, the Association Against the Prohibition Amendment promoted a high-powered, highly financed campaign of false propaganda against the prohibition laws of the states and of the nation.

By the beginning of 1933, it seemed certain that the 18th Amendment would be repealed. The false propaganda of the liquor forces, spear-headed by the A.A.P.A. was continued, with increasing momentum and power; and uninformed and thoughtless men and women all across the nation had succumbed to that propaganda. Early in 1933, the National Congress passed a bill legalizing beer of 3.2 per cent alcohol. (In-

cientally, that was in the face of the fact that the 18th Amendment was still in effect, supported by the Volstead Law, under which it was a viola-

tion of Federal law to make or deal in any beverage of more than one-half of one per cent alcohol.)

(Part II next week)

Are these facts about your home



TRUE or FALSE?

1 You put electricity to work in at least 25 different ways in your home. It's at your service at all hours, in every room.

TRUE \_\_\_\_\_ FALSE \_\_\_\_\_

2 Your electric service takes less than 3% of your household budget—less than cigarettes in many families.

TRUE \_\_\_\_\_ FALSE \_\_\_\_\_

3 Every single dollar in your electric bill buys *twice* as much of this helpful electricity today as it did 25 years ago.

TRUE \_\_\_\_\_ FALSE \_\_\_\_\_

ANSWERS: All these statements are true for the average home. They are probably true for yours as well. Can you think of anything else besides electricity that gives you so much convenience, pleasure and value for your money?

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# 8 District Training Union Conventions

March 23 - 27, 1959

3:00 p. m. — 9:00 p. m.

## MEETING PLACES

March 23 — West Central District — First, Van Buren  
March 23 — Southwest District — First, Prescott  
March 24 — Northwest District — First, Fayetteville  
March 24 — Southeast District — First, Monticello  
March 26 — East Central District — First, Forrest City  
March 26 — North Central District — First, Batesville  
March 27 — Central District — First, Little Rock  
March 27 — Northeast District — First, Jonesboro

## TWO TEAMS

Davis Team (Ralph W. Davis, Kermit King, Mrs. Theo James, Mrs. F. F. Hicks, Mrs. A. L. Russell, Mrs. Harold St. Gemme) will conduct conventions in Van Buren, Fayetteville, Batesville, Jonesboro.  
Haygood Team (R. V. Haygood, Jimmy Crowe, Mrs. Ruth Tolleson, Mrs. Early Kinard, Mrs. Faber Tyler, Mrs. Charles Davis) will conduct conventions in Prescott, Monticello, Forrest City, Little Rock.

## PRESIDING OFFICERS

District Training Union President in each district will preside over the district convention.

## PANEL DISCUSSION

At 3:30 p.m. six Training Union workers will conduct a panel discussion on "Improving Your Training Union." Organization, enlisting and training leaders, etc., will be discussed. Bring your questions!

## CONFERENCES

The six visiting faculty members will conduct Department conferences on Training Union work. District workers will work with Juniors and Intermediates.

## JUNIOR MEMORY-SWORD DRILL

Junior Memory-Sword drill will be conducted at 4:50. Participants will meet in church office at 4:25.

## SPEAKERS' TOURNAMENTS

17-18 year district speakers' tournament will be conducted at 4:30. 19-24 years (plus college students) tournament will be conducted at 8:20 p.m.

## INTERMEDIATE SWORD DRILL

Intermediate sword drill will be conducted at 7:05 p.m.

## VISITING SECRETARIES

Kermit King and Jimmy Crowe from Mississippi and Louisiana will have charge of the worship periods at the beginning of the afternoon and night sessions by putting on demonstrations of assembly program.

## CLOSING MESSAGE

In each convention a pastor will bring the closing message on "Training for Witnessing."



TOMMIE HINSON  
President



HARRISON JOHNS  
President



NOLAN FINNEY  
President



RHINE McMURRY  
President



D. HOYLE HAIRE  
President



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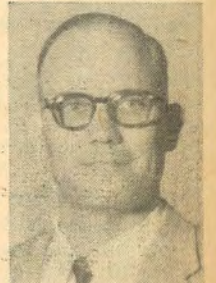
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The Boy  
Who Helped  
Pasteur

By Alan A. Brown

THE NAME of Louis Pasteur is probably almost as familiar to you as your own name. You know much of his achievements. But do you know anything about little Joseph Meister? This boy was a hero to the famous Louis Pasteur.

Pasteur's greatest discovery was proof of the germ theory of infection, that diseases are spread from person to person, from animal to animal, and from animal to person by little germs too small to be seen. This theory had been suggested before Pasteur's time, but he proved it. Pasteur was a chemist, not a doctor; yet he did more for the prevention of illness and for human welfare in general than many doctors who lived before and after him.

Our young hero, Joseph Meister, helped Pasteur prove a remedy for one of the illnesses which had long been a terror to mankind — hydrophobia, now called rabies. This infection is caused by the bite of a mad animal. When a rabid animal bites another animal or a human being, the disease is transmitted by the saliva, which contains the poisonous virus.

"Rabies" is Latin for madness. "Hydrophobia" means fear of water. This term was first given to the disease because of faulty observation on the part of the early doctors who saw the patients become very thirsty.

It was only after long and weary experiments that Pasteur was able to produce his vaccine for rabies. He prepared this special vaccine from the spinal cords of rabbits that had been injected with the disease. It was tested on animals and Pasteur found that the vaccine provided protection from the otherwise fatal rabies infection.

On July 6, 1885, Pasteur made the crucial test. On that day a nine-year-old Alsatian boy, Joseph Meister, appeared at Pasteur's laboratory with his mother. Joseph had been bitten several times by a mad dog. Pasteur hesitated at using the young boy for the first test of the vaccine on a human being. But the boy's mother urged that he be given the vaccine. Otherwise he would inevitably die from rabies. An interested doctor agreed to give the injection.

Pasteur spent ten anxious days watching the progress of the treatment. The results were perfect. Joseph Meister's life was saved, and this young hero became the first of many, many thousands who have been saved by Pasteur's great discovery.

Soon after the memorable cure of

Growing

By Lucille Goodlett

I brought my friend to Sunday school,  
And my friend brought another;  
And that friend brought a neighbor, who  
Came bringing his small brother.  
His brother brought a little girl  
We didn't even know,  
But now we do — and that is how  
A Sunday school can grow.

(Sunday School Board Syndicate, all rights reserved)

Joseph's illness, a second boy was brought to Pasteur. He was Jean-Baptiste Jupille, a fourteen-year-old shepherd boy. He had courageously struggled with a mad dog to prevent it from biting six younger boys who were playing with him. As a result, he had suffered numerous bites. Pasteur's vaccine saved his life, too.

In Paris, on the grounds of the Pasteur Institute, which was erected as a memorial to the great scientist, there is a statue of Jean the shepherd boy, showing him protecting his young companions against the attack of a rabid dog.

The first Americans to receive the Pasteur treatment were four children who were sent to Paris with funds raised by public donations. They were treated in December, 1885, six months after the first use of the vaccine.

Pasteur never forgot his young heroes. He found time to write to these boys and girls from time to time, especially to Joseph Meister. Nor did Joseph forget Pasteur. When funds were being raised for the Pasteur Institute, one of the first contributions was made by Joseph Meister. Years later, when he had grown to manhood, he was appointed caretaker of the Institute. ■

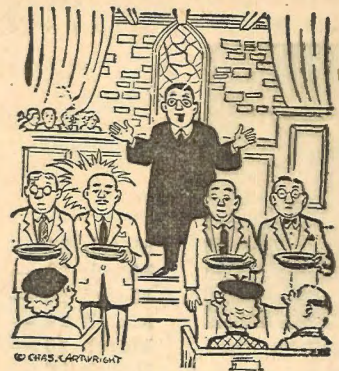
(Sunday School Board Syndicate, all rights reserved)

AN OFFICER had dictated a letter to the young secretary in which the words "intelligence officer" were used twice. The secretary, not used to army titles, typed "intelligent officer."

The officer who had dictated the letter roared at the little secretary: "Look at this! Whoever heard of an intelligent officer!"

WANTED

Minister of Music and Education for 1st Baptist Church in County seat town of Arkansas. Population approximately 7000. Church membership 875. Average Sunday School attendance 530. Will furnish good home. Must be able to direct graded choir program and do educational work. If interested, send letter of application with qualifications to MM, Arkansas Baptist, 401 W. Capitol Ave., Little Rock, Arkansas.



"... so now let each give freely, generously, in accordance with what you reported on your income tax!"

Those who steer their daily lives in Christian principle are subject to the same tax burdens as others. Exposed to the same temptations to lighten that burden. Their strict accounting, however, is not prompted by fear of penalty. It is a natural expression of their desire to play fair with God and their fellow man.

THE KINDHEARTED minister watched, smiling, as the little tyke struggled to reach a doorbell just out of his reach. Finally, the pastor walked over and obligingly pushed the bell for the boy. The lad waited a second, then exploded: "Here comes the lady now, mister! Let's run!"

A PROFESSOR was lecturing his physics class. Said he, "If molecules can be split into atoms and the atoms into electrons, can the electrons be broken down any further?"

"I'm not certain," replied one of his pupils, "but a sure way to find out would be to mail some of 'em in a Christmas package marked 'fragile.'"

VISITOR FROM hills: The population of our town might vary about fifty percent, dependin'.

CITY COUSIN: Dependin' on what?

VISITOR: Dependin' on whether I'm hyar or thar.

JONES HAD occasion to reprimand his wife. "I think, dear," he said soothingly, "that you fib a little occasionally."

"Well, I think it's a wife's duty," was her response, "to speak well of her husband occasionally."

WHEN A bride walks into a church, are these words running through her mind: "Aisle, altar, hymn?"

A DALLAS paper reported recently that the wife of one of Texas' wealthiest oil men lost control of her car and smashed into ten others before she could come to a halt. No law suits — it all happened in her own garage!

# Forgiveness through the Cross

By CLARENCE A. ALLISON  
(Pastor, 1st Church, Junction City)

March 22

Luke 23:33-34

THE PROCESSION to Calvary must have been an awful sight. The three condemned men struggled to carry their crosses. The crowds followed them, some jeering and some weeping. The time when history changed course was upon them. The Saviour of Men was on His way to die for them.



MR. ALLISON

The spectacular movie-makers would be at a loss to depict that procession and the scene to follow. There is no way to glamorize it, and no way to show its ugliness.

Somewhere in the procession a man was catapulted into the endless affections of Christ's followers. Throughout subsequent years, Simon of Cyrene has been remembered with love because of what he did that day. The Jew forced the crucifixion of Jesus. The Roman executed him. An African carried his cross on the exhausting journey to Calvary.

At the end of the procession the execution took place. The crosses were placed on the ground. The condemned were offered a mixture to dull the senses in the following ordeal. They were stretched upon their crosses and fastened there with nails through hands and feet. The soldiers lifted the crosses and placed them in their sockets. One of the criminals was on Jesus' left, the other on his right. The torture had begun.

Although the sayings of Jesus, while upon the cross, are seven, only three are recorded by Luke. These three will suffice for our view of Jesus and his cross.

## THE FIRST SAYING

From the cross Jesus looked out upon the teeming multitudes of the world and saw their need. I am sure that all the men of time were before him there, personified in those who scurried about at the foot of the cross.

To them, probably, the words of Jesus' saying referred. In those words was revealed the magnitude of Jesus' love for men. Like a torrent they poured from his lips, striking upon the stony hearts gathered below, and leaving impressions upon them. For, though they were hardened by witnessing such scenes, never had they heard words like these, "Father, forgive them; for they know not what they do."

For those who condemned him, and those who executed him, Jesus asked forgiveness. In that utterance he asked the Father to forgive my treatment of him, and yours.

## THE SECOND SAYING

The second saying is even more tender, for in its setting we see the actual regeneration of a sinner.

The thieves held opposing views about Jesus. One saw him as guilty of the charges and ranted against him. As is the case with so many of us, he was primarily concerned with the possibility of escaping just punishment, and, because Christ did not remove him from the cross, he rejected him.

The other saw in Jesus the Christ. He perceived that Jesus was the Messiah, and that his ministry was primarily spiritual, rather than physical. He saw the true nature of Jesus' work and called upon him. All he asked was to be remembered by Jesus when he entered his Kingdom. Jesus' reply was, "Today shalt thou be with me in paradise."

With no righteousness to offer, the malefactor was fitted for the Kingdom. Though, by his own admission, he was guilty of gross sin, he turned from that sin to Jesus, and was qualified for Heaven. So it is with all of us. The only condition is that we turn to Jesus for salvation.

## THE THIRD SAYING

The third saying recorded by Luke was the last word from Jesus, for his final breath came with the saying and he died.

The day had been full of horror. It was filled with pain, for the nails tore the flesh, and blood streamed from his wounds. Under such conditions the body would dehydrate quickly and a maddening thirst torment him. Even so, he refused to drink of the potion offered him by the soldiers.

Death came sooner than was expected, for usually the victim lingered many hours and even days.

But, with the manifestation of divine displeasure, in the unusual happenings of the heavens, and the tearing of the veil in the temple, Jesus cried, "Father, into thy hands I commend my spirit."

His work was accomplished. The sin of man had been borne. The pain had been endured. Death had come and Jesus placed himself in the hands of God more surely as life left him.

That is the way a man should die. With his spirit in God's hands, trusting him to perform that which is promised, there is no fear of the gateway called Death.

The sin of man had been atoned. The cross was transformed from an object of destruction to the way of redemption. It is pain that brought for-

giveness to you and me, because Jesus endured the pangs of death that we might know life eternal. Through that cross we have forgiveness of sin. ■

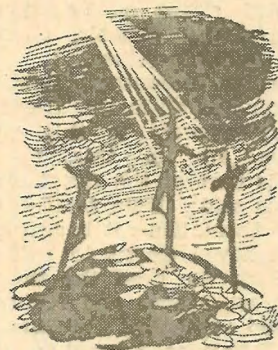
## Attendance Report

(Mar. 8)

Church	Sunday School	Training Union	Additions
Berryville,			
Freeman Hts.	117	63	
Cullendale, 1st	486	256	1
El Dorado, 1st	923	341	11
Mission	46		
Fayetteville, 1st	744	241	4
Ft. Smith, Calvary	389	152	
Ft. Smith, Rye Hill	98	60	2
Gentry, 1st	243	111	
Hot Springs, Park Pl.	430	141	
Huntsville, 1st	105	53	
Jacksonville, 1st	565	218	8
McGehee, 1st	555	248	
Magnolia, Central	858	416	7
Mena, 1st	346	134	2
Mission	15	18	
Rose City, Calvary	401	122	6
Springdale, 1st	491	160	3
W. Memphis, Calvary	239	127	1

● ATTENDANCE AT the recent school of missions of Pulaski Association totaled 28,088. Four were converted, and 44 persons dedicated themselves to special service. Missionary O. C. Robinson said that the expected 2,000 awards, will be more than doubled by any previous group training school. (CB)

## Peter Marshall's inspiring story of THE FIRST EASTER



Edited and with an introduction by

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# How and Why of Our Program

DURING THE past two weeks we have had the opportunity of being in 14 different Baptist Churches in Pulaski Association, in Schools of Missions. We are elated over the reception and encouragement the presentation of our program of work received everywhere.

Believing that the best Baptists are informed Baptists, we simply told the people what we were doing and why and how we are doing it.

Many of the people did not know what Southern Baptists, working jointly through the Home Mission Board and the Baptist State Convention, are doing in the field of Negro missions in Arkansas. This is understandable because our work in this field, prior to 1954, had been limited. In 1954 a full-scale program of Negro missions was launched jointly by the Home Mission Board and the State Mission Department. In January, 1959, the program was made a full Department, embracing the work formerly done by the W.M.U. and the State Missions Department and adding many new features.

In presenting our work to the churches we spent the first half of the period talking to the people about the work and the second half in showing a moving picture film, made during the past 12 months, showing the work in progress in many places in the state, pictures of groups in extension classes for in-service pastors, leadership conferences, institutes, youth summer camp work, work at Negro tuberculosis hospital, clinics on Vacation Bible Schools, Sunday Schools, church financing, and evangelism.

Why are we as Southern Baptists doing anything at all in this field? There are many answers to this question. First, we are in this work because it is part of the Great Commission. Jesus said: (Luke 24:46-47) "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem."

Jesus not only gives us the scope of

our task, "all nations," "every creature," "the uttermost part of the earth," but He also tells us where to begin — "beginning at Jerusalem." Your Jerusalem and mine is the community in which we live.

A second reason we are at work in this field is the tragic heart-breaking need. A careful study of our Southern Baptist leaders revealed the fact that we had done very little, since the Civil War, in helping Negro Baptists develop their churches; consequently the Catholics had moved in and won many of them. The Federal Council of Churches had been their major source of help in supplying literature and books. We know that it is impossible to grow a successful Baptist Church or Convention on a non-Baptist diet.

We found that the majority of their ministers, due to no fault of their own, were poorly educated and trained for their task as pastors. In fact the educational level of the Negro Baptist minister of Arkansas is about the 5th grade. Only 10 per cent have been in high school or above and about 3 per cent are well educated.

We found that from the standpoint of church organizational life they are about 50 years behind Southern Baptists. At least 75 per cent of their churches need to be in some kind of a building program. These churches are almost totally inadequate for Sunday School and Training Union work.

We found that very few of their young men are surrendering to the call to preach — this is a real serious problem. We believe it is largely due to the lack of youth emphasis among Negro Baptists, such as assemblies, encampments, retreats, and local church youth emphasis.

Many other needs too numerous to mention were discovered. We believe these conditions would never have reached their present proportions had Southern Baptists been busy through the years in this part of our "Jerusalem."

Our Negro Baptist friends are our allies and not our enemies. They are a great-hearted group that love the Lord and want to serve Him better. Many of

them have been exploited by some so-called leaders of both races, white and Negro. Many of these deficiencies and injustices, Southern Baptists can counter-act by simply showing a Christian spirit of understanding, goodwill, and helpfulness.

Our best way to help them is helping them to help themselves. Whatever we do should challenge them to do more themselves.

This we can do, and are doing, by providing Baptist literature, study course books, tracts, etc.; by sharing with them our church organizational (Sunday School; Training Union; Vacation Bible School; Women's Missionary Union, etc.) materials, program, and techniques; by helping them train their church leadership; by conducting Vacation Bible Schools or clinics; in church finance, budgets, and stewardship training; by leading them to feel a missionary challenge and responsibility; by assisting them in church building programs; in youth assemblies, encampments and in training Baptist leadership on the college level.

Almost every church and association, where there is a large Negro population, could find some way to serve in the name and spirit of Jesus Christ, in this part of your Jerusalem. And how we live and witness in our Jerusalem, as Southern Baptists, will determine the effectiveness of our witness "Unto the uttermost part of the earth." — Foreign Missions began at home! Christ is the Answer at Home and Abroad. — Dr. Clyde Hart, Director.

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