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### March 7, 1957

Arkansas Baptist State Convention

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# ARKANSAS Baptist

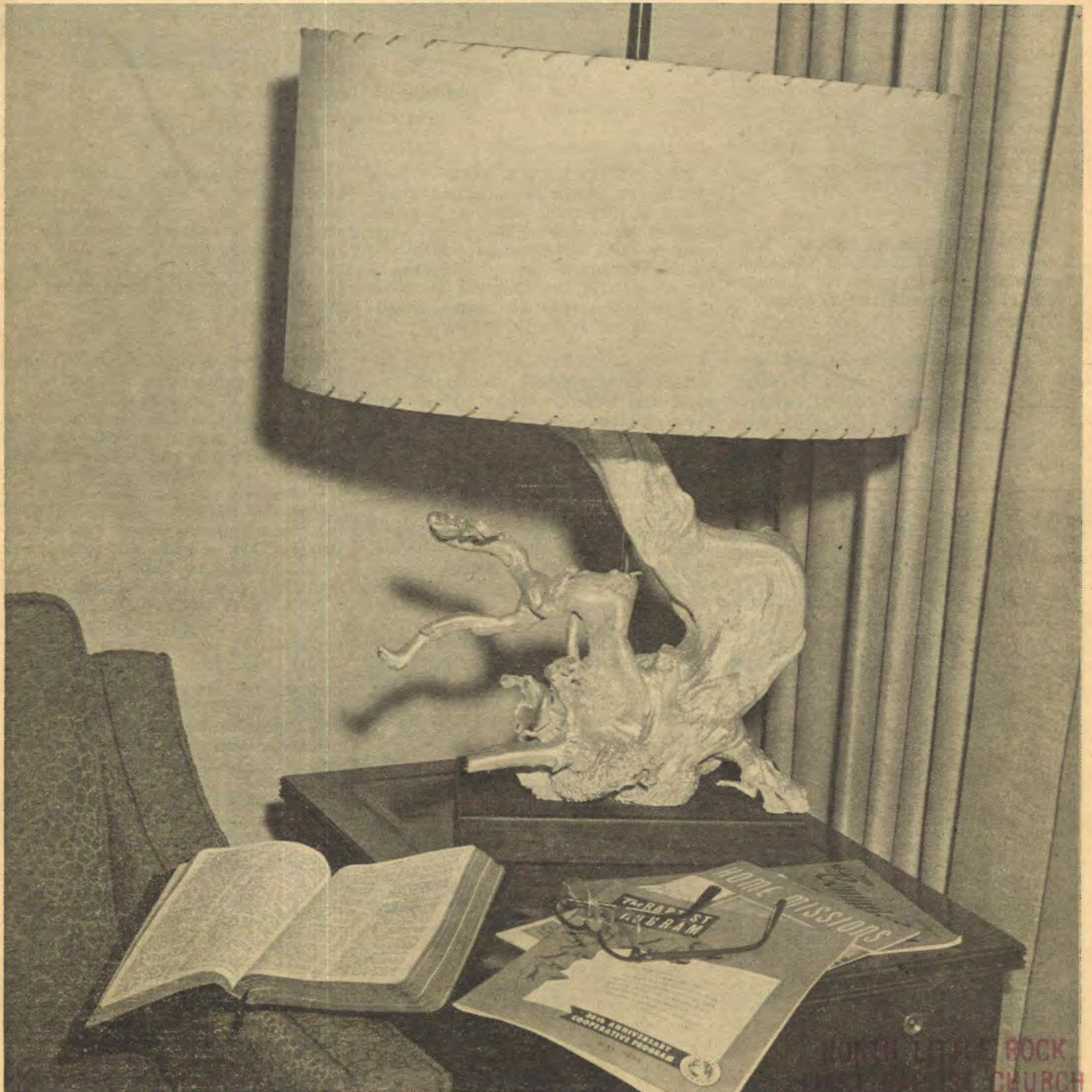
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VOLUME 56

LITTLE ROCK, ARKANSAS, MARCH 7, 1957

NUMBER 10



*Driftwood Redeemed*

LIBRARY

GRADUATE STUDENT of Arkansas University Martha Smith has become Youth Director for First Church, Fayetteville, according to Pastor Andrew Hall. Miss Smith graduated from Ouachita College last year. She is the daughter of Dr. and Mrs. J. Harold Smith, First Church, Ft. Smith.

\* \* \*

DR. J. HOWARD Williams, president of Southwestern Seminary, Ft. Worth, has been selected by First Church, Sheridan, to conduct the summer revival. Wendell Welch is the pastor.

\* \* \*

VILLAGE CHURCH, Liberty Association, has called Robert Collard as pastor.

\* \* \*

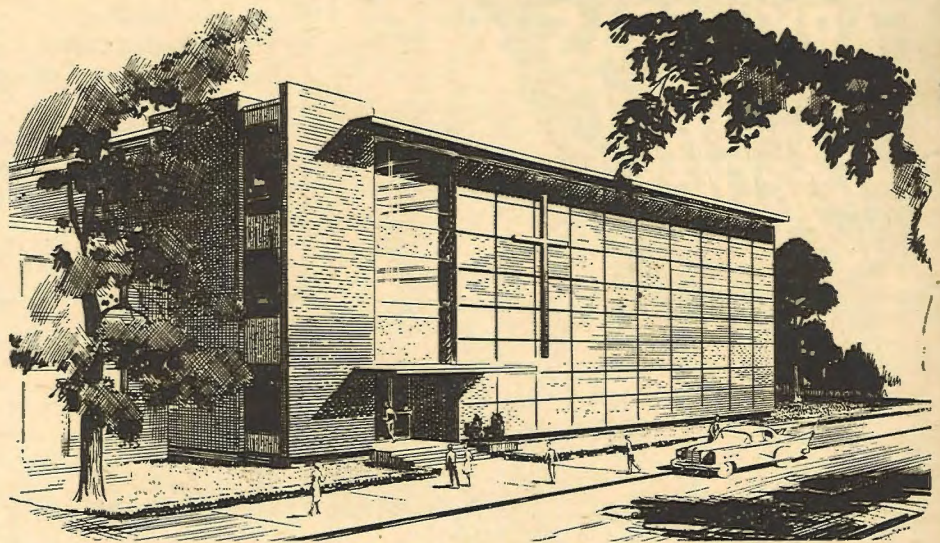
EMMANUEL CHURCH, Baton Rouge, La., has invited former pastor John L. Dodge, now of First Church, Hot Springs, to dedicate a new \$300,000 Youth Building in August, on the fortieth anniversary of the church.

\* \* \*

EVANGELIST RALPH DODD, Little Rock, will lead Matthews Memorial Church, Pine Bluff, in revival services March 17-27. John Berrier as pastor.

\* \* \*

FOUR ADDITIONS by baptism was the result of a recent revival in First Church, Hardy, with State Missionary Jesse Reed doing the preaching and Mark Short, Arkadelphia, in charge of the music. Ivan R. Davis is the pastor.



Addition at Russellville, First  
First in a long-range program

THE BROTHERHOOD of First Church, Ft. Smith, recently had Chaplain E. A. Richmond, Arkansas Boys Industrial School, Pine Bluff, as their speaker. "Mr. Richmond gave facts and figures showing the tremendous need of the School and what Baptists are doing to relieve this spiritual need," according to Pastor J. Harold Smith.

\* \* \*

EAST MAIN Street Church, El Dorado, has added another nursery in their children's building.

Lawson Hatfield, Fordyce, will be the evangelist for their revival, March 17-24. Jack Gullede is the pastor.

\* \* \*

A SCHOOL for Vacation Bible School workers has been conducted by Second Church, El Dorado, to better prepare workers for the approaching season.

\* \* \*

EIGHT PERSONS were added to Midway Church by profession of faith and one by letter, in a recent revival led by James E. Birkhead, pastor of First Church, Mountain Home. John Noble is pastor at Midway.

\* \* \*

STANFORD CHURCH, Greene County, has purchased new pews and Finch has installed new light fixtures.

\* \* \*

NEW EQUIPMENT worth \$6,000 has been added to the Chemistry Laboratory at Ouachita college.

\* \* \*

NALLS MEMORIAL, Little Rock, and Pastor Damon Shook have selected Bill Lewis, Central Church, Bald Knob, to lead their revival April 28 to May 3.

REV. AND MRS. A. L. Leake, former missionaries for Washington-Madison Association, are engaged in mission revivals and schools of missions for the Home Mission Board. They spent February in Oklahoma and will spend March in Tennessee. Their home is in Fayetteville.

\* \* \*

ARKANSAS STUDENTS hold third place at Southwestern Seminary with 101 enrolled. Total enrolment stands at 1,824. Texas and Oklahoma hold first and second place, while Brazil leads foreign countries with six students.

\* \* \*

FIRST CHURCH, RUSSELLVILLE, has under construction a new education building which will be of steel, hadite blocks, and brick, with concrete floors and roof. It will be three stories high, 80 x 48 feet, with 11,500 feet of floor space. It will accommodate 456 persons.

Estimated cost of the building is \$120,000, less furnishings. The church is planning to replace all present buildings, including the pastor's home, with new structures.

\* \* \*

DOUBLE CABINS are being erected by the Brotherhood of First Church, McGehee, at the Delta Association Camp Ground.

\* \* \*

A CHURCH begun in '21, by John L. Dodge while a student preacher at Louisiana College, will dedicate a new building, debt free, on April 7. Dr. Dodge, now pastor of First Church, Hot Springs, will deliver the dedicatory message.

**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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# Arkansas Baptists Strike At Gambling

## CHRISTIANS URGED TO TAKE STAND ON ALL MORAL ISSUES

ARKANSAS BAPTISTS last week struck boldly at the evil of gambling.

Through their permanent Committee on Civic Morality, Baptists were well represented in a hearing at the Capitol on proposed bills to legalize gambling. It appeared at press time (Friday) that the bills would not pass.

One of the most heartening things to come out of the hearing was the large number of legislators who came out publicly against the gambling bills, according to the Rev. Rheubin South, pastor of Park Hill Church, North Little Rock, and chairman of the Civic Morality committee.

"Our Christian lawmakers deserve our prayers and our full support," Mr. South said. "It means much to them for our church people to take a firm and positive stand on the moral issues," he continued.

Serving with Mr. South on the committee are Attorney Tom Digby, North Little Rock, who spoke at the hearing, and Paul Meers, widely known denominational and business and civic leader of Dardanelle.

Others speaking for defeat of the

ARKANSAS students will join students of other states on the campus of Southwestern Seminary, Ft. Worth, March 15-17, for the seventh annual Mission Volunteer Fellowship. Special emphasis will be given to the part lay-Christians have in the cause of missions as they witness on the job and assist in church programs. Registration fee is \$1. Free housing for two nights will be furnished college students.

"God make me Aware!" is the theme of the conference.

\* \* \*

JAMES C. HEFLEY, pastor of Ponchartrain Baptist Church, New Orleans, is conducting a revival campaign in Mt. Judea, Newton County, for the purpose of establishing a church in that community. The meetings, which will run through March 15, are being held in the school auditorium each evening at 7:30. Associational Missionary Lowell Wright and Pastor Monroe Palmer of Jasper are assisting.

Mr. Hefley is a native of Mt. Judea. He was converted there ten years ago in a revival conducted by Associational Missionary Otis Denney, who is now a pioneer missionary in Ohio. Mr. Hefley has since graduated from Ouachita College and the New Orleans Seminary, and is waiting appointment by the Foreign Mission Board.



Pastor Hook

"Las Vegas second-rate"

gambling legislation included the Rev. Don Hook, pastor of First Church, Malvern; Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock; and Dr.

### The Cover

## DRIFTWOOD REDEEMED

*Driftwood is about the most worthless object imaginable, until something constructive and transforming happens to it.*

*A piece of despised driftwood under the touch of an artist's hand became the beautiful and useful lamp pictured in the cover shot this week by the Home Mission Board.*

*Our lives are like the driftwood. They are worthless until they are yielded through faith to the transforming hand of the Great Master, Jesus Christ.*

*The open Bible, our Baptist literature, and our Baptist churches show the way to the Saviour and His redeeming love.*

—ELM

Nolan P. Howington, pastor of First Church, Little Rock.

Dr. Howington quoted from the Kefauver Crime Committee's report, declaring that "legalized gambling adds nothing to our society and economy."

"Arkansas has elements of greatness in it," Dr. Howington said, "but I do not think that legalized gambling has any part in the greatness in our state."

Pastor Hook declared that the gambling bills could "make Las Vegas second-rate to Arkansas" if passed.

"It is a misconception that we have a Hot Springs or a Garland County bill before us," declared Mr. Digby. He said the bill "applies to all of Arkansas."

Dr. Vaught called the gambling bill "the most important issue to come before the state in half a century."

"We pray that Arkansas will not become the gambling center of America," Dr. Vaught added. He read from a magazine article which he said stated that Nevada had "bad schools and the highest crime rate in the country."

An organization of Baptists of the state on a regional basis for positive action on all moral questions is planned by the Convention committee, Mr. South said. One of the greatest needs is for alertness of church people and their willingness to stand up for the right, he concluded.

TOMMY HINSON, pastor at First Church, Kensett for the past 18 months will become missionary for Washington-Madison Association March 15.

Mr. Hinson has the M. A. degree from Baylor, and attended Southwestern Seminary. He is a native of Little Rock, the son of Mrs. N. C. Hinson of Markham Street Church.

Missionary and Mrs. Hinson, the former Flora Jo Little of Springdale, and their two children will reside in Fayetteville.

\* \* \*

MAX HARRELSON, chief AP correspondent to the U. N., will speak at Ouachita College March 28. Mr. Harrelson is a native of Arkansas and teaches journalism at Columbia University.

\* \* \*

THE ART OF LIVING is the new television show which may be seen each Saturday at 12:30 noon, station KATV, Channel 7, sponsored by First Church, Pine Bluff, and produced by their pastor, Robert Smith. Mr. Smith is a former commercial artist.

\* \* \*

DR. L. B. GOLDEN is assisting Wynne Baptist Church and Pastor Boyd Baker is establishing a mission Sunday school.

YOUR ARKANSAS BAPTIST

In a denomination that prides itself on its democracy, as Southern Baptists do, the word "official" has bad connotations. We think of "official" as implying authority. But with us, authority in a local church must always rest in the congregation itself. Whether one serves as deacon, pastor, or denominational worker, he does not by virtue of his position have authority over the local church or over any segment of it. Any attempt on the part of anyone to exercise such authority would be blatant effrontery.

For this reason we are a little wary of calling a Baptist state paper an "official" organ, just as we would hesitate to refer to the deacons of a church as an "official" board. But, for lack of a better designation, our Baptist journals are often referred to as official organs of their respective conventions.

Our real concern is that the Baptists of Arkansas shall always look upon Arkansas Baptist as belonging to them. We want this to be true in the sense that the state paper represents and undergirds every phase of the Convention's world missions program, beginning at the Baptist Building and going out to all the earth. We want it to be known that Arkansas Baptist as a publication is favorable to each and every department, institution and cause embraced by the Arkansas Baptist State Convention program. We want our paper to be a positive force helping to keep our people informed and inspired as we work together to win the lost to Christ and enlist the saved for more abundant living.

We want Arkansas Baptists to feel that, in a world in which the prince of evil is abroad and where many people are being deceived by false prophets, they have in their weekly publication a fearless champion of truth and righteousness, dedicated to Christ and to the teachings of the Scriptures.

It is further our earnest desire that Arkansas Baptists may recognize in their paper an open forum for all who would be heard and who would speak through its columns in love and wisdom on matters of concern to us all. Surely if democracy is to thrive there must be the privilege of free speech and the exercise of this responsibility by the people comprising democracy.

Editing a Baptist paper is a great undertaking. Nothing but a sense of a definite call to this field and assurance of God's leadership and the prayers of God's people in our behalf would ever have turned us this way. We shall fall far short of perfection. We shall make mistakes and science has not yet devised an eraser to rub out an editor's errors.

*"The Moving Finger writes; and, having writ,  
Moves on: nor all your Piety nor Wit  
Shall lure it back to cancel half a Line  
Nor all your Tears wash out a Word of it . . ."*

—Omar Khayyam

But be assured that our mistakes will be of the head and not of the heart or of the will. Pray for our paper that all of us working together may be able to make it what God would have it be, a great power for good among Arkansas Baptists.

Personally Speaking

RECEIVING THE mantle from an editor the caliber of Dr. B. H. Duncan is a humbling experience. In less than ten years he saw the circulation double, and throughout his service he gave Arkansas Baptists a superb paper. His trenchant and incisive editorials have wielded great influence for good and have been widely quoted. We shall always be deeply in his debt. Our hearts and our prayers go out to him and Mrs. Duncan in his illness.



MR. McDONALD ready?

When it appeared that God was speaking through Arkansas Baptists to call me to this place, I sat down to study several copies of this great weekly. Never have I felt so helpless. How could anybody improve upon what you had already?

Sensing something of my frustration, members of the Committee said to me in effect: "We know it will be difficult following our beloved retiring editor, Dr. Duncan. He has done a great work. But we shall expect you to edit the paper your own way."

It may be that I have read into their words more liberty than they intended. But in the weeks that have passed I have felt impressed to make a number of changes.

The first impression you get is that the re-designed paper is smaller. We have changed from the 9 by 12-inch page to the more nearly universal 8½ by 11-inch page. The new size is standard and always in stock in the paper supply firms. This should make it easier for us to replenish our stock from time to time, and this is an important factor, with the continuing scarcity of paper. The new page makes it possible for us to change to one basic column width (14 picas) throughout the paper.

Economy was not the chief consideration in our re-designing, but the new Arkansas Baptist will effect considerable savings. This should help in the crisis of steadily rising costs. Since paper sells by the pound, the new size will save a considerable amount on the cost of each issue.

The new masthead is the work of an artist of the staff of The Courier-Journal and The Louisville Times, Walter Wendell Arnett. Mr. Arnett is a Baptist deacon and a brother-in-law of Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention.

We hope you like the "new look," but, either way, we should be glad to hear from you.

*Erwin L. McDonald*

# ITS NATURE

By DR. DALE COWLING

"It makes no difference which church you belong to. They are all working for the same thing," is an oft-heard statement. This statement reflects immense ignorance of the nature and purpose of the New Testament church, which was given the commission to carry on the work of Jesus. God's purpose of redemption is bound up in His purpose for the church. It is essential then that a Christian seek to understand the nature of the church as set forth in the New Testament.

## The Origin of the Church

The church is divine in origin. Jesus talked of "my church." It is His by creation and redemption. However, the church is a growing concept. There was no particular day when Jesus suddenly announced to the world, Here is the church, "a finished product." The theory which best fits the information in the New Testament is the "germ idea" that the church existed from the moment the first disciple attached himself to Christ, and it kept growing toward its finished form, reached later in the apostolic age. The young church was definite enough during the ministry of Jesus to justify its designation as "the church of Christ."

*This is the first in a series on the New Testament Church. Next Week: Its Government.*

The church is the personal handiwork of Jesus. It was the carrying out of the mission Jesus gave His disciples that gave origin and character to the church. Jesus' main purpose was "to seek and save that which was lost." His great purpose was redemption. His compassion for the souls of men, breathed into His early followers, sent them forth to carry out His mission. It is natural that the church should have been formed around the creative principle of winning souls for Christ. Surely, Dr. L. R. Scarborough was correct in his unique definition: "The church is a group of baptized believers going with Christ after the lost."

If this definition is correct, the church was in existence in its earliest form when Andrew brought his brother to Jesus, and Philip sought Nathaniel. From that beginning other elements were added to the church idea. Jesus set the disciples to baptizing, thus baptism became an essential element of the New Testament church. The form and purpose of baptizing was clear and need never have been confused.

The growth of the church is evident in the sending out of the twelve and the seventy.

Toward the end of Jesus' ministry the Lord's Supper was given to the church. As the disciples sat around the table on the evening of the Lord's Supper, they represented all the essential elements of a church. Another element was added when the resurrected Christ gave the church her commission. It is evident that these ideas were added one at a time. The development of the church came as a process of growth.

## Growth of the Church

When the Great Commission was given, the church was not a finished product in the believers' minds. The church idea kept growing after the death and resurrection of Jesus through Christian practice and the work of the Holy Spirit. This "church consciousness" was still a growing idea. Following the ascension, the believers had enough consciousness of the uniqueness of their fellowship that it was natural for them to seek to be together in the dark hours following the departure of their Lord. The togetherness of the Upper Room is one of the essential characteristics of a New Testament church. In unity and purpose they counselled together and elected Matthias, by democratic principle, as a successor for Judas.

The idea of the church has developed more by the time

we reach the latter part of the second chapter of Acts. The Jerusalem church expressed its community life in three distinct ways: (1) They consented with one another to the teaching of the apostles. (2) They worshipped and partook of common meals together. (3) They ministered to one another's needs. It is evident that in this church a sense of community life was growing very pronounced.

Later, we find a Christian community springing up and asserting itself in Antioch. The fellowship of the believers there was particularly virile and close-knit. It was through this church the need of missions was felt and Paul and Barnabas were set aside and sent forth to spread the gospel.

By the eleventh chapter of Acts, we find the church had grown to a rather well defined sense of corporate life. The local church was her own authority, yet by choice the churches cooperated with one another. It was also rather well established that the officers in the church should be bishops and deacons, who stood, not in relationship of authority to the church, but as servants of the church.

## The Local Idea of the Church

The word translated "church" in the New Testament is used in four senses.

Eighty-one per cent of the time it clearly refers to "the local church," such as the church in Ephesus; the church of Corinth. The practice of New Testament Christians also establishes the local church idea. Paul went from city to city making converts and establishing churches. In the Revelation, John the Beloved writes back to the churches of Asia Minor. There seems no question that the prevalent New Testament idea was that the church was a local body of like minded, baptized believers, meeting together to worship, practice the ordinances, and share the gospel with the world. Each church was her own authority.

## The Commission of the New Testament Church

Jesus clearly stated: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world."

Two things are evident in the Commission. The first is the responsibility of the church to share the saving message of the gospel with all men everywhere. The church is to constantly foster, pray for, and promote a fervent spirit of evangelism. When a church loses this driving compassion for the souls of men, she has lost the very germ of her existence as a church. All organizations and the pulpit of a New Testament Church will be geared toward this purpose.

Second, the church's commission is to "teach them all things." That is through worship, study, and fellowship. Those who are won to Christ are to be built up in the faith. To this end the church must seek to build a spirit of reverence in the services. Paul especially tells us that the church should not tolerate social immorality within her membership. The aim of the church is to help the believer develop Christian strength.

## Conclusion

We should recognize the fact that the church is the divine creation of the Lord Jesus Christ. He has purchased her members with His blood. Through the Holy Spirit He has led us to a definite idea of the church as the local, independent, self governing band of baptized believers, joined together for the purpose of winning the lost and of helping the believers to grow in the knowledge and services of God. In other words, God's purpose for the New Testament church is the purpose of redemption. It is a glorious privilege to be a part of a church dedicated to the high purpose of God and following the pattern and practice set forth in the New Testament.

Dr. Cowling is pastor of Second Baptist Church, Little Rock, and Chairman of the Arkansas Baptist Committee.

THE OLD IDEA that children can outsmart their elders in learning is just not true, according to a Texas educator. Professor C. Ellis Nelson of the Austin, Tex., Presbyterian Seminary, declares that ability to learn does not decline greatly after the age of 20. Educators now know that the question with adults is not whether they can learn, but "will they?" he emphasized. (DP)

\* \* \*

AN ESCAPED convict who had successfully evaded the law for several years but could not escape his conscience, has voluntarily returned to prison. He is Bennie Hayden, 38, a life termer who fled from a Georgia prison in 1949. Returning voluntarily from Hampton, Va., recently he surrendered to state officials at Atlanta. "I can't live a Christian life and be a fugitive," he said. He was convicted of killing a brother-in-law in 1943. He has since been operating a dry-cleaning shop and living as a law-abiding citizen. (DP)

\* \* \*

THE TOMB of the Unknown Soldier, one of the nation's top tourist attractions, is to be enlarged. Instead of the one tomb that has been the resting place since 1922 of an unknown hero of World War I, there will now be a triple tomb.

Two additional crypts with granite coverings will be built beside the existing one with the familiar inscription: "Here rests in honored glory an American soldier known but to God."

One of the new crypts will be the resting place of an unknown soldier from World War II and the other of one from the Korean War. Burial of the two new unknown soldiers is scheduled for Memorial Day, 1958. (DP)

\* \* \*

A WARNING that the Hindu, Buddhist, and Islamic faiths are eyeing the U. S. as a mission field was voiced by Dr. Eugene L. Smith, New York, to the Methodist Board of Missions. He said, "These ancient faiths, dormant for centuries, are experiencing a dynamic revival, the significance of which should not be underestimated." (RNS)

\* \* \*

"RELIGIOUS SUPERSTITION" is being met with a stepped up, improved program of scientific, atheistic propaganda among Soviet youth, according to Religious News Service. Youth League groups have been instructed to visit anti-religious museums; to promote radio programs of a scientific, atheistic, and anti-religious nature. A nation wide campaign of lectures, films, and debates have been ordered to support the anti-religious drive. A youth publication has complained of the growing influence of religion on Russian Youth. "This cannot be tolerated," it said.

A MAN WHO oversees the rearing and correction of more than 3,500 children a year is not in favor of a return to the rod in handling juvenile delinquents.

Howard W. Hopkirk, superintendent of Louisville and Jefferson County Children's Home, Louisville, Ky., reports that he favors spanking only when a youngster is defiant and has not responded to other methods of discipline such as isolation or deprivation of privileges.

The threat of physical punishment is a deterrent to some children but a challenge to others, Mr. Hopkirk said. Physical punishment sometimes degenerates its victims, he continued.

"It is adopted as a way of living and soon you have youngsters beating up on others. So many of the children we get have been beaten by their parents."

People who train dogs are more thoughtful than a lot of people who train children, Hopkirk said. Dog trainers never punish a dog but train it by rewarding behavior and by appealing to intelligence, he concluded. (DP)

\* \* \*

LIBERAL-ARTS colleges have a vital role in the training of leaders for industry, according to William C. Embury, Louisville, Ky., business and civic leader.

"Industry has a shortage of scientists but an even greater shortage of leadership — a quality which is best developed in the atmosphere of the liberal-arts college," Mr. Embury said in a recent address. (DP)

\* \* \*

ON THE first Sunday of a two-week Sunday School Clinic in Louisville, 5,280 volunteers took a religious census, calling at 105,600 homes in the Louisville area. (DP)

\* \* \*

THE TEEN-AGE population of the United States is increasing rapidly. By 1964, it will be 48 per cent greater than it is today, according to Dr. Allen B. Comish, Nashville, Superintendent of Intermediate Work of the Sunday School Board of the Southern Baptist Convention.

Commercial interests are capitalizing on the swelling population of teenagers, Dr. Comish said. Some brewers are advertising "teen-age beer" with low alcoholic content, and models in beer ads "are getting younger and younger," he added.

It is the responsibility of those who teach young persons to guide them toward the right choices, he continued. "The trouble is, the people who are recognized by teen-agers as their leaders promote one set of standards and live by another." (DP)

CHRISTIANS FAIL to exert proper pressures on the government charged ex-governor Alfred E. Driscoll of New Jersey. "Churches should not form lobbies," he said, "but they should exert an influence for good." Mr. Driscoll asserted that while he was governor all kinds of pressure groups tried to influence him, but Protestant churches never.

"The Christian Church carries more striking power and will have more influence than all our great armies and all our weapons of war. Everyone seeks the answer from the church, the organism on which God depends to fulfill His purpose," he said. (RNS)

\* \* \*

FORTY PROTESTANT organizations have appealed to the FCC to order a public hearing on the banning of the "Martin Luther" film by Chicago's WGN-TV some weeks ago. It has been charged that Catholic influence caused the cancellation of the program. (RNS)

\* \* \*

TRICK QUESTIONS have been replaced with sincerity among students, which indicates a deep spiritual hunger, according to Billy Graham, following a four day student mission at Yale. The evangelist addressed 10,000 students in four meetings, where 300 made "commitments to Christ."

However, the Yale Daily News, student publication, criticized Dr. Graham for an "immature theology and oversimplified approach." (RNS)

\* \* \*

COMMERCIAL INTERESTS that use the word "Christian" have been censured in a resolution by Trinity Baptist Church in Oklahoma City, Dr. Robert S. Scales, pastor. The protest is apparently aimed at the recently formed Southern Christian Corp., organized primarily by Southern Baptist laymen and preachers to sell 3 million dollars worth of life insurance stock. President C. L. Edmonds uses preacher's names in promotion of the corporation "to show we are a Christian organization", and denied that salesmen requested lists of church members for prospects. Dr. Scales said he had been approached by a salesman who wanted "leads." (RNS)

\* \* \*

"THE MOST colorful, forceful Baptist world personality," is the tribute to Dr. C. Oscar Johnson from Australian Baptists, following a recent evangelistic tour of that country. He is lauded as "A man with a big heart, whose humanity and deep spirituality appeals to Australians."

Dr. Johnson has been pastor of Third Baptist Church, St. Louis, since 1931, where he has received 10,000 new members for the church and witnessed contributions in the amount of 5 million dollars. (BW)

THE PUBLIC schools are being urged to step in where homes have failed, to spur moral values. A resolution adopted by the American Association of School Administrators at their annual meeting recently noted that "closely knit family ties are difficult to maintain" in today's changing society.

"Many homes find it increasingly difficult to help children establish ideals that enable them to adjust to ethical standards of a high order," the resolution stated.

"Continuous, special effort should be exerted by the schools of the country to provide for all children and youth those moral and spiritual experiences and concepts essential to ethical character, emotional balance, self-discipline and good American citizenship," the resolution concluded. (DP)

\* \* \*

KENTUCKY BAPTIST churches have contributed \$11,430 in special relief for flood-damaged Baptist churches in Eastern Kentucky, Dr. W. C. Boone, executive secretary of the General Board of Kentucky Baptists, has reported. Other donations are anticipated, Dr. Boone said. (DP)

\* \* \*

"CAREFUL INVESTMENTS made by the Baptist Foundation's Investment Committee" is responsible for the best interest income in the history of the Foundation, according to Executive Secretary J. W. Storer. Income for 1956 reached a high of \$936,000 at the rate of 4.94 per cent. This money is largely from individual annuities and trust agreements, said Dr. Storer, and goes to benefit work carried on by the Southern Baptist Convention.

Shown in contrast was another million dollars handled by the Foundation for Baptist agencies but invested by the agencies themselves, that showed a return of only 2.88 per cent interest. The auditors recommended that agencies allow the Foundation to handle their investments. (BP)

\* \* \*

FIRST SUPERINTENDENT of Missions for Wisconsin and Minnesota is a Texas pastor, Frank B. Burress, Central Church, Jacksonville. His work is sponsored by the Texas Convention and the Home Mission Board. (BP)

\* \* \*

SUNNY CREST is the new home for homeless children in California, opened at Bakersfield, on an 11 acre plot with two cottages, to house ten boys and ten girls, according to Baptist Press.

A former Arkansan, W. E. Herring, is superintendent. He was assistant to C. E. Seefeldt at the Bottoms Home in Monticello when he was elected by California Baptists to build and operate their children's home. Mrs. Herring is the daughter of Mr. and Mrs. B. W. Ninger of Little Rock.

\* \* \*

ONE MILLION dollars in bonds, bearing 5 per cent interest, will be issued by

## BAPTIST CROSSCURRENTS

### Our Main Business

It is the duty and privilege of every child of God to speak to his neighbors, friends, relatives, classmates and business associates about the saving grace of Christ as the Spirit prepares the way and gives him utterance.

—Baptist Messenger

\* \* \*

### The Bingo Epidemic

A constitutional amendment to legalize Bingo for religious and charitable groups has been introduced in the legislature of New York. This measure is being strenuously opposed by the New York State Council of Churches. More power to their efforts! They will need it, for if the proposed law is passed by this session, it will go before the voters in the November election. In the present state of public apathy, the promoters of gambling have little to contend with. But churches have a great responsibility when by their united efforts they may be able to prevent the legalizing of such a public menace as gambling.

—The Watchman-Examiner

\* \* \*

### Talking Too Much

If the average preacher would listen to some other preach twice each day for two weeks, he would go home and abbreviate his messages.

—Baptist Standard

\* \* \*

### Alcoholism

The beverage alcohol problem has become more than simply a political and economic problem, it has become a personal problem — even for the total abstainer. These days it is difficult to find a home which has not felt the nauseating sorrow of someone's tragic experience with drink, a close friend or relative if not a member of the immediate family. Nearly everyone finds himself being hurt by beverage alcohol, either directly or indirectly, whether he ever drank a drop or not.

—Florida Baptist Witness

\* \* \*

### Commanded to Subdue

A tear-dimmed eye cannot behold the blessings any more than a trembling hand can hold them. God's dominion was given to men, not to cowards, and man was commanded to subdue.

—Baptist New Mexican

the Colorado Baptist convention to assist churches in building programs in the six state area of that convention. Thirty churches will get immediate aid and one hundred will be helped over a twenty year period, according to Executive Secretary Willis J. Ray. (BP)

\* \* \*

HAWAIIAN BAPTISTS are becoming self supporting. Olivet, in Honolulu, is the second in recent months to accept all its own responsibilities for salaries. The church paid for most of the cost of its new auditorium, and is now financing a \$240,000 education building. They give \$280 per month to the Cooperative Program. Malcolm Stuart is the pastor. (BP)

\* \* \*

SOUTHERN BAPTISTS in Canada have opened a mission at Prince George, a city of 12,000 population, 508 miles north of Vancouver. B. C. Eighteen were present in Sunday school and fifteen in Training Union for the opening service on Feb. 10. Six people from Louisiana and Oklahoma united with the sponsoring church at Kamloops,

George C. Irvin, pastor. Pastor Irvin travels 335 miles from Kamloops to supply for the mission.

\* \* \*

A MEASURE has been introduced in Congress to continue the civilian chaplaincy at West Point, to raise his salary to \$10,330, provide better living quarters, and to give him an assistant. Another provision would transfer the power of appointment from President to the Secretary of the Army. The chaplain has always been an Episcopal clergyman. (RNS)

\* \* \*

MUSIC MINISTRY is the new term designed to replace "The Music Department" in the minds of Baptists, according to a statement from W. Hines Sims, following a recent meeting of the state music secretaries and music personnel of the Sunday School Board.

"The Music Ministry is more than a graded choir program," said Mr. Sims. "It must not be considered an organization to compete with others, but to serve all the church organizations and activities."



# Strengthening Family Foundations

By H. HENLEE BARNETTE

THROUGH THE centuries the family as the basic unit of society has been the most stabilizing force of civilization. Without a sane, sound, and satisfying family life, no nation can long survive. Greece declined in glory and in strength in 300 B.C. due largely to the breakdown of the home. Likewise Roman civilization in 300 A.D. disintegrated when family unity disappeared.

Today the family is in a crisis. Caught in the centripetal whirl of social change it is in danger of disintegrating. Dynamic social forces such as bad housing, unemployment, war, race prejudice, inadequate medical care, and poor schooling are some of the forces which are affecting the contemporary American home and modifying family patterns. Because of the interrelatedness and interdependence of social institutions it is impossible for the family to be secure in a society which is insecure. It cannot hold together in unity in a world which is falling apart. Broken homes, broken hearts, and arrested families are almost inevitable in a highly mechanized, urbanized, militarized and secularized culture.

How can we strengthen the bonds of integration in family living? How can we reinforce the ties that bind our homes into a happy and satisfying experience of living? One cannot be a successful father or mother by merely reading a book on the subject. It requires imagination, skill, and protracted self-discipline to make a successful home. The successful family is not an accident but an achievement.

## I. Practical Help in Preparation for Marriage and Family Living

Here is the place to begin if the family unit is to be strengthened. This has been a neglected phase of marriage and the family. Every effort should be made to prepare young people for the unique experience of holy matrimony. The achievement of maturity—physical, religious and especially emotional—is essential to successful marriage. Guidance in the wise choice of a mate may be had in the new knowledge which the psychologists and sociologists have given us about the conditions and factors which make for success in marriage.

Marriage must be faced realistically by this generation of young people. Too long we have harped about divorce to the neglect of adequate emphasis upon preparation for marriage. To be realistic about divorce is to be more realistic about marriage. This means an honest facing of the facts about marriage and its demands. Our primary concern is to

get on with the business of growing up emotionally, socially, and spiritually. Practical educational programs for prospective brides and grooms as well as for practicing parents must be maintained and expanded to meet this ever growing need. We thoroughly prepare ourselves for the business of making a living, but make almost no preparation for marriage, the most significant relationship in human experience.

## II. Provide the Child With a Sense of Security

Since the family is a unit of interacting personalities, it involves a parent-child relationship. It is the responsibility of parents to meet the child's need for the love and security of a good home. A sense of security is one of the basic wishes of man. When this wish is frustrated, the child inevitably manifests anti-social behavior. Among the threats to the child's sense of security is that of rejection, withdrawal of love of parents, favoritism, exploitation of the competitive impulses, and the attempt to hide reality behind a cloud of evasion or mystery, particularly when the child asks questions about sex.

All of these threats directly or indirectly affect the child's sense of "belongingness" and often result in delin-

quent behavior. Constantly assuring the child that he is loved and wanted by both parents gives him a sense of well being and contributes to his emotional stability.

## III. Afford Resources of Recreation

Among the several functions which the family has lost in our day is the recreational function. Most of our recreation is outside the home. There is a need for activities which are family-centered. We have lost the fine art of entertaining ourselves in our homes. Doing things together as a family tends to strengthen its unity. A family that plays together stays together. This "togetherness" helps to keep alive the spirit of comradeship which is so necessary for happy family living.

## IV. Create a Democratic Fellowship

One of the noticeable changing family patterns is that of the decline of male dominance and the emergence of a more democratic family type. Woman has come to share equally the authority in the home. At her insistence marriage rituals no longer bear the vow to "obey."

In some cases the authority is invested in the child. The child becomes the supreme ruler. The child's every whim is granted, and parents obey his slightest wish. After visiting this country, an Englishman was asked by a reporter what he considered to be the most significant thing in American society. He replied: "How the parents obey their children." Some American parents have gone so far as to believe that one should never strike a child except in self-defense!

A truly democratic home is based upon the principles of discipline, mutual understanding, helpfulness, and shared authority. Discipline is positive, consisting largely of instruction. Originally discipline did not mean punishment as we have come to think of it today, but it denoted instruction. Genuine discipline is firm, consistent, and friendly. Thus, discipline becomes a method of guiding the growth of the child in the achievement of a mature, independent personality. Again in the democratic family the wishes of all are taken into consideration in such plans as meals, budgets, room decorations, clothes, vacation, time schedules, and use of such equipment as the family auto.

Chores are shared in the democratic family. Every child should have a definite task to do. Some parents do everything for their children. This tends to create the idea in the mind of the child that the world owes him a living. Statistics show that school children who share the work in the home are less likely to become delinquent in behavior.

*"One cannot be a successful father or mother by merely reading a book on the subject."*

\* \* \*

*"The successful family is not an accident but an achievement."*

\* \* \*

*"Marriage must be faced realistically by this generation of young people . . . To be realistic about divorce is to be more realistic about marriage."*

\* \* \*

*"We have lost the fine art of entertaining ourselves in our homes."*

\* \* \*

*"Genuine discipline is firm, consistent, and friendly."*

\* \* \*

*"Chores are shared in the democratic family."*

\* \* \*

*"Parents have the opportunity and responsibility to interpret to their children the meaning of the Christian faith . . . The Sunday school is no substitute for religious instruction in the home by parents."*

Dr. Barnette is Associate Professor of Christian Ethics at the Southern Baptist Theological Seminary, Louisville, Ky.

## V. Recover the Spiritual Center of the Home

One of the major trends in the American family is that of secularism. At least half of our American homes do not have a spiritual unifying center. A family organized around a TV set does not afford an adequate unifying center. It needs a spiritual core if it is to maintain stability and provide security for its members.

Parents have the opportunity and responsibility to interpret to their children the meaning of the Christian faith. Specifically this can be done by cultivating the devotional life of the family. There are many ways to enrich the devotional life of the family such as teaching the child to pray, reading the Bible in the family circle, use of Christian hymns in the home, and group worship.

Again, it can be done by direct religious instruction. It is estimated that one-half of the children in the United States receive no religious instruction at home or elsewhere. Some parents are too lazy to help their children in this way. Others are bewildered by their children's questions. Sometimes they look to the Sunday school to perform this function.

Once more, parents can interpret the Christian faith by personal example. Children learn more from personal example than precepts. There is no measurable connection between the moral lectures of parents and the conduct of their children. There is, however, a vital connection between the values and behavior of parents and the values and behavior of their children.

The church also has a significant role to play in the conservation and reinforcement of the family unit. By emphasizing the Biblical truth concerning marriage and the family; by a pastoral ministry to the family; by classes and group discussions for young people in preparation for marriage and family living as well as practicing parents; and by cooperating with the constructive forces in the community which seek to strengthen family foundations.

Before we can have better homes we must reinforce them by thorough preparation for marriage and family living on the part of youth, provide for the child's security, make our homes more democratic, afford some wholesome, homemade recreation, and recover the spiritual center of the home. God must become its unifying Center. This is the hope of our nation and world.



## Push-button housekeeping?

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# PERSONALITIES *No. 1 in a weekly series*

## He Has Mailed 30,000,000 Arkansas Baptists

In the fourteen years since Frank H. Kinney became mailing clerk for the Arkansas Baptist, he has mailed 30 million copies of the official organ of the Arkansas Baptist State Convention. He is beginning service with his third editor in the person of Erwin L. McDonald. Former editor C. E. Bryant employed Mr. Kinney in 1943 and he continued through the editorship of B. H. Duncan.



Mr. Kinney

Mr. Kinney recalls his early days with the paper when he was plagued with poor equipment; for instance,

when he mailed 19,000 papers weekly with a hand mailer. As the circulation grew an addressograph machine was purchased in 1944, but it had to be hand fed. A year later automatic feeders were added and the mailing process was speeded up. Two women ran the new machine the prescribed day and a half each week while Mr. Kinney bundled and wrapped the papers and filled the mail sacks.

In 1951 the circulation had grown to such proportions another addressograph machine was purchased and now it requires four persons to meet the Tuesday-Wednesday deadlines with the post-office. The weekly distribution of the Arkansas Baptist is now 49,000.

In addition to his work with the Arkansas Baptist on a part time basis, Mr. Kinney has mailed the Arkansas Gazette daily during the same fourteen years. He spent seventeen years previously with the Arkansas Democrat. During World War II he was stationed in Denver, Colorado, and served in the armed forces as a postal clerk.

Mr. Kinney is a native of Savannah, Ga. He came to Little Rock with his parents thirty-one years ago. His wife is the former Edith Burley and there is one son, Dick, 14. Each is a member of Immanuel Baptist Church, W. O. Vaught Jr., pastor.

Mr. Kinney's mother, Mrs. J. P. Kinney, J. P. Jr., and a sister, Mrs. Floyd Price, are charter members of Calvary Church, Little Rock. His father was a deacon there during his lifetime.

### Counselor's Corner

By DR. R. LOFTON HUDSON

*QUESTION: Will you please give me your idea about a Baptist pastor giving the Methodists the privilege of using the baptistry for immersion. A number of our members do not approve of such. As we see it, for boys to use it for a play pool would be just the same. Just anyone cannot immerse, it has to be done by the right authority. Am I a mossback and are we all slipping from the faith of our fathers?*

**Answer:** Only God can judge your mossbackness. But when it comes to the faith of our fathers, which fathers do you have reference to? There have been few people by any name who have ever held precisely to the views which you seem to hold, that only the people of one set of beliefs have a right to immerse. If you mean the New Testament fathers, that is a different matter. I be-

lieve that we should approach it afresh in every generation to see what it really teaches on any subject. This is hard to do because it is so easy to trust a Baptist tradition just as there are some who trust a Roman Catholic tradition.

It seems to me that you are not endorsing the human element in Methodism just because you lend them the use of a part of your church property. Wouldn't you lend them your dining room for a church banquet? Are these people not our brothers in Christ?

It is a fact, you know, that God is using Methodists to lead people to Christ. Doesn't our Christian humility require that we respect them in their convictions, just as we demand respect from them? Personally, I am glad that some of their converts ask for immersion at the hands of their pastor. It is a hopeful sign.

You probably can find more important things to criticize your pastor for. He is human, you know.

### Book on Soul Winning Ready By DR. T. P. HASKINS

Do you have a desire to lead a lost friend to Christ? Would you like to help a friend become more active as a Christian?

You will find the answer to these and many other questions in Dr. W. E. Grindstaff's new book *Ways to Win*.

I have just read this book. It gave me a real lift. In my judgment it is one of the best on evangelism. Read it and become more efficient in winning a friend to Christ.

It is published by Broadman Press and is available at the Baptist Book Store.



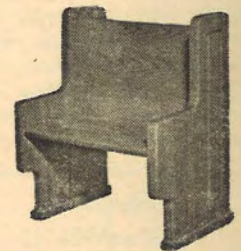
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**LITTLE GIANT HOTOMATIC**  
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1957 ANNUAL MEETING

# Arkansas Woman's Missionary Union

SECOND BAPTIST CHURCH

LITTLE ROCK

April 2-4, 1957

Theme: "HASTE . . . Thy Mission Fulfilling"

## MISSIONARY MESSAGES — BIBLE STUDY — WMU PLANS

**Program Personnel:** Dr. Heber F. Peacock, Associate Professor of New Testament, Southern Baptist Theological Seminary; Mrs. Carl Hunker, Southern Baptist Missionary to Formosa; Miss Ruth O'Dell, Home Mission Board Missionary, University of California; Miss Elsie Rives, Sunbeam Band Secretary, Woman's Missionary Union, SBC; Mr. Elmer West, Personnel Secretary, Foreign Mission Board, SBC; Dr. Albert McClellan, Director of Publications and Associate Secretary, Executive Committee, SBC; Dr. Clyde Hart, Director Negro Work, Arkansas Baptist State Convention.

**Special Meals:** Young Woman's Auxiliary Banquet, Second Baptist Church, April 2, \$1.25; Business Woman's Circle Banquet, Second Baptist Church, April 3, \$1.25; Luncheon for Former Students Carver School of Missions and Social Work, Albert Pike Hotel, April 3, \$1.75. (Advance reservation necessary for above. Send remittance to Miss Nancy Cooper, 310 Baptist Building, Little Rock.) Breakfast, First Baptist Church, April 3, for chairmen of Prayer, Mission Study, Community Missions, Mission Study, Stewardship; and Youth Workers.

**Accommodation:** Room with breakfast in private home, \$1.50 per night. Adequate hotel and motel accommodation available for which reservation should be made direct.

**A MISSIONARY MEETING FOR ALL MISSIONARY HEARTED PEOPLE!**



MISS ELSIE RIVES



MISS RUTH O'DELL

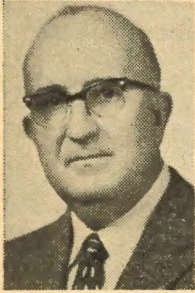


MRS. CARL HUNKER

## Mission Superintendents Meet

By C. W. CALDWELL

State superintendents of missions and representatives of Baptist agencies met at the Home Mission Board in Atlanta, February 21-22, in a planning conference on the "\$30,000 new missions and churches" campaign.



Representatives indicated a desire that each state double its present number of churches and missions by 1964. Southern Baptist Convention goal by 1964 is 10,000 new churches and 20,000 new missions. This would double the present number (30,377). Convention goal for 1957 is 2,537, and our state goal is 50.

C. C. Warren, Convention president and chairman of the "\$30,000 committee," was present for the meeting.

The mission workers discussed the sponsorship of new missions in churchless areas and made plans for the 1957 statistical survey of the number of possible mission sites. They stressed the importance of continuous surveys in taking future mission opportunities.

Further conferences on ways of reaching the "\$30,000 goal" will be held at Glorieta and Ridgecrest during Home Mission Weeks this summer. The Home Mission Board and Sunday School Board are co-operating in providing these conference opportunities for mission workers.

## Focus on Religion

By TOM LOGUE

The Religious Focus Week at Ouachita is now history. During the week the students, faculty, and administration of the college thought intensely on the relation of one's life to Christ's purpose. The week was unusual for a religious meeting in that the voices leading in the week were mainly voices of laymen.



Charles Wellborn was the only minister on the team. The week was a wholesome experience in hearing dedicated laymen speak of achievement and fulfillment, in a Christian sense, in their various places of employment.

A businessman on the team was George Tharel, manager of the J. C. Penney store in Fayetteville, and former B. S. U. president at Oklahoma University. There were two medical men at Ouachita for the week. Dr. Robert F. Goldie, superintendent of the Baptist Leprosy Service in Nigeria, West Africa, and Dr. Spencer P. Thornton, in-

structor of surgery at Brooke Army Medical Center in San Antonio, gave students a vision of the opportunity of Christian service in medicine both in America and overseas.

Another Oklahoman on the team was architect Joe Coleman. Coleman has conducted laymen revivals in various cities and was a member of the Howard Butt Evangelistic team in Macon, Georgia in 1956. Coleman designed the Baptist Student Center at the University of Arkansas, now under construction.

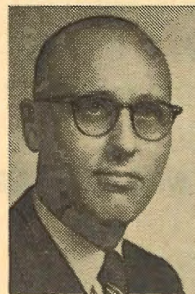
A lawyer on the team was George Shearin. Shearin was on the Baylor baseball and basketball teams while in college and is now secretary of the Endowment Department of the Texas Baptist Convention. Dr. J. P. Southern, head of the Chemistry Department at Howard College, was the scientist on the team.

Mrs. Clarence Anthony of Murfreesboro, Arkansas, and Mrs. Charles Wellborn of Texas, related the everyday life of the housewife to the Christian faith. Music for the week was led by Don Dendy of Cherokee Baptist Church, Memphis; and Howard Bramlette, of the Nashville Student Department, directed the week.

## Ten Don't Forgets

By RALPH W. DAVIS

1. Don't forget to attend the State Training Union Convention, Immanuel Baptist Church, Little Rock, March 15-16. The Convention begins Friday morning at 10 a.m. and closes at noon Saturday.



MR. DAVIS

2. Don't forget that the 20-page Convention program will be punched to fit a three-ring binder the size of the Junior or Intermediate Worker's Plan Book.

3. Don't forget to bring a notebook or buy one at the Book Store exhibit. All materials handed out will be on paper 5½ x 8½, punched for the three-ring binder.

4. Don't forget to tell the eight sword drill participants from the eight districts to meet in the choir room Friday night at 6:45. The state sword drill and state speakers' tournament will be held that night.

5. Don't forget to have the 16 speakers (two from each district) to attend the Young People's sectional meetings Friday afternoon. The two highest from each section will participate that night in the finals.

6. Don't forget that Mr. Donald Ackland and Dr. Joe Burton, both from the Sunday School Board, Nashville, Tennessee, will bring the inspirational messages.

7. Don't forget that the Convention theme will be "Serving the Lord Christ."

8. Don't forget that the sectional meetings will be better than ever this year. A good program has been planned for every age group.

9. Don't forget that Dr. Lambdin of Training Union Department of the Sunday School Board will answer questions to "Dr. Lambdin, Arkansas Is Curious."

10. Don't forget to bring 50 cents for registration. Bed and breakfast will be furnished free to those coming a distance of over 50 miles. Many people prefer to stay in a motel or hotel.

11. An extra "Don't Forget": Don't forget that this is the BIG convention of the year, and you can't afford to miss it. Get your Training Union leaders and many of your Training Union members to attend. Special music will be heard in all sessions.

## Youth Choir Festival A Thrilling Experience

By LeROY McCLARD

Our State Youth Choir Festival with 907 singers registered was one of the most inspiring festivals in the history

of Arkansas Baptists. Loren Davidson of Louisiana State University thrilled our young people with his superb conducting and exuberant enthusiasm. The thirty-one Choirs who participated in the festival are listed below:



MR. McCLARD

First, Crossett; Park Place, Hot Springs; First, Russellville; First, Warren; West Helena, West Helena; Immanuel, El Dorado; First, Pine Bluff; Girls Ensemble, First, Warren; Girls Ensemble, First, Pine Bluff; First, Marianna; First, Clarendon; Ensemble, First, Clarendon; Grand Ave., Ft. Smith; First, Smackover; First, Greenwood; Second, Hot Springs; First, Cabot; Beech St., Texarkana; First, Hope; First, Stuttgart; South Side, Pine Bluff; First, Malvern; Immanuel, Little Rock; First, El Dorado; First, El Dorado (Quartette); Chapel Choir, Immanuel, Little Rock; Ensemble, Immanuel, Little Rock; Chapel, First, El Dorado; First, Pine Bluff; First, McGehee.

Special honors go to the Chapel Choir of the First Baptist Church of El Dorado, the Youth Choir of the First Baptist Church of Russellville, and the Youth Choir of Beech St. Church, Texarkana. These choirs were chosen to represent the Youth Choir Festival on the State Convention program this fall. Congratulations to these directors, choirs, and churches for this accomplishment.

**TWO YOUTH MUSIC CAMPS**  
**Ouachita College Campus June 17-21**  
**Siloam Springs Assembly Aug. 19-25**

Only 300 may register for each camp! West Helena Church of West Helena, has sent in 14 registration fees for Music Camp at Ouachita. Registration Fee of \$1 must be sent along with your name, age, church, and the instrument you play, if any. Send all registrations to the Church Music Department, 312 Baptist Building, 401 Capitol Ave. Little Rock, Arkansas. Total cost of camp is \$16, which includes sick and accident insurance.

**Arkansas Baptists Must Win More Souls This Year**

By DR. I. L. YEARBY

We join with all other Baptist Headquarters forces, and our Baptist fellowship throughout the state, in expressing a great big welcome to our new editor, Dr. Erwin L. McDonald. From now on, we will be coming to you with an article, on some phase of evangelism, each week, instead of every two weeks.



DR. YEARBY

Revival season is now on. More than a dozen associations will be engaged in Associational Simultaneous Crusades this spring. We regret that every one of our 44 associations have not seen fit to enter into a Simultaneous Crusade this year. Surely not a single one of our churches will let this strategic year go by without some special revival effort. A study of the records from the '56 State Convention Minutes reveal some interesting facts:

1. Six of our churches, with a total membership of 16,052, baptized more than 100 each in '56. They had a total of 929 baptisms, which is 7 per cent of the total baptisms in the state.
2. There are 149 churches, including the six above, with a membership of 122,270, which baptized 25 or more each. They had a total of 7,007 baptisms, or 52 per cent of the total baptisms for the year.
3. There are 804 churches, with a membership of 148,529, which baptized 1 to 24 each day. They had a total of 6,451 baptisms which is 48 per cent of the total baptisms for the year.
4. The records reveal the tragic fact that there were 216 churches, with a membership of 14,176, that did not report a single baptism in '56. These represent 18 per cent of the churches in the state and 5 per cent of the total membership of all the churches. Arkansas Baptists baptized 1,600 less in '56 than they did in '55.

There are at least 852,000 people in Arkansas who have no church affiliation whatever, and who are lost. The need is desperate. Lost souls are slip-

ping into Eternity with an amazing rapidity. For any one to die lost means he will remain lost forever. This year may be the last opportunity we shall ever have to win many lost souls to Christ, and it may be the last opportunity that many souls in Arkansas will ever have to be saved. Let us pray, work, witness and win more to Christ this year than ever before.

**Some Fruits of Preview Studies**

By HUGH E. MARTIN

Providence Church, Fayetteville

This quarter about 1 of every 4.5 church members, resident and non-resident, active and inactive, have completed the Preview Study, and we have no way of knowing fully how much this means to our church.



DR. WILLIAMSON

Some of those who take the Preview Study are Sunday school workers, and some are not. Several who have taken these studies in the past as non-workers are now among our best workers. The second set of papers I submitted was prepared by Mrs. Hilda May Flynn. She had attended our Sunday school only two or three weeks when she asked for something to study. That was early in December, and I gave her one of our Preview Study packets. She completed the study that week, and I followed it with the book "These Things We Believe." Since that time she has been saved and baptized, along with her twin sons of Junior age, and she has told me that these studies helped her much in making her decisions. In February, if the Lord is willing, she will earn her worker's diploma (with at least three extra courses on her record), and we have every reason to believe that she will become a consecrated worker.

There is another Preview Study viewpoint I want to mention. We used to believe that these studies were useful only to teachers in their teaching. We know now that when pupils use the Preview Studies, that helps the teachers in their teaching also. Pupils as well as teachers get a better understanding of the relationship of one lesson to another, and so the entire teaching situation is improved.

I am especially happy this time, too, because of three young ladies who have completed the study. Each is an elected substitute teacher, two with Juniors, one with Beginners. So, in addition to preparing their own lessons, and preparing for possible teaching, they have looked ahead in their knowledge through the Preview Study. As I've already mentioned, there is no way we can fully appreciate the importance of the Bible study our people are getting in this way.

Sunday School Department  
 Edgard Williamson, Secretary

**Men and Boys at Work**

By NELSON TULL

The work of the Brotherhood Department thus far in 1957 has been dedicated largely to the organizing of fifteen



MR. TULL

Regional Brotherhood Conventions, to the holding of two Area Royal Ambassador Congresses, to the holding of the State Brotherhood Convention, and to Brotherhood and Royal Ambassador promotion on the church level.

The response of Baptist men and boys over the state has been gratifying. The work done this year is largely of a pioneering nature. We are starting where we need to start in order to build what we need to build.

Men all over the state are coming to see Brotherhood work in better perspective, and to arrive at the concept that Brotherhood means work — real and continuing service within the will of God, with a program designed to set forward the church in all its God-given work.

Men are becoming more sensitive to their God-given responsibility to help boys on their road to real manhood. Men are somewhat slow to accept places of leadership of boys. But boys are going to be men; and boys need the fellowship and companionship of Christian men.

The Royal Ambassador movement is centered in missions; not Foreign Missions alone, nor Home Missions alone, nor in any particular kind or type of mission work. Our boys need, while they are boys, to learn about God and His work everywhere, about the Bible, and about God's will. Our boys need to be lifted up to the level of real and effective service to the Lord while they are still boys. Our boys need to learn to be faithful ambassadors of the Lord Jesus Christ, and to grow up into strong, capable, dedicated, men for Christ. That is how the Brotherhood shall some day reach its goal of

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# UNLIMITED FORGIVENESS

By BURTON A. MILEY

March 10, 1957

Matthew 18:21-35

"That isn't proper" is a safeguard expression in the social world. It is used to indicate that a particular act is not acceptable. The same words could be used in the spiritual realm. Men disgrace themselves by attitudes which they hold one toward the other. Basic elements in these hurtful attitudes are pride, unforgiveness, and jealousy.

It is inevitable that people will have misunderstandings and offenses. Men will feel wronged by the action of others. If these wrongs are accumulative, attitudes will be affected, usually for the bad. These attitudes in turn will produce further questionable behavior. A clearance is necessary where grudges can be removed. Jesus dealt with the issue. He placed responsibility and initiative upon the man who was wronged. This one was to seek his offender and try for reconciliation. If the offender would pay no attention, the offended was to return with one or two witnesses that truth might be established in the ears of more than one. If the offender yet would not negotiate and settle, then the matter was to be told to a meeting of the church. If the attitude of the offender was still hostile and unforgiving the church was to treat that one as a publican and heathen. Either a publican or heathen would be a subject for evangelism, one not living in the grace of God. The offender's spirit was proved wrong and hostile to the spirit God demands.

It is easier to talk to most anyone else about the wrong done than it is to talk to the offender. Two motives are released in talking to someone else. First, it is hoped that sympathy for the offended will be gained and, secondly, that ill will toward the offender will reside in another. Neither is a worthy result and surely has no license to exist in Christian life.

## True Forgiveness Knows No Limitations

The method Jesus gave to deal with an offending brother immediately raised a question in application. Anyone would accept it for one time. But what if the offender was cantankerous? Should one forgive a chronic offender more than once or twice? Peter was the usual spokesman and raised the question of the number of times one could reasonably be expected to forgive. He felt liberal and suggested the number seven.

This was an increase over the three times practiced and taught by the lead-

ers of the Jews. If a man offended, forgive him the first time. Repeat the second and third, if the offender would receive. The third time was the limit of forgiveness and beyond that one was privileged to deal with the offender in other than a forgiving spirit. Peter was particularly big to mention the round number seven.

Jesus answered by saying it was not a matter of seven times, but seventy times seven. This throws the issue into large mathematics, but the exact number of times is not important. The truth is stressed that a man would be limitless in his forgiving. As long as one came with a penitent heart, forgiveness should be his reward.

True forgiveness is not a matter of arithmetic but of the heart. The head can multiply seventy times seven and come up with four hundred ninety. The heart does not carry the total but carries the spirit to make forgiveness. What mother has there been that forgave the transgression of her child a certain number of times and then said beyond this, "no more forgiveness?" Heart compassion enters into the picture of forgiveness.

## A Parable on Forgiveness

Jesus taught by contrast and comparison. Sometimes the contrast was set in sharp focus in order that his hearer might better know. For instance, the long, protruding beam in one's eye should be considered before the small speck in another's eye (Matt. 7:5). The spirit of forgiveness leads to charitableness.

Jesus set forth a parable that the Kingdom of Heaven was likened to a king which was ready to receive a reckoning from his servants. This servant was not a domestic but a provincial governor who handled large sums of money through taxation. One of the servants owed him ten thousand talents or a sum roughly equal to \$10,000,000. This servant had nought to pay.

The lord went the limit of the law to command that he be sold along with his wife and children and that his personal estate be immediately settled. It was dispossession, slavery and loss of family to the servant. He, with deep feeling, fell down before the ancient king in proper homage saying, "Lord, have patience with me and I will pay thee all." His plea was effective. The compassion of the king caused him to be loosed and forgiven his debt. It was a "large" forgiveness, a ten million dollar act.

This same servant had one of his fellowservants (maybe a house boy)

who owed him \$10. He literally seized him by the throat with the demand that payment be made in full. The servant fell at his feet with the plea, "Have patience and I will pay you." The servant who had been forgiven of the \$10,000,000 debt had not entered into the spirit of the one who forgave. He would not listen but cast his fellowservant into a prison 'til he could pay the debt.

This created quiet a stir among the fellowservants and they went and told the king what had happened. The king called the wicked servant back into his presence and asked that since he was forgiven should he not have also forgiven others? This time he was delivered to the tormentors until he could pay all that was due unto him. The parable closes with the admonition that each one is to forgive his brother as he is himself forgiven. The teaching of the parable is the same as the Lord's prayer: "Forgive us our debts as we forgive our debtors." Do you suppose Peter had any more questions on this subject?

## Application

The story has three sharp, pungent truths. First, anyone who refuses to forgive will be severely dealt with. God has forgiven a debt that could never be paid. God has relieved us from this penalty. It is insufficient for us to accept as if it were cheap matter. One must have the spirit of God in his heart whereby he can forgive those who are about him. The absence of this spirit to forgive reduces the Father's ability to forgive. The accumulative result is disaster like the condition of the servant at the last. He was severely dealt with.

The second truth is that forgiveness is more than release from a burdensome responsibility. Forgiveness is the receiving end of a spirit within the heart. The Father has been kind to forgive. We share the results of that forgiveness, but we share the spirit of it also. Resentment toward those who have wronged us must pass. Forgiveness must be genuine. To forgive but not forget is partial. It leaves the handle of the buried hatchet where it can be easily reached. Much trouble, heart ache and disappointment are in the path of one who fails to "forgive and forget." Each matter should be dealt with in its light. If a man who owes God all can be forgiven, then a man who owes man much less, should be able to settle his differences with harmony.

The third lesson is that God cannot enter an unforgiving heart. He is ready to enter, but God's forgiveness and man's willingness to forgive are so interlocked that God cannot enter the heart of the man who holds his grudges. In an age like this it is well to search this point, and use heavenly mathematics in forgiveness. Unstrained relations are a joy in every relationship.

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

# Dreams That Became Fairy Tales

By WINONA MacMULLAN

Once upon a time, in the village of Odense, Denmark, a little boy was born. His name was Hans Christian Andersen. His father was a poor shoemaker and his mother earned extra money by doing laundry. Hans dreamed the dreams that became the fairy tales of today. "I think I will be famous some day," he told his father. "Nothing is more unlikely," his father answered.

But no one knew what lay ahead for the homely boy with the big nose and clumsy hands and feet. His eyes were sad eyes that saw a story in every broken bottle and bent toy.

While he was still a little boy his father went away to war and died soon after he returned. When Mrs. Andersen married again his stepfather called Hans' dreams nonsense. Because he made puppets and wrote plays for them, he insisted that Hans become a tailor.

"Such a waste of time, when you ought to be learning something useful," he scolded. Instead of doing as his stepfather wanted, Hans bundled up some patched clothing, took a few shillings and set out for the beautiful and exciting city of Copenhagen. He was sure there was a more exciting life in the world outside.

Without training or experience he could not find work. When he danced, people laughed at his clumsiness. When he tried to act they ridiculed his clothing. But once when he sang for some children Professor Siboni offered to give him singing lessons. It was the happiest time of his life, but his operatic career ended soon when a stubborn cold reduced his voice to an ugly croak.

But Hans made many friends and even a princess gave him money for food and clothes, but instead he bought books and theater tickets. When he wrote a play it was returned with a note: "Your manuscript shows a want of elementary education on every page." His tragedies and romances were poorly written but showed a glitter of gold in the trash. Finally his friends set up an educational fund and he enrolled in a government school. Now he began to write about the world about him. Children loved his stories and gathered about his knees, begging: "Tell us another story, Hans."

One of his longer stories, "Youthful Attempts," sold only seventeen copies, the rest were used for wrapping groceries. When Hans was thirty, a booklet called "Fairy Tales Told for Children" was printed. He could tell a story so vividly that one could hear the tin soldiers marching and feel the cold that chilled the little match girl.

A new book appeared every Christmas for many years; tales that were funny and forlorn, fanciful and gay, ironic and tender. Though the children loved them, they often contained a deeper message. Stories like "The Emperor's New Clothes," "The Princess and the Pea," and "The Little Match Girl" contain a wealth of charm and humor that delight, teach and entertain at the same time.

Fame had finally come to the clumsy village lad. He was entertained by kings and decorated with their highest honors. In his autobiography he wrote: "My life has been a fairy tale, rich and wonderful."

Fifty years after leaving his birthplace he returned in triumph. "The Ugly Duckling" was truly the story of his life, for he became rich and famous after years of poverty and struggle. His God-given talent for amusing children and adults have made his stories long-remembered.

In New York's Central Park a statue has been erected by the Danish American Woman's Association. It commemorated the one hundred and fiftieth anniversary of his birth in 1805. Now children can once more climb upon Hans Christian Andersen's lap!

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## THE WOODLAND AND THE RIVER

The little woodland stands where the river wants to run.

For years it has held its place, forcing the river to divide and go around.

Sometimes the river swells with anger and rushes the stubborn promontory. Then the woodland is blotted out as the muddy waters swirl.

For a while the river has its willful way.

But the woodland does not move, and the river cannot go on forever at flood tide. When the swollen stream tires and drops back into its bed for rest, there is the woodland again, soggy but quite substantial.

How long this war has been going on or how long it may last nobody knows. Unable to push the little continent out of its path, the river has marred the land. The scrawny trees are stooped the way the river flows.

But who would say the river has won? It still must flow in separate streams around the isle. And, in spring, the trees will leaf again and the flowers bloom, on the woodland.

—Erwin L. McDonald

## A Smile or Two

Hear about the Canadian businessman who decided to get ACTION in his organization so he displayed DO IT NOW signs all over the place. Later when asked how the idea worked out he replied with exasperation: "NUTS! Head bookkeeper eloped with the best secretary in the company, three typists asked for a raise, boys in the plant went on strike, and Freddie, the office boy, joined the Navy!"

Boss: You can't come in here and ask for a raise just like that. You must work yourself up.

Employee: I did. Look, I'm trembling all over.

Jessie — "I can't imagine how you get money out of your husband."

Bessie — "Oh, I simply say I'm going back to mother, and he immediately hands me the fare."

Mr. Blimp — "Remember, the hand that rocks the cradle rules the world. Don't forget that, dear."

Mrs. Blimp — "Then you come right in and rule the world a while. I'm tired."

The Irish night watchman at the observatory was new. He paused to watch a man peering through a large telescope. Just then a star fell. "Man alive," he exclaimed with amazement, "you're shure a foine shot."

A woman in a small Ohio town was gossiping with her friends on the party-line telephone. The usual clicks were heard as other listeners picked up their phones.

Suddenly, in the midst of the conversation, there came the unmistakable sound of a receiver being banged down on its hook.

"Well, I like that!" said the first caller with pretended indignation, "somebody hung up on us!"

All day long the weary elevator operator had been patiently answering questions the department store shoppers had thrust upon him. Just before closing time a voice from the rear of the crowded car asked, "Suppose the elevator cables broke, would we go up or down?"

Unable to compose himself any longer, the operator snapped, "That, my dear lady, depends entirely on the kind of life you have led."

Brooks Hayes describes a Texas school girl who never learned to spell small.

Another traffic improvement might be divided highways marked "his" and "hers."

—Charles Ruffing



# ★ Executive Board STATE CONVENTION ★

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



Miss Elma Cobb

On this page we are giving the picture of Miss Elma Cobb. Many, many of our Baptist people know her. She came from a good Baptist family and her father and mother passed away recently. Her two brothers are loyal Baptists also. Miss Cobb has been active in the W.M.U. work and for a long time was in Christian service in our Arkansas Baptist Hospital. She has been a liberal contributor to the work and her influence has been felt for Christ all around. She has been worth her weight in gold. Speaking about weighing things and people, let me say that I have been familiar with different kinds of scales that tell the weight of things. I know about apothecaries' scales. I know about scales that will weigh larger objects, some draw five pounds, some ten pounds, some fifty pounds, some three hundred pounds and others on up to tons. Such scales determine the weight of physical objects but in the intangible world, in the world of spirit, and in the world of intelligence, and in the world of human sympathy and love it is impossible to find a set of scales that would determine the weight of these fine Christian qualities in Miss Cobb. —B.L.B.



Miss Juanita Straubie

On this page we are giving the likeness of Miss Juanita Straubie. Miss Straubie is a member of First Church in Little Rock and is employed by the Arkansas Baptist Hospital as B.S.U. Secretary of the Student Nurses. Perhaps she does not confine her efforts and time to the B.S.U. in the hospital altogether. She finds many more opportunities to serve her Lord around the hospital. She is a fine Christian young woman and wherever you see her she is working for her Lord. For a while she was Training Union Director of First Church and the Training Union attendance has never run higher, if indeed it approached that figure, as it did while she was director of the union. Miss Straubie is known by all the B.S.U. members throughout the state and is quite active in the B.S.U. Convention work. In her position at the hospital, she is one of the best public relations personalities that we have ever known. —B.L.B.

#### REV. THOMAS D. HILL AVAILABLE

Rev. Thomas D. Hill is completing his B. D. degree course at the New Orleans Seminary on March 21. Brother Hill is an Arkansas boy and would like to return to this state if the Lord opens the way. Pastorless churches can get in touch with him by writing him at Napoleon Avenue Baptist Church, Napoleon and South Claiborne Avenues, New Orleans 15, Louisiana.

#### Aubrey Halsell and Church Bonds

We have been asked many times if the "Baptist Building Service," promoted by Rev. Aubrey Halsell, is a Baptist State Convention Plan. It is not. It is a money raising plan devised and promoted by Brother Halsell himself and the Convention has not adopted it, has never endorsed it, has not been called upon to endorse it. In other words, the Convention itself, as such, has no connection with the plan. Brother Halsell himself, out of his resourceful activities, devised the plan and it is more or less as follows:

Brother Halsell prints the bonds and names some bank as a depository. Brother Halsell promotes the sale of these bonds for a few days in the church, for which the church pays him 5 per cent of all the bonds. Brother Halsell assists in an effort to sell the bonds during the few days that he is with the church in the "campaign". The bonds that are not sold while he is there are in the hands of the church to be sold as it has opportunity to do so. Brother Halsell is working at this project altogether and is having some degree of success. While Brother Halsell works with Baptist churches only, there are other bonding companies that do it largely in the same way for any denomination, and some of them even buy all the bonds from the church and the church has to put forth no effort in selling the bonds, but it does pay the company 5 per cent, the same price that Brother Halsell charges. We see nothing wrong with the "Plan", but so many people have inquired of us if Brother Halsell's "Plan" is owned and promoted by the Convention, we felt called upon to give this information. —B.L.B.

#### WELCH AND SHERIDAN

The good treasurer, H. C. Rushing of First Church in Sheridan, plans to give \$68 per month in 1957 for the Cooperative Program. They will also liberally support the Pulaski County Mission Program because the church joined in the Pulaski County Association. First Church, Sheridan, is one of the older churches in the state, has for a number of years been affiliated with the Arkansas Baptist Missionary Association, but last fall they voted to come over and affiliate with the Convention. Do you know their fine young pastor, Wendell Welch? —B.L.B.

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