

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1955-1959

Arkansas Baptist Newsmagazine

---

5-30-1957

### May 30, 1957

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_55-59](https://scholarlycommons.obu.edu/arbn_55-59)



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "May 30, 1957" (1957). *Arkansas Baptist Newsmagazine, 1955-1959*. 191.

[https://scholarlycommons.obu.edu/arbn\\_55-59/191](https://scholarlycommons.obu.edu/arbn_55-59/191)

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1955-1959 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

# ARKANSAS Baptist

## IN THIS ISSUE

Arkansas All Over.....	2
God's Man at the Grassroots.....	4
The Glory of God.....	6
Baptist Building Personalities.....	8
Department News.....	9
Children's Nook.....	14
Sunday School Lesson.....	15

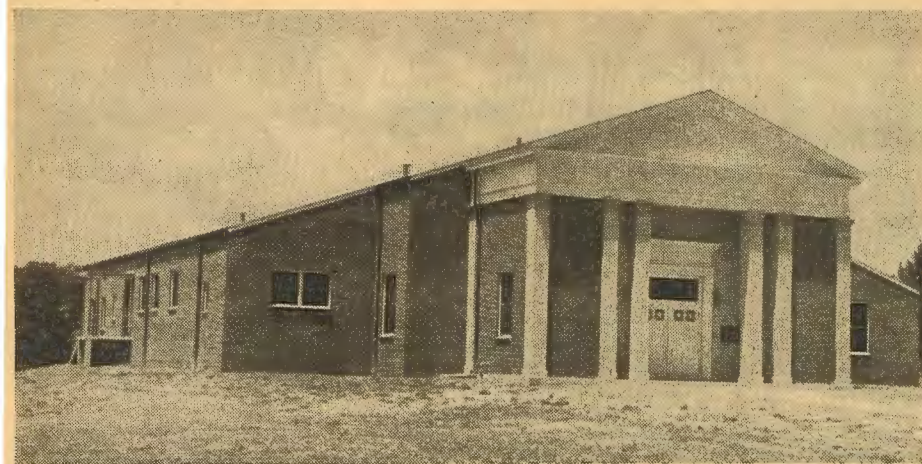
VOLUME 56

LITTLE ROCK, ARKANSAS, MAY 30, 1957

NUMBER 22



*Foreign Missions Begins Here*



*THIS LATEST ADDITION to the facilities of Bottoms Baptist Orphanage will prove a valuable asset, Superintendent H. C. Seefeldt reports. In bad weather, it will provide a place for recreational activities for the children. It will also serve as a place of assembly when church groups are visiting the home on different occasions during the year.*

*The main part of the building will be a gymnasium providing courts for basketball, volley ball and other games. The acquisition of 300 folding chairs and 30 tables will make it possible to set this up for an assembly on short notice.*

*Adjacent play area will include places for ping-pong, table tennis, etc.*

*A new kitchen will enable the home to serve groups of 100 to 200 visitors in addition to the 130 children and 30 members of staff families now living on the grounds.*

*The new building includes two dressing rooms and a stage. It cost something over \$100,000. Architect of the building was Herbert Voelcker, Houston, Tex., and the construction contractor was the Wooten Construction Company, Little Rock.*

*The new center will be officially dedicated at ceremonies Tuesday afternoon, June 18, at 2 o'clock, Mr. Seefeldt has announced.*

*Dr. Horace E. Thompson, president of the Orphanage Board, will give the address of welcome. The invocation will be by Dr. Thomas Welch, First Church, Monticello. Special music will be provided by members of First Church, El Dorado.*

*The principal address will be by Dr. Rel Gray, president of the Arkansas Baptist State Convention and pastor of First Church, Helena. Other speakers will include: Ed Thrash, Hope, chairman of the building committee; Rev. Jay D. Tolleson, El Dorado, chairman of the Thanksgiving Offering; Rev. Harold Bennett, pastor, Beech Street Church, Texarkana, representing Mr. and Mrs. B. W. Bottoms; and Dr. Walter Warmath, pastor, First Church, El Dorado.*

● RALPH KIRKMAN, dean of students at Ouachita, will receive the doctor-of-education degree on June 2 from North Texas State Teachers College, Denton. He has the MA degree from Baylor and studied at Southwestern Seminary one year. Former pastorates include the Justin Baptist Church, Justin, Tex., and Second Church, West Franklin, Ill.

● DR. J. F. QUEEN, chaplain at Baptist Hospital, will be the interim pastor for Lee Memorial Church, Pine Bluff. The pastor, Hugh Owen, has resigned to accept the missionary work for Central Association.

● FORTY SEVENTH ST. CHURCH in North Little Rock ordained John A. Green to the ministry on Sunday, April 21. Associate Pastor Hogan Dodd served the council as moderator, O. C. Robinson, Jr., questioned the candidate, and E. L. McElroy served as clerk. Mr. Green is pastor of Chambers Church, Lonoke. He has a wife and one child.

● SOUTH SIDE CHURCH, Fort Smith, was nine years old May 23. The church celebrated the occasion with a picnic. Ed F. Vallowe, pastor of Bloomfield Gardens church, Macon, Ga., a former Arkansan, assisted the church and Pastor Victor Coffman in their spring revival, which resulted in 22 additions to the church. Evangelist Vallowe organized a junior choir with 60 voices. This is being continued by two women in the church.

● ANDREW M. HALL, retiring president of the Ouachita Baptist College Alumni Association, has announced a get-together for Ouachita College Alumni attending the Southern Baptist Convention in Chicago. The meeting is scheduled for Thursday, May 30, 9:30-10:30 p. m. in the Dunbaugh, Room of the Y. M. C. A., 826 South Wabash Avenue, in downtown Chicago. This is near the Convention Headquarters hotel, the Conrad Hilton. Tickets for this at fifty cents each can be secured at the Ouachita booth at the Convention.

● DR. ALBERT H. FAUTH, Associate Director of the Seminary Extension Department of the Southern Baptist Seminaries, will be in Arkansas for several engagements in June to talk with groups interested in having Extension Centers. His schedule follows:

- June 3, Caddo Gap, 4:30 p. m.
- June 4, Carlisle, 2:00 p. m.
- June 17, Little Rock
- June 20, Harrison

Association leaders interested in hearing about the Extension program should contact Dr. Fauth at 1119 North 29th Street, Kansas City, Kan.

● REV. M. E. YOUNG, pastor for the last sixteen months of Remount Church, North Little Rock, resigned to become pastor May 1 of Welch Street Church in Little Rock.

During the pastorate of Brother Young at Remount the church received 56 new members, 35 by baptism and 21 by letter, and paid off the church debt.

Brother Young is a 1956 graduate of Ouachita Baptist College. Mrs. Young, the former Miss Verda Lee Curtsinger, of North Little Rock, received her education at Southern and Ouachita colleges. They have two children, Linda, 8, and Brenda, 2.

● FORMER PASTOR of First Church, Russellville, and First Church, Prescott, Troy Val Wheeler has received the honorary Doctor of Divinity degree from Louisiana (Baptist) College, Pineville. He is now pastor of Calvary Church, Alexandria, La.

## ARKANSAS BAPTIST

107 BAPTIST BUILDING,  
LITTLE ROCK, ARK.

Official Publication of the  
Arkansas Baptist State Convention

ERWIN L. McDONALD EDITOR

MRS. HOMER D. MYERS MANAGING EDITOR

Publication Committee: Dale Cowling, Little Rock, Chairman; John Holston, Lonoke; Homer Bradley, Eudora; Byron King, Tuckerman; Dillard Miller, Mena.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Family group (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$2.75 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Paragraph abbreviations used in crediting news items: RNS, Religious News Service; BP, Baptist Press; CB, church bulletin; DP, daily press.



## Foreign Missions Begins at Home

ARKANSAS BAPTISTS do not feel that God has called them to send missionaries to win the Negroes of Africa to Christ and then to close their eyes to the Negroes in Arkansas. So they are responding liberally to the opportunity to give to special offerings for Arkansas Baptist College, the only Negro Baptist college in the state, to keep it from having to go out of business.

According to reports from Dr. Clyde Hart, director of Negro work for Arkansas Baptist State Convention, churches and associations all over the state are giving their support.

Sunday, June 9, is Arkansas Baptist College day. On this day most of the churches of the state will be taking special offerings for the emergency needs of this Negro school.

Arkansas Baptist College was founded in 1884 by the colored Baptists of the state, "For the purpose of educating the ministry and the elevation of the masses."

The present main building was erected in 1892. The college is owned and operated by the Missionary Baptist State Convention Consolidated (Negro).

The college has performed an outstanding service through the years in producing Christian leadership. The majority of the Negro Baptist ministers of the state who have had college training received it at Arkansas Baptist College. Here also many of the Negro school teachers, doctors, lawyers, and other business and professional men and women have received their training. Former students and alumni of this school are now to be found in re-

sponsible positions throughout the nation.

The college today faces a critical period. For many years the school has not received sufficient financial support from the Negro convention to meet current operating expenses. So the school has gone in debt and its buildings have fallen into decay. Three of the five buildings on the campus were condemned last year by the Little Rock fire marshal.

One floor of the main building is now being repaired and remodeled along with other improvements necessary to meet fire safety requirements. This work will cost about \$22,000, of which the Arkansas Baptist Convention (white) is paying \$10,000. It will take an additional \$42,000 to completely repair this one building.

It will take between \$150,000 and \$200,000 to bring the present property of the school up to proper safety, sanitary, and livable standards.

When the great need of this institution was called to the attention of Arkansas Baptists, the Convention, upon the recommendation of the Executive Board, voted unanimously to set aside June 9 for a special offering in all Baptist churches in an effort to raise \$100,000 for the college.

This special offering will make possible the repairing and renovating of present properties, bringing them up to required standards, and will stimulate a more generous financial support of the college by the Negro convention.

Truly, foreign missions starts at home.

● DR. J. R. MUNDIE, professor of biology at Ouachita, is the new president of the Arkansas Academy of Sciences. He served the AAS as vice president in 1955-56. Dr. Mundie has taught biology since 1927, and has been a member of the Ouachita faculty since 1947. He is president of the Arkadelphia Lions Club.

● KENNETH EVERRETT, who was recently licensed to preach by the West Side Baptist Church, El Dorado, is now serving as supply pastor.

Brother Everett preached his first sermon to a full house on a recent Sunday night at West Side church, where he has served as deacon.

He is to supply the pulpit on Sunday night, June 9, for Pastor W. J. Smith at Trinity Church, El Dorado.

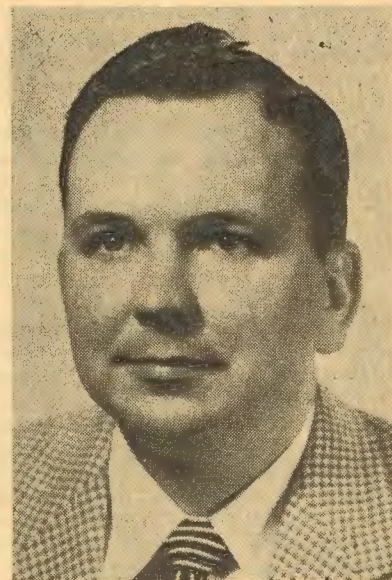
A native of Spearville, La., he is a graduate of Spearville High School and has the B. S. degree in vocational agriculture from Southwestern Louisiana Institute. According to his pastor, W. M. Pratt, he plans to enter a Seminary as soon as possible.

Mrs. Everett is the former Miss Ruth Helen Upshaw, of Spearsville. They have three children.

● EDDIE MARTIN will lead the revival campaign for First Church, Little Rock, June 2-9, Dr. Nolan Howlington, pastor, has announced.



**Mr. Lumpkin**  
Available for pastorate



**Mr. Everett**  
Begins ministry

\* \* \*

● JIMMIE MANESS has accepted the pastorate of Branch Baptist Church. His last pastorate was James Fork Church, near Mansfield.

\* \* \*

● R. A. BONE has resigned a four-year pastorate at Clinton to become pastor of Calvary Church, Batesville. (DP)

\* \* \*

● DOYLE L. LUMPKIN, an Air Force chaplain since July 1953, is being released from service and will be available for the pastorate, supply work or revival meetings after June 16.

Mr. Lumpkin is a graduate of Ouachita Baptist College and Southwestern Seminary. Former Arkansas pastorates are First Church, Cotton Plant, and First Church, Huttig. Mrs. Lumpkin is the former Marie Hardwick of Arkadelphia. The couple has five children, three sons and two daughters. Mr. Lumpkin's address will be Rt. 2, Box 28, Arkadelphia.

\* \* \*

● A BAPTIST YOUTH in Pine Bluff has won a Winthrop Rockefeller award, a four-year scholarship to Rice Institute. He is George Allen Neece, 17-year-old son of Mr. and Mrs. Allen Neece. One of 15 chosen from 162,000 high school seniors, George is a member of Second Church, Floyd B. Caldwell, pastor. He is a science major, and his hobby is music. He is president of the Pine Bluff High School Band and is also president of his Sunday school and Training Union classes at Second Church.

\* \* \*

● LAWRENCE KENDRICK has resigned Lifeline Church, Little Rock, and is available for revivals or supply work. He served Lifeline for 12 years.

\* \* \*

● THE PASTOR at Ironton, Glen Tolar, has moved to Arkadelphia to attend Ouachita Baptist College. He will continue to pastor the Little Rock church.

## God's Man At The Grassroots

By ERWIN L. McDONALD

Editor, Arkansas Baptist

(Digest of address delivered at Pastors' Conference, Southern Baptist Convention, Chicago, May 28, 1957)

ACCORDING TO the dictionaries, grass roots means, figuratively, "the very source"; "the farming district or the people of a farming district thought of as a politico-economic group holding firm independent views."

My first experience with grass roots was not figurative. As a cotton chopper in the cotton patches of Arkansas it was my business to exterminate grass. There I learned the hard way, and without benefit of books, that the stability, prosperity and longevity of grass is bound up in the health of its roots.

Our great denomination had its origin in the grass roots of the rural South. When Southern Baptists started walking together as a separate and distinct denomination, in 1845, America itself and particularly the South was mostly rural. According to the U. S. Census of 1840, 89.2 per cent of the people of the nation lived in the country.

### 41% Live in Country

Beginning with the 20th Century, we have seen a rapid decline of rural population as the city population has skyrocketed. In 1900, 60.3 per cent of the population was rural. By 1930, the percentage of rural residents as compared with that of the city had dropped to 43.8 per cent. And, in 1950, the percentages were 41 per cent rural and 59 per cent urban.

There is still a great migration from the country to the city, especially by our fine young people, who are attracted by the bright lights and the higher salaries but who frequently are not mindful of the much higher living costs of city life until they begin trying to stretch paychecks to cover living costs.

But in recent years there has been an interesting new development and now it is hard to tell whether the country is moving to town or the town is moving to the country. Business and industry are moving from the large cities to towns and even to the open country.

It used to be that the country preacher could be sure of a rather unhurried, tranquil way of life, as compared with his fellow preacher in the city. Travel was mostly by horse, horse-and- buggy, or on foot, and that meant that people did not do so much traveling about. People stayed at home and pretty much tended to their own business. That was even before the government was bothering farmers.

Everybody kept in touch with the world situation, and also the community situation, by listening in on tele-

phone party lines, by attending church, public school "exhibitions," and all-day singings with dinner on the ground. We were not yet blessed with radio, television, and a thousand and one other things that have now become a part of our hectic lives.

### Farming on Decline

It also used to be that people who lived in the open country farmed. They punched nobody's clock but their own. It is true they had very little to say about how much pay they received for their work — it was no better that way then than today — but nobody could tell them when to go to work and when to quit.

But, now, many of the country residents do little more than sleep in the country. They work in town in wide and varied jobs. And you would have a hard time telling them from "city folks."

According to the statistics, our Southern Baptists are still more rural than urban. The 1955 Southern Baptist Handbook reported 56 per cent of all Southern Baptist pastors were reared, excuse me, raised in the open country. And I do not need to stop here and explain to this group the difference between being reared and being raised — it is a difference of about two hours in the getting-up time in the morning.

Here is another interesting fact — 71 per cent of the preachers who serve our denomination today in the open country — in communities of less than 500 residents — were born and raised in the open country. Approximately half of our churches are in the open country.

### Travel on Increase

But the country has changed. It may look much as it used to, but the people are quite different from what the country people of even 25 years ago were like. Their horizons, as far as the physical world is concerned, are much broader. Many of them are world travelers, either as military service personnel or as civilians and tourists. Their formal education average has risen. A much higher per cent of them have been to college or are planning to go. They not only wear clothing of the latest styles, along with their city cousins, but they have many tastes and interests in common with them.

Country people are harder for preachers to minister to now, for there are many things competing for their time and energies. People no longer go to church in the country because there is nowhere else to go. The crowds are not as large as they used to be, ex-

cept in those churches which are really alive and which have challenging programs.

But this is not without its brighter side. The people who do attend church services regularly now are more likely to be genuinely interested than was formerly the case when so many went because there was nothing else going on.

### Basic Needs Remain

But we have been speaking of social and outward change. Basically, of course, the people of the country have not changed. Their spiritual needs are the same as they have been in every generation. Many of them have had their hearts set on a higher standard of living — a better salary, more leisure, paid vacations, more spacious homes, longer automobiles, the latest and most modern conveniences — and now that they have all of this they are finding to their sorrow that these things do not meet the deep yearnings of their hearts. Nor do these material things make them able to face the great issues of life.

The country pastor today finds many who have gone far away from God's fold and who are sheep without a shepherd. They need a shepherd desperately, but they are not consciously seeking a shepherd. As the shepherd who discovered there were 90 and 9 of his sheep safe in the fold and only one missing, the country preacher and his fellow soul winners — and that ought to include his total membership—must go out to seek the lost sheep where they are to be found.

The country preacher must be a good shepherd who loves his sheep and gives his life for them. No one but a God-called man who feels that God has called him to serve in the country is qualified. The opportunist serving in the country only until a city church will open to him is like the hireling who abandons the sheep to their fate. He has his own interest at heart rather than that of his sheep.

### The Rural Call

Arthur Wentworth Hewitt, in *Highland Shepherds*, brands as unworthy of the high calling of the country preacher those who think of country folks as "hicks" and "hayseeds," and who think of going from the country to the city as "getting back to civilization."

"What good can you do to a people you are longing to leave," he asks, "and to places which you despise? Do you feel that the city has more advantages to offer, under any circumstances whatever, than the country?"

Then in God's name, go! You do not know what it is all about. You do not know the country at all — no, though you are born and reared there. You have no marriage with nature. Your eyes have not seen the glory of the shining of the Lord."

The challenge of our day demands all that the preacher is and all he can become. Preaching has always been central in the country church. Everything else on the program is incidental to the sermon. And any preacher who in the judgment of his people "can preach" is well on the way to solving the attendance problem.

### Man of Two Books

The country preacher, as the late Dr. Jeff D. Ray often said, "must be a man of two books — The Book and the book of Nature." Nowhere will the preacher find a more ready response of the people to Bible-center, spirit-filled churches.

It may be a blessing in disguise that country preachers are not able to have every new book that comes from the presses. They, more than the city preachers, spend more of their hours reading and studying the Bible itself and less time reading books about the Bible.

The most of the so-called "uneducated" preachers are in the country. Many of them will never have the privilege of going to college or seminary. But, regardless of the amount of formal education, the pastor must be a student of the Word. He must nourish his own soul on the bread of life not only that he may have a "message" for his people, but that he may truly be God's "messenger."

The country preacher had Christ himself as his Teacher and Example. Christ was born in the country and grew up as a country boy among country people. Although he followed the trade of a carpenter, he was often in the fields and he knew and spoke the language of farming people. He loved them with a compassion that cannot be measured. The most of his messages were illustrated with everyday events and things familiar to the rural people to whom he spoke. The Bible is rich with this preaching material peculiarly fitted to country people and their daily experiences.

### Country Church Vital

The country preacher has a place of far greater significance than the bare statistics might indicate. Our Baptist country preachers are truly at the grass roots of this great denomination of ours. And, if you will permit me to come back to the homely illustration with which I started, what happens to the top of this denomination called Southern Baptist is being determined to a large measure by our rural people.

What our city churches are like is largely determined by the country preachers and their churches. If our people have not been led to Christ and a place of dedicated service in His church before they leave the country

## Ouachita Graduates Class of 104

OUACHITA BAPTIST College conferred degrees on 104 graduating seniors at commencement exercises May 20, in Mitchell Auditorium.

The college also conferred honorary doctor-of-divinity degrees upon Rev. S. A. Whitlow, pastor of the First Baptist church, Arkadelphia, and Rev. Rel Gray, pastor of the First Baptist church, Helena.

### Graduates were:

BACHELOR OF ARTS—Grace Agena, Honolulu, Hawaii; Ernest Banton, Cherry Valley; William Barnett, Gainsville, Tex.; Wilburn G. Barnett, El Dorado; Raynal Bell, Little Rock; James Berryman, Conway; Gayle Bone, Batesville; Walter Brake, Cabool, Mo.; David Brown, Morrilton; Bill Bullington, Charleston; and Kenneth F. Burling, Jr. of St. Louis, Mo.

Wendell G. Burns, Hartford; Roy Burrow, El Dorado; Peggy Caldwell, Little Rock; Billy Jeff Campbell, Little Rock; Robert A. Carnes, El Dorado; John Mason Clem, Malvern; and John Colbert, Jr., Arkadelphia.

Polly Jo Compton, Hope; James A. Copeland, Fort Smith; William E. Cowan, Arkadelphia; Lena Nell Davis, Bossier City, La.; Dennis Dodson, Flint, Mich.; John Doiby, Little Rock; Horace Duke, Jr., Hot Springs; Charles R. Edwards, Arkadelphia; and Edward Elrod, Almyra.

George L. Fletcher, Arkadelphia; James C. Gerrish, Corning; Jane Gerrish, Corning; Billy G. Goff, Earle; George E. Goode, England; and Darrell L. Gray, Dermott.

John Wylie Gray, Smackover; Betty Jo Harris, Morrilton; Pat Harkreader, Clarksville; Betty Harder, Flat River, Mo.; Jimmy N. Harris, Morrilton; Thomas F. Harris, Mountain View; Mary Hefley, Mount Judea; William Hinds, Springdale; and Robert N. Holland, Heber Springs.

James Howard, Arkadelphia; Herbert H. Jenkinson, Arkadelphia; John Johnson, Texarkana; John Bruce Keith, Malvern; Joye Kersh, Dermott; Nancy Lenderman, Cabot; Max C. McElmurry, Leslie; Jack W. McKinnon, Little Rock; George Y. Maeda, Honolulu, Hawaii; Jesse Matlock, Harrison; Curtis Merrell, Forest City; and Bobby R. Miller, Little Rock.

Joe R. Miller, Stuttgart; Freddie Mills, Hot Springs; Truett Murphy, Batesville; Betty Jo Pendergrast, Osceola; Marshall V. Penn, Detroit, Tex.; Emmett A. Pipkins, Paragould; Willard D. Plunk, Adamsville, Tenn.; and Station Posey, Fort Smith.

Gerald D. Presley, Leachville; Charles Ragland, Crandall, Tex.; David Bailey, Fort Smith; Dickson Rial, McGehee; Frederick S. Richardson, Huntington, Vt.; Marie Richardson, Eminence, Mo.; Donald Richey, Pine Bluff; Tommy G. Robertson, Benton; and Mary Nell Robinson, El Dorado.

Harriet Schuidt, Blue Island, Ill.; Wallace W. Scott, Little Rock; Eugene Shirk, Joplin, Mo.; Damon Shook, Little Rock; Janis Smith, Arkadelphia; Joe Stewart, Little Rock; and Fletcher Stovall, Mountain Home.

Eugene Surman, Jr., West Helena; Shirley Tipton, Fordyce; Ollie J. Trout, Arkadelphia; Thelma Trout, Arkadelphia; Elma Lee White, Fort Smith; Wayne Williams, Malvern, Ruthelene Williams, Malvern; Marjorie Witherington, Camden; and Alvis R. Worthen, Pine Bluff.

BACHELOR OF SCIENCE—Kenneth Brewer, Columbia, Tenn.; Micheal G. Cowart, Fort Smith; Billy Eason, Muleshoe, Tex.; Shirley Henderson, Stuttgart; Benny E. Hipp, Crane, Mo.; Bendette Johnston, DeQueen; Ina Sue Jones, Essex, Mo.; Jessie Neel, Dumas; Laura Fartain, Arkadelphia; Hattie Reed, Hot Springs; Mary Elizabeth Routon, Little Rock; and Linda Webb, Cabot.

BACHELOR OF MUSIC—Mary Jane Coleman, Louann; Charles Eford, Fort Smith; and David A. White, Texarkana.

BACHELOR OF MUSIC EDUCATION—Patricia Clem, Tunica, Miss.

to go to the city, the chances they will ever be won are exceedingly slim. It is our rural communities still that serve as fountains to feed the lakes of our city population.

With the decentralizing of industry and the beginning of a reversal of migration to the city comes a great new challenge for the country church. Now many members who would have moved away will stay at home, and many former city dwellers will now be within reach of the country church.

The fields are white in our rural areas today. And God has called his country preachers to lead his people in garnering the precious sheaves.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal. . . ."

● REV. LLOYD COWLING, 50, pastor of the Lincoln Baptist Church, Lincoln, died Tuesday night, May 21, following a heart attack. He was born and reared in Sevier County near Ben Lomond. Survivors include his widow; a daughter, Bobby Joe; his father, Walter Cowling; and four brothers, Mayor Ernest Cowling, Ashdown; Roy, Rupert, and Grover.

Other pastorates of Mr. Cowling were First Church, Dierks, and First Church, Foreman. He was clerk of the Washington-Madison Association.

\* \* \*

● THE UNITED Baptist Church, Newport, R.I., is seeking names and addresses of young people in Naval service there, through friends and pastors back home. Lewis F. Hall is the pastor.

## Counselor's Corner

### SIN BEFORE MARRIAGE

*QUESTION: During an engagement passions got out of bonds. The engagement was dissolved mutually. Now after several years, one of the parties is faced with the question as to whether or not this act of fornication prohibits marriage, although the individual has repented and feels that God has forgiven the sin. This person would stay single rather than violate God's law.*

*ANSWER: Where on earth did anyone ever get the idea that "fornication prohibits marriage?" This is a new one on me. In a land where the Bible is an open book there is not much excuse for such ignorance.*

Yet I can sympathize with the feelings of guilt that the couple had. Sex is a pretty sordid and selfish sort of experience. It becomes wholesome and rich when two people are committed to each other for life and are giving other phases of their lives to each other.

Tell this person that one of the deep-secrets of life is that all of us are sinners and must be accepted as such. We are limited. Some fail in one way; some in another. All sin. But the mature Christian must avoid two pitfalls: on the one hand he must never pass sin off lightly; on the other, he must never let past mistakes control future happiness.

Regrets make a poor foundation. Build on God's forgiveness in Christ. And remember Lot's wife!

# THE GLORY OF GOD

By HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City

(Delivered at the Southern Baptist Convention, Chicago, May 29, 1957)

*"NOW TO HIM that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen" Romans 16:25-27.*

THIS CONVENTION is assembled to consider reports and projects pertaining to the bringing of the kingdoms of God into the hearts of men. The constant danger which confronts us is that we shall become lost in the entanglements of a jungle of statistics and programs, thus losing sight of the purpose of all our efforts — the glory of God. This tendency is the besetting sin of every man.

For this reason the apostle Paul calls us to a consideration of this matter in the greatest of all his benedictions. In three brief verses he runs the whole gamut of life from eternity unto eternity. Grouped about three "according to's" he blocks out all of God's dealings with men. And the encompassing truth of it all is "To him that is able to stablish you . . . to God only wise, be glory through Jesus Christ for ever. Amen."

The key word in this sentence is "glory" as it pertains to God. The Oxford Universal Dictionary defines the glory of God as "the majesty and splendor attendant upon a manifestation of God." And since Paul's express word is "To God . . . be glory through Jesus Christ" we are brought immediately to recognize that in Jesus Christ, in whom dwells all the fulness of the Godhead in bodily form, we shall expect to find the ultimate expression of the "majesty and splendor" of every manifestation of God. Furthermore, the lesson of our text is that the all-inclusive manifestation of God's glory is seen in his redemptive will and work as it is found in our great God and Saviour, Jesus Christ.

## I. The Glory of God in His Name

While there are many names used in the Old Testament for God, the name by which he chose to identify himself was Jehovah: "I am Jehovah: that is my name; and my glory will I not give to another" (Isa. 42:8 ASV). In that name, above all others, therefore, we shall expect to find the greatest manifestation of God's glory. The lexicographers tell us that this name is found 6,823 times in the Old Testament, and is therefore, the most often used of all the several names designed to express the idea of God. So sacred was it that the Hebrews did not even pronounce it (Ex. 20:7). Nor did they write it except with quill and ink not previously used. It is no wonder that Jesus taught us to pray, "Hallowed be thy name." (Matt: 6:9)

Though used in the biblical record beginning in Genesis 2, the name Jehovah is first revealed by God himself to Moses at the burning bush. In reply to Moses' question as to who was sending him into Egypt, God said, "I AM THAT I AM . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3:14) Even the casual student of Hebrew will recognize that the root form of this word is the verb "to be."

In Hebrew the verb "to be" does not denote the idea of absolute or self-existence. Rather it expresses what is or will be historically. Actually the very form used to signify the name Jehovah has the force of a future tense in the third person, and should be translated literally "HE WILL BE." Thus it does not refer to what God is essentially, but to what he will be phenomenally. In short, it contains the idea of what God will reveal himself as being or becoming. The concept of eternal being is present in the word by virtue of its being the personal name of God who is self-existent.

But the full glory of God in his name is not seen in a covenant of political and social redemption made through his servant for one nation. We behold it, rather, in the new covenant (Jer. 31:31ff.; Heb. 8f.) which he sealed through his Son for the spiritual redemption of the whole human race. Such redemption called not merely for the personification of God in a name, but for the incarnation of God in a person. Therefore, when the angel of the Lord announced to Joseph the wonder of the child who should be born to Mary, he said, "Thou shalt call his name Jesus, for he shall save his people from their sins." (Matt. 1:21)

Now the name Jesus is the Greek for the Hebrew word Joshua or Jeshua meaning "Jehovah is salvation." In Jesus, therefore, the name of Jehovah is fully glorified. To his cross the pagan governor unknowingly nailed the full effulgence of the glory of God in his name when he gave orders to write "THIS IS JESUS THE KING OF THE JEWS" (Matt. 27:37) "This is Jehovah is salvation (author's emphasis) the King of the Jews." Jesus is our Lord's human name, yet in it were the power and mercy of Jehovah! The name by which Mary caressed her helpless babe, yet the name countless sinners have whispered as they experienced the power of God unto salvation! The name Jesus speaks of the mystery of his being and of the glory of God's redeeming love and grace. Thus we behold in him "the glory as of the only begotten of the Father, full of grace and truth." (John 1:14)

## II. The Glory of God in His Creation

Once again shall we utter "To God only wise, be glory through Jesus Christ for ever. Amen."

When we glance at the primeval majesty of the creative record in Genesis, our heads are bowed in awesome worship as we hear the resounding voice which out of the council chambers of eternity echoed the words forming the line of demarkation between eternity and time — "In the beginning God created the heaven and the earth." As we lift reverent eyes to behold the beauty of earth and sky, our hearts exhalt as with trembling lips we exclaim, "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1) Looking upon him who laid the foundations of the earth, who has commanded the morning since Eden's first dawn, who has entered into the springs of the sea, yet also binds the sweet influences of Pleiades and looses the bands of Orion, who knows the ordinances of heaven and has set their dominion throughout the universe, we can only cry, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. "Amen." (Rom. 11:33, 36)

But even so, we do not behold fully the glory of God in his creation merely in birds and flowers, or in solar systems and molecules. Such a vision comes into proper focus only when we realize the full import of the words of the apostle Paul when he speaks of God's "Son: in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature . . . all things were created by him, and for him: And he is before all things, and by him all things (the universe) consist (hold together) . . . And, having made peace through the blood of his cross, by him to reconcile all things (the universe) unto himself . . . And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight . . ." (Col. 1:12-22)

Jehovah is salvation even in his creation! And therein we behold his resplendent glory! In the beginning when God

created the heavens and the earth, when the morning stars sang together and the sons of God clapped their hands with joy, it was but a prologue to the song of Moses and of the Lamb, "Great and marvelous are thy works, Lord Almighty."

### III. The Glory of God in History

Still we affirm, "To God only wise, be glory through Jesus Christ for ever. Amen."

Standing on Mars Hill the apostle Paul declared his philosophy of history: "God . . . hath made of one blood all nations of men . . . and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord . . ." (Acts 17:24ff.) Thus, God, who created the universe, also orders the history of nations, directing them toward that far-off, divine event toward which all creation moves; and at the center of history stands him whose name is Jehovah is salvation

In such light we can understand the treatment given to ancient history in the Bible. "Therein we learn the reason for its silence and its emphasis. From it we can interpret the meteoric rise and catastrophic fall of nations. God causes a nation to emerge at a given time and place in history. When said nation refuses to fit itself into the eternal redemptive purpose of God, it passes on to give place to another.

The Bible is the written record of God's work in history. While not a textbook in history, it is historically accurate. Archaeology attests this truth even where its accounts disagree with the recorded history of ancient nations.

To illustrate this truth let us look at the three peoples whose history converge upon the birth of Jesus. Little did the proud Alexander know that when he hurled his Macedonian phalanx against the Persian hordes in war of vengeance that he was God's instrument in giving to the ancient world the most perfect language ever known by which to proclaim the gospel of grace. Ignorant was the haughty Roman as he built roads over which to send his mighty legions conquering and to conquer, and to effect the Pax Romana, that he was doing God a service in preparing the way over which those who were shod with sandals of the gospel of peace would travel. Israel should have known, but did not, that out of her social, political, and spiritual heritage would come Him who was the desire of all nations. But unknown to all these as they moved into a spiritual vacuum created by a disillusioned paganism and a disobedient Judaism, God was working in all things for good to those who would respond to his redemptive will, as in the fulness of time "God sent forth his Son . . ." (Gal. 4:4) Thus the crux of history is the incarnation of God when Jehovah revealed himself as salvation.

When Jesus was born all the forces of God's universe converged upon the event. Government gave the order which set in motion the fulfilment of prophecy that he should be born in Bethlehem. The heavens lighted a path for wisdom as it brought him gifts. Humble shepherds left their flocks that they might worship him. Angelic hosts hovered low to sing his glory. God himself "shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6f.)

From Bethlehem to Olivet the life of Jesus was one sudden burst of the glory of God among men. His words—as he spoke as never man spoke. His deeds—as his miracles "manifested forth his glory." His character—as "he received from God the father honour and glory," saying, "This is my beloved Son, in whom I am well pleased." His death—as God was in Christ "reconciling the world unto himself." His resurrection—as he was "declared to be the Son of God with power." His ascension—as he received once again the "glory which (he) had with (God) before the world was." His church—as through his continuing incarnation the Holy Spirit worked through "the church, which is his body, the fulness of him that filleth all in all," unto "the praise of (God's) glory," as unto "him be glory in the church by Christ Jesus throughout all ages world without end."

### IV. The Glory of God in His Redemptive Work

Reminding ourselves that the ultimate glory of God is not to be seen in Jehovah simply as the Eternal Being, but

specifically in him as "I WILL BE," the Redeemer, we reiterate, "To God only wise, be glory through Jesus Christ for ever. Amen."

Like Moses it is impossible for the present that we should look upon and comprehend the full glory of God. We can only stand with the disciples on Transfiguration's Mount to behold Jesus in transfigured glory as his face shines as the sun and his raiment is as white as light. Now we see as "through a glass, darkly; but then face to face." Until that glad hour let us stand with John who was in the Spirit on the Lord's day, and through his enlightened eyes behold him who is Alpha and Omega. Words fail the Seer as he wrestles in an endeavor to describe him: girded with a golden girdle, his hair as white as snow, with eyes as flames of fire and feet of burnished brass, his voice as the sound of many waters. (Rev. 1:13ff.) Our hearts leap to his words, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades) and of death." (Rev. 1:18) And as the symbolic scene unfolds we behold the exalted and glorified Jesus as the ultimate expression of the fulness of the glory of God.

Behold God's glory in his name! "Faithful" and "True" is he who rides upon the white horse of final and complete victory.

Behold again God's glory in his redeemed creation! Casting their crowns before him the four and twenty elders worship him that lives forever, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created." (Rev. 4:11)

Behold in Jesus God's glory in history! We see God sitting on his throne holding in his hand a book written within and without and sealed with seven seals. We weep as we learn that no man is worthy to unseal the book. But our tears are dried as one of the elders says, "Weep not; behold the Lion of the tribe of Judea, the Root of David, that prevailed to open the book, and to loose the seven seals thereof." (Rev. 5:5)

This book we interpret to be the roll of history from eternity unto eternity. It is held in the firm grasp of God. To open it is to reveal and interpret its contents. No man in heaven, or earth, or under the earth is able to do so. Neither angels, men, nor devils can give to us the key to history. The "eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11) is realized and interpreted only in the light of the redemptive will of God.

For that reason we blend our glad voices with those of the heavenly hosts as they sing a new song. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9f.).

In our crucified, living, and coming Lord Jesus, therefore, we behold "the knowledge of the glory of God in the face of Christ Jesus" (2 Cor. 4:6), who at his blessed appearing will deliver up the kingdom "to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all enemies under his feet . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15:24-28 ASV)

Until that glad hour let us be his messengers as one flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (Rev. 14:6)

For—

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts (living creatures) said, Amen." (Rev. 5:12-14)

And so say we all, Amen!



## PERSONALITIES

O. C. Robinson, Jr.

## Follows In Father's Footsteps

By MRS. HOMER D. MYERS

O. C. Robinson, Jr., missed being a native of Arkansas by a few months, when the Senior Robinsons moved to Taylor County, Tex., near Abilene. He grew to young manhood in West and Southwest Texas. He was next to the youngest in a family of ten. As a lad he enjoyed a close relationship with his preacher-farmer father. For years he accompanied his father on his week-end preaching appointments, serving as official gate-opener. He recalls one rancher who had 13 gates between his home and the boundaries of his land.

Mr. Robinson learned to work early in life. His first job was picking cotton. Each year from the fourth grade through the eighth he picked cotton till Christmas, entering school in January to do eight months' work in four. He "made the grade" as they say in Texas and graduated from high school at George West.

He milked cows for a dairy, raked leaves on the college campus, pressed clothes in a tailor shop, and preached whenever possible to work his way through college. He possessed \$9 when he enrolled in Howard Payne College and his first month's room rent relieved him of \$4 of that. His funds and faith got so low once that year he wrote his parents for a \$5 loan. Before he could get an answer a preaching appointment came from First Church, San Saba, and with it a new source of revenue from an elderly Baptist who liked helping students through school.

Robinson's parents returned to Arkansas when he was 19. He accompanied them, transferring to Ouachita to finish his college work. His first pastorate as a student was at Mt. Harmony Church near Benton. He still gloats over the fact that he "won the election" over Andy Hall by one vote. But he hastens to add that he got the pastorate because the people knew his father. Dr. Hall is now pastor of First Church, Fayetteville.

Robinson's hard driving, progressive nature revealed itself in that first pastorate. With some difficulty he convinced the members they could build 12 Sunday school rooms. When he had finished soliciting trees, free mill service and hauling, the building materials cost exactly \$11.

His favorite pulpit illustration is based on a youthful fight he had with his sister. In the course of the battle, Sister blooded his nose. Realizing her victory might not mean triumph she hastened to wash his face and dress his wound. O. C. preferred to let the blood flow — all over his face and down his shirt. The more the better. Dad

would arrive home soon and the evidence must be preserved. When his father drove up in front of the house, Sister went out the back door and O. C. out the front. He had it figured right. Sister got a whipping.



Mr. Robinson

The ministerial student found his wife at First Church, Ola. He went there to lead the singing in a revival with Jesse Reed. J. V. Chandler was pastor and his attractive daughter, Freeda, was pianist. O. C. married the daughter and took her to Ouachita. From there the Robinsons went to Southwestern Seminary, Fort Worth, where he graduated in 1952 with the B. D. degree.

Mr. Robinson became interested in foreign missions during his school days and planned to be a foreign missionary. But he could not pass the physical requirements for foreign duty. "When that door closed," relates Mr. Robinson, "another opened." He became superintendent of missions for First Church, Dallas, serving there five years. His greatest achievement was to begin a mission and build a church in two years with a Sunday school enrollment of 1,050 members. It is the Shiloh Terrace Church in Dallas.

Last September 1, Mr. Robinson returned to Arkansas. He is now superintendent of missions for Pulaski County and Little Rock. He has a missionary vision that is stupendous, one that will challenge the best in Baptists in this area. His life radiates love, patience, planning, perseverance and complete dedication to mission work.

O. C. and Freeda have a suburban home in the Baseline area of Little Rock where they reside with their five children, three daughters and two sons.

## THE BOOK SHELF

"A rich man is not one who has a library but one who likes a library."

**Facts of Life and Love for Teen-agers**, by Evelyn Millis DuVall, Association Press, New York, 4th printing, July, 1956, \$3.50.

The stated purpose of the author is to present "an honest guidebook to help every teen-ager enjoy growing up, with as few problems as possible."

It is written by one of the Nation's foremost counselors who knows the questions that trouble junior-high and senior-high youth, because thousands of young people in schools, churches, youth centers and homes from coast to coast have asked her these questions.

The book is not "preachy," nor does it "talk down" or "beat about the bush." It gives the facts with dignity when the topic is serious; it is lighthearted, too, wherever it should be, especially in its many cartoons.

We highly recommend this book for every home that has a teenager.—ELM

**THE GOSPEL OF MATTHEW** by David Thomas. Published by Baker Book House, 1019 Wealthy Street, S. E., Grand Rapids, Mich., \$3.95.

This English Congregational preacher's method reflects the leisurely times in which he lived, nearly 100 years ago. He is wordy in the extreme and if his homiletic outlines on Matthew are usable by today's preachers, they will certainly need to clothe his thoughts in less expansive and extravagant language. It needs to be clearly stated that this is not a typical commentary on the First Gospel, but a series of sermonic treatments on a verse-by-verse principle. As in his book on Acts, Thomas does not lose an opportunity to express his scorn for immersionists.—Dr. Donald F. Ackland, Editor, General Tracts and Devotional Materials Baptist Sunday School Board, Nashville.

—000—

● **LAVISH FUNERALS** they cannot afford is a common evil today, according to the Rev. Steen Whiteside of the Eugene, Ore., ministerial association. He said that burial time is no time for a family to be held up to a standard of cost which the deceased never had. Other ministers were critical of lighting effects and other practices of morticians and families, such as the type of music requested for some funerals. (BP)

\* \* \*

● **BUCKNER ORPHANS HOME**, Dallas, one of the oldest and largest orphanages in the Southwest, launched its first foster care and adoption service program on May 1. The program will apply to the other three units of the Baptist operated homes in Texas. Bill J. Baker, supervisor of Bethesda Home, a Buckner unit in San Antonio, has been named director. (BP)

\* \* \*

● **MOST OF THE** agencies of the North Carolina Baptist State Convention have moved into the convention's new office building in Raleigh. (BP)

## REVIVALS:

Third St., Arkadelphia, 8 by baptism, 2 by letter. M. E. Wiles, evangelist; E. S. Ray, pastor.

Cadron Ridge, Faulkner County, 5 by baptism. Jimmie Watson, evangelist; Jack Hogue, pastor.

First Church, Hamburg, 26 by baptism, 20 by letter, 6 rededications. Jesse Reed, evangelist; E. E. Griever, pastor.

Graceland Church, Memphis, 22 by baptism, 8 by letter, 9 for special service. E. Butler Abington, evangelist; E. Lowell Adams, pastor.

First Church, Huntsville, 15 by baptism, 4 by letter, one for special service. G. W. Morrison, evangelist.

First Church, Farmington, 12 by baptism. M. E. Wiles, evangelist; Ewell Logue, pastor.

First Church, Lincoln, 3 by letter. Wendell Poole, evangelist; Lloyd Cowling, pastor.

Providence, Washington-Madison, one by baptism. Herbert Hodges, evangelist; Walter Jesser, pastor.

Caudle Ave., Springdale, 10 additions. O. C. Hill, evangelist.

Dutch Mills, Liberty, one by baptism. J. W. Burrows, evangelist; James Pendland, pastor.

Caddo River Association, Simultaneous Revivals, 31 by baptism, 4 by letter, 4 for special service.

● **THE BRAILLE BAPTIST**, only publication for the blind issued by a Southern Baptist Agency, is now available in two grades of Braille, 1½ and 2. Originally it was produced in grade 1½ only, which is the simpler form of Braille. Donald F. Acknad, editor of the publication, says the magazine is mailed without charge to any adult blind person requesting it. It contains the Sunday school lessons, Training Union programs, and news and articles from other denominational publications, enabling sightless church members to keep informed on Baptist news and to participate in the programs of the church.

\* \* \*

● **JAMES G. STERTZ**, pastor of First Church, Deland, Fla., was elected assistant secretary for missionary personnel at the May meeting of the Foreign Mission Board.

\* \* \*

● **DR. J. D. GREY**, a former president of the Southern Baptist Convention and Louisiana Baptist Convention, was honored with a special week of activities beginning Sunday, May 5, in recognition of his 20th anniversary as pastor of First Church, New Orleans.

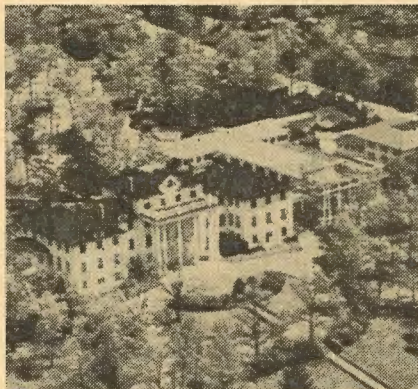
\* \* \*

● **THE ADULT EDUCATION** movement through the extension departments of Baptist colleges and seminaries is one of the most significant advances in the field of Christian education, according to Dr. G. S. Dobbins, Golden Gate Seminary. The Southern Baptist Extension Education Association was organized recently in Nashville. Their next meeting will be held June 18-19, in Nashville, to approve a constitution and elect permanent officers.

\* \* \*

● **JAMES M. BALDWIN** is the new secretary of evangelism for Illinois Baptists, with offices in Carbondale, succeeding L. H. Moore, who became editor of the *Illinois Baptist* last January 1. He has been pastor of the First Southern Church, Salem, Ill., since 1944. He is a native of Harrisburg, Ill., and received his education at Georgetown College and Southwestern Seminary.

# College Students, High School Seniors, Pastors, Workers with Youth —



Pritchell Hall

**Your Last Call  
for  
Student Week  
at  
Ridgecrest  
June 6-12**

## HEAR:

All-American Bill Glass  
U.S. Olympic R. Jack Robinson  
Clovis G. Chappell  
J. P. Allen  
Paul Geren  
W. L. Howse

Jack Noffsinger  
Josephine Scaggs  
Mrs. Frank Leavell  
Ralph Langley  
Mrs. J. O. Williams  
and many others

Write or call:

**TOM J. LOGUE**

Baptist Building

Little Rock, Arkansas

## "Study in Air Conditioned Comfort

In Riley Library

At Ouachita Baptist College this Summer"

**FIRST TERM: JUNE 3 - July 5**

**SECOND TERM: JULY 8 TO AUGUST 9**

About 100 courses to choose from

Write to:

**DR. D. M. SEWARD**

Director of Summer School

Ouachita Baptist College

Arkadelphia, Ark.

**SUNDAY SCHOOL:**

**Assembly Soloists**

By Edgar Williamson



Nancy Jo Benne

FOR THE FIRST Assembly session, June 27-July 2, Nancy Jo Benne, choir director and soloist for the Wyatt Park Baptist Church, St. Joseph, Mo., will be the featured soloist. Nancy Jo is the daughter of Rev. Cecil Franks, one time pastor of churches in Arkansas and now serving as associational mission superintendent for St. Joseph Association. She is a graduate of Southwestern Seminary. She will sing at the morning devotional hours and at the night inspirational services each day. She has a beautiful voice, well trained and her messages in song are given with power. It will be a joy to hear her.



Cecilia Ward

Miss Ward will be the featured soloist for the second session of the Assembly, July 4-9. She will be featured at the morning devotional hour and the night inspirational service each day.

A young mezzo-soprano artist, Miss Ward is a native of Louisiana and was graduated Cum Laude from Louisiana College. She attended the Cincinnati Conservatory where she won the Cincinnati summer auditions and made her professional debut. In addition to her extensive concertizing in the South and her many radio engagements coast to coast, she has sung with some of the leading symphony orchestras. Referring to her Town Hall appearance the New York Times said: "Every detail of her performance showed solid musicianship."

The Louisville Courier Journal had this to say about Miss Ward's voice: "Her voice is a beautiful instrument and contains some really ravishing phrases of real tonal beauty."

The Fort Worth Star Telegram stated: "Two lovely songs by Handel made an impressive opening, the singer's easy legato aiding the natural richness of the voice. The voice has an appealing quality as of strings and is flexibly and delicately used . . . both poignant and dramatic."

Miss Ward will delight those who hear her during the second session.

**ROOM FOR MORE**

Reservations are being received almost daily for the two 1957 sessions of the Arkansas Baptist State Assembly at Siloam Springs, but there is still plenty of room for others. So we urge all who are planning to attend the Assemblies to send in reservations as soon as possible. They are received and receipted on a first come, first served basis. Send name, age (if under 17), sex and a \$2 reservation fee for each person to Edgar Williamson, 314 Baptist Bldg., Little Rock, Arkansas.

**TRAINING UNION:**

By Ralph W. Davis

**Youth Week**

MANY OF OUR churches are observing Youth Week each year, but many of them are failing to send us a report. Consequently, Arkansas has been having a poor showing.



MR. DAVIS

The following churches have sent us their Youth Week reports: First, St. Francis; Central, Jonesboro; Mt. Pleasant, Flint, Mich.; First, Oden; Sylvan Hill, North Little Rock; First, Newport; First, Hot Springs; First, Alma; Immanuel, Lansing, Mich.; First, Thornton; New Hope, Pollard; First, Camden; Second, Pine Bluff; Immanuel, Warren; First, Ashdown; Ouachita; Kelso; First, Clarendon; Immanuel, Pine Bluff; Hartford; Omega, Eudora; First, Pochontas; Boynton, Leachville; Swifton; First, Alexander; Village, Paragould; First, Ola; First, Hardy; Walnut Street, Jonesboro; Gillham; Immanuel, Pine Bluff; Bethel Station, Paragould; Berry Street, Springdale; Austin Station, Austin; Tillar; First, Foreman; Cornith, Hamburg; First, Salem; Temple, Crossett; First, Siloam Springs; Raynor Grove, McCrory; First, Harrison; Biggers; Beech Street, Texarkana; Viola; West Hartford, Hartford; Immanuel, Little Rock; First, Yellville.

If your church has not yet sent us your Youth Week report, be sure to do so immediately.

**WMU:**

**Summer Mission Study**

By Nancy Cooper

One of the 1957 objectives of Arkansas WMU is for every WMS and YWA to study a recommended book on prayer during the 4th quarter (July, August,



MISS COOPER

Sept.). Plans need to be made now. Select from those listed in **World in Books**, pages 19 and 20. The recommended book is **Practical Primer on Prayer** by Haskin (35c from Baptist Book Store). Teaching helps will be published in July, August and September issues of **Royal Service**. It is suggested that this study be done in circles. It will be excellent preparation for the Season of Prayer for State Missions, September 16.

**Time Extended**

There are still a few seats left on the bus going to Ridgecrest for the YWA Conference, June 12-20. Rush your reservation (accompanied by \$13.50) to the State WMU Office.

**Summer Opportunities**

Ferncliff

**Girls' Auxiliary Camps**

Intermediate — July 22-26	\$14.50
Junior — July 29-August 2	14.50
Junior — August 5-9	14.50
Junior — August 12-16	14.50
Junior — August 19-23	14.50
YWA Houseparty—	
July 27-28	4.50
BWC Conference—	
August 17-18	4.50

Detailed information has been sent to counselors and directors and will be sent individuals upon request. Reservations accompanied by \$1.00 per person should be sent to State WMU Office, 310 Baptist Building, Little Rock.

—000—

● MICHIGAN BAPTISTS are planning the organization of a state convention next fall, according to Fred Hubbs, missionary for the Motor Cities Association. "It seems certain there will be more than 50 churches," said Hubbs. Most of the Southern Baptist churches are located in the Detroit area, with a population of four million. The Michigan churches have cooperated with the Arkansas Convention since their beginning. (BP)

\* \* \*

● TWO NEW JUNIOR colleges are being planned by Texas Baptists, one in Dallas and the other in Houston, with assets of \$6 million. The Dallas school will be a branch of Baylor, the Houston school an independent institution. (BP)

## EVANGELISM:

### Power Preaching

By I. L. Yearby

IT IS SAID of Richard Baxter that he ever sought to preach as "a dying man to dying men." Evangelist Leonard Rovenhill, of Great Britain, says, "A

generation of preachers of his soul caliber would rescue this generation of sinners from the greedy mouth of a yawning hell."

May we ask these questions? Has great preaching died? Is soul-hot preaching a lost art. Have preachers conceded to



the impatient congregations today, giving them snack-bar sermons, spiced with humor to edge the jaded spiritual appetites of carnal Christians?

With a powerful anointing of the Holy Spirit upon him, Paul went out to ransack Asia Minor, mauling its markets, stirring its synagogues, penetrating its palaces. Out he went with the war cry of the Gospel burning in his heart and on his lips.

Look at the achievements of this man Paul, and sicken at the compromise of this generation of preachers. Paul was not merely a city-wide preacher, but a city-wide shaker. O, my brother preachers, this is the time to blush that we have no shame, the time to weep for our lack of tears, the time to bend low that we have lost the humble touch of servants, the time to groan that we have no burden, the time to be angry with ourselves that we have no anger over the devil's monopoly in this "end-time" hour, the time to chastise ourselves that the world can get along with us so easily and not attempt to chastise us.

Pentecost meant pain, and we have so much pleasure. Pentecost meant burden, and we love ease. Pentecost meant prison, and most of us would do anything rather than get in jail even for Christ's sake. Imagine Pentecost in your church next Sunday, you endued as was Peter, and under your word Brother Ananias is slain and his wife soon stiff beside him! This would get many of us in deep trouble. If we, like Paul, were to smite Elymas with blindness, that would bring a court case against us.

No one seems to have found out what happened to Paul while in Arabia, but this much is sure. Through preaching in the power of the Spirit, he altered Asia, jaundiced the Jews, taught the teachers, and pitied prison jailers. This man Paul and another preacher called Silas dynamited the prison walls with prayer and strode out to shake the regions round about for God. He brought the powers of the "world to come" on his day, stayed Satan, out-suffered, out-loved and out-prayed us all. Only flaming, true gospel preaching can bring this godless world to repentance.

# SITUATION WANTED

## ALL-AROUND HELPER IN YOUR HOME

I'll wash, iron, cook, sew, clean, entertain. I can cool your home in summer, warm it in winter. I'll do as commanded, won't talk back, never slow down. I'm as strong as a horse, gentle as a kitten. I can work all over your house at once; desire no time off, no vacations, no overtime pay. Wages expected—a few dimes a day. I'm ready to go to work for you immediately. Just flip the switch, turn the dial, push the button. You'll find your Electric Servant waiting.

*Arkansas*

# POWER & LIGHT

*Company*



HELPING BUILD ARKANSAS

## CHURCH MUSIC:

### Ouachita Music Camp

By LeRoy McClard

236 DEFINITELY registered! Registration will close when the 300th name reaches the church Music Office. Send \$1 registration fee, name, age, church, and instrument you play to the Church Music Dept., 312 Baptist Bldg., 403 W. Capitol, Little Rock. The total cost is \$16.



**Best In Training**  
The Ouachita Leadership School offers the best in training.

**CLASSES** in Theory, Conducting (Beginning and Advanced) Vocal Pedagogy, Song Interpretation, Ministry of Music, Methods and Materials for Graded Choirs.

**INDIVIDUAL LESSONS** in Voice, Piano, Organ, and Violin.

**CHOIR** under one of the greatest conductors in America. New materials, new methods!

**OUTSTANDING FACULTY** includes: Dr. J. Campbell Wray, Farrold Stephens, Ruth Nininger, Helen Lyon, James Luck, David Scott, Virginia Queen, Le-cil Gibson, Archie McMillan, Willard Burnham, Phil Lewis, Dr. Richard Brannon.

**TOTAL COST:** \$12 —a bare minimum. Send Registration fee of \$1 to Church Music office immediately. Every church should send director and accompanists to this school!

### Summer Field Workers

Schedule by associations:

June 2-7, Buckner, Mrs. J. S. Adams, director.

June 9-14, Buckner, Mrs. J. S. Adams.

June 16-21, Caddo River, Miss Odessa Holt.

June 23-28, Rocky Bayou, Hermon Dover.

July 7-12, Current River, Rev. J. C. Smith.

July 14-19, These dates are open as yet.

July 21-26, open.

July 28-Aug. 2, Ouachita, Bill Eads.

Aug. 4-9, Faulkner & Conway-Perry, Bill Emmitt.

Aug. 11-16, Tri-County, Haskell Lindsey.

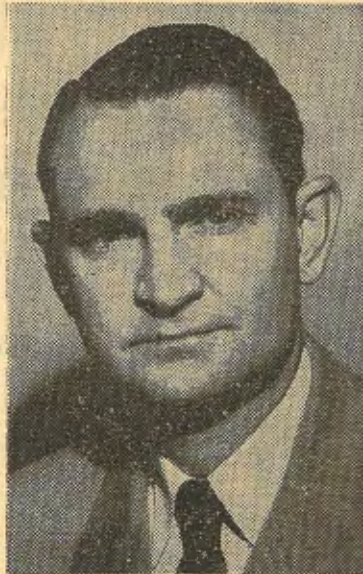
Associations desiring six field workers for the last two open dates should write our office immediately. The cost is \$10 transportation fee per worker, food and lodging, and a free will offering.

## MISSIONS:

### Rural Conference

By C. W. Caldwell

DR. EARL GUINN, President of Louisiana Baptist College, will be one of the featured speakers at the Annual Rural Church Conference to be held at Lonsdale, June 10-13. Dr. Guinn formerly was professor of Preaching in Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and is noted as a great preacher and teacher and denominational builder. This will be Dr. Guinn's second engagement as a speaker in the Rural Church Conference. He spoke in the first conference held in Arkansas, in 1950 at Central College.



Dr. Guinn

Dr. J. P. McBeth, evangelist and Bible expositor, of Dallas, Tex., will return for his third engagement as Bible teacher for the Rural Church Conference this year. Dr. McBeth has won the hearts of the preachers through his preaching in years past and by unanimous request has been asked to return for this engagement. He will speak, on "The Churches of Asia Minor."

Other featured speakers on the program will be Dr. Courts Redford, secretary of the Home Mission Board, Atlanta, Ga., and James W. Sargent, Spartanburg, S. C. The place of meeting is Springlake Baptist Assembly, Lonsdale, situated on Highway 88 between Benton and Hot Springs. Pastors who attend will be expected to bring their bed linens, pillows, towels and other personal effects needed during the three-day conference.



Dr. McBeth

### Individual Church Plan

A worker from The School of Sacred Music, Southwestern Seminary, has been engaged for individual churches. Churches desiring his services should be willing to pay \$10 transportation fee, food and lodging, and take a free will offering. He is exceptionally well qualified. Here is his schedule thus far, by churches and associations:

June 2-8, open.

June 9-15, Board Camp, Ouachita.

June 16-22, Highway, Pulaski.

June 23-28, First, Mountainburg, Clear Creek.

July 7-13, First, Corning, Current River.

July 14-20, open.

July 21-27, Hardin Baptist, Harmony.

July 28-Aug. 3, Hardin, Harmony.

Aug. 4-10, Evening Shade, Rocky Bayou.

Aug. 11-16, open.

—000—

● W. M. WHITESIDE, superintendent of the South Carolina Baptist Hospital in Columbia, has retired. His assistant, W. A. Boyce, has become acting superintendent. (BP)

### CRITICISM OR PRAYER?

Criticism is sometimes needed. But if words were compounded like drugs, one part of criticism to one hundred parts of prayer would be a much safer prescription than is often followed. "Do you think there would have been a single conversion on the Day of Pentecost," asked D. L. Moody, "if the one hundred and twenty had spent their time in criticizing Peter? Can you imagine James saying to John: 'That certainly is the most remarkable meeting that I have ever seen in Jerusalem. Half the Sanhedrin are there, and more than forty of the principal rabbis; and yet Peter didn't say anything very extraordinary to them.' Nevertheless Peter had not talked very long before a strong wind came down from Heaven and overpowered his audience. It was because the one hundred and twenty were upholding Peter by their prayers."

—The Sunday School Times

**BROTHERHOOD:**

**RA Camps**

By C. H. Seaton

PREPARATIONS FOR Royal Ambassador Camps this summer are going forward. The dates are July 8-12, first Junior Camp; July 15-19, second Junior Camp; and July 22-26, Camp for Intermediates.



MR. SEATON

Accommodations will be provided for 150 boys at each camp session. In the event of an overflow of reservations, an additional week will be added. The reservations will be made in the order that they

are received.

Reservation blanks and information regarding the camps will be mailed to all counselors and pastors soon.

There is still much work to be done and many items of material that could be used at the Camp this year. Some of the Brotherhood organizations are offering their services to help with the work of cleaning up and clearing some of the ground that will be used. We trust that we may make several groups that will spend several days helping in this task.

The Camp program will vary some from what has been in the past. There will be some time for hiking and exploring that we have not been able to do before.

Swimming may have to be limited this year; but there will be new activities to take its place. Baseball will be played this year instead of softball.

We wish to extend congratulations to the following boys whom we recognized at the recent Royal Ambassador Congress:

For the rank of Ambassador: Rex Cantrell, First Church, Stuttgart; Jerry Matchett, Cris Jordan, and Bobby Dover, Levy Church, North Little Rock; David W. Hardesty and James R. Hardesty, Southside Church, El Dorado.

For Ambassador Extraordinary: Bill Knabe, Gaines Street Church, Little Rock; Donald Harlan, Calvary Church, West Memphis; Dennis Whitaker, First Church, Mena.

For Ambassador Plenipotentiary: Bob Lessenberry, Caney Creek Church, England; Donald Harlan, Calvary Church, West Memphis; Bill Hunt and Eugene Elmore, Levy Church, North Little Rock.

It is our prayer that they will continue to grow in the work of Royal Ambassadors and be truly Ambassadors for Christ in their church and community.

● A HEART ATTACK shortly after he completed a sermon at Starr Baptist Church, Starr, S. C., took the life of Robert Francis Terrell, circulation manager of the South Carolina Baptist Courier on April 7. He was supplying the pulpit in the absence of the pastor.

**HELP SAVE ARKANSAS BAPTIST COLLEGE!**

*Arkansas' Only Senior Negro Baptist College*



**\$100,000**  
*Modernize*

**GOAL**  
*Expand*

This Church will take an Offering for Arkansas Baptist College

OUR GOAL \_\_\_\_\_ DATE \_\_\_\_\_

**Sparks From The Field**

**Liberty Association**

East Main Church which was organized only a few months ago, Rev. Jack Gullede, pastor, has accepted a goal of \$300, which is about double their suggested quota. This is wonderful!

Dr. Harris, of First Church, Camden, and James Overton, of Elliott Church, stated that they felt their churches would go a long way toward reaching their respective quotas of \$1300 and \$270, but if the offerings did not come to this they believed

the churches would gladly make the difference up from some surplus funds on hand. This is doubly wonderful!

Rev. Paul Starnes, pastor of Calvary Church, El Dorado, which is just a few years old, with a total membership of only 143, stated that they were working theirs through the Sunday school departments, that the people had favorably received the challenge and that he believed they would accept a quota of \$143, or about double the suggested goal.

<p><b>CLASS OF SERVICE</b></p> <p>This is a fast message unless its deferred character is indicated by the proper symbol.</p>	<p><b>WESTERN UNION</b> <b>TELEGRAM</b></p> <p><small>W. P. MARSHALL, President</small></p>	<p><b>SYMBOLS</b></p> <p>DL=Day Letter</p> <p>NL=Night Letter</p> <p>INT=International Letter Telegram</p>
---	---	--

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

N SC2 54

NS FSA219 PD=FORT SMITH ARK 20 137PMC=  
REV CLYDE HART=  
BAPTIST BLDG 401 WEST CAPITOL LOCK=  
OUR CHURCH VOTED TO GIVE OUR ENTIRE OFFERINGS ON  
SUNDAY JUNE 9 TO THE ARKANSAS BAPTIST COLLEGE=  
FIRST BAPTIST CHURCH J HAROLD SMITH=  
: 9=

1957 MAY 20 PM 1 42

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

For further information write or call CLYDE HART, Director of Negro Work, 209 Baptist Building, Little Rock.

# Fun Games For The Swimming Pool

By EVELYN WITTER

When you and your friends get tired of swimming practice and sun-tan lounging, your swimming pool fun isn't over. This is the time to have more fun with swimming pool games.

The first one is PILOT PING-PONG.

This is a good game for shallow water bathers. Two sides line up behind a captain in shallow water. A ping-pong ball is floated in front of each captain. At the count of three the two captains begin the game by trying to pilot the balls across the water by blowing on them. They have to blow their ball across the pool and back again for the next player. They may not use their hands to touch the ball or move the water. Using hands counts them out of the game and the next player must take over where they left off. The first team whose players have all piloted the ball back and forth wins the game.

The second swimming pool game is called DIVE AND SEEK. This game is fun for both shallow water and deep water swimmers.

Dive and Seek will remind you of Hide and Seek. All the players except the leader line up on one side of the pool and cover their eyes. The leader has an object, preferably shiny for easy seeing, like a metal belt buckle or a brick wrapped in aluminum foil.

When all eyes are covered the leader hides the object somewhere in the pool, being very careful to place it quietly so the splash won't give away the hiding place. Then the leader calls out: "Dive and Seek!" All players begin the watery search and the first one to find the object is the leader who gets to hide it the next time.



The third game is called CALL TO COLORS. This is a game for those who are skilled in deep water swimming. Everybody except the "color caller" lines up on one side of the pool. The caller treads water in the middle of the pool. The game begins when the caller calls out three colors. If the colors are the same like white, white, white, for example, everybody dives in and swims for the other side. Any who are tagged by the "color caller" before they touch the edge of the pool must stay in the water and help the caller tag the others. And too, anyone who dives by mistake, when the three colors called are not the same (white, white, red, for instance) must stay in. The last one tagged wins.

The fourth game is not only fun to play but improves your leg work too. It's called PADDLE BOAT RACE. All the swimmers line up against the side of the pool with arms outstretched. At a whistle from the person who acts as steamboat captain they all push off, and with faces in the water, arms out stiff, they paddle across the pool. (The paddle should be some special type of kick for good practice . . . the flutter kick, or the scissors, etc.) The first swimmer to touch wins.

(Baptist Press Syndicate, publishing rights reserved.)

## The Flamingo's Sunbath

By MARGARET EVELYN SINGLETON

A flamingo stood sunning, quite cozy, When a duck said "Perhaps I seem nose-y,

But how can you tell

If you're sunburning well

When your color's already so rosy?

(Baptist Press Syndicate, publishing rights reserved.)

FOR SALE: Baldwin Electronic Organ, Model 45, 2-manual with standard pedal. Good as new. Suitable for church or home. Cost new 15 months ago, \$2,250. Will sell for \$1,900. Can be seen at my home all day Saturdays and Sunday afternoon, or after 5:30 p.m. on week days.

MRS. OSCAR HALL, 3004 Marshall, Little Rock  
Telephone: FRanklin 2-5313

# A Smile or Two

As Good as a Mile

O. C. Robinson has proof that his boys are normal. Timothy went to his mother recently, crying lustily.

"What's the matter, Tim?" in motherly fashion.

"Chandler spit on me."

"What did you do to Chandler — spit on him?"

Tim: "Naw, I missed him."

Texan: "Over in Texas we have a lilac bush fifty feet high."

Arkansan: "I wish I could lilac that."

Proud Parent: My daughter has arranged a little piece for the piano.

Honest Neighbor: Good! It's time we had a little peace.

Outlying District

Mrs. Leo Draper, of Malvern, was explaining the operation of a telephone switchboard to a group of third grade students touring an office in Malvern recently.

"How many foreign countries do you suppose we can reach from this very switchboard?" she asked.

There was a slight pause and then a touseled-headed boy piped up: "Betcha I know one you can't get! Betcha can't get Texas!"

Grin and Bear It

Congressman McGovern of South Dakota tells this one: The old settler who regularly showed up at the trading post on Saturdays failed to come in one week, and so his friends went out to the ranch to see if anything had happened. They found the fences down, the cattle driven away, and the crops destroyed. Near the cabin the old settler lay on his back with an arrow in his side. They leaned over and, finding him alive, asked if he were not in great pain. To this the old settler replied, "Well, it hurts a little when I laugh."

—Brooks Hays

Some Diet!

Aunt Hetty: Sakes alive! I don't believe no woman could ever have been so fat.

Uncle Herman: What y' readin' now, Hetty?

Aunt Hetty: Why, this paper tells about an Englishwoman that lost 2,000 pounds.

Narrow Escape

"Grandpa, were you in the ark?" asked the little boy of his visiting progenitor.

"No."

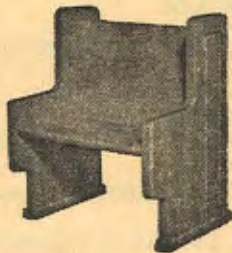
"Then why weren't you drowned?" was the second question.

CAREER POSITION

Little Rock representative. Nationally known financial concern will select and train college man, 26-40. Contract with starting salary \$4,800 annually. Merit increases to \$5,400 end of six months. Must be married. Our employees know of this ad. Give business and home telephone numbers. Box 3, % Arkansas Baptist.

## CHURCH PEWS

At  
A  
Price



Any Church Can Afford

Write or Call  
WAGONER BROTHERS  
MANUFACTURING CO.

Phone 246  
BOONEVILLE, ARKANSAS

# BROTHERS DIVIDED

By BURTON A. MILEY

June 2, 1957

Genesis 27:30-38, 41

Family trouble is the worst kind. It courses down avenues made broad by the power of love. Hate running paths where love should be is usually more violent. How does one handle family trouble? The safest way is to prevent it. Sincerity, honesty, love and spiritual discernment discourage family trouble which is often the result of misunderstandings. Underhanded scheming caused trouble in the home of Jacob and Rebekah.

Esau and Jacob were fraternal twins. Esau was the first born and, by Oriental custom, shared the blessings of the birthright as much as if there had been a long period between the birth of the boys. Esau was not inclined by nature to accept responsibilities and to value heritages. He was a man who loved the open spaces. He was skilled in the hunt. He was contented in the field. Many men who like the open fields have large hearts and are courageous. Esau held both qualities. Jacob was of different temperament. He cared little for the outdoors, but was the quiet tent dwelling type. A particular affection grew up between him and his mother, Rebekah. This bond between them was great and when it came time for Isaac to give his paternal blessing, Rebekah wished it to go to her favored son. She engineered the approach.

Isaac had a weakness. He loved the delicious meat dishes which his son Esau prepared from wild game. These dishes were special and made the aged and nearly blind Isaac feel good. He wanted Esau to bring him venison and then he would bless him by passing to him the responsibility of Patriarch in the clan. Rebekah overheard this arrangement and a conspiracy was quickly formed with Jacob. A fresh kid from the flock was substituted for game from the field. Goat hair placed over the hands of Jacob would make smooth arms feel hairy to a blind father. Isaac was suspicious but he ate and then blessed Jacob with the paternal blessing. This act of deceit came about after Jacob had actually bought the birthright from Esau by a mess of pottage. Perchance Jacob thought he was acting only in the light of his previous bargaining when he deceived his aged and sight-ailing father.

## HOW THE DECEIT WAS RECEIVED

After the deceit had been accepted and the blessing delivered, Esau came with his offering of a delicious meal to Isaac. Isaac confirmed his previous suspicion. The father and the deprived son shared their moments of emotional reaction together. Esau cried with a great, bitter cry and begged for a

blessing from his father. Isaac confirmed the fact that he had given his paternal blessing to Jacob. It was a sad situation; a deceived father and a son deprived of a birthright by one who was known as the "supplanter". Why should a family be caught in cross-currents of this kind? It was a serious matter for the first born to be displaced in favor of anyone else. Jacob was the first to find that out later when he worked seven years for a woman he loved, only to get her older sister. The only explanation was, "It must not be so done in our country to give the younger before the first born." Genesis 29:26.

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

The birthright carried responsibility along with it of government of the clan, family duties and whatever blessings would be passed from one generation to the other. In God's plan the position was even more serious. God had ordained the grandfather (Abraham) of Jacob to be the first to head a nation that would be particularly for his service and glory. Isaac was the one in the next generation. Esau was the rightful one in the twin combination. Now he was displaced by Jacob who came into the line. It now runs Abraham, Isaac, Jacob instead of Abraham, Isaac, Esau. Perchance Esau was an insensitive fellow who would never have had spiritual discernment to carry out the purpose of God. Whatever may be the individual thought it worked in accord with the divine plan for Jacob to be in the possession of the birthright and Esau to be set aside. There was weeping and bitterness in his heart which led to division.

## ESAU'S HATRED

Jacob had to leave home. Rebekah had noticed the reaction and quickly made suggestion that it was time for her son to go and take a wife. She feared that he would take a wife among the natives. She probably suggested to Isaac that he be sent over to Laban in Haran to gain a wife from among the kin. Isaac blessed and sent Jacob away. The brothers were divided against each other. Each had his particular interest. It can be noticed that while Esau carried the hate in his heart, it was a comparatively short-lived emotion. Soon his interest would turn to other things and he would forget his rage and loss in the press of his duty and routine. However, Rebekah continued to suffer the absence of her favored son. The one who planned and programmed the deceit suffered more than ever she thought she would for she died without the fond embrace of her favored son

who continued in the land of Laban for a longer season than the "few days" that she expected.

What became of Jacob constitutes another study.

## PRACTICAL LESSONS

**UNHAPPY HOME RELATIONS BREED MANY PROBLEMS.** A home should be a point of solidarity where love and understanding exist between all members of the family. One selfish member can cause division of the whole. One who has intemperate appetite and uncovered moods can cause destruction of the entire unit. The home of Isaac and Rebekah was filled with the elements of discord. Selfishness was present, lack of control of appetite was manifested, and finally deceit was practiced until one had darkened clouds of hate in his heart to kill his own brother. Did the way the home was made have anything to do with its continuance? Did not Isaac pray: Rebekah seemed to have the more aggressive character. She left home to gain an unseen husband. The custom of the day tempers the result.

**DIVISIONS ARE MORE EASILY CREATED THAN CURED.** Divisions may be the result of unconscious acts and trends over a period of time. The cure for these divisions is concentration on and correction of the problem.

It is not easy to cure when one has been divided. It is true that Isaac had Esau to remain in the same country with him and to share in his material prosperity, but he did not have the comfort of his sons living together with him. The boys came back together at his death to bury him. Any division is easier created than cured.

**HOW ARE DIVISIONS SOLVED?** Can one run away from his problem? Did Jacob win by leaving? Is time the healer of all things? It seems that humility, frankness, confession and request for forgiveness are steps essential in solving any difference. Two Christian men fell out over a fence line. Seven feet of land were involved. One man was proud, arrogant and resentful. Right did not appease him. No compromise could be affected. He didn't pray because he didn't want to "bother" God with his problem. The personal division became a community problem and a social sore. Unhappiness was in each heart. Division can grow with time.

For a well-rounded program of Christian Education  
ATTEND  
**EAST TEXAS BAPTIST COLLEGE**  
Marshall, Texas  
Summer Session Begins June 3  
Fall Session Begins September 15  
**RESERVATIONS SHOULD BE MADE IMMEDIATELY**  
For information contact:  
H. D. Bruce, President



## Baptist Absenteeism

As Southern Baptists we have a tremendous problem on our hands. That problem is absenteeism. We may call it unaffiliated, unenlisted, unchurched, unreached Baptists, or non-resident, non-tithing, non-attending Baptists. But, the fact remains that many of our very own church members are not being reached and ministered to by their churches. If anyone doubts this statement, then look at the picture. In 1955 we had 8,474,471 church members with 6,641,715 enrolled in Sunday School, and 2,233,502 enrolled in Training Union.



DR. DOUGLAS

When you consider that the average Sunday School has about 50 per cent or 55 per cent of its enrollment in attendance on Sunday morning, the Training Union has about 60 per cent of its enrollment on Sunday evening, and 26.5 per cent of the enrollment is made up of cradle-roll, nursery, beginners and primary children, we are reaching only a small percentage of our Baptist constituency with the Sunday services. With the above facts in mind, we see that when you subtract the children who are not church members, and the non-church members who are adults on the Sunday School roll, we reach about 3,320,853 of our Baptists with our Sunday School program. Now, the church that consistently has as many in the morning worship (or preaching) service as it has in Sunday School attendance is an exceptional church, and not the average. That leaves 5,153,889 Baptists with their names on our church rolls who do not attend our Sunday morning services.

The Training Union, with 2,223,502 enrolled, has about 60 per cent of its enrollment present each Sunday evening — that means 1,334,101 in Training Union. About 20 per cent of the 1,334,101 are children who are not church members. That means that only 1,067,181 Baptists are in Training Union on Sunday evening. Remember the pastor who consistently preaches to more people Sunday evening than the church has in Training Union is an exception.

### Where Are We?

We have used the Sunday School and Training Union organizations and the Sunday preaching services, because these organizations and services are reaching

and ministering to more people than any other services and departments of our churches. All other services and organizations reach an even smaller per cent of our people. What is it that has produced such a picture? We cannot place a finger on the direct cause of this situation. In fact, we do not intend to magnify our faults and weakness.

This picture is drawn so that we may see the need to do more than we have been doing on the second part of the Commission, "Teaching them to observe all things, whatsoever I have commanded you." As Baptists we have done a "tip-top" job in going after the lost. But, honestly, when 5,153,889 of our members are absent from our Sunday church services, we need not only to get concerned, but burdened about the situation.

For these reasons, the Promotion Secretary of the Executive Committee, along with the members of the Promotion Conference of the Southern Baptist Convention, are offering at least a partial solution to the problem. The name of this solution is "The Forward Program of Church Finance." Here is a plan designed to reach the fringe member (the one in that 5,153,889 absentee group). We find that about 20 per cent of the church members (in an average Baptist church) gives about 80 per cent of the money. These same people (the 20 per cent group) do about 80 per cent of the work. Any plan that can be used to change some of the 80 per centers deserves some close attention. If the Forward Program of Church Finance was just a scheme to raise money, for necessities in our churches, it would be worthwhile.

We can say that and stand on a fundamental teaching of our Lord. Paul said, "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." But this program does more than promote the stewardship of money, it promotes stewardship of life. It also inspires the church members to commit themselves in a special way to the Lord Christ. It informs the members about the entire church program.

### Comprehensive Endeavor

The plan stretches over a period of weeks, but without any special church services. The 20 per cent people are harnessed and guided in a plan that will do more to help the 80 per cent people to see their duty and to feel their responsibility in Kingdom affairs than any other stewardship program we have used. This is done by taking time to

## Great Commencement At Ouachita College

On Sunday the 19th and Monday following, Ouachita College climaxed one of its great years of service. It was commencement. More than 100 young men and young women received their degrees at this graduation service.



DR. BRIDGES

In addition to the more than 100 graduates, two honorary degrees were conferred, one upon Pastor Rel Gray of Helena and one upon Pastor S. A. Whitlow of Arkadelphia. These are two of our strongest and best and safest leaders in Arkansas. These honors were well placed. Also special recognition was given to three college board members, J. E. Berry of El Dorado, president of the board, W. S. Fox, of Pine Bluff, and Miss Emma Riley, of Little Rock and El Dorado.

Ouachita College had one of the largest enrolments of its history, and it has been teeming with life all the year. Ouachita College campus has been improved and beautified and it would be difficult, indeed, to find a more beautiful college campus anywhere. Year by year new and commodious buildings are added to the campus. Baptists ought to have a humble and holy pride in this magnificent institution, and we do have. Dr. Ralph A. Phelps, Jr., is one of the youngest college presidents but he is one of the best. BLB

gather all the information possible about what the church is doing, and is not doing. Then, more time is spent in getting all the information out to all the people. Too, time is spent in trying to inspire the church members to do something for Christ. Finally, more time is spent in getting every church member to make a definite commitment to the Lord and his church.

### A Need to Begin Now

All agree that the stewardship picture of Southern Baptists could be improved upon. Lives are being ruined, time wasted and money squandered that ought to be used in the service of God. But unless someone in the church gets a conviction on the need and begins to lead in a different program of Stewardship, this situation will not be changed.

Now is a good time to start doing something. RD