

5-26-1960

May 26, 1960

Arkansas Baptist State Convention

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### Recommended Citation

Arkansas Baptist State Convention, "May 26, 1960" (1960). *Arkansas Baptist Newsmagazine*. 19.  
<https://scholarlycommons.obu.edu/arbaptnews/19>

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ARKANSAS

*Baptist*

NEWSMAGAZINE

MAY 26, 1960



# Arkansas Shows Gain in Most Areas

Year	Number Churches	M'bership	Baptisms	S.S. Enr.	Coop. Program	All Gifts	Population
1950	1,031	235,306	16,367	172,254	\$ 543,729.	\$ 8,617,799.	1,741,337 *
1955	1,139	277,860	15,052	205,184	1,217,726.	11,195,188.	
1958	1,155	296,945	12,681	208,411	1,560,032.	12,552,683.	1,596,580 **

\* 71 counties

\*\*The same 71 counties in 1960 (Tentative)

THE ABOVE tabulation taken from the Arkansas Baptist State Convention annuals (except the population figures) for the respective years makes an interesting study.



DR. WHITLOW

One would not want to be too positive in interpreting these figures for the simple reason that much additional information is necessary before many safe conclusions could be formed. However, some conclusions are reasonable on the basis of these facts alone.

There are certain areas of advance for which we are grateful.

The matter of giving has gained right on through the past decade. This is perhaps largely due to two factors—the period of inflation and the increased emphasis placed upon stewardship by our churches. Despite the decrease in population the per capita income in Arkansas has increased.

## Twenty Percent Carry The Load

“ABOUT 25 percent of a company's salesmen account for 75 percent of the sales.” We read this statement in a recent *Sales Magazine*. The writer went on to ask, “Does this mean that the rest are bad salesmen?” Then the writer answered his question by saying,



DR. DOUGLAS

“Not at all. The company does not spend enough time selecting the men and then teaching them how to handle their products.”

We have all been hearing, across our Southern Baptist Convention, that 20 percent of the church members give 80 percent of the money. Usually when the statement is made, there is a questioning look on the faces of the hearers. Then these questions are invariably asked. “What's wrong?”

We have experienced a net gain in number of churches since 1950 to the tune of 124. However, since 1955 the pace has rapidly declined. A net gain of only 16 churches has been realized since 1955. Last year we gained only 3 churches over the year before. A little closer look at the picture indicates we have sustained a heavy loss in churches in the rural areas. This loss has been offset somewhat by the new churches organized in many county-

seat towns and other urban areas. This could spell the death knell to many of our rural churches unless our ministry is strengthened somehow in these areas. However, the part of the picture that should cause us the greatest concern lies in the constant decrease in the number of baptisms. For the gains in all other areas we should be eternally grateful, but to continue to show weakness at the point of winning men to Christ is a matter of grave concern. This is not only to miss the mark at our prime responsibility—making disciples—but all other kingdom progress ultimately stems from winning the lost. To make more effective our effort to win men requires our best thought and deepest dedication. — S. A. Whitlow, Executive Secretary

“How did Southern Baptists ever reach this state?” “What can be done?” All are good questions and not one of them is easy to answer.

First, what's wrong? In other words, why is it that one Baptist in a church usually gives as much money as four other Baptists? That is about the ratio. We are finding that the tithers in our Baptist churches usually give five times as much as the non-tither. There's the answer. Many of our Baptists do not tithe and this produces the picture — 20 percent of the members give 80 percent of the money. Obviously, our churches do not have enough tithers.

The question, “How did Southern Baptists reach this state?” is so involved that it would take thousands of words to give the correct answer. But it must be said that we as church leaders have “shied away” from the Bible

teachings on stewardship. We have heard this statement all of our life, “Our pastor never mentions money; he preaches the Bible.” Certainly, by this time, we recognize this statement as a misnomer. How can anyone preach the Bible and never talk about possessions, property, money, etc., when the Bible, from Genesis to Revelations, says more on those subjects than any others?

Then, what can we do? Well, a good beginning place is for us to recognize our plight. Then pray about the matter. Ask God to help in leading the church people to a serious study of the situation. After this is done, the church members can be urged to read and study the Forward Program of Church Finance material, then adopt the Forward Program and use the complete plans.

The Forward Program of Church Finance has enlisted tithers, brought revival, and strengthened lives.—Ralph Douglas, Associate Executive Secretary.

# Honorary Degrees By Baptist Schools

The prime minister of Canada, the mayor of a Louisiana city, a prominent network newscaster, and the editor of a non-denominational Christian magazine will be among persons given honorary degrees this year by Southern Baptist colleges and universities.

Oklahoma Baptist University, Shawnee, will confer the Doctor of Humanities degree on John George Diefenbaker, prime minister of Canada. The prime minister is a Baptist. He will receive the degree at the Golden Jubilee Convocation of the Oklahoma college Sept. 22.

The Doctor of Laws Degree will go to Daniel A. Poling, New York, editor of the magazine, Christian Herald. William Jewell College, Liberty, Mo., will confer it May 30.

The mayor is Clyde Fant, of Shreveport, La., who will receive the honorary Doctor of Laws from East Texas Baptist College, Marshall, Tex., on May 30. The mayor is an alumnus of the college.

The network news commentator is Paul Harvey, of American Broadcasting Company (ABC), Chicago. Wayland Baptist College, Plainview, Tex., will confer the honorary doctorate.

A Mississippi college professor will be honored twice.

Other degrees and the schools granting them are:

Oklahoma Baptist University—Doctor of Divinity to Calvin Murray Fuquay, pastor, 1st Baptist Church, Mid-west City, Okla.; Lowell D. Milburn, pastor, 1st Baptist Church, Shawnee, and John W. Dowdy, president, South-west Baptist (Junior) College, Bolivar, Mo. Doctor of Letters to Hugh Meglone Milton II, under-secretary of the Army, Washington, D. C., all to be conferred May 28.

William Jewell College — Glenn W. Hendren, Liberty, Mo., physician, Doctor of Laws; Homer E. Delozier, superintendent, St. Louis (Mo.) Baptist Association, Doctor of Divinity, at May commencement.

East Texas Baptist College —

Deckert Anderson, pastor, East-view Baptist Church, Kilgore, Tex., Doctor of Divinity, on Aug. 24.

Wayland Baptist College—Mori Hiratani, president, Hawaii Baptist Convention, and pastor Pearl City (Hawaii) Baptist Church, an alumnus of Wayland, at May commencement.

University of Corpus Christi, Tex.—Kenneth E. Hiner, pastor, Forrest Park Baptist Church, Corpus Christi, Doctor of Divinity at May commencement; Joe Ameline, missionary, District 5, Baptist General Convention of Texas, Alice, Tex., in August.

Mississippi College, Clinton, Miss.—A. E. Wood, head of the college's Chemistry department, Doctor of Laws and Letters, after 40 years with Mississippi College faculty, on May 29.

William Carey College, Hattiesburg, Miss.—Cecil Slaton Johnson, dean of General College, University of North Carolina, Chapel Hill, N. C., Doctor of Laws, May 27.

Ouachita College, Arkadelphia, Ark.—Robert L. Smith, pastor, 1st Baptist Church, Pine Bluff, Ark., Doctor of Divinity, and Birkett L. Williams, Cleveland, Ohio, businessman, Doctor of Laws, at May graduation.

Furman University, Greenville, S. C.—Honorary degrees, Doctors of Law, to three members of the Duke Endowment Board, April 26 —George G. Allen, chairman of the board; Norman A. Cooke, and Alexander H. Sands, Jr. Much of the cost of the \$1,788,000 Duke Library building on the Furman campus came from Duke Endowment funds.

Mercer University, Macon, Ga.—Joe S. Holliday, pastor, 1st Baptist Church, Columbus, Ga., and James T. Burrell, pastor, 1st Baptist Church, Bainbridge, Ga., Doctor of Divinity; W. C. Lee, Macon banker, Doctor of Laws, and A. E. Wood, retiring head of the Chemistry department, Mississippi College, Clinton, Miss., Doctor of

Science.

Union University, Jackson, Tenn.—W. Fred Kendall, Nashville, executive secretary, Tennessee Baptist Convention, Doctor of Divinity, and Lawrence T. Lowrey, retiring president of Blue Mountain College (Baptist), Blue Mountain, Miss., Doctor of Humanities, on May 30.


Mary Hardin-Baylor College, Belton, Tex.—Mrs. Joe A. Wessendorf, Richmond, Tex., first woman to serve on State Board of Education, active in Parent-Teachers Association and former state president of it, at September convocation.

Hardin - Simmons University, Abilene, Tex.—Thomas G. Barnes, one of the state's leading physicians and professor at Texas Western College, El Paso, Doctor of Science, at May 29 exercises. ■

## Teletype Machine for Ridgecrest

RIDGECREST, N. C. (BP)—Ridgecrest Baptist Assembly will be on the Southern Baptist teletype network during June, July, and August.

James L. Sullivan, Nashville, executive secretary of the Southern Baptist Sunday School Board, said the Board will install a printer machine as a service to those attending the assembly. Direction of the assembly is under the Sunday School Board. ■



**ARKANSAS**  
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"ARKANSAS"  
LARGEST  
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401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.  
Second-class postage paid at Little Rock, Arkansas.  
Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 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.  
Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.  
Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

May 26, 1960
Volume 59, No. 21

# Summit Failure Casts Dark Shadow

INTERNATIONAL political affairs cast a dark shadow over the meeting of the Southern Baptist Convention in Miami Beach last week. The threat of nuclear war was reflected in all sessions as speaker after speaker referred to the world crisis, in messages and in prayers.

By unanimous consent the Convention adopted a resolution on Christian responsibility in the world crisis precipitated by failure of the summit conference in Paris. The resolution was presented by Brooks Hays, former congressman from Arkansas, now a director of the Tennessee Valley Authority and immediate past president of the Southern Baptist Convention, in behalf of the Christian Life Commission. The Convention voted unanimously to send a telegram to President Eisenhower assuring him of the support of its prayers.

It is always difficult to evaluate the annual meeting of the Convention. With the passing of time, something that seemed at the moment to be of great import may turn out to be rather insignificant while something else that was regarded as not important develops into great significance. The sessions this year were free for the most part of anything bordering on real controversy or anything sensational.

## Press Conference

President Pollard, who recently gave up his pastorate in Knoxville to become pastor of Bellevue Church, Memphis—another full-time church—was reelected for a second term without opposition. Laying no claim to being versed in anybody's "Rules of Order," he experienced some parliamentary tangles in business sessions, but his sense of humor and his winning way with people carried him through. An off-the-cuff remark by him in his president's address, in which he appeared to come to make the seminaries a whipping boy, contributed to the calling of a special press conference.

Explained Dr. Pollard in the conference: he had not meant to cast unfavorable reflections upon any one of our seminaries. He has the utmost confidence in them all. He had only meant to emphasize that we Southern Baptists must always be on the alert to guard against teaching in any of our seminaries which would be contrary to the teachings of the Bible. Should there be evidence of this, those knowing about it should get in touch with the president of the seminary involved and its board of trustees, he said.

Sharing the spotlight with President Pollard in the press conference was Dr. John Haldeman, pastor of Allapattah Baptist Church, Miami, who is chairman of the Executive Committee's sub-committee on Southern Baptist Convention institutions. He was quoted in an article in the May 19 issue of *The Miami Herald* as reporting that "a study of all the denomination's schools on the question of infiltration of theological modernism will begin in three months."

Dr. Pollard, while lashing out at heretical teaching in the seminaries, had declared:

"I don't know of it being done except in one place, and I'm not sure of that. When I know for sure, I'm going to the president and trustees of that institution."

The *Herald* article stated that Dr. Haldeman hinted to the reporter, Adon Taft, that Dr. Pollard might have had Southeastern Seminary, Wake Forest, N. C., in mind. Dr. Haldeman categorically denied every statement attributed to him in the article. Writer Taft, present at the press conference, said: "I still stand by my story."

Dr. Porter Routh, executive secretary of the Executive Committee, stated that the sub-committee which Dr. Haldeman heads does not have within its purview a search for heretical teaching, but is making a study of the Southern Baptist institutions with a view to eliminating unnecessary duplication of functions.

(See EDITORIALS, page 10)

## 'Is This My Room?'

FOR this boy from Lone Gum—that's about two miles from Mill Creek and not far from The Flatwoods—Miami Beach, Fla., is about as fabulous and swanky



ELM

as any place he has read about in *Arabian Nights*. But that was not his first impression on checking in at a Miami Beach hotel the other day.

It was late afternoon as a bellboy helped me to my room—Room 827 in the Saxony Hotel. The room was in semi-darkness but the guide did not turn on the lights as we entered. I was a little puzzled. But he seemed to know his way around as he hung my other shirt in the walk-in closet and checked to see that everything in the room was up to his requirements.

By this time my eyes had become somewhat accustomed to the darkness and I had been able to determine that the room was commodious and that it had all of the usual furnishings you find in a twin-bed room you rent at the single rate. But in my mind I was grumbling.

"Huh!" I was thinking. "What's so wonderful about a room at the Saxony? I have been in fairly swank hotels before. What does this one have that is different from dozens of inland hotels where I have slept across the country? I thought Miami Beach was to be something special!"

The bellboy had completed his services for me, I thought, and I gave him his tip. But instead of walking toward the door, he turned to the back side of the room, which was covered from one end to the other by drapes.

Dramatically he rolled back the curtains and there was the Atlantic Ocean! I almost swallowed my tongue. Standing in my own room—one I had thought was just another hotel room and a dark one at that—I was looking out upon "the ocean." There it was, lapping and moaning beneath my window, and stretching out as far as the eye could see, with many a boat in between! I had judged my room too soon!

You too, if you have lived very long, have at times asked in your heart as you have stood in the darkness of sorrow, of disappointment, of affliction, of temptation: "Is this my room?" Then God has rolled back curtains revealing marvelous picture windows you had not known were there. Suddenly you have found yourself looking out upon an ocean of His love and providence!

*Erwin L. M. Donnelly*

# Clear, Positive Conviction Seen As Need for Christians

NEW ORLEANS, LA. — The 177 graduates of New Orleans Seminary were told that “the ravages of higher criticism, modernism, and humanism have stealthily taken their toll of spiritual power.”

Speaking on the subject, “The Christian Worker in Today’s World,” Dr. J. Norris Palmer, pastor of the 1st Baptist Church, Baton Rouge, stressed to the graduates at the 42nd Annual Commencement of the Seminary that “our need is for dedicated, consecrated men and women who will live and speak with clear, positive conviction—courageously, unhesitatingly and without compromise.”

He called for the graduates to maintain the separateness of their calling, cherish and proclaim the faith once delivered to them, and keep alert to the value of time.

“Your mission is three-fold in nature,” Dr. Palmer said, “and your success will depend first on strictly consistent living.”

He said that the nature of the mission of the graduates is also testimony and counsel through personal contact and a careful and precise planning of their public ministry.

“Ours is a day of unspeakable opportunity, but we forfeit our opportunity in advance if ours is not a united witness,” he said to the group.

On the value of time, Dr. Palmer said, “with Jesus there were no off-days, there was no self indulgence, and there was no time for light speech, frivolity, or careless thoughts. The seriousness of his life and the weightiness of his words proved beyond doubt his consciousness of the value of time.”

Following the commencement address, Dr. H. Leo Eddleman, seminary president, presented the degrees and awards to the candidates.

A feature of the commencement program was the dedication of the prayer room which has been fur-

nished by Dr. W. W. Hamilton in memory of his deceased daughter, Miss Virginia Hamilton. Dr. Hamilton, who is a past president of the seminary and chaplain emeritus of the Southern Baptist Hospital, led the dedication service. ■

## Withdraws Statement Defaming POAU

WASHINGTON — (BP) — A blow aimed at Protestants and Other Americans United for Separation of Church and State (POAU) has been expunged from *The Congressional Record* at the request of the man who inserted it.

Rep. Melvin Price (D., Ill.) in the April 26, 1960, issue of *The Congressional Record*, inserted in the appendix section a long article extolling the virtues of a highly-honored Roman Catholic citizen of St. Louis, Mo., Col. John J. Griffin, and which contained the following paragraph:

“The Klan, the Hitlerites, the Communists, and the Johnny-Come-Lately POAU (Protestants and Other Americans United for the Separation of Church and State) are all dangerous, Colonel Griffin observed. But he is opposed to suppressing such organizations.”

Other remarks in the article that obviously included POAU called them “phony organizations” that “hide behind patriotic motives in order to vent their hatred on other citizens. They are like termites that work in the dark—the light of day and the truth will kill them.”

In response to a vigorous letter of protest from Glenn L. Archer, executive director of POAU, Rep. Price, a Roman Catholic, secured the unanimous consent of the House of Representatives to delete the “objectionable reference.” He described Archer’s letter as a “justifiable” complaint. It was printed in full in the May 2 issue of *The Congressional Record*.

Archer pointed out that POAU

“has specifically repudiated the Ku Klux Klan, the Know Nothing movement, and all similarly bigoted movements based on prejudice.” He said that POAU has 100,000 supporters from Protestant, Jewish, Catholic and independent religious groups and that three top officers have been presidents of America’s largest Protestant denominations, Baptist, Methodist and Presbyterian.

The May 10 issue of *Look Magazine* carries an article by Eugene Carson Blake, Presbyterian, and G. Bromley Oxnam, Methodist, which is a POAU reply to an earlier article by John A. O’Brien, Roman Catholic, on the religious issue in the presidential campaign.

The Methodist Church in its recent meeting in Denver urged its regional units to encourage “moral and financial support” for POAU. ■



## The Cover

### Blessing or Curse?

“Nothing is more gentle than smoke, nothing more frightful,” Victor Hugo has said. “. . . Smoke rising through the trees may signify the most charming thing in the world, the hearth; or the most terrible, a conflagration.”

In these things, children and smoke have much in common. Wise parents take their little ones to church in the interest of setting their feet on the right paths for their lives, as God would direct. For children may be a blessing or a curse to their parents and to society. It depends largely upon where they are in their tender years.

## Arkansas All Over



MR. GRAVES

### Clear Creek Notes

REV. Charles D. Graves, 29, former pastor of Highland Park Church, Duncan, Okla. has accepted the pastorate of 1st Church, Van Buren.

Mr. Graves graduated from Oklahoma Baptist University and Southwestern Seminary.

Mrs. Graves is a graduate of Oklahoma College for Women.

They have two boys: Mark who will be 5 in August and Stuart who will be 3 in June.

In addition to pastorates in Duncan and the Michigan Avenue Church, Chickasha, Okla., Bro. Graves has pastored churches in Missouri and Texas.

His first service in Van Buren as pastor will be Wednesday night, May 11 with the first Sunday service May 15. We welcome them to Clear Creek Association and to Arkansas.

ARKANSAS Street Church in Van Buren ordained three men May 13. Bro. Roy Pledger, pastor of the Palestine Church, Concord Association, was ordained to the gospel ministry. Bro. Cliff Mondier and Bro. Clyde Raymond Smith, both of Van Buren were ordained by the Church as deacons. Bro. Robert Morrison, pastor of the Arkansas Street Church served as moderator; Bro. Jay W. C. Moore, superintendent of missions for Concord Association led in the questioning of the candidates; Bro.

Charles Hamm, pastor of the Uniontown Church was clerk; Bro. George Williams, pastor of the Lamar Church led in the ordination prayer; Bro. Lawrence Woodard, pastor in Buckner Association presented the Bible; Bro. Paul E. Wilhelm, missionary of Clear Creek Association brought the charge; and Bro. Elmer Linton, pastor of Central Church, Altus, pronounced the benediction.— Paul E. Wilhelm, Missionary, Clear Creek Association.

### Awards Day Held at Ouachita College

NINETEEN students and two faculty members received awards at the annual Awards Day presentations of Ouachita College.

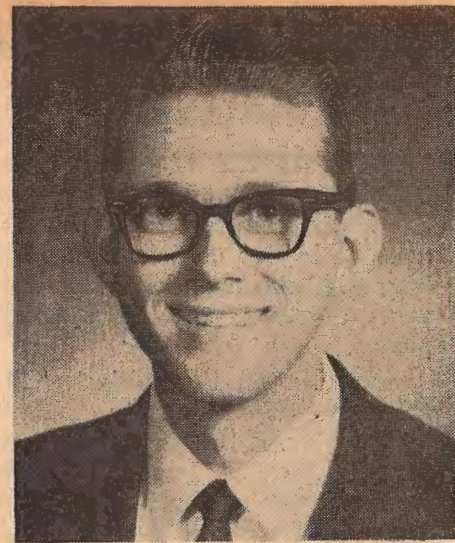
In addition, group recognition was given lettermen of the athletic teams, members of the band and choir, and those named to Who's Who.

Faculty members receiving awards from President Ralph A. Phelps, Jr., for creative work were Dennis Holt, acting head of the Speech department and director of the Ouachita Theater, and Francis McBeth, Ouachita band director.

W. J. Hendricks, superintendent of buildings and grounds, was recognized as the one to whom the yearbook was dedicated. He received the first copy of the 1960 *Ouachitonian* from Editor Gene Dolby.

Students given awards included Linda Evans, Arkansas Federation of Music Clubs; Kay Dobson and Don Allen, Student National Education Association; Don Applegarth and Lou Nell Willis, Outstanding Business Senior; Verna Westerman, Kappa Delta Pi; Pat Smith, Home Economics; Warfield Teague, Chemistry and Mathematics; David Bowen and Rosalie McCarty, physics.

Others were Warfield Teague and Lynda Strother, Citizenship; Gene Petty and Ruth Ann Thomas, Senior Ouachitonian; Winston Bryant and Bill Dawson, Elmo Chaney Athletic Award; James Burleson, Eddie Snider, and Joe Dempsey, President's Award; and Gene Petty, President's Ministerial Award. ■



MR. GUNN

### First Resident in Administration at ABH

BEVLY JOE Gunn, who will complete his master's degree in hospital administration at Washington University, St. Louis, next month, will become Arkansas Baptist Hospital's first administrative resident beginning July 1.

During the first six months of his year's residency, Mr. Gunn will rotate through all of the hospital's 17 departments. During the final months, he will work out of the administrative office on special projects.

Mr. Gunn, a native of Wewoka, Okla., was graduated from Oklahoma State University, where he majored in personnel management.

### Ordinations

1ST CHURCH, Tillar, ordained Kenneth Robertson to the ministry May 8. Rev. L. J. Ready, pastor, served as moderator; Rev. Forrest D. Bynum, pastor, Chickasaw Church, McGehee, served as clerk; Rev. Noel Barlow, associational missionary, Delta Association, was the examiner; Rev. Minor Cole, pastor, 1st Church, Dumas, led the ordination prayer; Rev. Mason Craig, pastor, 1st Church, McGehee, gave the charge; Rev. Harold O'Bryan, pastor, 1st Church, Dermott, presented the Bible; and Rev. John Robertson, father of the candidate and pastor of Jones Chapel Church, preached the sermon.

Rev. Kenneth Robertson is pastor of Saline Church, Prescott.

## Revivals

**JACK THOMPSON**, evangelist of Ft. Smith, held a meeting recently at Carpenter Road Church, Irving, Tex. Del Hartin of Ft. Worth led the music. There were 37 additions to the church. Rev. Jack D. Edmonds is pastor of the church.

**EGYPT Church**, Mt. Zion Association, recently completed a revival in which Billy Walker was the evangelist. There were 15 for baptism, five by letter, one by statement, and 20 rededications. Rev. Earnest Tosh is pastor.

**DENNISON Street Chapel**, mission of Gaines Street Church, Little Rock, had Rev. J. Richard Perkins as evangelist for a recent revival. There were 12 by baptism and two by letter. E. A. "Happy" Ingraham is pastor.

**REV. JERRY Hopkins**, pastor of Harvard Avenue Church, Siloam Springs, was the evangelist for a recent revival at Immanuel Church, Fayetteville. John Mitchell of Immanuel led the singing. There were seven professions of faith and three by letter. Rev. Terrel Gordon is pastor.

## New Budgets

**LONE OAK Church**, Little River Association, after receiving the trial offer has voted to place the *Arkansas Baptist* in the church budget. Victor D. Rettmann, Jr. is pastor.

Churches accepting the one



**NORTHVALE Church**, Harrison, recently had a special day to raise funds to pay off an indebtedness for putting a rock-finish on the exterior of the church building. All of the money was raised.

There were 100 people in Sunday School. Rev. Dennis James, association missionary, brought the message in the morning service. Rev. Homer Allred is pastor.

month free trial offer are Gillett Church, Centennial Association, Rev. Robert Howie, pastor; Swifton Church, Black River Association, Rev. J. I. Cossey, pastor; and Bethel Church, Pulaski Association, Rev. Harold W. Taylor, pastor. If the Gillett Church votes to place the paper in the budget, Centennial will be the first association in the state having all churches with the paper in the budget.

ville, Ky. Dr. Brown was professor of New Testament at the school for ten years. Dr. Brown was formerly pastor of 1st Church, Hope, 1st Church, Little Rock, and 1st Church, El Dorado. He also served as head of the Bible Department at Ouachita from 1926 to 1929, and was executive secretary from 1928-1930.

Since retiring, Dr. and Mrs. Brown have lived in Anderson, S. C.

## Attendance Report

May 15, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st Berryville,	727	148	3
Freeman Heights	170	110	
Camden, Cullendale, 1st	549	255	
Crossett, 1st	575	214	1
El Dorado, 1st	868	237	
Ft. Smith, Grand Ave.	643	279	
Hot Springs, Park Pl.	486	166	3
Huntsville, 1st	117	34	
Mission	14		
Little Rock,			
South Highland	569	253	2
Magnolia, Central	713	311	
North Little Rock,			
Baring Cross	815	263	2
North Little Rock,			
Levy	519	196	1
Springdale, 1st	448	137	
West Memphis, Calvary	219	135	

## Miscellaneous

**BERTHA MEADE Gray**, daughter of Mr. and Mrs. Arthur Gray, Ozan, and Clifton Courtney, Jr., son of Mr. and Mrs. Clifton Courtney, Paducah, plan to be married in August. Miss Gray is majoring in social work at Carver School of Missions and Social Work. A graduate of Henderson State Teachers College, Arkadelphia, she taught for several years in Arkansas. Mr. Courtney is pastor of 1st Church, New Baltimore, Mich.

**DR. T. D. Brown**, former executive secretary of the Arkansas Convention, delivered the closing address for the Alumni Association of Clear Creek Baptist School, Pine-

**SUE HAIRE**, Marianna, was awarded the B. G. Lowrey Scholarship for "character, scholarship, and leadership" at Blue Mountain College. The award was presented by Dr. Lawrence T. Lowrey, president of the college.

**MATTHEWS Memorial Church**, Harmony Association, is nearing completion of their new mission building in the Watson Chapel community. They hope to be able to enter the building within the next two months.

**CENTENNIAL Church**, Harmony Association, is building a new educational building. They hope to be in the first floor in the near future.



## Pastoral Changes



MR. CAUSBY

REV. Charles Causby, a recent graduate of New Orleans Seminary, has been called as pastor of Wynne Chapel. Mr. and Mrs. Causby moved on the field, May 12, and he began his work on May 15.

The Chapel has been in operation for three years and has maintained an average of 100 or more in attendance at Sunday School and 85 or 90 at Training Union throughout this period. It has been self-sustaining, financially, and in leadership for over two years.

REV. ROY A. Simpson has resigned as pastor of Oakland Church, Harmony Association, to accept the call of 1st Southern Church, Sheridan. During the two and a half years he was at Oakland Church, there were 60 additions to the church, 30 of which were by baptism.

REV. BEN Wofford has resigned the pastorate of Central Church, Harmony Association, to become pastor of Clinton Church. During his six years at Central, the church had 333 additions, with 149 of these on profession of faith. The church also paid off the building loan, the pastorium loan, and built a new educational building. The Dollarway Mission, which was recently constituted as a church, was established during his ministry.

MT. ZION Association will have the service of a Home Mission Board summer field worker this summer. John W. Woodall, Scottsboro, Ala., will be working in the association for six weeks. He is a junior at Howard College, Birmingham, Ala., and is a licensed ministerial student.

SOUTHERN College dedicated the Carter gymnasium on Commencement Day, May 24, in honor of Fred Carter, Lake City. Mr. Carter, a prominent Baptist layman, has given substantial aid to the college during the past several years.

CENTRAL Church, Pine Bluff, constituted their mission into Dollarway Church in a service April 10. The new church has approximately 60 members, and the charter is to be left open for three months.

Amos Greer, Harmony Association missionary, served as moderator; Rév. Richard Rogers acted as clerk; Rév. George Pirtle led the ordaining prayer; and Dr. C. W. Caldwell, state superintendent of missions, brought the message.

Rev. Rogers will serve as pastor of the church.

FOURTH Street Mission of Gaines Street Church, Little Rock, has moved to 424 S. Dennison, and is now called Dennison Street Chapel.

EVERETT Dale Pogue graduated from Southwestern Seminary, Fort Worth, Tex., during spring commencement exercises May 13.



MR. POGUE

Dr. Theodore F. Adams, president of the Baptist World Alliance and pastor of the 1st Church, Richmond, Va., was the featured speaker. Son of Mr. and Mrs. Everett E. Pogue, 801 N. 46, Ft. Smith, Arkansas, he is a graduate of Ouachita College with the bachelor of arts degree in 1954. Dale received the Master of Religious Education Degree.



MR. CAMPBELL

## Chaplain Intern

JEFF CAMPBELL, who will graduate from Southwestern Seminary in July, has been accepted for a one-year chaplain internship under Arkansas Baptist Hospital's clinical pastoral education program. He will begin his training under ABH Chaplain Don Corley on July 1.

During his internship, Mr. Campbell will function as a regular staff member in the Chaplain's Department. As the year progresses, he will be given certain clinical and academic assignments, Dr. Corley said.

Mr. Campbell was born at Searcy, and was graduated from North Little Rock High School. He was graduated from Ouachita Baptist College in 1957 and took post-graduate work at Texas Christian University in 1959. He will complete all class work at Southwestern Baptist Theological Seminary by the middle of June. ■

1ST CHURCH, Jonesboro, had a GA Coronation service May 15 in the evening worship service. They had five girls who achieved the highest step of Queen Regent. They were Kathryn Price, Kay Lynn Coleman, Brenda Welch, Kathy Hoffman, and Toni Little. There were 24 other girls who participated in the Coronation receiving advancements in their forward steps.

## Southern College News

SOUTHERN COLLEGE, Walnut Ridge, honored four outstanding Baptist personalities in their nineteenth graduating exercises.

The Distinguished Baptist Minister's award was awarded to Dr. Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis, Tenn., and president of the Southern Baptist Convention. Dr. Pollard has served as president of the Tennessee Baptist Convention, chairman of the Radio and Television Committee and chairman of the Executive Committee of the Southern Baptist Convention.

The Distinguished Baptist Layman's award is being given to J. K. Southerland, Batesville. Mr. Southerland is a native of Arkansas and president of the J. K. Southerland Company. He was born and reared on a farm near Banner. He is a 32nd degree Mason and a member of the Batesville Rotary Club and is active in 1st Baptist Church, Batesville, serving as a deacon and superintendent of the Adult Sunday School department.

The Distinguished Baptist Lady's award was received by Miss Mildred Matthews, Jonesboro, former missionary to Cuba. Miss Matthews was reared in Arkansas and attended Arkansas State Teachers College and the Southern Baptist Training School which is now the Carver School of Missions and Social Work, Louisville, Ky. Before going to Cuba as a missionary, Miss Matthews did mission work in Northeastern Arkansas. During her 35 years in Cuba, she has served in many capacities.

The Distinguished Alumnus award has been awarded to Rev. Arnold Teel, pastor of Amboy Baptist Church, North Little Rock. Mr. Teel was born at Casa and graduated from Havana High School. In 1947 he surrendered to the ministry and entered Southern College. He received his B.A. Degree from Arkansas College, Batesville, and has attended Southwestern Seminary, Fort Worth, Tex.



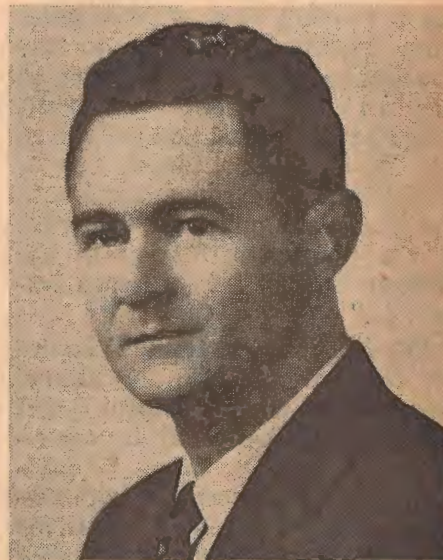
MR. SOUTHERLAND



DR. POLLARD



MISS MATTHEWS



MR. TEEL

THE SOUTHERNER, Southern College yearbook, was dedicated this year to W. J. McDaniel, professor of Music. Mr. McDaniel has been a member of the college faculty at Southern for the past seven years. He is a native of Kentucky and has attended Western Kentucky State College, Bowling Green, Ky.; Indiana University, Bloomington; and George Peabody College for Teachers, Nashville, Tenn.

OPAL WYNN, Fayetteville, sophomore at Southern College, was crowned by student body president Darrell Childress as Miss Southern, at the recent annual Freshman-Sophomore Banquet.

JERRY GREER, freshman from Pine Bluff, was recognized as Mr.

Southern for the academic year of 1959-'60.

Greer was installed as Baptist Student Union president recently at Southern. The other officers are:

Morris Becknell, Blytheville, vice president; Carolyn Cameron, Smithville, secretary; Pat Clark, Williford, devotional chairman; Darrell Childress, Paragould, missions chairman; Fayleen Bassett, St. Joe, social chairman; Dora Sturkie, Light, song leader; Lorene Hughes, Kensett, pianist; Pete Costes, Fort Smith, publicity.

Miss Carol Burns, BSU director, State College, Jonesboro, was the guest speaker for the installation service. The ceremony was under the direction of Dr. Herbert M. Haney, BSU director at the college. ■

## Vaught Elected

FOR Arkansas, the election of Pastor W. O. Vaught, Jr., of Little Rock's Immanuel Church, as 1st vice president of the Convention, was a high honor. Appreciation for Dr. Vaught's able leadership as president this year of the Pastors' Conference was obvious in the hearty vote he received for the Convention's No. 2 position.

## Vote of Confidence

THE Baptist Sunday School Board, accused in a proposed resolution of affiliation with the National Council of Churches, receiving a roaring vote of confidence from 12,300 messengers to the Convention. The resolution, which was never presented for vote, would have directed and instructed "the Sunday School Board to sever all relations and connections with the National Council of Churches in the present affiliation in the uniform Sunday School lesson series . . ."

The question was brought before the Convention while the annual report of the Sunday School Board was being presented by its executive secretary, Dr. James L. Sullivan, at the Wednesday night session. When he asked for questions from the messengers, a man asked him to explain the resolution which he had found in his seat on the Convention floor.

Dr. Sullivan replied that the Sunday School Board was no more affiliated with the National Council of Churches "than with the Atomic Energy Commission."

After a lengthy explanation of how the Sunday School's uniform lesson series are developed, Sullivan suggested the messengers choose a new Executive Committee and administrator of the agency if they had no confidence in the present ones. The messengers responded with vigorous applause for the present group.

The uniform lesson plans are developed and written by Southern Baptists, Sullivan said. "It is true that the sequence and the Golden Text of Sunday School lessons are developed by Baptists and some de-

nominations that are in the National Council of Churches," he explained, "but participation in this plan does not require membership in the council."

The sequence plan, developed and copyrighted in 1922 by the International Council of Religious Education and National Council of Churches, costs the Sunday School Board \$14,000 a year as its share of expenses.

"The Sunday School Board is using the same system it has used through all the years," said Sullivan. "Not one thing has changed. Some people have gotten the idea that we buy pre-written lessons and distribute them or buy pre-written outlines and fill them in. Every word is written by a Baptist. Last year, 1,695 Baptist writers were needed to write all of our Sunday School material."

## Church and State

THE Convention adopted a resolution on Christian Citizenship, reaffirming faith in the historic principle of the separation of Church and State as expressed in the Bill of Rights and the constitutional guarantee that a man's personal faith shall not be a test of his qualification for public office."

The resolution stated, among other things: "We reaffirm our conviction that a man must be free to choose his own church and that his personal religious faith shall not be a test of his qualification for public office. Yet, when a public official is inescapably bound by the dogma and demands of his church he cannot consistently separate himself from these. This is especially true when that church maintains a position in open conflict with our established and constituted American pattern of life as specifically related to religious liberty, separation of Church and State, the freedom of conscience in matters related to marriage and the family, the perpetuation of free public schools and the prohibition against use of public monies for sectarian purposes.

"Therefore, the implications of a candidate's affiliations, including his church, are of concern to the voters in every election. In all cases a public official should be

free from sectarian pressures that he may make independent decisions consistent with the rights and privileges of all citizens . . ."

## No Move as Yet

A MATTER which doubtless would have caused a stir in the Convention, had it reached the Convention floor, was deferred in a pre-Convention session of the Executive Committee. We refer to a proposal by a sub-committee of the Executive Committee to recommend that the offices of the Executive Committee be moved from Nashville, where they have been since they were established back in the 1920's, and be relocated in Memphis.

After considerable discussion, the Executive Committee referred the matter back to the special sub-committee with a request that it make a further study and report back to the Executive Committee in its September meeting. Cities reported to have been considered as possible sites included Kansas City and Tulsa. Official invitations have been presented to the Executive Committee from Shreveport, La., and from Washington, D.C. It is likely to be a long time before the Executive Committee leaves Nashville.

*(Further reports on the Convention, including some Convention pictures, will be carried in next week's issue.—Editor)* ■

## Radio-TV Workshops

Radio and television workshop programs will be conducted in August at both Ridgecrest and Glorieta summer assemblies, it was announced recently by Theodore Lott, head of radio production for Southern Baptists' Radio and TV Commission.

Workshop sessions will run August 11-17 at Glorieta and August 25-31 at Ridgecrest.

Highlights of the programs at both assemblies will include broadcasting and televising the worship service, microphone techniques, local studio programs, planning and producing radio and television programs, writing for radio and television, obtaining local radio and TV time, camera techniques, and production aids. ■

# Little Rock Doomed In Case of War Declares Pastor of Immanuel Church

IN THE event of an all-out, nuclear war between the United States and Russia, Little Rock would almost certainly be among the first American cities to be blasted, Dr. W. O. Vaught, Jr., pastor of Immanuel Baptist Church, Little Rock, declared in the regular services of his church Sunday morning.

In his first message to the church following his return from the Southern Baptist Convention in Miami Beach where he was elected first vice president of the convention, Dr. Vaught pointed out that because of world notoriety Little Rock has received in race relations, the city is now "one of the three or four best-

known cities in the world."

"Little Rock will not be spared in case of a Russian attack," he declared. "Our city would be one of the first to be bombed. It may be that God is going to allow Mr. Khrushchev and the Russians with their power to humble us."

The greatest threat to America today is not Russia but our own moral breakdown in this country, Dr. Vaught asserted. As evidences of moral deterioration, Dr. Vaught pointed to increased drinking of alcoholic beverages, to gambling and sexual immorality, to racial hatred.

"We have just about lost our nation to the liquor barons," he said. "Since we have turned our

back on prohibition, we have become a drunken nation."

He lashed out at gambling at the dog racetrack in West Memphis and at the horse racetrack in Hot Springs.

All-night parties for high school graduating classes were branded by the minister as opportunities for sexual immorality on the part of young people.

Dealing with the problem of racial hatred, Dr. Vaught said that the way things are shaping up in the South "the problem is not whether our children will sit in school by a Negro or at a lunch counter by a Negro, but whether there will be a school or a lunch counter for our children."

Dr. Vaught called on his congregation to rid itself of all hatred and prejudice and to follow the Biblical injunction to "love everyone."

## 'Stretch Yourselves,' Graduates Told At Ouachita Commencement

ARKADELPHIA — (Ouachita News Release) — Members of the graduating class of Ouachita College were urged to stretch themselves physically, mentally and spiritually, by Dr. Eugene A. Nida, in his address at the 74th annual commencement exercises of the college Sunday afternoon.

"We need to stretch our muscles in honest-to-goodness work," declared Dr. Nida, secretary for translations of the American Bible Society, New York City.

regulations of conduct you will not have when you are on your own. The real test comes when you marry and start your own homes. Morals that have been borrowed from others will not suffice.

"The only things that count in life are the things which count for eternity. We must face life with the power of God. Only then can we stretch ourselves to meet the tragedies of life."

Conferring upon Erwin L. McDonald, editor of *Arkansas Baptist Newsmagazine*, Ouachita's Distinguished Alumnus Award, Dr. Ralph A. Phelps, Jr., president of the college, read a citation lauding the editor for distinguished service "as a writer and editor . . . and particularly because you are a man unafraid to voice your convictions in a world which seems increasingly to prefer a cataract of pious platitudes and whitewashing of the status quo to an incisive, intelligent examination of the issues involved in a world of crisis."

McDonald, who graduated from Ouachita College in 1943, magna cum laude, has been editor of *Arkansas Baptist* since March,

1957. A native of Arkansas, he has been a voice throughout the Little Rock race crisis for Christian love and observance of the law, in race relations.

His editorials against the closing of public schools to avoid limited integration under the U. S. Supreme Court ruling of 1954 have been widely quoted.

Dr. Nell Mondy, also a member of the Ouachita class of 1943, now professor of biochemistry at Cornell University, received the Distinguished Alumna Award for "superior work as a teacher of chemistry at Cornell University since 1948" and "because of special recognition which you have recently received for research in food chemistry." She is a native of Pocahontas and graduated summa cum laude, standing first academically in her class of 100.

Honorary degrees were conferred upon Rev. Robert L. Smith, pastor of First Baptist Church, Pine Bluff, and Birkett L. Williams, business man and philanthropist of Cleveland, Ohio. Dr. Smith was cited for filling "with distinction key places of service in the denominational life of Southern Baptists" and for his selection to preach for the Columbia Broadcasting System's Church of the

(See GRADUATES on page 22)

Continued Dr. Nida:

"We need to stretch our minds. We have almost given up serious reading. Many freshmen who come to college today cannot pass their reading tests. Others spend their lives reading filth. Too few of our people read the editorial pages and give serious thought to the issues of our times.

"We need to stretch our feelings. We must see that every one we meet is our superior in some way. Any time a man keeps another in his place, a place less than human, he is only revealing his own fear and insecurity.

"We need to stretch our souls. In college you are protected by

# LIFTING LIFE'S LIMITATIONS

By *Ralph A. Ferring*

Pastor, 1st Baptist Church  
Winston-Salem, North Carolina

THE more clearly we understand the limitations under which God has chosen to operate, the more readily can we appreciate the significance of faith in His scheme of things.

The glory of the Syro-Phoenician woman's faith was that it expressed her intelligence, her humility, and her daring. But not at first. You see, she came to Him as an Israelite would come. She kept calling, "Have mercy on me, O Lord, thou son of David." Hers was not the right to use that title; it belonged to the Jew. But she was quick to learn. Refusing to be offended either at the silence of Jesus or at His words about throwing children's bread to the dogs, she was intelligent enough to see her place, humble enough to accept it, and bold enough to press the advantage in the situation as summed up in the Lord's simile.

It was not a question of throwing children's bread to dogs but of children wantonly pushing the Bread of Life off the table where the dogs could get it, as was proved by His own presence in her Gentile territory. With glowing face and warmth of tone, Jesus responded in one of His rare tributes of praise, "O, woman, great is thy faith: be it done unto thee even as thou wilt." The divine chronicler adds, "And the daugh-

ter was healed from that hour."

Our trouble is that we do not want to accept the limitations which in His sovereign will God has chosen for us and for Himself. In our pride we do not want to accept them even if by accepting them we could remove them! I think the racial situation is a case in point and inasmuch as the text makes much of it and I alluded to it in the beginning, let me say a further word in the light of what we have just now observed about the Syro-Phoenician's humility, which was the secret both of her understanding and boldness.

On the one hand in this race issue is the man who apparently refuses to recognize the basic fact that the created must share with the Creator the limitations of creatorship. The distinction between races inheres in the natural order. However it came about, the responsibility for it rests ultimately with the Creator. In Colossians 3:11, God speaks of the new man "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian and Scythian, bondman and freeman, but Christ is all and in all."

This verse has been quoted as though God were working toward the goal of a raceless, sexless, classless, sameness in humanity. But such an interpretation is contrary to all that God has revealed of Himself. Grace

does not erase the distinctions God has made. Rather it enhances them. For example, art is an appreciation of things that differ, their subtleties and harmonies within the whole. The humble heart knows this and rejoices to see God's artistry become evident in the variegated wisdom of His redemptive purpose.

On the other hand is the man who apparently refuses to accept the fact that he has a brother with a dark skin, that the same Creator made them both in His own image and likeness. The penalty of his pride is blindness — blindness not to the Negro at his side but to the image of God in him. That is the pitiful part for God's image is unmistakably there and the vision of it makes all the difference.

Who can understand, for example, the transforming experience in the life of Jacob apart from his two visions of the face of God. One of them came to him at Peniel as he wrestled with the angel, for he said, "I have seen God face to face, and my life is preserved" (Gen. 32-30). This experience was in the plane of the vertical. But there was another vision of God in the plane of the horizontal. When he looked at the face of Esau and saw its hard lines relenting in forgiveness, he recognized unmistakably God's features reflected in the face of his brother. "I have seen thy face," he said, "as one seeth the face of God" (Gen. 33: 10).

To see the face of God is the important thing, no matter whether it appears enthroned in "the high and lofty place" or shining from the countenance of a fellow pilgrim along life's way. No man can afford by any act or attitude to let his pride eclipse the transforming vision of that Face. Here again the humble heart, instead of being frustrated by racial differences, with insight and initiative boldly siezes the opportunity they afford to hear a worldwide witness for Christ.

The Syro-Phoenician woman insistently calls to a humility which understands and accepts with courage the challenge of God's limi-

tation.

### **Faith's Role**

Let us go a step further now and inquire what is there in faith that makes it possible for the Lord to do in one moment what He could not do in another? How were the "ground rules" changed so that the play was no longer "out of bounds"? Or were they changed? In short, how does man's faith remove God's limitations?

The answer to this question lies in the fact that in the larger picture faith was the basis on which God assumed the limitations in the first place — faith in Himself since there was none other. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me" (Isa. 63:5). When this faith, inspired in men, returns full blown and mature to God in the presence of the heavenly hosts, limitations are off. They have served their purpose.

The famous violin virtuoso Nicolo Paganini, in addition to being one of the greatest violinists of all time, excelled also in showmanship. We are told that once in the midst of a concert, as though tuning the strings of his violin, he snapped first one and then another, and finally — as the audience gasped — another. Then dramatically presenting his instrument for all to see he exclaimed, "One string and Paganini!" The thunderous ovation which followed his completion of the number vindicated a thousandfold the confidence in himself which inspired his daring. But it does not follow thenceforth that he played only on an instrument of one string!

Thus, it is the nature and province of faith to cast off limitations. The basis on which they were assumed becomes, when fully vindicated, the basis also on which they are set aside. Is not that the reason Jesus said, "All things are possible to him that believeth"? Faith alone knows a God that is infinite. Only to the believer is our Lord really free to work; to others "he could there do no mighty work because of their

unbelief" (Mark 6:5). Yes, understanding and accepting life's limitations, it is our privilege in the exercise of faith to remove them and to enjoy God's infinite power to save.

### **LIMITATIONS LIFTED**

The unmistakable conclusion to which the story now brings us is that the woman's interests and those of Jesus were inseparably linked together. The lifting of His limitations meant the lifting of hers also.

### **In Experience**

The distraught mother got all that she came to Jesus for. Picture her homecoming — her little daughter no longer vexed by the unclean spirit, resting relaxed and responsive to the delights of mother, love, and home. But she got more — much more — than she asked. In her heart besides was the undreamed of gladness of the Master's praise. No joy on earth can equal that. What would the joy have been could she have known that the story of her faith would be recorded in the gospel of Jesus as an inspiration to all the ages to come!

And what did it mean to Jesus? His certainly was the joy of redemptive love moving in answer to need. Yes, but vastly more. His was the joy also of vindication. The cruel silence of Jesus and His hard word about dogs under the table were all justified by the woman's triumphant faith and nothing could give Him greater satisfaction.

### **The Larger Reason**

We are not able to see the reason why God delights in man's faith in Jesus Christ. God's power is not in question. Of course He could cast out a demon! If He is God at all, the power to do so is His. The question centers not upon God but upon man — or in this case the woman. Would she understand the way in which God has chosen to work in such cases? Would she stoop to conquer? In short, would she offer the kind of faith that God would honor? That was the question — and is. To put it another way, the question is not whether God is able to straighten out the affairs

of this rebel planet but will man understand and consent to the way He is pleased to do it? God can make a bad man good, yes; but will a bad man choose to let HIM do so? That is the question. Faith answers, Yes!

Faith in Jesus Christ is at one and the same time God's vindication and man's. When God would create man He said, "Let us make man in our image, after our likeness: and let them have dominion over . . . the earth" (Gen. 1:26).

With what consternation do you think such an announcement would be received by the principalities and powers, and all the created intelligencies of the unseen realm! Remember that in Scripture there are unmistakable overtones of an unsolved tragedy prior to that which befell man in the Garden of Eden. With eternal issues still in the balance would God now bring into being this frail creature of the dust, endow him with His own capacities and likeness, make him free to choose, and then entrust him with dominion over the earth? What divine madness is this!

But came the day of an even greater wonderment. In utter amazement the angelic hosts must have watched the Man Christ Jesus come to grips in mortal agony with him that hath the power of death. The contest lost in Eden was won at Calvary. There "the hostile princes and rulers he (Christ) shook off from himself and boldly displayed them as his conquests when by the cross he triumphed over them" (Col. 2:15 Weymouth). But how could this victory so dearly bought by the Man become a continuing one in the life and destinies of men? Paul teaches that now it is the privilege of the church to make answer. His meaning, I think, is that through all the stormy course of history until the consummation of the age, the church is to make known unto the principalities and powers in the heavenly places the very thing they had questioned, the wisdom of God.

When it becomes necessary for one to take a position or to adopt a course which from the nature of the case cannot at the time be explained, he subjects himself to

great suffering. And if that position or course of action involves others, only their faith in him will endure the test of what they cannot understand.

Thus it is through faith and faith alone that the man who knows what he is doing is to be vindicated in the eyes of those who cannot know. Through the ages God has been painfully misunderstood, maligned — as have all who have stood with Him in faith. For Him and for them to be declared right offers a satisfaction that can be measured only by the price they have paid for the position they have taken.

We have thought of justification, God's righteousness by faith, in terms restricted too much to the predicament of man. God's predicament is involved. Like the cross, justification is cosmic in scope. Creation itself looks in eager expectation to its glorious realization. Before the assembled hosts of Heaven not only man but God Himself is declared righteous by man's faith in Jesus.

Quietly to take one's stand in faith, therefore, is the greatest service a man can render. Such is the inescapable conclusion to which our text brings us. The Syro-Phoenician woman stood where Jesus put her and while she stood He wrought. That was her unique contribution. In her experience, however, we have been carried beyond the Gospel narra-

tive. We have heard the overtones in Ephesians of God's symphony of the ages.

Our case does not quite parallel that of an obscure woman from heathen surroundings, however eloquently her faith speaks to us individually. We are a Convention, a fellowship of messengers from thousands of churches across the length and breadth of a great land. We are a responsible body with institutions, agencies, and commissions worldwide in scope. If closer attention is to be given to them in the light of the dispensation of God's mystery, we are the ones to give it.

Pressures attendant upon the consummation of an age converge upon us. Slander and hatred on a global scale block our missionary efforts. Sensuous materialism, demonic in nature and extent, paralyzes the missionary arm of our churches while millions of their members live at ease in Zion. If effective warfare is to be waged against this kind of opposition we are the ones to do battle.

Only Ephesians, wherein God has revealed our task in the light of His purpose for the ages, can yield a fitting conclusion and speak adequately to our situation. Only there do we see how important to God's ultimate victory is our stand in faith. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the

world-rulers of the darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God and having done all . . . stand" (Eph. 6:12-13).

God spoke no word of idleness when He said to Moses, "Stand still and see the salvation of the Lord" (Ex. 14:13). Rather, He enunciated a principle of spiritual warfare that through the ages has led to certain victory. When Roland Bainton would bring afresh to our minds the service rendered to Christendom by Martin Luther, he wrote a book of 422 pages. But when he would sum up the total effect of the life and labors of that remarkable man, he chose for his title three words, **HERE I STAND**. Martin Luther stood and God wrought.

Even so as we stand, God works. Stand, therefore, as did our Syro-Phoenician heroine in a faith that is intelligent, humble and daring. Thus may we too know the unspeakable joy of lifting life's limitations.

*RALPH A. HERRING is a native of Pender County, N. C., and a graduate of Wake Forest College and Southern Baptist Theological Seminary. He has served on many boards of the Baptist State convention and the Southern Baptist Convention. Herring is author of "God Being My Helper" and other books and articles.*

## **Right to Vote Can't Be Denied**

LAFAYETTE, LA. — (BP) — Rufus C. Harris, president of Mercer University, Macon, Ga., called upon the South to enforce new civil rights legislation "rather than thwarting it."

"It is no longer possible to deny the right to vote," Harris said here. "This is so fundamental in our system of government that it cannot be ignored."

The Mercer president spoke at Southwestern Louisiana Institute here. Harris served as president of Tulane University in New Orleans from 1937 until 1960. He accepted the leadership of Mercer, his alma mater, in November, and took over officially in April.

Warning that failure to enforce new voting laws can only result in further legislation, Harris said, "There is every reason for the local and state leadership in the South to recognize this and prevent it."

"The present opportunity is tremendous," he said. "It will be tragic if it is fumbled."

Harris added, "Here is both a responsibility and an opportunity for the South to lift off its back a burden which grows heavier and heavier and which cannot be much longer endured."

He noted that 29 counties in the South did not, at last reports, have any Negroes registered for voting. "The record of the past, and present, makes the South vulnerable," he said.

Speaking of the need for continued development in all areas of the New South, the Baptist college executive stated, "It is not at all unrealistic to think that the South, starting late to build her structure, may erect a stronger and more enduring edifice than any yet seen."

Religious conviction, Dr. Harris said, has been "uniquely important" in Southern social progress, "and will be more important in the future."

"The special processes of the South should be based upon the belief that the Decalogue and the Sermon on the Mount are perhaps as valid bases for social adjustments as are court orders," he said. ■

## Who Legally Owns The Record Books?

Often the question arises regarding the right of a family to hold on to church record books because a member of the family served many years as clerk of the church.

Some churches have adopted resolutions specifically stating that all records of church business transactions and information of elected officers and committees are the legal property of the church.

More than a hundred years ago when churches were torn by doctrinal strife resulting in a split, the official records were held by one of the minority groups and were lost to the church.

A notice in a church bulletin stated that the old record books of the church dating back for over a hundred years had been located at the home of a former member living 10 miles away. The notice further states that the old books could be read by anyone interested by going to the home of the former member.

When a church takes official action establishing the legal ownership of the minute books then the old members serving as officers understand that they are entrusted with the property of the church, even though the individual is the representative of the church which is creating the record.

It is well to decide officially who owns the church records, and it is well for a family who has kept and protected the records for a generation or more to realize that the church books are not personal property.

If the church is no longer in existence the record books of the former church should be deposited with the state Historical Society of the Southern Baptist Historical Society.—Southern Baptist Historical Commission.

## Plan Ahead

SCORES OF Baptist churches of Arkansas have availed themselves of personnel for youth-led revivals available through the Student Department. If your church is planning such a revival this summer and the Department can help, please write immediately.

Specify the number of team members desired and first and second choice of dates. Perhaps more dedicated, eager help is available now than ever before.—Tom J. Logue, Secretary

## Would Make Liquor Illegal

MONTGOMERY — The president of the 9-million member Southern Baptist Convention, speaking at the annual meeting of the Alabama Temperance Alliance in Montgomery May 5, said, "I believe in total abstinence, that the liquor industry should be outlawed, and those who sell liquor after that should be sent to jail."

Ramsey C. Pollard stated that people in America are beginning to wake up to the fact that we are being taken for a ride by the liquor industry.

"Speak of a finished product," he said, "look at the penitentiaries, mental asylums, broken homes, juvenile delinquents, economic waste, and highway wrecks—there are the finished products of the liquor business."

He pointed out that there are at least 10 million alcoholics in the U. S. today, and that for every tax dollar brought in by liquor, 22 dollars is taken out by liquor. ■

## Carl Halvarson to Golden Gate

MILL VALLEY, CALIF. — (BP) — Carl M. Halvarson, missionary to Japan since 1952, will become assistant to the president of Golden Gate Seminary here.

Halvarson, a graduate of Golden Gate, will have public relations and student recruitment as his major responsibilities, according to President Harold K. Graves.

In deciding to leave foreign mission service, Halvarson said he felt he could best serve the cause of missions by accepting the call of the seminary. In his new position, effective June 1, he will help direct students interested in foreign missionary appointments.

Harry R. Koontz, of Mill Val-

ley, the seminary's present director of publicity, will remain on the seminary staff. In the future, Koontz will give more attention to promotional work.

The growth of Golden Gate Seminary since its relocation in Mill Valley and the increase expected in enrollment have made necessary the addition of Halvarson to the staff, seminary leaders said.

The seminary moved last year from Berkeley across the bay to Strawberry Point, across Golden Gate Bridge from San Francisco. ■

## Centers Move Westward

Jackson, Miss.—Plans to set up additional centers in the Arizona and Colorado conventions and the reading of encouraging reports featured a meeting of the staff personnel of the Seminary Extension Department at its office here.

Dr. Lee Gallman, director, said the new centers would be in cooperation with Grand Canyon College, Phoenix.

A statistical report noted that as of April 18, 1960, 618 new correspondence students have enrolled, 87 old correspondence students re-enrolled, while 2,090 have enrolled in extension since September 1, 1959.

Committed to the principle of life-long learning and to the importance of continuous study, the group called for a revision of curriculum concepts to include something beyond formally outlined subjects.

Associates in the department at the meeting were Rev. W. A. Whitten, Bloomington, Ind.; Dr. Albert Fauth, Kansas City, Kan.; Rev. G. Ray Worley, Ft. Worth, Tex.; Rev. Frank Koger, Gastonia, N. C.; and Dr. Eugene Wallace, Riverside, Calif.



## Mission Advances on Many Fronts

— By Ione Gray —

TWENTY-SIX missionaries appointed and two reappointed by the Southern Baptist Foreign Mission Board at its May meeting brought the total number of active Southern Baptist foreign missionaries to 1,434. This is the largest group of missionaries to be appointed by the Board at a regular monthly meeting.

### *Spiritual State Seen In Response of Life*

Dr. Baker J. Cauthen, executive secretary, said the appointment of each missionary is a matter of deep spiritual experience. "Each life represents the response to impressions of God in the heart and a long road of preparation to do what God has indicated," he said.

"We must not take for granted the supply of mission volunteers. We must remember the words of our Lord to pray the Lord of the harvest that he send forth laborers into his harvest. The response of large numbers of people to go to mission fields for life service is one of the best indications of the spiritual state of a Christian body."

Reporting on disbursement of world relief funds during the past five years, Dr. Cauthen said a total of \$306,683.44 has been used. Of this, \$68,458.32 went to Korea, \$52,064.22 to Hong Kong, \$39,748.91 to Hungary, \$47,900 to Germany, \$30,300 to meet needs

through the Baptist World Alliance, and the remainder in smaller amounts to many places of need around the world.

Dr. Frank K. Means, secretary for Latin America, reported by airmail from his temporary headquarters in Rio de Janeiro, Brazil, on recent travel to the Brazilian states of Minas Gerais, Rio de Janeiro, Parana, and Mato Grosso.

### *Christianity Gaining in Asia, Says Dr. Crawley*

The report of Dr. Winston Crawley, secretary for the Orient, took the form of an answer to statements, seen frequently in both religious and secular publications, to the effect that Christianity is losing ground in Asia "because missionary work there is often regarded as a form of imperialism."

Acknowledging the fact that membership growth of Christian groups is not keeping pace with the high birth rate of Asia, Dr. Crawley said one should not lose sight of the very real progress and growth of Christianity in Asia today.

"Christianity is gaining ground in Asia," he said. "This is notably true of our own Southern Baptist work, which has been characterized by remarkable spread, growth, and strengthening.

"During the past 10 years we have entered 11 new lands in Asia

—lands with a total of about 265,000,000 people. Our missionary staff in Asia has increased over 80 per cent."

Dr. Crawley said that in seeking to do still better in Asian missions, Southern Baptist missionaries face the tremendous challenge of adapting fundamental spiritual principles to the rapidly changing life of Asia's wakening nations.

"Instead of wondering why mission progress in Asia is slow, we do better to ask why we have little more than one missionary for every million people in our Orient mission fields," Crawley declared.

### *Prayer Requested*

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, said the Government of the Republic of Guinea has declined to give permanent residence visas to Rev. and Mrs. W. A. Poe, Southern Baptist missionaries who arrived in that country early this year.

"The situation is uncertain; and definite and sustained prayer that the door may be kept open in Guinea is requested of all Southern Baptists," Dr. Goerner said.

He also called attention to the "very great need" for additional missionary personnel for Israel.

Dr. Goerner reported a new interest in Europe in English-speaking Baptist work. ■

### **Current River Notes**

"STAR Light, Star Bright" was the theme for the first annual GA Mother-Daughter banquet of Current River Association. There were 148 attending the banquet May 10 at 1st Church, Reyno. Mrs. Arthur Whittenberg, association GA director was toastmistress.

The program for the evening was presented in the auditorium. The Pocahontas GA presented "Guiding Stars"; "Star Madness" a fun time was conducted by GA's from Reyno, Success and Corn-

ing; "Starring Our Daughters" was given by Miss Irene Chambers; and "The Star That Shines Around the World" was the topic of a talk by Mrs. William Richard Vestal.

BOB CARTWRIGHT was ordained to the ministry by the Oak Grove Church, Current River Association, May 15. Jack Sharbutt served as moderator; Lester Thompson acted as clerk; A. D. Maddux introduced the candidate to the council; W. B. Wells led the questioning; Earl Thomas presented the Bible, a gift from the

church; Billy Cartwright, brother of the candidate, brought the message; L. E. Ray led the ordination prayer.

Mr. Cartwright is a freshman at Southern College and is pastor of Oak Grove.—Dale Maddux, Associational Missionary. ■

OKLAHOMA CITY — Baptist Memorial Hospital, Oklahoma City, has received full accreditation by the Joint Commission on Accreditation. This announcement was made May 6, at a recognition dinner held in observance of the hospital's first anniversary.



PICTURED here in front of the Southern Baptist Foreign Mission Board headquarters in Richmond, Va., are the 26 missionaries appointed by the Board at its May meeting: (left to right, front row) William R. Hintze and Barbara Laughman Hintze, both of Texas, appointed for Ecuador; Sue Francis Lindwall, Arkansas, and Hubert N. (Ted) Lindwall (behind Mrs. Lindwall), Missouri, for Guatemala; Nanette Davis Pat-

ten and John E. Patten, both of Georgia, for Thailand; Anne Vinson Dudley, Texas, and Dwight N. Dudley, Florida, for Japan; Helen Holmes Ruchti, Louisiana, and W. C. Ruchti, Jr., Texas, for Italy;

(Second row) Howard L. Stevens and Norma Young Stevens, both of Georgia, for Peru; Dorothy Wittjen Fanoni, Texas, and Roy H. Fanoni, Ohio, for Nigeria; Bettye Deen Stull, Kentucky, and F.

David Stull, Peru, for Peru; Audrey Richmond Wood, Louisiana, and S. Kenneth Wood, Pennsylvania, for Japan;

(Back row) Paul W. Stouffer, Pennsylvania, and Peggy Saturday Stouffer, Georgia, for South Brazil; Gene E. Kingsley, Alabama, and Beverly Geisendorff Kingsley, Texas, for Central Africa; Betty Burleson Coy and R. Frank Coy, Oklahoma, for Chile; and Verna Zinn Savage and Teddy E. Savage, Oklahoma, for Central Africa. ■

## Arkansan Joins Guatemala Mission

Mrs. Hubert N. (Ted) Lindwall, the former Sue Francis, of Morilton, Ark., and her husband were appointed missionaries to Guatemala by the Southern Baptist Foreign Mission Board in its May meeting in Richmond, Va.

Mrs. Lindwall moved with her family to California as a child and grew up in San Francisco. She now lives in Novato, Calif., where her husband is pastor of First Baptist Church.

In becoming a missionary, Mrs. Lindwell is doing the one thing she once said she was unwilling to do. Tracing the events that have led her to missionary appointment she said that until she was 20 years old her life centered around self. Then her parents began attending a Baptist mission in San Bruno, Calif., and urged her to go with them.

"I became impressed with the gospel and the promise of the new life that could be mine if I would accept Christ as Saviour," she

said. "I took Christ and claimed his promise to make me a new person."

She met Ted Lindwall, then a student at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and song leader at the mission (one of eight which members of his family have helped establish in the past 13 years). He and others talked to her about missions and the need of the world.

"I was willing to do almost anything except become a missionary myself," she said, "but God kept speaking to my heart, telling me this was what he wanted me to do. After all my excuses were beaten down, I surrendered. With that decision I found the peace that comes with knowing that one is doing God's will."

In preparation for mission service she attended Orange Coast College, Costa Mesa, Calif., and Golden Gate Seminary. She worked for a commercial firm in San Francisco before her marriage.

Mr. Lindwall, a native of Kansas City, Mo., who grew up in California, is a graduate of Long Beach (Calif.) State College and Golden Gate Seminary. He said he has felt "a compulsion of God" to prepare for mission service for a number of years.

The Lindwalls have two sons, Timothy Neal, three, and David Erik, nearly two.

They were among 26 missionaries commissioned by the Board in its May meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,434.

## Lottie Moon Gifts Total \$7,706,847

Books on the 1959 Lottie Moon Christmas Offering closed May 1 with a total of \$7,706,847.29. This represents an increase of \$944,398.66 over the 1958 total of \$6,762,448.63. Any additional Lottie Moon offering money received by the Foreign Mission Board will be counted on the 1960 offering. ■

**Let Us Take Time**

Too close life crowds  
 There is no place to hide from  
 feverish days  
 My heart throbs in my side.  
 Let us take time.  
 Let us take time to know the  
 thoughts of men;  
 Time to know beauty;  
 And time to feel again calm and  
 content of soul  
 And certain power of meditation  
 through a quiet hour.  
 Time for a book, a song;  
 For golden weather made for the  
 happiness of friends together;  
 Time to believe  
 And time to lift the bars 'twixt us  
 and the Truth,  
 'Twixt heartbeat and the stars.  
 Let us take time, take time.

—Author Unknown

TAKE TIME this summer to attend one of the encampments which are available for you. Give earnest consideration to one of these:

- \*YWA Conference — Ridgecrest — June 16-22
- WMU Conference — Glorieta — July 28-August 3
- \*WMU Conference — Ridgecrest — August 11-17

\*Arkansas WMU will sponsor a special bus to these two conferences.

Detailed information is available upon request to the WMU Office. Help some young person to go to Ferncliff for one of these camps:

- July 18-22, Intermediate GAs;
- July 23-24, YWA Conference;
- July 25-29, Junior GAs;
- August 1-5, Junior GAs;
- August 8-12, Junior GAs;
- August 15-19, Junior GAs.

Mission information and inspiration, Christian fellowship and joy awaits you at camp this summer.

—Mary Hutson, Youth Director ■

**Record Budget**

OKLAHOMA CITY — A record budget will be presented to the November state convention of Oklahoma Baptists. In its spring meeting the board of directors of the Baptist General Convention of Oklahoma approved a \$2,500,000 budget for 1961. The budget provides a 60-40 distribution of funds with \$1,000,000 going to world missions through the Co-operative Program.

*Three Accept Christ After Escaping Death*

WILBURTON, OKLA. — A tornado converted the Latimer County town of Wilburton, Okla., into a valley of death Thursday evening, May 6. But, in spite of the debris, sorrow and suffering left in its path, the storm played a part in at least three persons receiving new life.

"I know of at least three persons who have accepted Jesus as Savior following the tornado," Rev. R. L. Phillips, 39, pastor of Calvary Baptist Church, which was leveled by the twister, said.

"I talked to two of these persons myself and one of my church members talked to another, a nurse."

Each of the three said the tornado and the realization that death can come to anyone at any time had a part in their not putting off any longer accepting Jesus and the eternal life he gives, Phillips said.

Wilburton, snuggled between two hilltops in the San Bois Moun-

tains, was hardest hit by twisters that killed 29 persons and injured 250 persons in several eastern Oklahoma communities.

Five of the 12 persons killed in Wilburton were in Calvary Baptist Church preparing for the annual farewell banquet the church gives for its members who are sophomore members of the Bap-Oklahoma AM (Junior) College in Wilburton.

There were about 25 persons in the church at the time, Rev. Phillips said. All were either killed or injured, although three, including Phillips, received comparatively minor injuries. ■

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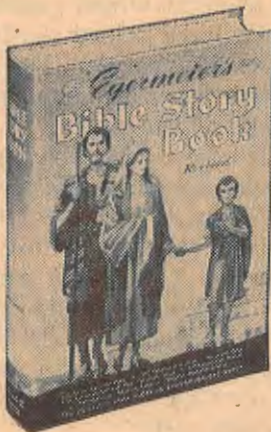
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ARKANSAS BAPTIST

## When Heaven Is Hell

By Dr. C. DeWitt Matthews

*Professor of Preaching, Midwestern Seminary, Kansas City*

"I've just sold my yacht," a wealthy man said to another.

"Why did you do that? Are you broke, too?" the other asked.

"No," the first one explained. "I'm just trying to free myself from the tyranny of possessions. I have too many material things to worry about. Besides, my children are getting the idea that all they've got to do is to ask or take. So, I decided to start teaching them how many things there are in the world they can do without. I began the first lesson by selling my yacht."

Learning how to do without is one of life's hardest and best lessons. How often have parents, moved by understandable love, made things entirely too easy for their children?

The average child that I know has so many toys that he's lost that starry-eyed sense of wonder that children used to express over the least trinket brought home to them.

I read a phantasy of a man's dying and waking up in a strange, lovely land.

"In this country, sir," the servants told him, "all you need to do is say what you want, and it will be given to you."

The man mused over his good fortune, thinking that he most surely must be in heaven.

His love for art was supplied. His hunger for books was met. His exact wish in food was satisfied. His desire for music was filled. Money was no object, since everything was supplied him. Beautiful women were his companions when he wished them. Entertainment of a lavish variety was available whenever he wanted it. But one day he called a servant. "I want to work," he said. "Bring me pen and paper, so I can write a story; or an ax, so I can chop wood; or a spade, so I can dig. Anything at all. I'm bored with this life."

"I'm sorry, sir," explained the servant. "Work is the one thing around here that is not permitted. Everything, you remember, is given for the asking."

"I thought this was heaven," the man replied wonderingly.

"No sir," answered the servant, "this is hell!"

To have too much, too easy, can turn heaven into hell.

## Mississippi Association Enlarges 30,000 Goals

HORNLAKE, Miss.—(BP)—A Baptist association in Mississippi was forced to double and perhaps triple its goal for new churches and missions in Southern Baptists' 30,000 Movement.

Desota County Baptist Association, which already had 14 churches, decided on 10 new churches and missions in the county as their goal in the denomination's effort to start 10,000 new churches and 20,000 new missions by 1964.

With the advent of a new corporation which will bring 35,000 people to a multi-million dollar "model city," the association feels that at least 20 and possibly 30

new churches will be needed, according to Claiborne Redding, of Hernando, Miss., superintendent of missions for the association.

The Desota Association, near Memphis, Tenn., set its original goal of 10 in 1957 after a survey and a study of the county's expected growth by 1964. "We plan to keep up with this unexpected population boost," said Redding. ■  
**Literacy Council**

Jackson, Miss.—The Mississippi Literacy Council has been organized as a result of a literacy workshop held at Camp Garaywa near Clinton under sponsorship of the Mississippi Woman's Missionary Union.

The workshop was directed by Dr. Richard Cortright, director of the Literacy Center at Baylor University, Waco, Texas.

## The Bookshelf

THE following three books are just off the presses of Abingdon Press:

**The Social Sources of Church Unity, An Interpretation of Unitive Forces and Movements in American Protestantism,** by Robert Lee, \$4.50

The author is assistant professor of Church and Community, at Union Theological Seminary. He states, in the preface to this book: "This study should be thought of as exploratory and diagnostic rather than prescriptive. Doubtless, some students of ecumenicity will regard this book as having overstressed the role of social factors; others will wish that the findings be pressed with more vigor . . ."

Southern Baptists will have little in common with Author Lee's viewpoint, but will find this book valuable in revealing the reasoning of many who are ecumenicists. His accounting for Southern Baptists keeping aloof of the ecumenical movement, equating it largely with our sectionalism, our success and power, and our attitude toward race, is an interesting if inaccurate appraisal by an outsider.

\* \* \*  
**God's Colony in Man's World, Christian Love in Action,** by George W. Webber, \$2.75

With his wife and children, Author Webber lives and works as a minister in East Harlem Protestant Parish of New York. He is part-time associate professor of Practical Theology at Union Theological Seminary.

This book is about his daily encounter with the problems of urban living in slum areas: juvenile delinquency, overcrowded schools, poor housing, breakdown in family life, loss of meaning in work, depersonalization.

\* \* \*  
**Ours Is the Faith, Daily Devotions on the Christian Life,** by Walter Dudley Cavert (author of *Remember Now*), \$2

Made up of brief, daily devotions for a period of six months, this book has the goal of stimulating thought about the meaning of the Christian faith and how it is to be applied to daily life.

\* \* \*  
**The Wrath of God in the Former Prophets,** by Herbert M. Haney, Vantage, 1960, \$2.95

A native of Canada, Dr. Haney is head of the English department at Southern Baptist College, Walnut Ridge, Ark., and pastor of Smithville Baptist Church.

Dr. Haney interprets the wrath of God as exemplified in the books of Joshua, Judges, Samuel and Kings. God's righteousness causes his wrath to be punitive wherever sin is, and His love causes His wrath to be remedial wherever there is repentance and faith, he states.

\* \* \*  
**Devotions of Jonathan Edwards,** Baker, 1959, \$1.50

This is one of a series of seven books of brief devotions for personal reading or group worship. There are 104 devotions, two for each week of the year.

**On To Music Camp**

BEN SCHULBERG said, "It is never a mistake to hope too much." Are we hoping too much when we hope that you will take advantage of three fine music conferences we have scheduled for this summer? June 20-25 — Ouachita Music Conference for youth, adults and music leadership; June 27-July 2 — Siloam Springs Music Conference for all ages and music leadership; August 1-3 for Junior Music Camp at Ouachita College.

In all sincerity, we believe that we will have the finest faculty and most comprehensive program of church music instruction that we have ever offered to the people of Arkansas. We are attempting to provide music instruction that meets the need of our people; basic and simple methods of materials and yet challenging enough to inspire our finest musicians. We will do our best to provide an atmosphere that is conducive to Christian growth and development.

Seven out-of-state and 21 in-state faculty members are busily engaged in making preparation for the courses they will teach and activities that they will conduct in the camps. Classes will be offered in progressive theory, beginning vocalist, progressing vocalist, advanced vocalist, beginning organist, church organist, hymn playing, church pianist, the Book of Books, church music history, musical instruments, song leading, great composers, hymnology, worship class, arranging, evangelistic music, and harmony. After years of experience of conducting these camps, we believe that we can offer help in these classes that will be of real benefit to you.

Sing until your heart is full! There will be choirs for every age group, private vocal work and singing in the oratorio chorus. You will love our oratorio for this year, "The Holy City" by Gaul, under

the direction of Robert Bays, George Peabody College of Nashville.

Enjoy the beautiful new swimming pools at Ouachita and Siloam. Play with us! We believe that we have the finest recreation and fellowship activity directors that can be found anywhere.

Perhaps you will be like Marilyn Moore of Marianna, who wrote after the camp last year that more than the classes and all of the other fine activities at music camp, she enjoyed the service of worship best of all. We have a wonderful camp pastor, Rev. Hubert Foust, 1st Church, Graham, Tex. You will fall in love with him because he sincerely loves young people and is one of the very finest preachers. You will catch the spirit of love from this servant of God that will make you love Jesus Christ more than ever. This we all need. Come and feast on the fine things that will be happening in our three music camps this summer.—LeRoy McClard, Secretary.

**Historical Commission Publishes Newsletter**

NASHVILLE — (BP) — The first Historical Commission newsletter has been issued by the Southern Baptist Historical Commission here.

It will be issued quarterly and be sent to members of the Commission, members of state Baptist history groups, and other Baptist leaders—about 500 persons in all, according to Davis C. Woolley, Nashville, executive secretary.

The first number presents de-

**'Cousins in Love'**

**QUESTION:** We are two cousins, 24 and 25. We are deeply in love. We have tried to strangle our love but cannot. Would it be too awful for us to marry? Our parents are very much against our marriage. We have looked in the Bible and see where Jacob married his two cousins. What should we do?

**ANSWER:** Look elsewhere for mates. In about half of the states in the United States it is against the law to marry a cousin.

Do you want your children to be inferior? Ask any scientist and he will tell you that when close relatives marry the chance of a weak or deficient offspring is much greater.

Being deeply in love is not reason enough to marry. You both need to understand that "love," as it is experienced in our culture, may be a neurotic obsession and not a healthy, mature relationship.

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

velopments in the Baptist history field both by the Southern Baptist Historical Commission and various state Baptist history affiliates.

The next issue will describe the program of the Commission as defined by the program committee of the Southern Baptist Convention Executive Committee.



DR. HUDSON

Dr. Theodore Adams says . . .

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BIRMINGHAM, ALA.

# Catholic Schools Seek Aid From Public Funds

By W. Barry Garrett

WASHINGTON — (BP) — A Roman Catholic organization to secure public funds for parochial schools has been launched on a national scale. It is called Citizens for Educational Freedom.

Purpose of the organization is to combat what the Roman Catholics consider "inequitable distribution" of public funds for educational purposes and to secure such funds for their schools.

The objectives reportedly are to combat strong pressure groups that insist on public funds for public schools alone, to create a public opinion that will make it possible for parochial schools to secure public financial aid, to engage in legal action in the courts, and to secure legislative relief.

This growing organization is in part the Roman Catholic answer to numerous denominational and non-denominational efforts to maintain religious liberty and separation of church and state in America.

Founded in St. Louis, Citizens for Educational Freedom already operates in 47 states and is currently in a campaign to increase its membership and to establish local chapters in cities throughout the nation.

In making its appeal to the nation, Citizens for Educational Freedom has adopted the slogan, "A Fair Share for Every Child," and is appealing for non-Catholics to join in their cause. The effort will be made to have it appear as a citizens' organization rather than a Catholic organization.

In order to eliminate the appearance of ecclesiastical control and in order for it to be a grass-roots movement, all the officers are lay people.

In a recent issue of Our Sunday Visitor, a national Catholic weekly, an article by Dale Francis, prominent Roman Catholic writer, charged that the current education bill in Congress "will steal \$100 million from the Catholics of the nation." This charge is based on the section that provides \$20 per

school pupil for the states to help with their educational expenses.

The formula in the bill for determining the number of school children in a state includes a provision for counting all school children, including those in parochial schools, but the distribution is to be made only to the public schools. While it is true that this seems to be an improper manner in which to calculate the number of school children for which a state is to receive aid, it is not true, as the Roman Catholic article claims, that this money belongs to the Catholic school children and is being stolen from them and being given to the public schools.

Thus, by a strange twist of reasoning, the article says, "Catholics don't want the money of other people to support their schools; Catholics are not demanding that money be taken from the pockets of Protestants and others who are not Catholics to support schools. We don't want their money. We want our money."

Paying lip service to the contribution of public schools to the nation, the article then explains the parochial school system. "Because we believe that education that teaches of creation while ignoring the Creator is incomplete, we have constructed a parochial school system that is equal in scholastic at-

tainment and service to the nation to that of the public school system."

Three main arguments are being used by the Roman Catholics in their campaign for public support for their religious parochial schools:

1. The service rendered to the nation by these schools should be paid for by the nation, the Catholics contend. They raise the question as to what the public schools would do if they closed all their parochial schools and turned their children into the public schools. They are seeking to establish the thesis that Catholic education is in fact public education.

2. The responsibility, they continue, for the education of the children is upon the parents, and is not a primary responsibility of the state. Therefore, public aid is not to a church or to a religious school, but is aid to the child and to his parents for their educational expenses.

3. It is not fair, the Catholics assert, to suffer double taxation, to be forced to pay taxes for the public schools and then to have to pay for their own parochial schools. They seem to forget that their schools are of their own choosing and that the public schools are open to all.

These are the lines of reasoning, no doubt, that Citizens for Educational Freedom will follow and will seek to sell to the American people. ■

## SPRINGLAKE BAPTIST ASSEMBLY

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*Mr. and Mrs. Wren*

By Inez Clark Thorson

My daddy built a tiny house  
And hung it on a limb;  
And when small Jimmy Wren  
came back,  
He knew it was for him.

Then he and Mrs. Wren moved  
in,  
And both worked all day long,  
Except when Jimmy stopped to  
thank  
My daddy with a song.

And Daddy says, though he will  
have  
Much food to hunt and bring  
For hungry babies in the nest,  
He'll still find time to sing!

(Sunday School Board Syndicate, all rights reserved)

**Two Names In One**

By Lois Snelling

WITHIN each of these Bible names is the shorter name of another Bible character. Can you find them according to the descriptions given?

1. In Abraham find Noah's son.
2. In Daniel find Jacob's son.
3. In Elijah find a high priest.
4. In Hiram find an officer in David's kingdom.
5. In Jonathan find a prophet.

**Wilderness Wisdom**

By Thelma C. Carter

When we shop in supermarkets for corn, beans, and squash, we may forget that the Indian people first taught us to eat and cultivate these foods. If it had not been for the Indians' way of life, our pioneer forefathers might not have survived the wilderness country, the wild animals, the cold winters, and the scarcity of food.

"The good deed of the morning is forgotten in the afternoon," a wise man once said. We owe a great deal to our Indian friends.

Think of making rope and coarse cloth from fibers of mulberry trees! Think of drying the roots of the cattail plant and making a flour for bread and puddings! The Indians were wise in using whatever plant life God had provided in the natural world.

Every day we should be more grateful for the abundant blessings of God. "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

It didn't take the pioneers long to realize that Indian shelters such as tepees and wigwams, along with sod houses, were wisely planned. They saw that the ax, with its chipped-stone cutting end, was an important tool for chopping firewood. Many early fireplaces were much like the open fires the Indians used for cooking and for warmth.

Above all, early pioneers learned to garden like the Indians. They learned to plant corn, beans, and squash in hills. They learned to cultivate, harvest, and husk corn, to dry and store it for future use. Green corn roasting ears were first an Indian recipe.

(Sunday School Board Syndicate, all rights reserved)

6. In Hannah find a prophetess.
7. In Abner find Saul's grandfather.
8. In Asaph find a king of Israel.
9. In Manoah find the builder of the ark.

**ANSWERS**

8. Noah
5. Nathan, 6. Anna, 7. Ner, 8. Asa,
1. Ham, 2. Dan, 3. Eli, 4. Ira,

(Sunday School Board Syndicate, all rights reserved)

*Like Washington*

"HOW did you do in your exams, Tommy?" I asked our 10 year old.

"Oh," he answered airily, "I did what George Washington did."

"What do you mean?" I inquired suspiciously.

"I went down in history!" was the triumphant reply.

*Surplus of Poisons*

A question that set Agriculture Department employees wondering came from a woman who wrote: "Could you possibly send me a booklet explaining the use of different poisons for vegetables in the garden? I have lost my husband and have a lot of different poisons on hand."

*Just Add Water*

Most of us with average nerves will feel sympathy for the TV announcer closing his first commercial for a new sponsor. With cameras centered on him, the announcer smiled, took a deep draw of the sponsor's cigarette, blew out a ring of smoke and sighed blissfully: "Man, that's real coffee!"

(GRADUATES, continued from page 11)  
Air.

The Williams citation lauded him for his "outstanding record of public service as a community leader in Cleveland" and for "the national recognition which you this year have received in being elected president of the National Automobile Dealers' Association of America." He was graduated from Ouachita in 1910.

At their luncheon meeting in the Ouachita dining hall Sunday, Ouachita alumni and former students voted to reactivate their board of directors with a view to setting up a full-scale alumni association with a full-time executive secretary.

A new wing of the Ouachita library made possible by funds given by Miss Emma Riley, of Little Rock, and completed a few months ago, was dedicated in special services Sunday afternoon with Judge Edward F. McFaddin, associate justice of the Arkansas Supreme Court, as speaker.

# Sunday School Lesson

## Rich Toward God

By RHEUBIN L. SOUTH, Pastor

Park Hill Church, North Little Rock

CONTEXT—Matthew 6:19-34; Luke 12:13-34

GOLDEN TEXT — *Matthew 6:20-21* —

*Lay up treasures for yourselves in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also.*

HOW out of step can one be? Rich toward God? How utterly foreign to much of today's thinking! So much energy is directed toward gaining riches but these so sought are of temporal realm. But the central theme and lesson of today's texts have to do with the underlying cause of all our treasure seeking. This is true here as with all the other of the Sermon on the Mount.



MR. SOUTH

**Matthew 6:19-34—**

### The Proper Investment Reaps Eternal Values

The Sermon on the Mount has so much of life and living to it. Now we are warned against a basic sin which breeds many other sins. This involves the Ten Commandments. So much interpretation of the Sermon has to do with the basic Ten Commandments. Would you mind a brief interpolation before continuing with the formal textual study? Our warning fundamentally is against the breaking of the tenth commandment, namely, "Thou shalt not covet". This commandment is basic to the sixth, seventh, eighth, and ninth commandments. For the covetous desire is the seed bed from which killing, adultery, stealing and false witnessing flower. Do you see its vital importance?

Textually we start with an exhortation against hoarding and with an elaboration that reveals the fruit of this error. The investment in the goods of this world draws negatively. Heavenly goods draw interest in the heavenly coin. What do we mean? In the earthly sphere the word for "rust" is a generic term embracing the whole class of agents which eat or consume valuables. Not only are "moth" and "rust" to be feared, but the covetous hearts of others are threats as well. These will break through and steal. As in all of this particular discourse of our Lord, we must come to the underlying cause in each overt sin. In this case, we find that as the treasure is so the heart responds. This means much in the development of the Christian personality. This is foundational. Where a man's first love lies we will find the investment of his life. Further this treasure will be the fulcrum upon which all of life's major decisions will be made.

Several illustrations of the importance of the value in being rich toward God is carefully pointed out by our Lord. The first example is one evidently dear to the heart of our Lord—he uses it so often. It has to do with light and the refractory instrument of the body—the eye. Put out the eye and the whole perception of light is lost: all is dark. So it is in the realm of the spirit. Next we turn to the symbol of the master and servant relationship. This has to do with the total investment of life energy toward making a life and a living. The obvious inference is that the one who is successful can have but one master. Again the application toward the realm of the spirit is obvious. We can be happy and growing in the light of our Lord only as we serve him completely. There can be no mixed motives. Our loyalty to him must be without reservation or qualification.

The fruits of this richness toward God are obvious. Lack of anxiety and peace of mind in the realm of the temporal

matters are promised to the faithful. But we must exercise this faith. As our heavenly father provides for the fowl of the air and the plant of the fields so he will provide for those who serve him of unmixed motive. The thoughtful student of the spirit as well as the life of today's world will become immediately aware of the fact that not all who have the right to claim these promises are doing so. We worry; we fret. This is not becoming to the follower of Christ whose faith is in God.

**Luke 12:13-34—**

### The Danger In A False

### Application of Life's Energies

As is so often the case, our Lord turns to parables to clearly define his teachings. This is the scene in this particular parable. Here is the able farmer. Perhaps he has labored long and hard for this bumper crop. This is most commendable. The big error is in his plans now that the crop is about to be harvested. Notice how often he says "I" and "my". His full concern is for "my" houses, "my" farms, "my" ease and merriment. But notice how fatal this type of error can be. He did not enjoy his selfish indulgences for one day! The poor wretch heard the indictment of God upon his soul, "This night thy soul shall be required of thee!" Evidently God has little patience with those whose total investment is in the things of this present world.

To make a pointed application to today's world, such an attitude is an expression of practical atheism. We have few theological atheists; but many practical atheists. Many people who immediately deny any form of atheism on Sunday practice a denial of God Monday through Saturday by the mad worship of money, fame, position, self. These are poor in the coin of God's realm though they may be rich in the coin of the realm of this earth.

The remainder of our Lucan text is in a large way a repetition of that in Matthew. There is a more pointed application toward the close of this dissertation. Its meaning cannot be explained away nor can it be watered down. Simply stated, if this world's goods mean more than God's kingdom, it is far better to "sell that ye have, and give alms". God must be first! Our investments in every realm must bring returns to God's kingdom. Only then can it be said that one is "rich toward God."



## Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.  
Pastor, 1st Baptist Church, Benton

### Baptist Civic Loyalty

BAPTISTS played an active part in the Revolutionary war. Their natural love for freedom and experience of suffering persecution because of their convictions intensified their love for freedom of body as well as soul.

A number of preachers served as chaplains. One served on the staff of General Washington in this capacity.

General Washington wrote a letter to the Baptists, May, 1789, complimenting them for their contribution in the conflict against England.

In it he acknowledged their congratulation upon his being elected president of the United States. He



DR. SELPH

explained how he had hoped to retire from public life, but since the people had seen fit to elect him to this high office he would do his utmost to fill its demands.

From the nature of his reply the Baptists' letter must have expressed their fear of ecclesiastical tyranny.

He said, "If I had had the slightest apprehension that the constitution framed by the convention, over which I presided, would possibly hinder the religious rights of any group I would never have signed it.

"I want you to know that no one will be more zealous than I to establish effectual barrier to protect our people from spiritual tyranny and religious persecution.

"You doubtless remember that I have often expressed my sentiments that any person conducting himself as a good citizen and being accountable to God alone for his religion should have the right to express the same according to the dictates of his own conscience."

In conclusion Mr. Washington went on to say that just as Bap-

tists had been instrumental in winning liberty and interested in setting up a new government, they would be just as loyal in supporting it.

History confirms that this has been so. ■

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