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Arkansas Baptist State Convention

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ARKANSAS

*Baptist*

NEWSMAGAZINE

APRIL 21, 1960





## Suggestions to Pulpit Committees, Part II

WE CONTINUE this week with some suggestions to pulpit committees on information pertinent to a recommendation of a proposed pastor for their church. Last week we suggested some information needed and some sources for obtaining this information. It is obvious this discussion is not comprehensive but suggestive. Pertinent information should enable the committee to eliminate a number of proposed pastors from their list.



DR. WHITLOW

On the basis of a careful study of the information obtained, the committee should be able to determine several of the most likely men that they might recommend to their church, and in the order of this likelihood.

The committee now would like to know something first hand of the preaching ability of the pastor that they plan to investigate more fully. A number of churches are finding it profitable to secure a transcribed copy of one of his messages if he should be on a regular radio program or if one can be obtained otherwise. This provides an opportunity for the committee to make a careful study of his voice, thought content of the message, and his delivery.

If the copy of a message cannot be obtained, the committee might find it wise to write the pastor before visiting him. He should be given full information concerning the church. If the pastor should not find it in his heart to go further into the matter the discussions could be terminated with him at this juncture.

If there is an interest on his part the committee could then hear him by going to his church for a service, or if he is located a great distance away, by arranging through a neighboring pastor to let him speak in his church on a given Sunday and hear him there.

The matter of a committee running from church to church would be reduced to a minimum through this method and a large number of pastors and churches would be spared the disturbing effect of promiscuous visits of "strange visitors." We shall begin here next week.—S. A. Whitlow, Executive Secretary

## Calvary, West Memphis Scores Phenomenal Stewardship Victory

CALVARY CHURCH, West Memphis, Rev. Bill Sawyer, pastor, has recently conducted a successful Forward Program of Church Finance campaign.



DR. DOUGLAS

The church has a total membership of 411 and they pledged \$45,504.68 on their budget, or an average of \$110.70 per person. This is nothing less than phenomenal when one considers that the church members pledged only \$19,292 on their budget last year. Dollarwise, this means that they pledged \$26,212.-68 more this year than last. But, per-

centage-wise, the results are more phenomenal. There was a 136 per cent increase in the amount of money pledged.

But look! Here is the real victory in the campaign. Last year only 48 people signed pledges to tithe. This year, 218 members signed tithers' cards. This is an increase of 354 per cent in the number of tithers.

It was my privilege to visit with this church and speak at their loyalty dinner. The leaders had a spirit of sincerity and determination and Christlikeness that a visitor could detect.

Now, we cannot help but think about what would happen if every Baptist church in Arkansas and the Southern Baptist Convention could conduct the same type of campaign. They could pay all their debts, enlarge their buildings, and increase their gifts to all mission causes, then have enough money left to raise salaries and start a new mission.

Some readers may think that this victory is a rare one and that the Forward Program is for a few churches. That is not true. Wherever a church uses the entire Program (every step) without bickering, and without apologies, the results are miraculous. All types of churches have used, successfully, the entire Program, and it will work wonders in a church where the members have not been asked to pledge if—if the leaders will agree to pledge and then without hesitation, without equivocation, and without vacillation, ask the other church members to pledge.

No church program or plan of work is successful unless the leaders are sold on the idea and are willing to be used of God in promotion of the idea.


It was not easy to use the Forward Program in the Calvary Church, West

Memphis, and it is not an easy road to success in any church. The members of the church did not knock on the pastor's study door and ask him to lead them into a campaign. The people and pastor studied the Program, prayed about it, and even though some were skeptical, the church voted to use the whole Program as outlined in the guidebook. It took work to do all that the book calls for, but the victory was worth the effort.

This Program is doing more to get our Baptist people to become good stewards with their money than anything ever used by any Christian group anywhere. The possibilities are staggering. The responsibilities are challenging.—Ralph Douglas, Associate Executive Secretary. ■



AT THIS time of year many of us have a desire to work with the earth. We want to plant something and watch it grow. Perhaps, we should remember that the story of Christ is waiting to be planted in the hearts of men. What is more wonderful than watching the growth of a new Christian.



**ARKANSAS Baptist NEWSMAGAZINE**

**"ARKANSAS' LARGEST RELIGIOUS WEEKLY"**

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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

April 21, 1960
Volume 59, No. 16



# Southern Baptist Convention Notes

—Condensed by *The Arkansas Baptist*—

## Honors, Awards

FREEMASON Street Baptist Church, Norfolk, Va., honored Mrs. George R. Martin, a member of the church, on April 20, for her service to Southern Baptists and Baptists of the world. Mrs. Martin is immediate past president of Woman's Missionary Union, auxiliary of the Southern Baptist Convention. She is chairman of the Administrative committee of the women's department of the Baptist World Alliance.

NEW president of Texas Baptist Library Association is Dr. Charles P. Johnson, director of libraries at Southwestern Seminary, Ft. Worth. The association represents 3,000 Texas Baptist churches. Dr. Johnson has been a member of the Southwestern Seminary library staff since 1947 and has been its director since 1957. He is a member of the Historical Society of the Southern Baptist Convention and of the American Library Association.

RECIPIENT of a \$4,000 fellowship from the American Association of Theological Schools is Dr. James C. Taylor, professor of Preaching at New Orleans Seminary. A graduate of the seminary, Dr. Taylor has been a member of its faculty since 1952. He will begin his sabbatical leave in September, spending the most of the next year studying at Union Theological Seminary, New York, under the direction of Dr. George Buttrick, professor of Preaching.

EXECUTIVE Board of the District of Columbia Convention has voted to send the editor of *The Capitol Baptist*, Rev. James O. Duncan, to the Baptist World Congress in Rio de Janeiro this summer and has authorized the editor to make a tour of South American mission fields.

RADIO and Television Commission of the Southern Baptist Convention has been awarded the National Safety Council's Public Interest Award for 1959. The non-competitive award honors exceptional service to safety by organizations in the mass communications

field, said Howard Pyle, president of the National Safety Council. The Commission's award was specifically for the 30-minute dramatic film entitled "Gimmick," which had as its theme civic righteousness. Involved in the story was a crusade for traffic safety put on by a newspaper.

JOHN Hurt III, son of the editor of Georgia Baptists' *Christian Index* and a Mercer University senior, was awarded a Danforth Graduate Fellowship. He will use the grant for graduate History study at the University of North Carolina. Purpose of the Danforth fellowship is to help to develop teachers of excellence.

EXECUTIVE Vice President Dr. James Ralph Scales, of Oklahoma Baptist University, has been given an "alumnus membership" in the University of Oklahoma Phi Beta Kappa. The award was made in recognition of outstanding success in the scholastic field.

## Position Changes

W. L. STAGG, JR., who has been serving as missionary for District 8 of the Louisiana Baptist Convention, with headquarters in Natchitoches, has been elected to the position of secretary of the state Missions department and will move to Alexandria to begin his new duties June 1. He is a brother of Executive Secretary Harry Stagg of the New Mexico Baptist Convention and a former president of the Louisiana Baptist Convention.

STUDENT Department of the Baptist Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., has chosen Miss Nell Magee to be director of Student Work in junior and business colleges, effective July 1. Miss Magee is presently serving as Baptist Student Union director at the University of Illinois, Champaign. She is a native of Tylertown, Miss.

AFTER 18 years with the Tennessee Baptist Convention, L. G.

Frey will retire as of June 30; Dr. W. Fred Kendall, executive secretary-treasurer of the convention, announces. Mr. Frey served as business manager for the Tennessee Convention for six years and for the past 12 years has headed the Missions department (changed to Associational Services, in 1959).

PRESIDENT of Harrison-Chilhowee Baptist Academy of Seymour, Tenn., W. Stuart Rule, has resigned to become pastor of Sharon Church, near Knoxville, Tenn. The academy survived the 1959 session of the Tennessee Baptist Convention by a close vote after the Convention's Survey committee had recommended that it be discontinued as an institution of the Convention.

RACHEL Sims Baptist Mission in New Orleans, La., has a new director in the person of Miss Elizabeth Provence, of Jacksonville, Fla. Miss Provence has served for the past 18 years as youth secretary for the Woman's Missionary Union of the Florida Baptist Convention. In her new post she will direct a program of mission activities which average a monthly attendance of more than 3,000.

## Globetrotters

SOUTHWESTERN Seminary Professor A. Donald Bell will be the featured speaker for the Hawaii Baptist Assembly, at Waianae, Oahu, Aug. 15-20. *The Hawaii Baptist* has announced. This will be the first state meeting for the assembly since the status of Hawaii changed from that of a territory. Dr. Bell is professor of Religious Psychology and Counseling at Southwestern. He is scheduled to speak a week after the assembly at the Kakee Summer Encampment, on the island of Kauai. He will return to the mainland Sept. 1.

ANOTHER Southwestern Seminary professor, James Daniel, associate professor of Childhood Education and Educational Administration, has begun an extensive tour of England and Continental Europe on a sabbatic-leave study of the religious education systems of those lands. He plans to do intensive work in the field of child development.



WHAT about our Baptist claim that the Bible is "our sole rule of faith and practice"? Other denominations make similar claims and yet there are "significant differences between us. Who really is justified in making such a claim?" So ask Mrs. X in beginning a letter the first part of which is carried this week in the Letters to Editor department, opposite page.

**Our Sole Rule of Faith, Practice**

Mrs. X, one of our fine Baptist women, loyal to her church and denomination, deals primarily this week with our doctrine on baptism. We shall come to that presently, but let us first consider briefly our claim that the Bible is "our sole rule of faith and practice."

We believe that the Bible is God's revelation to man, that it was written, over a period of many hundreds of years, by men divinely inspired and that, in the original languages (mainly Hebrew and Greek) it is without error. The Bible, we believe, brings us God's light for our lives as individuals and as his people collectively. We claim no authority as Christians or as churches except that found in the Bible, particularly in the New Testament.

It is true that the Bible is "our sole rule of faith and practice," although we are always falling far short of the ideal, both as individual Christians and as churches. Baptists as a denomination lay no claim to a monopoly on God or His Word or on Christianity. There is no gospel according to Baptists any more than there is a gospel according to Methodists, Presbyterians, Disciples, or any other group.

Let us not be alarmed because all of Christendom is not agreed even on what the Bible itself has to say. Rather, let us be thankful that God has spoken to us and that he has given us hearts and minds and has assured us that those who "hunger and thirst after righteousness shall be filled." Each one of us has the privilege and responsibility of searching the scriptures prayerfully for God's direction in determining his way for us. Regardless of what denominational badge we may wear, we should be members of our particular denominations because we have searched the scriptures diligently and feel that our church is, at least ideally, close to the New Testament pattern for the church.

When we begin to discuss any specific Bible doctrine, we give what is our own understanding of the scriptures and we should always respect the right of others to differ with us. Certainly, when any one of us speaks of "what Baptists believe" we are speaking in broad and general terms which will not coincide, in many instances, with individual Baptists and their thinking, certainly not in every detail.

As this editor understands it, the Greek word *baptizo* is generally accepted by Bible scholars as meaning "to dip, or to immerse." Those who would enlarge it to mean "to consecrate by pouring out upon . . ." are obviously harkening back to an Old Testament ceremony or defining the word in terms of what it has come to mean in the practice of certain religious bodies in our time.

Church historians are pretty well agreed that the mode of baptism in New Testament times was immersion and that this continued to be the practice almost exclusively till the Middle Ages.

If we are going to think of the baptism of the Holy Ghost as a "pouring out" as of water, how can we conclude this would preclude a placing "entirely under . . ." as one is completely covered by water in immersion? How deep is the ocean of God's love and grace and mighty power that surrounds his children from the moment they are born into the Kingdom! Surely the baptism at Pentecost was no mere sprinkling.

The sprinkling of the Old Testament may be taken as a foreshadowing of New Testament baptism, but was different from it as the Old Testament sabbath differs from the New Testament Lord's Day.

Obviously the baptism of the Holy Spirit and water baptism are not to be confused. Christ must have been referring to water baptism when he gave his disciples the charge to go into all the world and make disciples of all people, **baptizing** them . . . Only God can save and only God can baptize with the Holy Ghost. Water baptism is not a sacrament, for it has no part at all in saving sinners. Every sinner is saved by grace through faith in Christ or he is not saved. Water baptism is but a picture to the world of a marvelous transformation which has taken place spiritu-

(See EDITORIALS, page 5)

*Man With Boils*

A CERTAIN man became afflicted with boils. He made several trips to see his family physician. Each time, the physician gave his attention to the boils. Everything he did, all of his examinations, were aimed at finding the cause of the boils that he might give the treatment that would cure the man of this ailment.



ELM

But one day when the man came to the doctor's office he was quite angry.

"Every time I come to see you," he said to the physician, "you are talking and thinking about boils. 'Boils, boils, boils!' I get so tired of hearing you talk about boils! Why don't you get onto something else for a while—like typhoid fever, or pneumonia, or tuberculosis, or dandruff! Anything 'but boils!'"

"But," replied the faithful doctor, "you do not have any of these other things you have mentioned—you have boils!"

"I have about decided that if we will just start ignoring my boils, they will go away," retorted the patient.

"Boils may eventually disappear," said the doctor, "but the worst thing you can do for such affliction, if you want to be well, is to ignore them. Your chances for recovery are much better with prompt and continued attention and the best possible medical care."

Then the man broke down and confessed. "You told me what is causing the boils," he said. "And you have prescribed the remedy for the cure. But I have detested boils so much that I have not been willing to face up to the fact that I really have them. So I have not even been to the drug store yet to have the prescriptions filled."

"You must realize," said the physician, "that the first thing in treating a patient is to find out not that the patient is sick — the patient usually knows that before he calls a doctor—but to find out what is back of the illness. To strike at the symptoms, ignoring the cause, might easily prove fatal.

"But once the cause is determined, a remedy must be applied."

"You are right," responded the man. "I have played the fool. Together let us get rid of these loathsome boils!"

Often an ounce of cooperation is worth more than a pound of bullheadedness.

*Erwin L. McDonald*



## THE PEOPLE SPEAK

## Baptist Distinctives

I HAVE been impressed with a statement I have read and heard several times recently that the Bible "is our sole rule of faith and practice." It sounds good, but other denominations make similar claims and there are significant differences between us. Who really is justified in making such a claim?

[Editor's Note: This is the first of two parts of a letter from one of our Arkansas readers. See the editor's reply in an editorial on the opposite page. Next week Mrs. X (she signed her letter with her correct name and gave her mailing address but asked that these be withheld) will ask some frank and sincere questions about "close communion."]

I was in a group recently where Baptist distinctives were being discussed. This statement was made: "In every instance where baptism is described at all in the New Testament, people were placed entirely under water."

Does the Bible ever say that in so many words? There are places where we consider that to be the interpretation, e.g., "And straightway coming up out of the water, he saw the heavens open . . ." (Mark 1:10). There is a similar statement about Philip and the eunuch in Acts 8:39. We say that since they came up out of the water, Jesus and the eunuch had to be immersed; but C. F. Rogers in his *Studia Biblica Et Ecclesiastica* (Part IV, pp. 244, 267-274) tells us that early drawings found in the catacombs and other places picture Jesus standing in the water and John pouring water from a vessel over His head.

We say, "The meaning of the Greek word for 'baptize' is to dip, to immerse," but Young's *Analytical Concordance* defines "baptizo" as "to consecrate by pouring out upon or putting into." Which of these definitions seems to express the intent of such passages as "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5)? At Pentecost this Scripture was fulfilled, as well as Joel's prophecy, "and I will pour out my Spirit upon all flesh" (Acts 2:7). Again

in Acts 10:45 we find "the gift of the Holy Spirit had been poured out even on the Gentiles." Also see Acts 11:15, 16. We know, then, that with the Holy Spirit baptism was a "pouring out," not placing "entirely under water."

We say that those who practice sprinkling do so because it is more "decent" and "convenient" than immersion — that they have no regard for the "clear teaching of the Bible." Even though we do not regard it as sufficient basis for sprinkling, we should recognize that most things in the Old Testament were consecrated by the sprinkling of blood — and those who "baptize" by sprinkling do have this beautiful passage: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36-25, 26).

Our favorite reference on baptism probably is Romans 6, but there are non-Baptists who say that being baptized into Jesus Christ and into His death is a spiritual experience (a baptism of the Spirit) and that all who accept Jesus are identified with His death, burial, and resurrection — that being "planted together in the likeness of His death" is not water baptism, but a spiritual work — a death to self, to sin. This is not to imply that immersion is unscriptural; but I fail to see in the Scriptures that it is the only intent of the word "baptize."—Mrs. X

## Anthropology

DR. BILLY Graham recently gave an eight-point program for missions in Africa. Heading his list of suggestions as a part of the best possible preparation for mission service Dr. Graham stated, "A study of anthropology should be a requirement for missionaries in Africa in order for them to understand tribal backgrounds and problems."

At Carver School of Missions and Social Work an extensive course in Cultural Anthropology is required of all students in the program for the Master-of-Arts degree. This is only one of many specialized courses designed to give selective training to missionary candidates.—Hugh A. Brimm, Director of Public Relations, Carver School of Missions and Social Work, Louisville ■

## Cuban Invitation

IT IS our hope that you will publish this letter, inviting those messengers attending the Southern Baptist Convention in Miami Beach, to make Havana the site of their Post-Convention trip.

We extend this invitation to the members of the Southern Baptist in the certainty that they will not only find a beautiful and peaceful country, with blue skies, magnificent landscapes and plenty of fishing and hunting facilities, but also the work the Baptists are doing in Cuba.

There is also something very important for those whose work is to help guide men through the ways of honesty and truth, and that is to know the people of a happy and contented island, which offers the warm and friendly hospitality that Cubans have traditionally extended to those who visit Cuba.

Witnesses to all this, have been Rev. Wendell G. Davis, of Midwood Baptist Church of Charlotte, North Carolina, who visited Cuba in November 1959, with a group of 25 priests; and Rev. George Wright, Superintendent of Williamson Assn. in Marion, Illinois, who accompanied a group of 13 priests in January, 1960. All of them had the opportunity to see for themselves the happiness, peace and prosperity Cuba is enjoying at present.

It is our opinion that such an opportunity should not be missed by anyone attending the Convention in Miami, at only 55 minutes from Havana, and hope to have the honor of welcoming the members of the Southern Baptist Convention. — Carlos F. Almoina, Director of International Division, Cuban Tourist Commission, Havana, Cuba. ■

## Rio Stadium For Graham Secured

By GENE WISE

RIO DE JANEIRO, BRAZIL—When it was first announced that Billy Graham would preach at the closing meeting of the Tenth Congress of the Baptist World Alliance, Rio Baptists were doubtful that the huge Maracanao Stadium could be secured for Sunday afternoon. The reason: the first Sunday in July is usually opening day for the international soccer tournaments, and to the average Brazilian nothing comes ahead of "futebol."

Prayers were asked that this mountain be removed. Evangelical political leaders were contacted. An appeal was made to the Brazilian Sports Federation. Fingers were kept crossed.

Last week the stadium officials gave definite word that Baptists will be able to use the huge arena on Sunday afternoon as requested.

Maracanao Stadium will seat 200,000, and Brazilian Baptists hope to fill it to capacity, making this the biggest single evangelistic meeting in history. ■

## (EDITORIALS, continued from page 4)

ally in the life of the one being baptized. To put it in other words, water baptism is in obedience to the command of Christ, but is purely symbolic of what has already happened through the grace of God in redemption.

This editor agrees wholeheartedly with Mrs. X in her implication that we Baptists should keep our teaching of doctrines on a high plane and should not cast aspersions upon those of other faiths who do not see it as we do. We are to teach and practice God's truth as we understand it and leave the judging of others to Him who shall judge us all. We must always seek not to blur the truth, certainly not by misstatement or overstatement.

Next week, Mrs. X raises some heart-searching questions on "close communion."—ELM



# Arkansas All Over



DR. JOHNSON

## English Visitor Notes Differences in Work

THE MAJOR difference between Baptists in England and America is the Sunday School age range, according to Dr. W. Charles Johnson, executive secretary of the London Baptist Association and chairman of Spurgeon College.

Dr. Johnson is touring the United States under the auspices of the Southern Baptist Convention and the Sunday School Board studying Southern Baptist work. He was in Little Rock for a week working with Lee I. Dance, superintendent of missions for Pulaski County. Dr. Johnson was primarily interested in our Sunday Schools. In England, only young people five to sixteen attend Sunday School.

In a country where it is said that only one out of ten persons attend church, Dr. Johnson feels that Baptists have an important work in London. He felt that the war could be blamed for much of the decline in church attendance. In 1938, there were 250 Baptist churches in London and 200 of these were either destroyed or damaged by bombs during the war. They have almost completed rebuilding.

Approximately 20 new churches have been started during the past ten years. Just as Baptist churches were bombed so were the other churches. As Dr. Johnson pointed out, it is much easier for people to go to church when there is a place to go.

Another difference between Baptist work in the two countries is the woman's order of deaconesses which the English have. These women are trained to assume pastorates or any other place of leadership in the church. There are about 60 of these deaconesses in London at present. It is a full-time work and is supported by the denomination.

Spurgeon College, of which Dr. Johnson is chairman, is similar to our seminaries. Most of their students are grad-

uates of a university. He commented that their children start to school earlier and therefore finish their education at a younger age than is customary in this country. ■

## Hutsell To Serve At 1st, West Memphis

1st Church, West Memphis, announces the calling of Eugene Hutsell to serve as minister of religious education.

Mr. Hutsell is a native of Springfield, Missouri. He is a graduate of Southwest Baptist College, at Bolivar, Missouri, and received a B.S. Ed. from Southwest Missouri State, Springfield. He is currently completing a thesis for a Master of Arts at the University of Arkansas, and is nearing completion of work toward a Master of Religious Education at Southwestern Seminary, Ft. Worth.

Mr. Hutsell, who is an ordained minister, served for 4½ years as director of music and education at Northwest Church in Springfield, then served for several months as director of music and youth at Vickery Church in Dallas, Texas. His last position was at Richland Hills Church, near Ft. Worth, where he served for two years as minister of education and music before coming to West Memphis, March 1.

Mrs. Hutsell is the former Delois Sitz, also of Springfield. She also attended Southwest Missouri State in Springfield. ■

REV. SAM C. GASH has accepted the call of 1st Church, Forrest City, to serve as pastor. Mr. Gash will begin his work April 17. He comes from 1st Church, Owensboro, Ky., where he served as associate pastor.

THE GOLDEN Gate Seminary Choir will present a program at Ouachita College, Wednesday, May 4, at 1:10 p.m.

REV. C. D. SCHMIDT has resigned as pastor of the Pangburn Church. He is moving to Temple, Tex. (CB)

DR. BOB RILEY, a member of the faculty at Ouachita, was the guest speaker at East Main Church, El Dorado, April 10. East Main is without a pastor. (CB)

JEFF PECKHAM has resigned as director of youth activities at 2nd Church, Hot Springs, to accept a position as director of education and music at 1st Church, Elk City, Okla. (CB)

DR. J. W. Cady, dean of students at Ouachita, was the guest speaker at 2nd Church, El Dorado, April 10. Pastor Lehman Webb was in a revival at Central Church, Hot Springs. (CB)

GARLAND CHURCH, Hope Association, has called Henry Wood as pastor. Mr. Wood is a teacher at Texarkana Junior College. (CB)

ROLAND CHURCH in Pulaski County Association sends their list of names to receive the one month free trial offer of the **Arkansas Baptist**. E. F. Boyles is pastor.

## Hilton to Harrison

REV. ROY Hilton has accepted the call to the pastorate of 1st Church, Harrison, beginning May 1, Merle Milligan, chairman of the deacons, announces.



MR. HILTON

Mr. Hilton comes from 1st Church, North Little Rock.

He has been pastor of several churches in Arkansas and Texas. He is a graduate of Ouachita College and Southwestern Seminary. ■

## Ouachita Professor Announces Tour

DR. CECIL Sutley, professor in the Religion Department of Ouachita College, will conduct a tour of thirteen countries in Europe and the Middle East this summer.

His group will fly to London on July 15, and after a few days in England will proceed through Holland, France, Germany, Switzerland, and Italy. Several days will be spent in Rome before continuing on to Egypt and the Holy Land.

The Holy Land part of the tour will feature visits to Baptist missions in Beirut, Jerusalem, and Nazareth. On the way to Jerusalem one day will be spent in ancient Damascus. Other points along the way will include the Dead Sea, the Jordan River, Jericho, Bethany, Hebron, and Bethlehem.

Among the many points of interest in Jerusalem, the group will visit the Garden of Gethsemane, Mt. Olivet, Calvary, and the temple area.

From Jerusalem the group will go to Nazareth, the Sea of Galilee, Haifa, and Tel-Aviv.

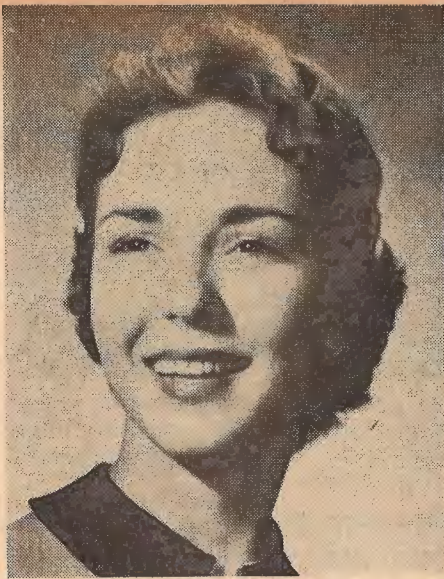
Flying from Tel-Aviv to Athens, they will journey to Mars Hill and the Acropolis before going on to Pompeii and Naples. The tour will end with a Mediterranean Cruise and trans-Atlantic voyage, returning September 1.

Dr. Sutley conducted a similar tour last year. Thus far this year his tour members come from seven Southern states. For those who want it, Ouachita offers up to six semester hours' credit for assignments based on the tour. ■

MANNING CHURCH in Carey Association has included the **Arkansas Baptist** in the church budget after receiving the one month free trial offer. Clarice Lea is church secretary and Rev. Ray Carpenter is pastor.

MRS. Bertha ROBINSON, clerk of New Antioch Church, Mt. Zion Association, informs us that her church has put the **Arkansas Baptist** in the church budget after receiving the one month free trial offer.





MISS BOLDOSIER

### Ouachita Student Named Cadet Colonel

MISS PAT Boldosier, a Ouachita College junior from Norphlet, was chosen as Honorary Cadet Colonel of 7th Regiment, National Society of Pershing Rifles at the Regimental Assembly conducted recently at Wichita, Kansas.

Miss Boldosier, representing Company N-7, the regiment's outstanding company in 1959, was selected over honorary sponsors from the University of Arkansas, University of Kansas, University of Oklahoma, as well as other leading institutions in the five states of Arkansas, Kansas, Oklahoma, Texas and Missouri. ■

JESSE REED was the evangelist for a recent revival at 1st Church, Ash-down. Harold Gunter, music director at the church, led the singing. There were 17 for baptism, seven by letter, three others on profession of faith. Ross O. Ward is the pastor.

TUPELO CHURCH, Woodruff Association, recently had the services of a youth team from Ouachita for a three day revival. The team members were Darrel Watkins, George Wataube, Drolene Platner, Mary Cruvey, Carol Grant and Jackie Burton. There were six professions of faith with four for baptism. O. J. Burnett is pastor.

FOUR OUACHITA College professors who filled pulpits in El Dorado churches Sunday, April 3, were Dr. Bob Riley, Westside Church; Dr. Cecil Sutley, East Main; Dr. Raymond A. Coppenger, Parkview; and Herman Sandford, 1st.

JACK RILEY, Music and Educational Director at South Highland Church, Little Rock, has resigned to accept a similar position at 1st Church, Middesboro, Ky. Mr. Riley has been at South Highland for almost three years.

WASHINGTON CHURCH in Little River Association has accepted the one month free trial offer of the Arkansas Baptist. Rev. Edwin Golden is pastor.

### Ouachita to Host Intercollegiate Show

AN ARKANSAS Intercollegiate Conference talent show will be sponsored by the Alpha Omega Eta Men's Social Club at Ouachita College at 7 p.m. Saturday, April 23.

Letters have been sent to the AIC school student senates asking them to have a school-wide contest and select their two top talent acts.

The act winning first place will receive \$75, second place \$50, and third place \$25.

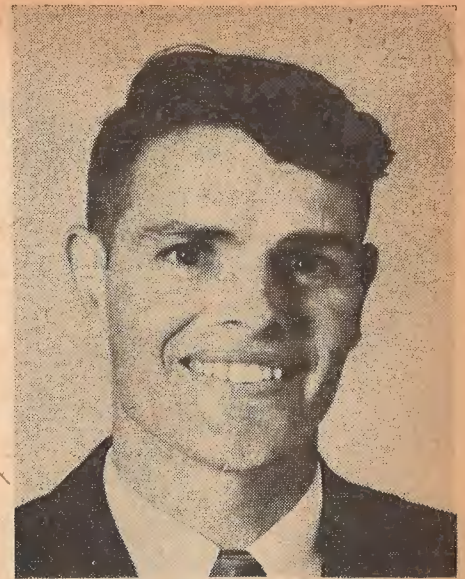
It is planned for the talent contest to become an annual affair. A roving trophy will be presented to the champion school each year.

The contest has three distinct objectives, according to its promoters. The first is to promote among the schools of the AIC a competitive spirit which will be outside the realm of athletics. The second is to gain school spirit and publicity for the individual schools. The third is to promote the personal acts.

1ST CHURCH, Scotland, in Stone-Van Buren-Searcy Association, has accepted the one-month free trial offer of the Arkansas Baptist. Rev. Floyd Wright is pastor.

HAROLD MIZELL, treasurer of Eagle Mills Church, writes that his church has put the Arkansas Baptist in their budget after receiving the one month free trial offer. Edgar Nix is pastor.

HARMONY GROVE Church, Hope Association, has voted to include the Arkansas Baptist in their budget to go to all resident families. Rev. James E. Duncan, Jr., is pastor.



CHARLES R. CAUSBY, Jr., Batesville, will graduate from New Orleans Seminary with a Bachelor of Divinity degree at the May commencement program. Dr. H. Leo Eddleman, seminary president, will present the degrees and awards to the 180 candidates. Dr. J. Norris Palmer, pastor of 1st Church, Baton Rouge, will deliver the commencement address.

### Ouachita to Offer Foreign Languages

BECAUSE of the increasing demand for foreign language teachers in the elementary and secondary schools, Ouachita College is offering four courses in modern languages during the 1960 summer session:

German 201a,b; Elementary German; Spanish 201a,b; Elementary Spanish; French 201a,b; Elementary French; French 301a,b; Intermediate French.

1ST CHURCH, Stuttgart, recently had Rev. Richard Beam, pastor of Temple Church, Fort Smith, as evangelist for a revival. Dale Keeton, music director at 1st Church, led the singing and Charlie Belknap, minister of education was in charge of visitation. A group of men met each night for supper and visited until church time. There were seven professions and five by letter. Rev. D. B. Bledsoe is pastor.

PLUM BAYOU Church, Wright, ordained G. T. Bradshaw, Clyde Archer and Douglass Edwards recently as deacons. Prior to this the church had only one deacon, Alya Archer. Rev. W. Leslie Smith brought the message; and Rev. H. J. Adkins questioned the candidates. Several deacons from sister churches sat in council. Mr. Adkins is pastor.

BILLY WALKER, evangelist from Walnut Ridge, recently completed a revival with North Jacksonville Church, Jacksonville, Fla. There were 46 for baptism and 28 by letter. Rev. R. Wilbur Herring is pastor and Leroy Summers is music and education director, both are former Arkansans.

### Attendance Report

April 10, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	701	132	
Berryville, 1st	188	124	2
Camden, Cullendale, 1st	448	228	2
Crossett, 1st	610	248	1
El Dorado, 1st	976	282	
El Dorado, Immanuel	698	336	
Faith Mission	28		
Fort Smith, Grand Ave.	651	301	
Ft. Smith, Trinity	335	153	
Fountain Hill, 1st	67	35	
Hot Springs, Park Pl.	534	226	22
Huntsville, 1st	121	40	
Jacksonville, 1st	605	222	3
Jonesboro, Central	470	238	1
Magnolia, Central	742	344	1
McGehee, 1st	456	200	
Mission	61	31	
North Little Rock, Baring Cross	883	268	
North Little Rock, Levy	660	242	7
Springdale, 1st	458	119	
West Memphis, Calvary	220	130	





MRS. HOLIMAN

MRS. MAGGIE Leece Holiman, a native of Arkansas, has been elected secretary to Dr. Paul S. James, director of Southern Baptist work in Greater New York. This pioneer mission field covers 22 counties, Greater New York and the New England States.

Mrs. Holiman, the former Miss Maggie Leece Spann, is a native of the Fairview Community, 20 miles south of Little Rock. She is a former member of 1st Church, Little Rock. ■

## 1st, Beebe, Reports Good Study Course

1ST CHURCH, Beebe, recently concluded a church wide study course studying church membership books. There were four classes with a total enrollment of 97. Working with the church were Rev. E. E. Boone, associational missionary, Rev. William Burnett, pastor at Judsonia, Rev. Houston Austin, pastor at Ward, and Preston Eddy, layman from 1st Church, Searcy, and Training Union director for White County Association.

The church is also in the process of redecorating their church building. They are refinishing the floors, painting the interior and refinishing the furniture.

The Brotherhood is also building a parking lot on some lots which the church had purchased. Rev. Reese S. Howard is pastor. ■

OAK GROVE CHURCH, Delta Association, has included the Arkansas Baptist in the church budget to go to all families. A. J. Williams is pastor.

MRS. HAYDEN POOLE, clerk of New Bethel Church, Harmony Association, writes that the church has included the Arkansas Baptist in the budget after one month's free trial. R. G. Dunigan is pastor.

## Arkansas Heads Midwest Committee

KANSAS CITY—Glenn Toler, native of Searcy, Ark., is chairman-elect of the Student Coordinating committee at Midwestern Seminary. He will head a committee of nine students whose purpose is to plan and promote activities for fellowship and service.

Last year's officers inaugurated as annual affairs a spring banquet and a Christmas party; started a blood donor's club; administered benevolent aid to student families in times of financial need.

Other officers are: Dick Dayringer, vice chairman and treasurer; Gary Farley, vice chairman and secretary; Richard Hollingsworth, a Ouachita College graduate, discipline; Gerry Smith, athletics; James Claycomb, public relations; Duane Willard, social; Marvin Richardson, religious affairs; Cloyce Davis, benevolence.

Toler, a 1958 graduate of Ouachita, pastors the Southeast Baptist Church, Kansas City. He is in his second year of work toward a B.D. degree. ■

MRS. CARROLL CHRISTMAS, clerk of Montrose Church, Delta Association, sends their list of families to receive the one month free offer of the Arkansas Baptist. Rev. Norman Tillberry is pastor.



STEPHEN M. WILLIAMSON, pastor of 1st Church, Strong, presents a seven year Sunday School attendance award to Miss Rosalie Bailey.

## Burnsville Progress

REV. O. N. WEHUNT has been pastor of Burnsville Church, Concord Association, since Nov. 1. Since that time, the church has had three additions by baptism and two by letter. They have increased their giving to the Cooperative Program from seven per cent to ten per cent.

Glen Jones and Clifton Tankersley were ordained as deacons. Mr. Wehunt served as moderator; Paul Geared was clerk; Rev. Bobbie Tankersley questioned the candidates, Evert Beam brought the message and charge. ■

## Colonial Policy In Education Proposed

WASHINGTON —(BP)— Another effort will be made in Congress to revert back to American colonial policy in education, which makes the "encouragement" of religion and education a responsibility of government.

Rep. Frank T. Bow (R., Ohio) has introduced a bill to reaffirm and re-enact a portion of Article III of the Ordinance of 1787, which was adopted by the Confederation Congress. His bill would also return 25 per cent of the Federal tax on cigarettes to the states to be used for educational purposes.

An identical bill was defeated in the Senate earlier in this year during the debate on federal aid to education. Bow's proposal will be considered when the House debates its education bill.

The Ordinance of 1787 contained a complicated church-state agreement, which was later repealed to eliminate the violation of separation of church and state.

The portion proposed for reaffirmation reads: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The method of "encouraging" religion and education under the Ordinance of 1787 as applied to the Northwest Territory was to set aside lot number 16 in every township, including 640 acres for the support of schools. Lot number 29 was for the support of re-

ligion and two townships were for the benefit of a university.

In explaining his proposition Bow said that it would provide about \$400 million a year for education, that it would recognize that the responsibility for education is a function of the states, and that it would eliminate the possibility of Federal control of education.

Apparently no recognition of the church-state problem involved in the bill was recognized by either proponent in the Senate or the House. ■

## Newman To Direct Church Development

ATLANTA, Ga.—(BP)—A professor who has pioneered in relating ministerial students to the work of Southern Baptists will direct the efforts of the denomination's Home Mission Board in church development and in-service training.

Lewis W. Newman of Texas Baptists' University of Corpus Christi, will become an associate in the department of Associational Missions on July 1, and will serve as superintendent of church development and in-service training.

A native of Corpus Christi, he attended the university where he now teaches, and has a bachelor's degree in speech and a master's degree in Bible from Baylor University, and the B.D., M.R.E., and the D.R.E. degrees from Southwestern Seminary, Fort Worth. ■



# Ouachita Professor Heads Historical Society

THROUGH the smoke and heat of the fire which destroyed Old Main on the campus of Ouachita College the morning of May 24, 1949, toiled a sweat-soaked professor.

Dr. George Truett Blackmon, who has spent much of his life collecting Arkansas Baptist history, scurried in and out of the doomed building, directing a crew in rescuing as much as possible of the historical files stored in Old Main.

A bolt of lightning had set fire to a new coat of asphalt on the roof of the three-story building, but Professor Blackmon greeted the firefighters with, "Let's get these records out."

Now, some 11 years later, Dr. Blackmon still gives the appearance of attempting to rescue records from a fire as he bustles about, busily engaged as chairman of the Arkansas Baptist Historical Society in collecting and preserving Arkansas Baptist history. At 57, the spry professor sets a pace that sometimes leaves his younger associates gasping.

As the first phase of its project, the Society has set out to collect minutes of Baptist associations in Arkansas, to have associational minutes bound by decades, and to locate all existing minutes of Baptist associations in Arkansas, which the Society does not possess.

"The overall objective," Dr. Blackmon declares, "is to have as complete a file as is possible of every Baptist association in Arkansas, here at Ouachita College's Riley Library so that anyone interested in Baptist history may come here for research."

The Society is also endeavoring to secure a copy of every publication by an Arkansas Baptist, both in the secular and religious field. An example is the writings of the late Charles H. Brough, governor of Arkansas, who later became president of the now defunct Central College, Conway.

The Ouachita professor is now occupied in sorting out the stacks of individual biographies which the Society compiled with the aid of associational representatives. The biographies were an enterprise of the Southern Baptist Historical Commission of Nashville, Tenn. Arkansas collected 314, which

represents a large portion of the total of 4,228. The project is being continued on a state basis and will be called "Church Book of Remembrance."

A plan inaugurated by the late Rev. L. C. Tedford is being carried out by the Society. All the minutes the Society holds have been given to Riley Library to make records as complete as possible. The records were moved from Ouachita in 1951 to the Baptist Building in Little Rock.

An agency made up of associational members will be organized to locate all minutes of Baptist associations in Arkansas. The agency, consisting of a historian, association clerk, associational missionary, or any other interested member, will total 45 members. Individual members will attempt to secure time on associational programs, workers conferences, or annual meetings in order to represent requests and data to stimulate historical research.

The Society now has complete files on 16 associations in Arkansas, the chairman said. Many of the other associations lack only one or two annual minutes of being complete. The oldest printed minutes the Society holds are those of the Little Rock Association, which was organized in July, 1824. The



DR. BLACKMON

Society has the minutes of the Caddo River Valley Association, which were kept in longhand from 1853 to 1883, plus the ones which were printed later. Most of the minutes the Society has collected are on microfilm, but some are original.

Much of the initial material which the Society has was given it by its chairman, who began collecting Baptist history in 1926, the year before he entered Ouachita College. Three people who have contributed much to the gathering of the historical data include the late Dr. J. B. Searcy, the late Rev. E. J. A. McKinney, and Dr. J. S. Rodgers.

During the past summer Dr. Blackmon finished collecting, compiling, and mimeographing an athletic history of Ouachita which had been written periodically by W. H. Halliburton of Arkadelphia. At present, he is working on a history of Ouachita College. In connection with that, he is collecting material for a history of educational institutions among Baptists in Arkansas. He has assembled information relative to 28 academies and 18 colleges that one group or another of Baptists have at one time sponsored in Arkansas.

Dr. Blackmon teaches a full load of 15 semester hours in the religion department at Ouachita and pastors 3rd Street Baptist Church, where he is presently engaged in pushing a building program. In addition, he is a member of the North Central Liberal Arts committee at Ouachita and is chairman of the Ouachita Faculty Club.

Despite these many activities, Dr. Blackmon has a stamp collection he values at \$2,600, with the main interest in Twentieth Century American of last year. He received his Th.D. degree at Southwestern Seminary, Ft. Worth, Tex., in May, 1959.

Dr. Blackmon, who will serve a one-year term as president of the historical society, is being assisted in the society by Virgil Tyler, North Little Rock; Mrs. J. R. Grant, Little Rock; Rev. J. T. Midkiff, Walnut Ridge; Mrs. Margaret Smith Ross, Little Rock, and Dr. Bernes K. Selph, Benton—Ouachita News Bureau

## Portsmouth Organizes, Takes Historic Name

PORTSMOUTH, N. H. (BP) — The organization of Southern Baptists' northernmost church, the Screven Memorial Baptist Church in Portsmouth, N. H., Feb. 22, turned the wheel of mission endeavor a full revolution.

William Screven organized a church at Kittery, Maine, in 1681, but persecution drove the congregation to South

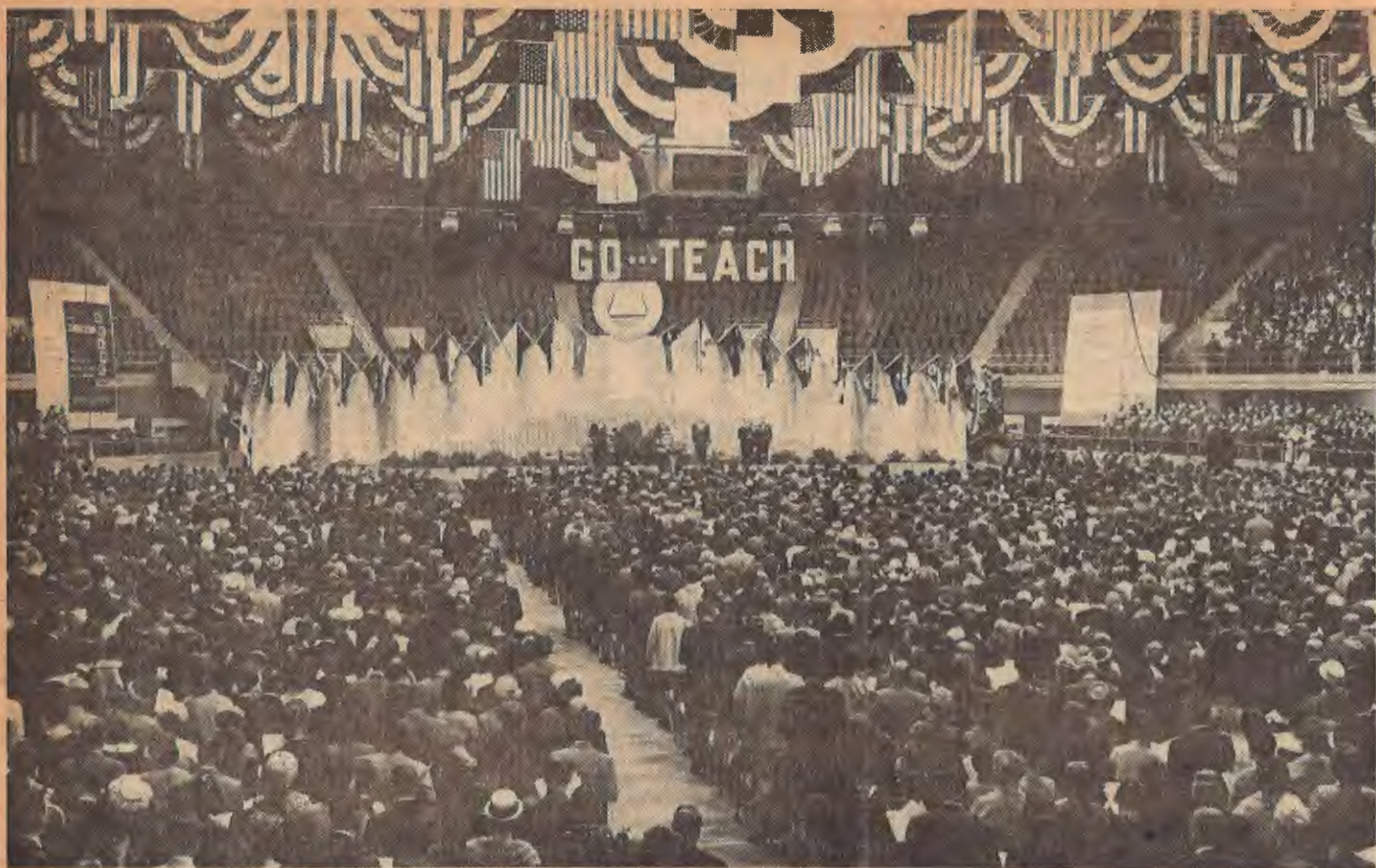
Carolina, where they planted the first Baptist church in the South, at Charleston. The Portsmouth church is just across the bridge from Kittery.

The transfer of a bomber wing from Roswell, N. M., to the Pease Air Force Base at Portsmouth 18 months ago, brought a large number of Southern Baptists to the city. Many had been members of the South Hill Baptist Church in Roswell. The new work in Portsmouth, called the Newington Bap-

tist Chapel, became a mission of the South Hill Church, but was later, because of the distance, transferred as a mission of the Manhattan Baptist Church in New York City.

The mission met in the Newington Town Hall, called Eugene Trawick of Georgia as pastor, and now the 125 members which constituted the church plan new facilities for expansion. Trawick is jointly supported by the church and the Home Mission Board and serves as a pastoral missionary. ■





**LARGEST CONVENTION**—The 15,000 persons who registered for the first nationwide Southern Baptist Sunday School Convention in Fort Worth, Tex., probably formed the largest registered gathering in the history of Southern Baptists. Here they sing during one of the sessions in Will Rogers Coliseum. The convention also served as the annual Texas Baptist Sunday School Convention, helping to swell the number present.

## World Alliance President Inaugurates Lecture Series

**KANSAS CITY** — Dr. Theodore F. Adams will go to all lengths to keep an appointment. In coming to Midwestern Seminary from Richmond, Va., for the inauguration of the "H. I. Hester Lectureship on Preaching," March 15, Dr. and Mrs. Adams had to fly over Kansas City, the airport being closed by a blizzard, to Denver and then return to Kansas City by train on the 16th.

By the time of their arrival the Seminary had dug out from under the snow which had dumped a near record 50 inches on Kansas City in the past month. The lectures were rescheduled for Thursday and Friday, March 17 and 18.

Explaining his theme: "A Pastor Looks at His Preaching," Dr. Adams stated: "A pastor must know how to preach; a preacher must know how to pastor." Dr. Adams is president of the Baptist World Alliance.

In the first lecture: "A Pastor Looks at Himself and His People," he stressed the fact that a preacher holds a special place in the eyes of the laity; his life should be worthy of this high regard. Citing John the Baptist as an example, Dr. Adams challenged the Midwestern students to speak out against sin, taking a stand against the moral evils of our day.

In the second lecture, "The Faith of the Preacher," Dr. Adams declared that we live in a world torn between two philosophies: "Christian and Communitarian. Men are choosing sides. The preacher needs to know what he believes, why he believes it, and be able to convey this belief to others.

Dr. Adams cited five areas in which the preacher's beliefs are vitally important: he must know his maker, master, message, method, and mission.

In the third lecture, "Planning, Preparing and Preaching," Dr. Adams shared with the audience his own method of preparing sermons. He entreated the ministers always to be diligent in their preparation.

Dr. Adams defined good preaching as being timely yet timeless, relevant, authoritative, Biblical, compassionate, simple, sincere, prophetic, stimulating, personal, evangelistic, and above all, centered in Jesus Christ.

In the fourth and final lecture of the series, "Preaching with Power and Purpose," Dr. Adams suggested that the preacher ought to write down the purpose of his message before he begins to compose in order to give his sermon unity. Baptists have made the pulpit central, he said, emphasizing the necessity for preaching to be inspired by God, rooted in the word of God, grown

out of life where the people are, speaking out for the truth, backed by the lives of the believers, gripped by the Eternal, marking the way to the Lord. ■

## New RA Program Impresses Educators

**MEMPHIS, TENN.**—(BP)—The enlarged Royal Ambassador program now on the drawing boards of the Brotherhood Commission represents a new and more effective approach to missionary education for boys.

That was the reaction of nine Southern Baptist leaders after a two-day introduction to the program at offices of the Brotherhood Commission.

The enlarged program, designed to brighten the interests of boys in three separate age groups, will be launched in Southern Baptist churches on Oct. 1, 1961.

Of particular interest to the denomination leaders was a new advancement plan which provides experiences for boys nine through 17 in areas of interests peculiar to them.

The program is drawn up in a way to develop the total boy. It is designed to provide experiences that will lead a boy to recognize his responsibility as an ambassador for Christ in every phase of life. ■





Round-Up of

# World-Wide

RELIGIOUS NEWS REPORTS

## The Case of the Missing Passbooks

—By Evangelical Press—

The place was South Africa, and the time was late March. The situation was much like the period when men needed the Mark of the Beast spoken of in the Book of the Revelation.

Any South African Negro caught without his wallet-size brown passbook containing name, address, photo, fingerprint, tax record, employer's signature along with the imprint "Native" the law said, was liable to instant arrest. The law was passed by the Union of South Africa in an effort to control widespread demonstrations by the country's 10 million Negroes, but instead of controlling the situation, the non-violent demonstrations turned into tragedies of death and injury.

Forty-four Negroes were killed and injured by police in Capetown and 254 were killed and injured in Sharpeville (near Johannesburg) for doing nothing more than gathering silently in the streets to protest the passbook law.

On hearing the news, crowds of British citizens in London gathered outside South Africa House to protest the shootings. They chanted: "Murder, murder!"

Dr. Joost de Blank, Anglican Archbishop of Capetown, suggested that the

churches set up special commissions of inquiry to look into the situation and to place responsibility for such wholesale slaughter where it belonged.

Roman Catholic Archbishop Owen McCann of Capetown urged an investigation of the shooting of Africans who demonstrated in silent crowds against laws requiring them to carry the passbooks.

Chief Rabbi Israel Abrahams stressed that "the recent events should not be judged in isolation." He said that what happened at Sharpeville and Capetown "has deep roots in the past and menaces the entire future of South Africa."

The incidents have done several obvious things: they have lifted the gaze of world attention from America's recent racial trouble started by Negro "sit-ins" at segregated lunch counters in the South; they have caused government and religious leaders in Europe and Africa to understand better the problem in America, and they have given the Communists propaganda material.

And finally, they have opened an era in South Africa's history which will unquestionably win for the Negro a better claim to his country called, ironically, "Free South Africa." ■

has told an Australian journalist that the government of the Chinese People's Republic is not forcing united worship and church union on Christian churches on the mainland of China.

The Rev. Chao Fu San, dean of studies in the Union Theological Seminary of Peking, told reporter Francis James during a two weeks visit in Australia, that there has been no pressure from the government urging churches to hold united services.

The Rev. Chao described united services in which he had voluntarily taken part as a leader and said that these were held in a Congregational church because the Anglican Cathedral in Peking was "awkwardly" situated.

### Asians Support Chessman

MANILA, The Philippines — (EP) — Now Asians are objecting to the United States' treatment of convict-author Caryl Chessman, condemned to die May 2 in San Quentin's gas chamber.

Newspaper stories reflect the general opinion which sides with Chessman in pleading for clemency, and in deploring capital punishment in general. An editor in Manila wrote, "... Capital punishment is an insult to Divine Providence. It neither corrects nor chastises."

The *China Post* briefly addressed the U. S. in an editorial which stated: "We are in favor of sparing his life under the existing circumstances. . . . Chessman has suffered enough as a result of the eleven and a half years' stay in the death row. . . . Neither the State of California nor the United States has anything to gain by putting him to death now in the face of the fact that

millions of people the world over are urging clemency for him."

Meanwhile, in Washington, Democratic Hoosier Senator Vance Hartke, chairman of a Senate subcommittee which has been conducting public hearings on abolition of capital punishment in the District of Columbia, stated that he will recommend to the Senate that mandatory death sentences for first degree murder be repealed by Congress. The Senator's opinion seemed to summarize the most vocal sentiment involved in the Chessman case.

### Biblical Zoo Expands

JERUSALEM — (EP) — Israel's 20-year-old Biblical Zoo here, consisting of animals, birds and reptiles which are mentioned in the Bible, will soon expand its menagerie to include representative-specimens of all countries and regions of the world, with sections of the zoo devoted to each region.

The unique zoo, founded in 1940, is in itself an interesting study of the Bible period.

Appropriate messages on the cages of animals, birds and reptiles contain passages of Scripture and other comments relating to the wildlife. On the grounds "Biblical" trees and shrubs form the landscape of the zoo.

### 'I Might Be Fired'

SURABAJA, Indonesia — (EP) — During Premier Nikita Khrushchev's visit to Indonesia, President Sukarno asked the Soviet leader to attend a religious service. Khrushchev asked if attending meant participation, and added facetiously, "I might be fired," if made to participate in a religious ceremony.

### Deplore Red Action

News of the 20-year jail sentence given to American-born Bishop James E. Walsh, former Superior General of the Maryknoll Fathers, and the last remaining foreign Roman Catholic prelate in Communist China, has raised cries of protest in the free world.

U. S. Secretary of State Christian A. Herter said the United States government felt "revulsion" at the sentencing of Bishop Walsh. Herter said the State Department would make "the strongest civil protest."

Bishop Walsh was accused of being an "imperialist spy" and "counter-revolutionary."

Other clergymen and laymen of the Roman Catholic church were sentenced to prison on similar charges by the same court, but Bishop Walsh was the only American.

In commenting on the news, the National Council of Churches assailed Red China by calling the prison term "renewed evidence of the fact that communism is determined to stamp out the last vestige of religious liberty in the earth."

Both houses of Congress protested Bishop Walsh's indictment by the Chinese Communists. Sen. J. Glenn Beall (Rep.-Md.), who represents Bishop Walsh's native state, denounced the prelate's arrest on the Senate floor with these words: "Bishop Walsh was in China as a missionary, concerned with the souls of the Chinese, not with politics. Claims that Bishop Walsh was a tool of any government are fantastic. There is positive evidence that he never had any connection with the American government. When our consulates were there, he never once contacted them. He stayed away from national and international politics."

In the House of Representatives, Rep. Emilio Q. Daddario (Dem.-Conn.) said the action of the Chinese Reds had set off a "new wave of revulsion among the American people."

Hsinhua, the official Chinese Communist press agency, blasted Secretary Herter's statement which, it said, was an attempt to cover up the bishop's "criminal activities." Hsinhua said the Secretary did not mention in his statement "the conclusive evidence of concrete criminal activities which Walsh himself had confessed." The agency said Herter's statements were simply an attempt to "evade the responsibility of the United States imperialism for instructing Walsh in his espionage and subversive activities." (E)

### Deny 'Union' Action

SYDNEY, Australia — (EP) — A Chinese Anglican priest of the Chung Hua Sheng Kung Hui — the Chinese branch of the Anglican Communion —



# THREE MUSIC CAMPS

JUNE 20 - 25

Ouachita College Campus  
(Youth, Adult and Leadership)

JUNE 27 - JULY 2

Siloam Springs Assembly  
(All Ages and Leadership)

AUGUST 1 - 3

Ouachita College Campus  
(Junior Music Camp)

## RATES

Send name, address, age (if under 17), sex, church, location, accommodation number and a \$2.00 reservation fee plus the week you plan to attend to Mr. Melvin Thrash, 111 Baptist Building, Little Rock, Arkansas. This fee will apply on the total cost of assembly. An extra fee of \$1.00 will be charged for each person under 17 years of age attending the camp without a sponsor. We suggest that churches have separate counselors for boys and girls, one counselor for each ten young people.

**OUACHITA RATES:** for June 20 - 25 is \$14.00 per person.  
for August 1 - 3 is \$7.50 per person.  
This includes bed, mattress, all meals, registration, and medical and accident insurance.

SILOAM RATES:	Accommodation Number	Total Cost
	1. Assembly owned dormitories and cabins - cot, mattress, all meals, registration and medical and accident insurance	\$14.00
	Children 5-8 years inclusive	11.00
	2. Church owned dormitories - Cot, mattress, all meals, registration, and medical and accident insurance	13.50
	Children 5-8 years inclusive	10.50
	3. Deluxe Buildings (for families only) - Room, all meals, registration, and medical and accident insurance	16.50
	Children 5-8 years inclusive	13.50
	4. Faculty Building - Room, all meals, registration, and medical and accident insurance	15.50
	Children 5-8 inclusive	12.50
	5. Children under 5 who eat in dining hall	5.00
	Note: Registration and medical and accident insurance for part-time campers - \$3.00 plus meals and accommodations.	

## SPECIAL FEATURES

1. High geared recreational program of swimming, tennis, softball, ping pong, horse shoes, badminton, golf, and group and individual games.
2. Classes in Progressive Theory, Worship, Harmony, Arranging, Song Leading, Hymn Playing, History of Music, Musical Form, Hymnology, Music Instruments, Evangelistic Music, Great Composers, Voice, Piano and Organ, Elementary Choirs, Youth Choirs, and Choral Technique for Adult Choirs.
3. Individual instruction in voice, piano, and organ. \$1.00 per lesson.
4. Great choir and band experiences. Choir for every age. The oratorio choir will sing "The Holy City" by Gaul.
5. Inspiring worship and Bible teaching.



# S THIS SUMMER



**ROBERT BAYS**

Head of Choral Department, Peabody College,  
Nashville, Tennessee

*You will be interested*

*in knowing about*

*the out-of-state*

*faculty members*



**EDWIN McNEELY**

Professor of Voice, and classes in Music Ministry, Worship, and Hymnology of Southwestern Seminary



**JAMES CRAM**

Composer, Arranger, Soloist and Minister of Music from Tulsa, Okla.



**ROBERT BURTON**

Head of Church Music Education Division and Oratorio Conductor of School of Church Music, Southwestern Baptist Theological Seminary, Fort Worth, Texas



**MRS. EDWIN McNEELY**

Professor of Church Music Education, Southwestern Seminary



**JOE ANN SHELTON**

Voice Professor of Southwestern Seminary and Soloist and Director of Baptist Hour Choir



**REV. HUBERT FOUST**

Pastor of First Baptist Church, Graham, Texas



# Baptist Crosscurrents

## *A Sacred Privilege and Trust*

**F**REEDOM OF SPEECH is a sacred privilege of the American people. Of course its twin is freedom of the press. If the press is ever controlled by any central power to the extent that the editor cannot feel free to speak out against ills or in support of acts of right and truth, then the American way of life is ready to be dumped into the trash heap, and you can be assured that it will be done by someone who loves the big stick better than he loves freedom.

Centralization of control in a business corporation is one thing, and in the Baptist denomination is another. Too much centralization of control in a democracy is not good. Centralization of control is creeping into the Baptist thinking fast. We are living in an era of surveys. Surveys are good, but they also could be dangerous, particularly if the surveyors are not well grounded in the great Baptist principles of freedom of the individual and the sovereignty of the church.

Denominations and their agencies are the servants of the churches. Messengers from the churches control the denomination; the denomination does not control the churches.

This trend has brought on another great fear among Baptist editors. There seems to be a tendency to take the time honored privilege of the free press away from the state Baptist editor, strip him of control and make him a public relations officer only.

This editor has taken the stand that a denominational paper has no right of existence unless it promotes the work of the denomination. He has favored the middle of the road solution to the problem of the editor's relationship to his denomination. Some editors favor a separate board of trustees for their paper, while others are content with the executive board supervision. We see little difference in who gives the guidance as long as it is guidance and not absolute control.

We have had no problem in working under the executive board, and our freedom has never been hampered under the guidance of the executive secretary of the Convention. Perhaps some have; if so they have cause to be alarmed.

We do not believe anyone should "tamper" with the editorial page; that belongs to the editor as a sacred trust just as the pulpit belongs to the pastor. On the other hand when any editor becomes an extremist and uses his freedom to bring hurt to any other person within the denomination, he is out of order. Freedom of the press is the right to stand for convictions and principles, but not the right to attack personalities. We know of no Baptist editor that is guilty of the latter.

However it seems that the brethren, in their anxiety to make a proper survey, can take away the editor's freedom. Though many of them are worthy and admirable we doubt the wisdom of some of California's recent recommendations concerning their paper. We doubt the wisdom of adopting a program which "Establishes specific conditions under which the editor can comment adversely upon programs actively supported by the general convention" or "defines the 'watchdog' responsibilities of the editor in 'keeping an eye' on all denominational developments." We question the value of "an annual appraisal of the material in the paper to determine how well the editor is carrying out his responsibilities."

We acknowledge that this appraisal is made issue by issue by the brethren, but it seems that is sufficient.

Since when have Baptists become afraid of constructive criticism? Do Baptists want a public relations man who will never express an opinion, or do they want an editor?

The Baptist State paper is the one voice that can speak to all Baptists, and though the people are not always in agreement, they can have their thinking stimulated, and out of it all can come a far greater unity of thought, and action.—Editor J. Kelly Simmons, in *Baptist Beacon* (Ariz.)

## Restrictions For California Paper

FRESNO, CALIF. —(BP)— California's survey committee will recommend that the Baptist weekly newspaper function as a separate agency of the Executive Board and that the Board establish "specific conditions" under which its editor may comment "adversely" on Baptist affairs.

The survey committee will report to a special session of the Southern Baptist General Convention of California here in May.

Concerning the state paper, California Southern Baptist, edited by Floyd Looney of Fresno, the survey group recommends that the Executive Board operations committee:

- 1) "Define more clearly the editorial policies of the paper.
- 2) "Reaffirm the essentiality of the state's paper serving as a promotional medium for all programs.
- 3) "Reaffirm the essentiality of the editor's maintaining cooperative relations with the operating heads of all institutions and agencies of the general convention.
- 4) "Establish specific conditions under which the editor can comment adversely upon programs actively supported by the General Convention.
- 5) "Define the 'watchdog' responsibilities of the editor in 'keeping an eye' on all denominational developments.
- 6) "Stress the use of the paper to promote harmony and improved fellowship.
- 7) "Appraise the material in the paper annually to determine how well the editor is carrying out his responsibilities.
- 8) "Consider the possibility of establishing an editorial subcommittee to work with the editor and, if necessary, be responsible for establishing the broad editorial policies of the paper."

In addition, the survey committee states: "Just as academic freedom in a college or seminary should never be construed as license to attack," the editor, like the faculty member, should have only limited freedom of expression. He should not have the power to destroy." ■

## American Convention's Third Southern Staffer

NEW YORK CITY — (BP) — The American Baptist Convention will soon have its third worker in the Southland.

Clifford G. Hansen, of Granville, Ohio, has been appointed general missionary for American Baptist churches in the South. His appointment was made by the American Baptist Home Mission Societies here.

Hansen comes to his new post July 1. Traditionally, American Baptist churches have been in northern sections of the United States. Over a period of years, however, numerous American Baptists have moved into the South, the society said. ■



## COUNSELOR'S CORNER

By Dr. R. Lofton Hudson  
(Author of the new book, "Sir,  
I Have A Problem,"  
at your Baptist Book Store)

### Unpardonable Sin

**QUESTION:** I would like to know what Heb. 10:26 means. Is this the unpardonable sin?

Also, I would like to know what is meant by the statement that a person cannot come to bad anytime he wants to.

**ANSWER:** You will find a discussion of the unpardonable sin on page 100 of my book, *Sir, I Have A Problem*.

Heb. 10:26 refers either to Jews who after professing Christianity returned to Judaism or to any Christians who "sin wilfully." In either case, it need not mean that Christians can be lost after they are saved (else it flatly contradicts a hundred other passages in the New Testament). It probably refers to the chastisement of Christians. Don't build your doctrine on a verse or two in the Bible. Build it on the person of God who has revealed himself in Jesus Christ. Is he the kind of God who would let his children down?

As to the statement that "a person cannot come to bad" I never heard such a statement. It is not true. We are free human beings. But after we are born again we have eternal life (the life of God) and this means ultimate victory. In this life we can mess things up pretty badly, but if we are saved people (Christians) we will come back to Christ in repentance.

If you are worried about these passages, cast yourself on the mercies of God in hope and faith and know that he will "in no wise cast out" (John 6:37).

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

### Architect Predicts Building Boom

NASHVILLE, TENN. — (BSSB) — W. A. Harrell, secretary of the Church Architecture department of the Baptist Sunday School Board, estimates that church construction in this country will represent an expenditure of 10 to 15 billion dollars within this decade.

"Southern Baptists expect to spend from two to three billion dollars in that time, or about double the amount we now have invested in church buildings," he said.

Harrell directed a three-day conference for church architects here, attended by more than 200 church leaders and architects. It was the third such meeting sponsored by the Sunday School Board.

"Churches need more space, they need to be more functional, they should be built with special groups like the aged, the handicapped, and the young people in mind; but we must not forget that churches are primarily spiritual symbols," Harrell said.

## Southern Baptist Historian Dies

FORT WORTH — The man generally regarded as Southern Baptists' chief authority on church history, Dr. William Wright Barnes, died of a stroke in his dormitory suite on the campus of Southwestern Seminary early April 6. He was 77.

He was discovered in bed by a Seminary student friend who went to his room when the aged professor failed to appear for lunch.

Current Emeritus Professor of Church History at Southwestern, he served for 40 years as professor in the institution, and was chairman of theology faculty 1924-1949.

Funeral services were conducted in Truett Auditorium on the Seminary campus April 8. Dr. Robert A. Baker, successor to Dr. Barnes in the seminary Church History Department, and whom Dr. Barnes called his favorite student, conducted the service. He was assisted by Dr. L. R. Elliott, seminary librarian, retired, and long-time friend and associate of the deceased, and by Dr. Robert E. Naylor, seminary president.

Dr. Barnes, who retired from his seminary faculty position in 1953, served Southern Baptists as missionary, preacher and teacher since 1909.

Born in Elm City, N. C., Feb. 28, 1883, he was the son of Wright and Nettie Barnes. He attended the Elm City Academy before entering Wake Forest College in North Carolina where he received the B.A. and M.A. degrees.

He married Ethel Lee Dalrymple, of Amory, Miss., in 1909. She died in 1946.

Dr. Barnes took his theological training at Southern Seminary, Louisville, Ky., where he received his Th.M. and Th.D. degrees. He also studied at Chicago Divinity School and Colum-

bia University, and held two honorary doctor's degrees.

He traveled to Cuba in 1909, where he served for three years as director of the Cuban-American College, Havana. He returned to the United States and to his position at Southwestern in 1913.

While serving in his teaching capacity, he also pastored churches and was moderator of the Tarrant County Baptist Association, 1914-1927, and again, 1933-1935.

Author of the first history of the Southern Baptist Convention, Dr. Barnes' *The Southern Baptist Convention, 1845-1953*, was published in 1954. He also wrote *Southern Baptist Convention—Study in the Development of Ecclesiology*.

Two sons survive: William Wright, Jr., Houston, and Arch D., Dallas.

His passing ended an era at Southwestern, Dr. Barnes being the last of the faculty members to have served with Dr. B. H. Carroll, the founder and first president of Southwestern. ■

### Suggests Teaching Be Individual

FT. WORTH — (BP) — Southern Baptists from virtually every state in the U. S. were warned not to address their teaching ministry to the ministry but to one person in need, at the opening session here of the First National Sunday School Convention.

W. A. Criswell, pastor of 1st Baptist Church, Dallas, keynoted the huge meeting expected to attract nearly 20,000 persons to three days of leadership conferences and general sessions in Ft. Worth's mammoth Will Rogers Coliseum.

"The true servant of Christ never thinks in terms of the masses of humanity," Criswell said, "but always in terms of one lost soul."

"The Christian religion," he said, "is the religion of the one lost sheep, the one lost coin, and the one lost boy."

## THE COLLEGE — THE CALENDAR — THE CROSS

Presentation of "Christ in the Concrete City"

Bill Lawson of Texas

Lloyd Hunnicutt . . . Doyle Baird

Mrs. A. C. Kolb . . . LeRoy McClard

State BSU Choir

Presentation of Summer Missionaries

Installation Banquet

## BSU SPRING PLANNING CONFERENCE

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APRIL 22-24

Tom J. Logue, Secretary





# Gleanings from the Greek New Testament

by V. Wayne Barton

## King Jesus

Christ was not His name. Rather was His name simply Jesus. They didn't have last names in those days. (Or was it first names they didn't have?) In view of His father's occupation, in which He Himself probably served an apprenticeship, His name could well have been **Jesus Carpenter**.

Christ was a title. It was early associated with Jesus. Peter said at Caesarea Philippi, "Thou art the Christ" (Mt. 16:16). And as early as the day of Pentecost, Peter preached "in the name of Jesus Christ" (Acts 2:38). Hence, at an early date the title **Jesus the Christ** was reduced to **Jesus Christ**. The result had every appearance of a first and last name.

Christ means "anointed." The Greek noun **christos** is related to the verb **chrio**. The latter means to anoint by rubbing the hands over [the head of] the one being anointed. This translated the Hebrew **mashah** which means the same thing. The Greek **messias** is but a transliteration (not a translation) of the Hebrew. The English **messiah** is in turn a transliteration of the Greek **messias**, and the English **christ** is but a transliteration of the Greek **christos**.

All of which is to say that the title **christ** has a complex history and abounds with significance. But this significance is often obscured. Anointing was commonly employed in connection with the coronation of a king. So, the great king of the Jews foreseen by the prophets was referred to as "the anointed one."

The sum of it all is that **Jesus Christ** means **Jesus the King—King of the Jews**, indeed, but also your king and mine.

(Dr. Barton is a member of the faculty of New Orleans Seminary. This feature is copyrighted by him, 1959.)

### Editors Plan Drive Against Pornography

WASHINGTON—(BP)—The Associated Church Press in annual convention here hit at the traffic in obscene and pornographic material, deplored irresponsible attacks on Protestant clergymen, and raised the "religious issue" in the Presidential campaign.

The church editors recommended that religious publications set September, 1960, as a month to make a concerted attack on pornography and obscene material. The group commended the U. S. Post Office Department for its effort to curb the flow of such materials.

Another resolution deplored "recent irresponsible and unscrupulous attempts to spread suspicion against Protestant clergymen, their churches and their cooperating agencies" on the false charge of "so-called sympathy for communism." This action was taken as a result of charges in an Air Force Manual that communism has infiltrated the Protestant clergy.

The resolution expressed its "complete confidence in the loyalty and patriotism of the clergy, the churches and their duly constituted institutions."

"Where the laws of a church to which

a candidate belongs could conceivably be at variance with his civil responsibilities," the editors encouraged themselves "to convey to readers the candidate's attitudes or opinions where these are a matter of record." ■

### Texas Elected to Brotherhood Post

MEMPHIS, Tenn., (BC) —Norman Godfrey, Royal Ambassador director of Tarrant (Texas) Baptist Association, will join the Brotherhood Commission as an assistant secretary in the Royal Ambassador Department.

Dr. George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, who announced the appointment, said Godfrey will begin his new duties June 15.

Godfrey, who is married and the father of two children, will receive his master's degree in religious education next month from Southwestern Seminary, Ft. Worth, Tex. He is 24.

In his new position, Godfrey will serve as program co-ordinator for more than 200,000 Royal Ambassadors and their counselors. Heading the Royal Ambassador Department is Edward Hurt, associate secretary. ■

## THE BOOKSHELF

**Babies by Choice or by Chance**, by Alan F. Guttmacher, M.D., Doubleday, 1959, \$3.95

The title of this book reveals the author's feeling about birth control. Calling his volume "an indignant book," Dr. Guttmacher expresses indignation "that the liberal side of the socio-medical issues we discuss is rarely, if ever, portrayed to the American reader by a physician." "I am indignant," he writes, "that organized American medicine is more interested in its own economic security than in the social health of those it serves. I am indignant that the Church wields such stultifying power in certain areas of medical care."

Readers, of course, will not have to agree with all of the conclusions of Dr. Guttmacher to find this a stimulating, thought-provoking treatise on a vital, controversial problem.

**For 2c Plain**, by Harry Golden, The World Publishing Company, 1959, \$4

Says Carl Sandburg, in the foreword of this book, "I have spoken and written of Harry Golden as an apostle of freedom, a friend and a voice of 'those who love liberty, unselfishly, for all men everywhere. His **For 2c Plain** stands freshly and sweetly alongside of **Only in America**. He is a fascinating entertainer, telling a good story for the story's sake. Then he shifts to be a reporter or current historian of 'man's inhumanity to man' and telling the world what to do about it. Golden says with John Donne, 'I am involved in mankind.' He speaks 'to a vast American audience. . . ."

**Soldiers of the Word**, by John M. Gibson, Philosophical Library, Inc., 1958, \$3.75

Thanks to the American Bible Society, the Bible, in whole and in part, has been translated into more than a thousand languages and dialects understood by 90 per cent of the world's population and has been distributed to service men and women in every major war anywhere in the world since the Society's founding in 1816.

This is the story of the Society, so closely linked with the history of America. Leaders of the nation have also been leaders of the Society. Here is also the story of dedicated men's struggles against poverty, intolerance, bigotry, cruelty and many other evil things, and of their triumph, even in death. ■

**Exploring Your Bible**, by John P. Oakes, Th.D., Zondervan, 1960, \$2.95

What of the accuracy of the Scriptures? Do you find the many Bible translations and versions now on the market a source of confusion? What should be your attitude to these versions and translations? Do you know how to study your Bible, with or without aids? This guidebook by a Southern Baptist preacher is designed to help you with these and many other questions.



## President Proclaims National Loyalty Day

WASHINGTON —(BP)— Loyalty Day ceremonies in churches, schools, and other suitable places are being urged by President Eisenhower for Sunday, May 1.

The President's Loyalty Day Proclamation is issued each year in response to a joint resolution in Congress that designates May 1 of each year for the occasion.

The President said in his proclamation that "our priceless heritage of freedom is in constant danger from forces inimical to our traditional concepts of government, among which is our fundamental principle of liberty under law."

In observance of Loyalty Day, the President called for "appropriate ceremonies in which all of our people may join in the expression and reaffirmation of their loyalty to the United States." ■

WASHINGTON, D. C. (EP) — The requests of four Boston radio stations for license renewal are being held up while a Federal Communications Commission investigates charges of "payola." One of these stations will also be asked why it has devoted so little time to religious programming.

The FCC sent letters to Stations WMEX, WILD, and WOHL, Boston, and WHIL, Medford, informing them that their three-year renewal of broadcasting license will be held up pending formal hearings.

## Southern Baptist Editor Replies To Charges of "Witch" Hunter

DALLAS —(BP)— The editor of **The Baptist Standard**, official publication of the Baptist General Convention of Texas, denied editorially this week that the Southern Baptist Convention has been infiltrated "church by church" by communist sympathizers.

E. S. James, editor of the 358,211-circulation newspaper, said that he did not believe there are even nine card-carrying communists within the nine-million-member Southern Baptist Convention.

In an editorial in the April 6 issue of **The Baptist Standard**, Editor James refuted charges by Major Edgar C. Bundy, chairman and general manager of The Church League of America. Bundy made the accusations in a series of anti-communism meetings in South-Central Texas in late March.

According to a report in the **Lufkin Daily News**, Bundy said that he was shocked at some of the things supported editorially by **The Baptist Standard**. "In recent months," he said, "Dr. E. S. James, editor and writer of editorials has completely whitewashed Fidel Castro and supported the National Council of Churches in its fight against the Air Force."

Bundy said that communists are infiltrating the Southern Baptist Con-

vention "church by church" by putting communist "travelers or sympathizers" into places of leadership.

James stated in the editorial that he considered Bundy's charges against **The Standard** as "too ludicrous to answer."

"We have never for one moment defended communism," he said, "nor do we expect ever to do so. We have no sympathy for communism and we do not have too much for any man who disregards the reputation of others in order to fill his own coffers."

The editor observed that "it is quite the custom now to call everyone a communist sympathizer if he doesn't adhere to the status quo. In fact, he said, "to some persons, most everyone is a communist or a sympathizer unless he belongs to their crowd and sees eye to eye with them."

James expressed the opinion that "nothing could please the Red communist group more than to have some man go up and down the country charging church groups with being sympathetic toward communism."

"Not only are such tactics a disservice to the kingdom of God," he said, "but they actually play right into the hands of the perpetrators of atheistic communism." ■



FIFTY-FIVE Southern Baptist ministers arrive to conduct evangelistic campaigns in churches of the Jamaica Baptist Union. The ministers are drawn from nine states and are led by Rev. J. P. Owens of Texas and Rev. David E. Mason of Louisiana. The all-Jamaica evangelistic effort was concluded on April 10. Included in the group was Dr. Andrew Hall, pastor of 1st Church, Fayetteville. ■



## Sit Down and Hush

THERE IS a deep interest in many quarters on improving the quality of teaching in the Sunday Schools.



MR. HATFIELD

Under attack is the most abused method of teaching, the lecture method. There are several weaknesses in a pure lecture approach in teaching; however, lecturing is necessary at least to some limited degree in most teaching situations.

The real objection to the lecture is not to the method itself, but to its abuse. The abuse of the lecture method is its over use and the total neglect of employing other effective teaching methods. We cannot completely eliminate lecturing (or telling).

A certain amount of telling is almost necessary in any lesson. What we could do to improve teaching is to limit our lecturing and start employing other methods. A good way to help teachers use questions and answers, group discussion, scripture searching and other methods is to show them how during the teachers and officers meetings.

Most educators readily agree that the best teaching and learning situation is created when the teacher and pupils alike become involved in discussing and engaging in activities. This also follows the Biblical idea of being doers of the word and not hearers only.

As a helpful approach to this better teaching method it is suggested that the teacher "sit down and hush."

The informal atmosphere created when a teacher sits in a semi-circle with his pupils is conducive to group discussion. Another thing necessary to help pupils enter into discussion is for the teacher to pause and be quiet long enough at the right time for the pupils to comment, question and talk.

Pupils will talk and when they do they reveal to the teacher the real needs of the pupil. This is basic to effective instruction and learning.

Of course, to suggest that a teacher sit to teach does not mean the teacher should not occasionally stand up to use the chalkboard or a chart and to summarize.

Many who now sit and teach (instead of standing) at first felt a little off stride, but now like this good method. Jesus used it often. Why don't you give it a real try?—Lawson Hatfield, Secretary

REV. THOMAS W. SIMMONS, pastor of Plant Church, sends the list of resident families to receive the free trial offer of the Arkansas Baptist. The Plant church is in Stone-Van Buren-Searcy Association.

## Education Bills Before Congress

Washington — (BP) — Current education bills in Congress have eliminated church-state problems and the proposals from both houses are for public funds for public schools only.

The new House Bill (H. R. 10128), which has been reported favorably from the Committee on Education and Labor, provides for \$975 million over a period of three years for the construction of public school facilities. This bill is a substitute for H. R. 22 that has been bottled up in the House Rules Committee since last year and is also the House Committee answer to the Senate Bill passed earlier this year.

Both the Senate-passed education bill and the earlier House proposal provide not only federal funds for classroom construction but also for teachers' salaries. The new House bill is for construction purposes only.

During the debate in the Senate, efforts were made to pass an amendment to provide federal loans for parochial schools. It was defeated by a majority of 14 votes. The House Committee considered the same proposal and voted not to include it in its bill.

The possibility always exists, however, that a parochial school amendment will be proposed on the floor of the House or that in the Conference Committee of the Senate and House such a proposal will be included.

The Department of Education of the National Catholic Welfare Conference has determined that it will be opposed to any school aid bill that does not include benefits for parochial schools.

## JEWELL BUSINESS MANAGER

LIBERTY, MO. — (BP) — John A. Pond, from the University of Chicago, will fill the long-vacant post of business manager at William Jewell, Baptist senior college here. The post has been unfilled since 1952. Davis has been with the alumni foundation of the Illinois school.



## GIFTS FROM THE LAND

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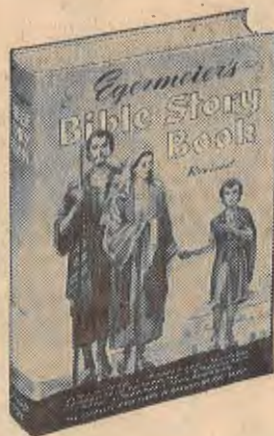
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### Missionaries Retreat

THE ANNUAL Missionaries Retreat will be held at Spring Lake Assembly, Lonsdale, May 9-11. The Retreat is

the only meeting the Missionaries have in which they can discuss together their work and exchange ideas. The question has been raised in recent years about discontinuing or combining it with other meetings, but the missionaries have insisted that it is too helpful to give up and too personal to join with any other conference. We hope every missionary will be present.



DR. CALDWELL

THE RURAL Church Conference will be held June 13-16 and the place is also Lonsdale. The program will probably be in the mail by the time this is read. Dr. and Mrs. John Abernathy will be present. Mrs. Abernathy will speak to the Pastor's wives Conference on Wednesday morning and Dr. Abernathy will address the entire group twice.

The Bible study will be by Dr. B. K. Selph on "Baptism," "Lord's Supper" and "The Holy Spirit."

An entire hour will be given in two different sessions to Stewardship. Dr. Robert J. Hastings of the Executive Committee, Nashville, Tenn., and Dr. Ralph Douglas will be in charge.

Dr. Lavonn Brown, graduate student in Southwestern Seminary, will deal with preaching and sermon outlining. Dr. G. Willis Bennett, Southern Seminary, will deal with many phases of the rural church and pastor.

The cost this year will be a little less — \$10 per person. Churches are urged to provide expenses for pastor and wife to this conference.

A MISSION of Central Church, Hot Springs, was constituted into Dollarway Church, Sunday, Apr. 10. Amos Greer served as moderator and Dr. C. W. Caldwell preached the sermon. Forty-nine people went into the new church. It is expected that the charter membership will be over 60. The mission was begun one year before becoming a church. The Sunday School attendance runs above 70. Richard Rogers, student at Ouachita, serves as pastor.—C. W. Caldwell, Superintendent.

### Bible Institute in Summer Session

GRACEVILLE, FLA. — Baptist Bible Institute will offer five two-semester-hour courses during summer school, May 23 through July 1.

A class in church public relations, taught by Dr. Hal D. Bennett, will be offered for the first time at the Institute. Material covered will be the same as Dr. Bennett taught for four years in classes at New Orleans Seminary.

Other courses and instructors will include: Preaching Values in the Book of Ecclesiastes, taught by Dr. Wayne D. Bryan; The Teachings of Jesus, by Dr. E. W. Ware; History of the Baptists, by Professor Cecil L. Davis; and Church Recreation, by Dr. Walter D. Draughon, Jr.

Students may take up to three courses, Dean Martin V. McKinster states, and all may apply as electives toward graduation. Classes will meet Mondays through Fridays. ■

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## Convention and Congress

BECAUSE OF impossible weather during the period of March 4 and 5 of this year, the State Brotherhood Convention had to be called off. However, the Brotherhood Department has succeeded in Working into the Royal Ambassador Congress period the main elements of the State Brotherhood Program.



MR. TULL

There will be a joint meeting of the State Royal Ambassador Congress and the State Brotherhood Convention at Calvary Church, 1901 North Pierce, Little Rock, on Friday and Saturday, May 6 and 7. The Congress and the Convention will meet separately in the same building, except for the night session which will be a joint affair pointed largely to the boys.

The first session of the Convention will be Friday afternoon, March 6, at 3 o'clock. The joint session that night will be at 6:45. The closing session of the Convention will be on Saturday, from 9 to 11 a.m.

Out-of-state speakers for the Convention will be John Farmer, Brotherhood secretary of South Carolina, and Lucien Coleman, associate secretary of the Brotherhood Commission, Memphis, Tenn.

We hope that the Baptist men of Arkansas will attend the Convention in goodly numbers, and that every section of the state will be well represented; also that the men will help the boys to come to their State Congress.

### The Brotherhood Challenger

The current issue of the **Brotherhood Challenger**, quarterly publication of the Brotherhood Department, was sent out recently. This is the third issue of the **Challenger**, and contains much information about the work of the department, and about the coming Royal Ambassador Congress and Brotherhood Convention.

The department is anxious that every Baptist man in Arkansas who should be receiving the **Challenger** shall be on

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If you would like to be placed on the mailing list, or if you know of someone else who should be so placed, write the Brotherhood Department, 302 Baptist Building, Little Rock.—Nelson Tull, Secretary ■

## Will Have Different Convention Book Store

NASHVILLE, TENN. — (BSSB) — The book store at the Southern Baptist Convention this year (Miami Beach, Fla., May 17-20) will be quite different from others in the past, Jay O. Turner, manager of the Baptist Sunday School Board's Book Store Department, says.

There will be samples of books, Bibles, church supplies, films, and filmstrips. Orders will be taken and filled by the customer's regular store, eliminating cash sales at the convention store except from the bargain center.

"There will be a sufficient number of persons on hand to serve as sales persons and order takers to give customers the best service they have ever had at a convention book store," Turner said.

About 2,000 book and merchandise items will be displayed.

## Prayer Asked for Japanese Missions

THE EXECUTIVE Board of the Arkansas Valley Baptist Association, in session here recently, adopted a resolution calling on Southern Baptists to join in prayer particularly for the mission fields of Japan.

The action was prompted by information given by Southern Baptist missionaries participating in a school of missions here. They pointed out there is an urgent need now for Southern Baptists to increase their missionary efforts in certain strategic areas, especially in Japan. The opportunity for Christian teaching and preaching in Japan is said to be unhampered and unlimited.

The Association resolution calls for prayer that more Southern Baptists and national workers may volunteer for service in Japan and that all necessary financial means be supplied to make it possible to increase the mission staff.

The resolution was signed by Rev. J. F. Brewer, pastor of 1st Baptist Church, Helena, who is moderator pro tem, and by Rev. John Riggs, pastor of 1st Baptist Church, Marvell, who is clerk of the Association. ■

GENOA CHURCH in Hope Association sends their list of names to receive the one month free trial offer of the **Arkansas Baptist**. Rev. V. A. Bond is pastor. Loy Morton is treasurer.

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## A Good Doctor

By Vincent Edwards

Far to the north of our country lies a bleak, frozen land called Labrador. From Labrador many ships put out to sea with men who go fishing. Because it is lonely on the cold ocean, the fishermen take along their wives and also their children.

For many years these brave people used to be out on the water with no doctor to help them when they became sick or were hurt in their perilous work. They were so poor that they could not afford to hire one. Labrador was so cold, too, that no doctor wanted to go there.

One day a fine English doctor heard about their plight and decided to spend the rest of his life helping these people. His name was Wilfred T. Grenfell. Today his memory is honored everywhere because of his wonderful work.

Dr. Grenfell went to Labrador in 1892 on a small English hospital ship. At first the outlook seemed quite forlorn. The poor people were certain the land was too cold to grow vegetables or to keep cows to give them milk. There were no hospitals for the sick. Food and money were so scarce that the people nearly starved.

But Dr. Grenfell was a Christian doctor, and he had a great faith. He went to work with a will. He seemed never to grow tired of trying to heal the sick people. Everywhere he came to be loved and trusted.

Soon others heard of the fine work he was doing, and they wanted to help him. College boys who had studied medicine in the United States and Canada offered to join him. Nurses also went from these two countries to Labrador to give their aid to Dr. Grenfell.

In time the good doctor had a chain of hospitals all along the rocky coast. A hospital ship went from one to another. He also persuaded people to start vegetable gardens. He had cows and sheep brought to Labrador and, despite the cold, they managed to thrive. A big lumber mill was built, and stores were started where the people could buy needed items cheaply.

To the poor boys and girls who had lost their fathers and mothers, Dr. Grenfell's love went out especially. He founded an orphanage where they were well taken care of. Later, after studying hard, many of them came to this country to learn to be doctors, teachers, nurses, engineers, and carpenters. Then they returned to Labrador to be of help to their own people.

Once Dr. Grenfell had to travel on his dog sled across a frozen bay to save a boy's life. Suddenly the ice gave way. His faithful dogs succeeded in dragging him to a big ice pack. Because Dr. Grenfell had thrown off his heavy coat in order to swim and reach that spot, he was left cold and freezing. With a sad heart he had to kill the three dogs for the warmth of their skins.

All night he was adrift on the ice pack. In the morning he found he was heading out to sea. He took his shirt and waved for a long time toward the shore. Finally, his signal was observed, and when the fishermen at last reached him and drew him into their boat, they were so overcome with joy that they could not speak.

On the shore Dr. Grenfell later set up a bronze tablet with the words, "To the memory of three noble dogs, Moody, Watch, and Spy, whose lives were given for mine on the ice, April 21, 1908."

Today businessmen of our country, England, and Canada work together in the Grenfell Association to provide money to carry on the good doctor's work. Dr. Grenfell used to go to these men in the early days and make his own appeal. They could not turn him down when they learned what he was doing. Now they themselves help raise the funds.

Dr. Grenfell died in 1940, but he lived long enough to receive one notable tribute. After thirty-five years of service, he was given the highest honor his country could bestow. In 1927 King George V made him a knight, and he became Sir Winfred Grenfell. No good knight of King Arthur's Round Table ever was more worthy of such a title for what he had done to help people in need and in distress.

(Sunday School Board Syndicate, all rights reserved)

"I ACCEPTED Jack last night," the blonde told her girl friend, "but when he first asked me, I said 'No' just to see what he would do."

"What a chance you took," her friend exclaimed. "Why, he might have rushed off without waiting for an explanation."

"Don't be silly," replied the blonde. "I made sure the door was locked."

A COUNTRY stationmaster was doing his best to see that an old lady had a comfortable journey to the city with a compartment to herself.

As parting advice he said: "When you stop at a station, stand up, ma'am, and show your face at the window — then nobody will get in."

ONE LITTLE boy had come up with a patriotic reason for not drinking his milk or eating his spinach.

He says he doesn't want to grow up to be too big to fit into a space capsule.

FIRST MATRON: "My sister's baby swallowed a bottle of ink."

Second Matron: "Incredible."

First Matron: "No, indelible."

WORKING WITH a grammar lesson, the teacher asked, "Willie, what is it when I say, 'I love you, you love me, he loves me?'"

Replied Willie, "That's one of those triangles where somebody gets shot."

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# Righteousness and Mercy

By Carroll L. Evans

Pastor, First Baptist Church,  
McCrory, Arkansas

April 24, 1960

Scripture Lesson:

Matt. 5:6-7; 13:44-46; 18:21-35

THERE IS an intimate connection between righteousness and mercy in the Bible. Mercy, as an attribute of God, is a marvelous intertwining of righteousness and love. In contemporary usage mercy means the alleviation of justice's rigorous demands; Biblically, mercy is an expression of righteousness or justice. God is righteous (fair, just, equal); therefore He delivers the Hebrews from the oppressive bondage of Egypt (1 Samuel 12:7ff). Because He is righteous He saves those who believe in Christ (Rom. 1:16-17). God can declare sinners righteous because He gave His Son to die on the cross as an act of righteousness, love, mercy and grace; righteousness, because He must be faithful to the recipients of Covenant promises (Matt. 1:21-23); love, because He set His heart upon His own before the foundation of the world; mercy, because He looked upon our wretched estate and had pity on us; and grace, because He saw our guilt and chose to punish His Son in our place.



MR. EVANS

But wait! This is only half of the picture. God's righteousness demands righteousness on our part. His mercy requires mercy from us. Thus we come to verses six and seven of the fifth chapter of Matthew where Jesus presents righteousness and mercy in close connection. We have previously seen that a genuine citizen of the Kingdom is characterized by an awareness of spiritual poverty, sorrow for sin, and a childlike spirit of submission to the will of God. To these Jesus now adds a hungering for spiritual and moral perfection, and the practice of mercifulness (compassion, gentleness and forbearance).

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## Formula for Success

(Matt. 5:6)

In the Beatitudes Jesus is giving His formula for a well-rounded, happy, successful life. It is true that persons who follow Jesus' advice will not always enjoy peace or popularity in this world. Often they are the most despised and abused of all mankind. But here Jesus is speaking of that blessedness or happiness that comes only to those who "Seek . . . first the Kingdom of God

and His righteousness". Righteousness carries the idea of conforming to a norm and in the scriptures that norm is always the character of God Himself. Or as Jesus says in Matt 5:48; "Be ye perfect, even as your Father which is in heaven is perfect."

Most of the world has always despised eternal verities and spiritual values. Today there is very little concern for or interest in the Bible, the church, the Kingdom of God, and Christian service. But I believe we can say without fear of contradiction that Jesus' statement in verse 6 gets at the very heart of Christianity and all that He was trying to say and do. The Beatitudes are arranged in logical order. They are closely related to each other. The first three Beatitudes logically lead to the fourth one. They lead to the conclusion that the Christian man will "hunger and thirst after righteousness", and as surely as he does, he will just as surely be completely satisfied ("filled"). There is no better test that we can apply to our Christian profession than this: Is this verse one of the most precious and meaningful statements in all of God's Word to me? If it is, we can be assured that we are truly regenerated. If not, we need to reanalyze our whole religious experience and the foundation of our spiritual life. Jesus taught this same truth in parable as well as precept. In Matt. 13:44-46 He taught that although the Kingdom had come in an **unexpected form** (hidden from the blinded minds of the Jewish religious leaders) it was nevertheless the Kingdom of God and, as such, it was of **infinite value**. The seeking and findings of this "pearl of great price" is worth every human endeavor and any cost regardless of what it may be. This is the meaning of the parable. We must not press the details of this or any other parable for meanings that God has not authorized. The fact that the pearl was purchased is merely part of the "local color" thrown in to make the story. To interpret it otherwise would bring it into conflict with that great body of scripture which teaches that salvation is a free gift off God.

## Mercy Begets Mercy

(Matt. 5:7)

The statement, "Blessed are the merciful: for they shall obtain mercy", is the turning point of the Beatitudes. The admonitions to poverty of spirit,

mourning, and meekness are somewhat negative. They turn inward as the sinner contemplates his wretched spiritual condition and surrenders himself to God. Jesus, then, in a little less negative statement, characterizes a true Christian as one who has an overpowering thirst for spiritual truth and godly virtues. One who is mastered by one "magnificent obsession"—to know God and drink at the fountain of eternal life. Now Jesus turns to a more positive approach. The fifth Beatitude grows out of the first four. It is their logical conclusion. At first we are shown what we are **expected to be**. Now Christ shows us what we are **expected to do**.

As we read the parable in Matthew 18:21-35 which illustrates the teaching of this Beatitude we may be inclined to ask, "How can we reconcile the teaching of this parable with the rest of the New Testament?" We are taught so many places that we are not saved because of **anything we do**, but solely by God's grace working through faith.

It is true that here is a story of two debtors, one who owed ten million dollars and another who owed twenty. The king in the parable rescinds his forgiveness and demands full payment when a previously forgiven servant fails to manifest a like spirit of mercy on one who owed him only twenty dollars. Again let us say this is a parable and, as such, its details cannot be made to teach that we are forgiven only because we have forgiven. This would be a works salvation. Rather, the essential meaning of the parable can be stated in this manner: If a man professes to have been forgiven the crushing debt of his sins, but is unwilling to forgive another of what is in comparison only a minor offense, he is a hypocrite and his religion is devoid of all reality. The man who does not forgive has never known the forgiveness of God. For what man, who having seen himself as a guilty, hell-deserving sinner and having received pardon and eternal forgiveness at the hands of a merciful God, can then refuse to forgive another? The man who has really been forgiven and knows it, is a man who forgives. The man who does not forgive has never been forgiven. What a test of Christian experience we have here! Friend, how do you meet this test? Remember, we are only **truly forgiven** when we are **truly repentant** and the truly repentant sinner is a merciful saint. ■



## Beacon Lights of Baptist History

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

### Persecuted Baptists

**T**HE SAME year, 1611, that the scholars of the Church of England published the King James Version of the Bible, their church burned her last victim at the stake, Mr. Wightman, a Baptist. She did this with the consent of the King, who was compared "to the rising sun" in the preface of the Bible.



DR. SELPH

This was but one instance of the injustices Baptists faced. Trying to ruin them, their enemies spoke of them in the harshest manner.

As evidence of this, a pamphlet was published in London, 1673. It claimed, "Josiah Baxter, orthodox minister, was killed by the Anabaptists and the skin flayed from his body."

Supposedly, this man had lived in Boston and the account was given by his brother of London. The article had England's Archbishop's Chaplain's approval and was hawked on the streets.

The following story was told. "In a public dispute in Boston, Mr. Baxter won over his Baptist opponent. In reprisal the Baptists sent four ruffians to his home just outside town. There they bound Mrs. Baxter and the children, whipped her husband and then flayed him alive."

The brother said, "I published this information so the world would know the spirit and temper of these people and their hatred for an orthodox minister."

The story was a falsehood. Proper authorities made search but no record of any minister by the name of Richard Baxter could be found in Boston. Search failed to find his brother in England.

A few years before this, Samuel Oates, a successful Baptist minister, was put in chains and tried for the murder of Miss Ann Martin. Since this young lady happened to die a few weeks after her baptism by him, he was blamed for her death.

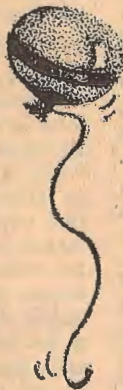
However, at the trial her mother and others swore, "After her baptism she was in better health for awhile than she had been before." He was acquitted.

What brought such forgeries against the Baptists? Mainly, their stand against infant baptism. ■

SPEAR LAKE Church, Trinity Association, has included the **Arkansas Baptist** in the church budget after receiving the one month free trial offer. Rev. Hershel L. Robinson is pastor.

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