

4-7-1960

April 7, 1960

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>

---

### Recommended Citation

Arkansas Baptist State Convention, "April 7, 1960" (1960). *Arkansas Baptist Newsmagazine*. 13.  
<https://scholarlycommons.obu.edu/arbaptnews/13>

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

ARKANSAS

*Baptist*

NEWSMAGAZINE

APRIL 7, 1960



## Helps For Calling A Pastor

**I**N LAST week's issue we began a discussion which we hope might be helpful to pulpit committees in their search for one whom they might recommend to their church as pastor. It goes without saying that the church and pulpit committee should approach this matter with a deep sense of dependence upon the Holy Spirit. Prayer should characterize every move that is made.

The first stage in the search for God's man should be that of gathering information. This can be done with reference to several prospective pastors at the same time. The committee needs all the facts and information concerning any person whom they might consider. The Holy Spirit directs us on



DR. WHITLOW

the basis of facts and truth. Without this information it is self-evident that the Holy Spirit has little if any opportunity to direct a committee to the proper person.

Aside from reliable information the labors of a committee would be largely guesswork, and guesswork does not pay well in this instance. A general questionnaire might well be prepared and more specific information can be obtained in the cases desired.

Various types of information are necessary. There is the matter of previous experience, number in family and other bits of personal information. The educational background of both the prospective pastor and his wife is desirable. His attitude toward his denomination and the work as a whole is a matter of great concern.

His attitude toward other denominations is also important. Does he know how to disagree without being disagreeable?

What is his attitude toward citizen-

ship in the community in which he lives?

What do his fellow-pastors think of him?

What is his attitude toward those with whom he works, the office staff and others whose work he might supervise?

Obtain the estimates of a number of people of good judgment on the balance of his ministry. Does he maintain a balance between study, administration, preaching, personal soul-winning efforts, or does he have a strong tendency for getting off on tangents? His credit rating. His sense of responsibility.

The sources for this information are legion. The denominational office; the banker; pastors of other denominations who have served in the same community; a reputable credit rating organization. Dedicated laymen who know the person.

If there appears to be a sour note or two among otherwise good references then these sources should be checked for their reliability. No committee should be blinded to the human factor involved. Dedicated common sense serves well in making a proper interpretation of the factors involved.—S. A. Whitlow, Executive Secretary.

## 'More Buildings--Less Interest'

**ACCORDING TO** W. A. Harrell, secretary of the Church Architecture department of the Baptist Sunday School Board, church construction in this country will represent an expenditure of ten to fifteen billions of dollars within this decade.



DR. DOUGLAS

This statement tells us that millions of people have memberships in churches and are attending the services of the churches. Too, it

means that new churches will be organized and, therefore, more buildings must be made available.

Nearly all, if not all, of the churches will borrow most of the money for this building expansion, and this leads us to do some calculating. Churches will spend approximately 540 million dollars in this decade for interest on building loans.

Baptists have found it a good investment to borrow money in order to erect church buildings. Baptists have also found that it is sound judgment to pay interest in order to use money to expand church buildings. But, let me think out loud, wouldn't it be wonderful if church people could be led to tithe? Then the 500 million dollar interest payment could go directly into missions because there would be two-thirds more money with which to preach the Gospel at home and around the world.

Baptists have learned that church members must be taught the Bible truths about stewardship before they will tithe their incomes. Baptists also know that each church must give the individual an opportunity to practice Bible stewardship by presenting an opportunity to serve through a challenging church program.

Baptists are also learning that some things need to be done in order to raise money before a building program begins. It is always a good policy to put on a good stewardship program before money is borrowed or bonds sold. When this is done, more money will come into the building fund, which means less money to borrow and less interest to pay.

The Forward Program of Church Finance can be adapted to a building program. It has been done successfully in many churches. In the package of Forward Program of Church Finance material, which can be ordered from the Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tenn., for \$2, there is a section that explains the adaptation. It has three suggestions as to how a church can promote the budget and the building fund in a simultaneous campaign. If anyone would like more information, contact our office.

Let's keep the home base strong by building adequate buildings, but let's keep the interest payments at a minimum so the churches can increase gifts to missions as it increases in other phases of the Kingdom.—Ralph Douglas, Associate Executive Secretary.

## Independent Church Joins American Baptists

**AUGUSTA, GA.** — Highland Park Baptist Church in Augusta is the first in Georgia to affiliate with the American Baptist Convention, which is extending itself into the Southland.

The general council of the convention, which accepted the church, made its announcement from New York. It said the church had 150 members.

Efforts to reach Pastor C. Gordon Blanchard for comment over a two-day period were unsuccessful. The young church has never been affiliated with the Augusta Association, the Georgia Baptist Convention or the Southern Baptist Convention.



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**"ARKANSAS"**  
LARGEST  
RELIGIOUS  
WEEKLY"  
401 WEST CAPITAL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor-Mgr.
MISS SHIRLEY JOHNSON	Ass't to Editor
MRS. E. F. STOKES	Circulation Mgr.
MRS. GARY LaRUE	Mail Clerk

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

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

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

Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

April 7, 1960 Volume 59, No. 14

# Golden Gate Dedicates \$5 Million New Campus

FROM COAST to coast, from almost every state in the Union, from Vice President Richard Nixon to laymen in the churches, hundreds participated, either by their presence or by telegram, in the official dedication of the \$5 million campus of Golden Gate Seminary, Mill Valley, Calif., recently.

John Carl Warnecke, AIA, world famous architect of San Francisco and chief architect of the eventual \$10 million campus, interpreted the beauty and philosophy of the structures. Having studied "nearly every Baptist seminary and college in the nation," he designed the 126-acre campus "to be a symbol of those within," representing Southern Baptists' philosophy of "friendliness."

The significance of Golden Gate Seminary to the nation and to the world was expressed in a telegram from Vice President Nixon. Unable to attend the dedication ceremonies, he telegraphed his message: "... the monument that you (Southern Baptists) have erected to Christian leadership in America is indeed a most significant testimony of the faith we Americans hold in the future.

"The real greatness and strength of a people is moral, not material; it lies in the justice of our cause, not the power of our armies.

"The genius of America is intertwined with faith in a Sovereign God, and the need of America today is for men and women who have a personal, vital faith in God.

"Let me take this opportunity to congratulate all of those who have had some part in this splendid achievement for which they have contributed immeasurably to the greatness of America. . . ."

Guy Rutland, Jr., past president of the American Truckers Association, member of the Georgia legislature, and a trustee, brought the key address, speaking on "Where Do We Go from Here?" He analyzed the dangers of communism and urged Southern Baptists to pledge themselves to "think, talk and vote while we can." He saw the seminary as "one more stepping stone to win the world for Jesus Christ."

Thirty-six seminaries, colleges and universities from across the nation were represented in an academic procession. The academic address was made by Dr. Walter Pope Binns, president of William Jewell College, Liberty, Mo. He emphasized the significance of our Baptist colleges and urged that Southern Baptists concentrate on "quality" in education rather than "quantity." He also called for the "confidence, love and loyalty" of every Southern Baptist to our denominational schools.

The week of dedication came to a meaningful climax with Denominational Day. During this day, particularly, one felt that God had brought Southern Baptists to this place for this hour. In a press conference, Dr. Ramsey Pollard, president of the Southern Baptist Convention, stated that it was "a great tragedy that Southern Baptists did not come out here 75 years ago . . . I know nowhere that a person could invest his life more wisely than in California," he said. California alone has over 12 million unchurched people.

The confidence that Southern Baptists have in Golden Gate Seminary was expressed by Porter Routh, executive secretary treasurer of the Executive Committee of the Southern Baptist Convention, as he reviewed the financial affairs of the seminary. Between 1950 and 1960, through the Cooperative Program, the seminary has received \$2,700,000 in operating funds and \$5,132,000 in capital funds. "The Cooperative Program has been your 'Golden Gate,'" he said.

"What impresses you most about Golden Gate Seminary? The spirit you feel on the campus," declared President Pollard, in the dedicatory sermon. "Southern Baptists have confidence in this school . . . You cannot explain Golden Gate Seminary and leave God out," he said.

The seminary, begun in 1944 in a small church in Oakland, has a present enrolment of 348, a teaching staff of 31, and more than \$5 million campus. It is the largest evangelical seminary on the West Coast, and now has over 50 of its graduates on mission fields around the world. More than half of the 815 Southern Baptist churches in California have been pastored or started by graduates or students of Golden Gate Seminary. "Golden Gate is beginning to touch the whole world," stated Dr. Pollard.

Dr. Gaines S. Dobbins, distinguished professor of church administration at the seminary, said, "This is Golden Gate's finest hour."

Presentation of the new campus was made by Dr. Floyd D. Golden, vice chairman of the board of trustees; the key which "opens all locks on this campus" was accepted by Dr. E. Hermond Westmoreland, board chairman.

All present were stirred to self-dedication as President Harold K. Graves led in the responsive act of dedication. Guests, faculty, and students dedicated themselves and the seminary to the commitment expressed by the president of the Convention — "real Christian scholarship and a spirit of intense evangelism" — that the West, America and the world may know Jesus Christ as Saviour and Lord. ■



*The Cover*

*JONQUILS, among the first of spring flowers, are welcome harbingers of this challenging new season of the year. They are especially welcome this year, after an unusually long winter of ice and snow. They remind us of the Resurrection of our Lord and the victory we have over death, through Him.*

## Attendance Report

March 27, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	680	147	1
Camden, Cullendale, 1st	425	226	1
El Dorado, 1st	812	275	1
Mission	47		
El Dorado, Immanuel	606	300	4
Faith Mission	15		
Ft. Smith, Trinity	344	168	2
Fountain Hill, 1st	77	43	
Hot Springs, Park Pl.	446	174	2
Huntsville, 1st	108	40	4
Jacksonville, 1st	547	217	1
Magnolia, Central	944	308	5
McGehee, 1st	355	184	3
Mission	46	36	
North Little Rock, Baring Cross	870	269	3
North Little Rock, Levy	547	199	1
West Memphis, Calvary	255	141	2

## Baptist Work Hindered In Cameroun Unrest

DOUALA, Cameroun—(BWA)—Baptists in South Cameroun, an area aided by representatives of the European Baptist Foreign Mission Society, have been the innocent victims of violence led by rebel groups against the Cameroun government.

Rev. M. Farely reports that at least three ministers have been killed and others beaten and imprisoned.

Despite this difficulty, Mr. Farely began his report with optimism. He revealed 600 new converts were baptized during 1959 and that a goal of 1,000 has been set for 1960. ■

ONE of the most inspiring statements we have seen on American democracy is that made extemporaneously by David E. Lilienthal before a Congressional committee on Feb. 4, 1947, at which time Mr. Lilienthal, the administrator of TVA, had just been nominated by the President as the first head of the Civilian Atomic Energy Commission. The fight against Mr. Lilienthal was vicious, bigoted and mostly anonymous and irresponsible.

## Integrity of Individual Fundamental of Democracy

Senator Kenneth McKellar, leading the opposition against confirmation of the Lilienthal appointment, criticized him for not carrying certain highly technical information in his head and asked what kind of American he was.

The Lilienthal reply is worthy of consideration again and again by all Americans:

"This I do carry in my head, Senator," replied Mr. Lilienthal. "I'll do my best to make it clear. I believe and I conceive the Constitution of the United States to rest, as does religion, upon the fundamental proposition of the integrity of the individual and that all government and all private institutions must be designed to promote and protect and defend the integrity and the dignity of the individual; that this is the essential meaning of the Constitution and the Bill of Rights, as it is essentially the meaning of religion.

"The fundamental tenet of Communism is that the state is an end in itself and that, therefore, the powers which the state exercises over the individual are without any ethical standard to limit them. That I deeply disbelieve.

"I deeply believe in the capacity of democracy to surmount any trials that may lie ahead, provided only that we practice it in our daily lives. And among the things we must practice is this: That while we seek fervently to ferret out the subversive and anti-democratic forces in the country, we do not at the same time by hysteria, by resort to innuendo and smears and other unfortunate tactics besmirch the very cause that we believe in and cause a separation among our people, cause one group and one individual to hate another, based on mere attacks, mere unsubstantiated attacks, upon their loyalty. This I deeply believe."

IT MAKES A BIG DIFFERENCE



## Wonderful Barbers

AMONG the most amiable people in any community are successful barbers. They thrive on pleasing their customers. They have learned that there is no one way to cut every Tom, Dick and Harry's hair any more than there is one theme



ELM

of conversation that will please every patron.

The successful barber soon learns the likes and dislikes of the fellows he trims. He knows that one fellow likes to have just about all his hair removed so that when the job is done his head looks somewhat like a peeled onion.

But another, perhaps one who is overly conscious of his rapidly declining hair-line, just wants a low trim with as much left on as possible.

Whatever way the barber with his skillful hand and trained eye might think most becoming to a given guy is not important, unless the barber can lead the patron, through indirection, to want that kind of cut. In this the barber's job is not unlike that of a meatcutter helping a housewife to make a good selection.

A good barber is just as astute when it comes to the matter of talking or not talking while he gives a fellow the works. He knows when to talk and when to keep his mouth shut—something some of you will hasten to say is not always true of some editors you know.

He knows not only whether or not a given Joe wants him to talk, but he also knows what are the appropriate themes. One fellow is a fisherman, another a hunter, or a golfer, or, once in a while, one who does not have time for such "tomfoolery."

The astute barber does not keep his individual interest in the realm of the general, but cultivates the themes in the particular. If a fellow is a fisherman, for example, is he a bream fisherman, or does he go out mostly for trout or bass or crappie? Is he a cane-pole fisherman or does he use a flyrod, a spinning rig, or a casting rod? Does he operate principally from the bank or from a boat? What are his favorite baits?

What are his favorite haunts? This time the knowing barber stays away from the particular, for he knows most fishermen would die before they would reveal the exact spot where the honeys hibernate.

We like barbers who cater to our personal likes and dislikes. And a lot of us want to choose our public servants, our preachers, our teachers—yes, and our editors—on the same basis that we choose our barbers.

*Erwin L. McDonald*

**THE PEOPLE SPEAK**

**Cuban Missions**

I HOPE that you will give publicity to this invitation we wish to extend to the messengers who will be going to the Southern Baptist Convention in Miami Beach in May. Previously when the convention has met in Miami we have had from one to two thousand people visit us in Cuba.

Due to the unfavorable publicity that Cuba has received for the past many months it seems that people are afraid to make plans to come to Cuba. I have been all over Cuba during the past four months and know that one is free to go wherever he wishes. In fact those who have come on former trips will find the people more courteous and friendly than ever. One is just as safe in Havana as in Miami.

Our work is growing under very favorable conditions for the preaching of the gospel. Right now we are having a special campaign in the Cienaga de Zapata with plans to open work in one of the sections that has been closed to everything previously. One of our pastors held a revival for one month in the hills of Escambray where some of the worst fighting took place the latter part of 1958. There is a will to give the gospel to the people, and there is a willingness on the part of the people to receive the gospel.

In November we had with us a group

of American pastors and in January another group who were very much impressed with the opportunities as they found them, and the response that they received to their preaching in spite of the fact that their messages had to be interpreted.

We do not want people to leave the convention to come here, but we do feel that this is a special opportunity to visit us either before or after the convention.—Herbert Caudill, Superintendent, Templo Bautista, Dragones y Zulueta, Habana, Cuba.

**What's 'Malarky'**

I READ in your reply to Mrs. Sullivan's letter, on Communists in the N.C.C.C. in the March 24 issue, that "We do not accept this sort of malarky." I've read of a good many intelligent people, who should be in a position to know, who do believe "this sort of malarky." Churches are a perfect hide-out for Communists, and Communists take advantage of every opportunity. It behooves us to be on the alert.—Lela G. Rodgers, Mena.

**REPLY:** Dr. Roy G. Ross, general secretary of the National Council of Churches of Christ, has stated, in reply to charges made in the much publicized Air Force Manual, that Christianity as practiced in the churches is the world's greatest foe of communism, adding:

"Among the loudest, if unconscious, supporters of communism in America today are a handful of hate-mongering, dissident persons who are devoting

their lives to the undermining of the churches and their regularly constituted agencies.

"Lately the divisive and slanderous attack of this handful of church-destroyers were mysteriously insinuated into official training manuals of a major branch of our defense forces, the United States Air Force."

Ross said that Council protests had brought official apologies and support from religious bodies of all faiths and other organizations, as well as individuals.

Dr. Ross has asserted that from the moment the N.C.C.C. was established, in 1950, the Council has never had a Communist Party member or sympathizer among its officers, staff or executives.

"I defy anyone to offer proof to the contrary," he said.

Until somebody in the duly constituted courts of the land asserts and proves the insinuations such as that contained in the Air Force Manual, we shall continue to regard such charges as so much malarky.—ELM

**Paper 'Helpful'**

IT IS with pleasure that I can notify you that the Columbus Church has accepted your offer of receiving the **Arkansas Baptist** for one month free and then buying it on a monthly basis. We understand we can add or take from our list as the need be.

Everyone in the conference today stated that they liked the paper and it helped them.—Mrs. B. C. Webb, Star Route, Washington.



**WORKERS** in the Sunday School at Central Church, Magnolia, who have led their departments and classes to attain the Standard of Excellence since last Oct. 1:

Front row, left to right: Mrs. Harold Ruble, Mrs. W. C. Blewster, Mrs. Joe Chisholm, Miss Mary Luck, Dr. Joe Rushton, Mrs. Wade Willis, Mrs. H. S. Bell, Miss Grace White, Mrs. G. W. Phillips, and Earl Bailey.

Second row: Mrs. O. B. Long, Mrs. Z. B. Thigpen, Jr., Mrs. J. P. Downs, Jr., Mrs. J. W. Powell, Mrs. N. C. Whalen, Mrs. Victor Lain, Mrs. J. A. Todd, Mrs. R. H. Arthur, Jr., C. T. Hilliard, Mrs. J. D. Merritt, Mrs. John Danielson, Mrs. R. L. McKelroy, and Mrs. Bobby Hinson.

Third row: Mrs. Tom Crowder, Mrs. James Kendrick, Mrs. Paul Joplin, Mrs. M. M. Brasher, Mrs. Eugene Langston, and Mrs. W. E. Morgan.

Fourth row: Mrs. G. J. Shinn, Mrs. B. J. Heath, Mrs. A. W. Gunnels, Mrs. Roy Willis, Tom Crowder, C. R. Cole, Dr. Loyd Hunnicutt, Mrs. Loyd Hunnicutt, Mrs. Gladys Cobb, Mrs. P. J. Rivers, and Mrs. W. C. Spiller.

Since last Oct. 1, a total of 43 units in the Central Sunday School have qualified for the Standards of Excellence. Dr. Loyd L. Hunnicutt is pastor of the church and Earl Bailey is the minister of education. ■



**THE SECOND Baptist Falcons, Little Rock, are the Arkansas Little League Basketball champions. They have a 28-1 record for the season. The Falcons played in the Southwest Regional Little League Basketball Tournament in Tulsa, Okla., April 1-2.**

**They are coached by Van Snider, a student at the University of Arkansas School of Medicine. They are, left to right, front row: Bill Shoemaker, Robert Fureigh (captain), Steve Singleton, Jerry Brinegar, Ronnie Williams;**

**Second row: Ronnie Cox, George Owens, Ben Hogan, Travis Beard, Dennis Fleetwood, Jackie Boyd;**

**Third row: Steve Anders, Kerry Schuck, Tommy Alexander, and Walter Oaks. Coach Van Snider appears with the group. ■**

## Brinkley Sets New SS Attendance

**1ST CHURCH, Brinkley, has broken all previous attendance records for four straight weeks. During a "Prove Your Love" Campaign for the month of March the old Sunday School record attendance of 427 was shattered. The attendances for the four Sundays were: 441, 457, 497, and 502.**

The goal was to average 400 for the month of March. The actual average attendance was 474 per week. In addition, there were 40 new members enrolled in the Sunday School during the four-week period.

Supt. L. B. Hughes describes this as "the grandest hour in the history of 1st Church." All classes and departments exceeded their goals. Many classes overflowed into halls and assembly rooms.

The construction of a new \$165,000 auditorium and educational unit is nearing completion. Entrance date is tentatively set for the first Sunday in June. The two-floor educational wing will accommodate approximately 150 more persons in Sunday School.

A Sunday School enlargement and

re-organization is scheduled for May 2-6. Lawson Hatfield, State Sunday School secretary, will direct the emphasis.

Pastor Jack Gullede, who recently came to 1st Church, Brinkley, is concluding his first three months of service. ■

## Mrs. M. E. Wiles Dies at Ft. Smith

**Fort Smith, March 27. — Mrs. Tina A. Wiles, aged 59, wife of Rev. M. E. Wiles, state Baptist missionary, died Sunday afternoon, March 27, at the home of a daughter, Mrs. Virgil Wiggins, at Ft. Smith.**

She lived at Ft. Smith 10 years and was a member of Ft. Smith 1st Baptist Church.

She is survived also by two brothers, Edd Taylor of Sidney and Rev. Wilson Taylor of Batesville; four sisters, Mrs. W. E. Miller and Mrs. Ada Anderson of Sage, Mrs. Ona Fudge of Melbourne and Mrs. Sylvia Amos of Maysville, Okla. Funeral was at 1st Baptist Church here by Dr. C. W. Caldwell and Rev. Newman R. McLarry, March 29. Burial was at Roselawn Cemetery.

CLIFTON BRANNON of Longview,

Tex., was the evangelist for a recent revival at 1st Church, West Memphis. There were 55 for baptism and 22 by letter. Rev. Walter L. Yeldell is pastor.

**SOUTH HIGHLAND Church, Little Rock, had Rev. Billy Walker, Walnut Ridge, as evangelist for a recent revival. Jack Riley, music director at the church, led the singing. There were 57 for baptism, and 27 by letter. Rev. Ray Branscum is pastor.**

**WALTER AYERS, Conway, was the evangelist for a recent revival at Freeman Heights Church, Berryville. Dan Dipert, student at Ouachita College, was the singer. Sue McDonald, Berryville, served as pianist. There were 18 professions of faith and one by letter. This church has grown from a membership of 72 when it was organized in October, 1958, to 163 now.**

**PASTOR Harry G. Jacobs, of 1st Church, Osceola, is back at his work after an illness of several weeks**

**NEW HOPE CHURCH in Delta Association has accepted the one month free trial offer of the Arkansas Baptist. Rev. M. H. Howle is pastor.**

## Ouachita Students Honor Winners

OUACHITA college was represented by five entries at the Arkansas State Speech Festival at Arkansas College in Batesville recently.

A 30-minute cutting from "Hamlet" was awarded a "superior" rating in the drama competition, while Noel Dale, a freshman speech major from Houston, Tex., was given a "superior" rating in poetry reading.

Joyce Ingram, a freshman from Blytheville, received an "excellent" rating in extemporaneous speaking, and Bailey Smith, a sophomore speech major from Dallas, Tex., received an "excellent" rating in entertaining speaking.

Lee West, a freshman from Miami, Fla., received a "good" rating in prose reading.

The "Hamlet" cast included Reuben (Sonny) Setliff, a senior pre-medicine major from Magnolia, as Hamlet; David Jordan, a sophomore history major from Arkadelphia, as Claudius; Carolyn Croft, a senior French major from Springdale, as Gertrude; Joe Downs, Jr., a junior speech major from Texarkana, as Polonius; and Bettye Adney, a senior speech major from North Little Rock, as Ophelia.

The forthcoming spring production of "Hamlet," of which this was the first showing, is under the direction of Dennis Holt, director of theater. Costumes were designed and made by Beverly Spearman, a junior speech major from Texarkana, Tex., and Mrs. Dennis Holt. ■

## Church Librarians Name Officers

REV. JOHN HOLSTON, pastor of 1st Church, Batesville, was elected president of the Arkansas Church Librarians Convention at their two-day session at 2nd Church, Little Rock, on March 24-25.

Guest speakers and conference personnel included Rev. Wayne Todd, executive secretary of Church Library Service, Sunday School Board, Nashville, Tenn.; Miss Adelaide DeWitt, head of the Audio-Visuals department of the same agency; Dr. Tom Gambrell, minister of education, South Side Church, Pine Bluff; Miss Lillian Tisinger, church librarian and book consultant, 1st Church, Oklahoma City.

Other officers chosen at the meeting were: Dr. Gambrell, vice president in charge of program and exhibits; Mrs. Mamie Shook, Baptist Book Store, Little Rock, secretary; Mrs. R. H. Jones, Osceola, vice president in charge of publicity.

Evaluation of religious films, filmstrips, recordings, poster and book exhibits, with instruction in classification, cataloging and processing of books were featured in the conferences.—Reporter. ■

## Miss Crenshaw to Ft. Smith First

MISS RUTH CRENSHAW has accepted the call to 1st Church, Ft. Smith as youth director and education secretary, effective April 1.

Miss Crenshaw is a native of Charlottesville, Va. After six and a half years in the business world, she felt the Lord was calling her for full-time work.

She attended Cumberland University in Lebanon, Tenn., and is a graduate of Southwestern Seminary, Ft. Worth, Texas. She came to Ft. Smith from Central Church, Jacksonville, Texas, where she served as youth director and education secretary for five and a half years. ■

## Bismarck Beauty 'Tiger Day' Queen

JEANETTE HUGHES, Bismarck, was crowned queen by Dr. Ralph A. Phelps Jr., president, as "Tiger Day" at Ouachita College attracted nearly 1,300 high school students Friday, March 25.

Thirty high school beauties entered the queen's contest, the highlight of the day's festivities. First runner-up was Tanya Everman, of Hot Springs High School. Margaret Woodfield, of Pine Bluff High School, was second runner-up.

Linda Brown of Blytheville was selected as recipient of the \$250 Theodore Blake Memorial Scholarship. She was

selected by a committee on the basis of ability and potentiality.

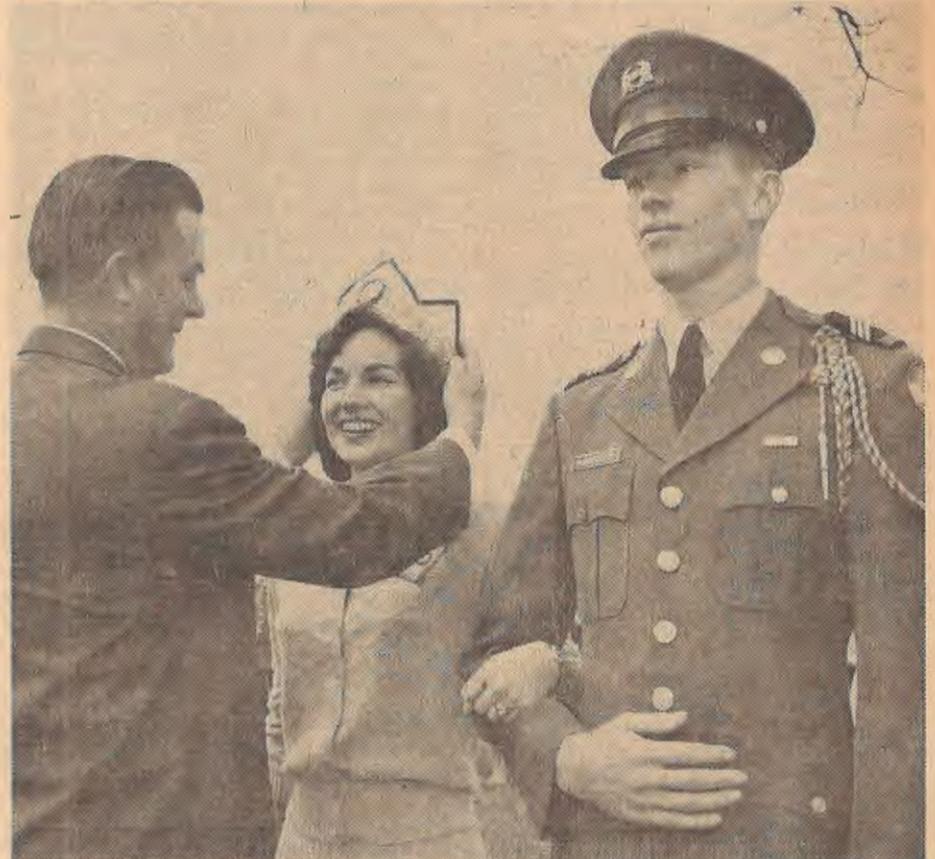
Nancy Brooks, of Rogers, was awarded a \$100 journalism scholarship as the journalism contest winner. Michele Carter, of Nashville, was runner-up in this division.

Students overflowed Mitchell Hall to view the college's 12-act variety show. Other activities included campus tours, a picnic lunch, swimming in the college's heated pool, skating in the gymnasium, and viewing a cutting of a forthcoming production of "Hamlet," in the Little Theater.—Ouachita News Bureau ■

1ST CHURCH of McCrory had the services of Rev. Doyle Bledsoe in a recent revival. There were four additions, two by letter and two by baptism. Pastor Carroll L. Evans led the singing.

WICKES CHURCH in Ouachita Association has included the Arkansas Baptist in their budget after receiving the free trial offer. Rev. John P. Heskett is pastor.

REV. CARL W. KLUCK recently resigned the pastorate of 1st Church, Atkins, to become pastor of 2nd Church, Arkadelphia. During more than three years at Atkins Mr. Kluck saw an increase in the church membership, and in church contributions to local and convention-wide causes.



JEANETTE HUGHES of Bismarck is crowned queen of "Tiger Day" at Ouachita College by Dr. Ralph A. Phelps Jr., president. She is escorted by Lowell Heldebrand, Ouachita sophomore from Camden and a member of the Pershing Rifles. ■



MR. STONE

### El Dorado Pastor Goes to Arizona

Rev. Bill Stone has resigned the pastorate of the Parkview Church, El Dorado, to accept the pastorate of the East Fifth Chapel of Tucson, Ariz.

Mr. Stone relates that he found Tucson to be a city of 235,000 persons with fewer fully trained Southern Baptist ministers than the city of El Dorado. He began his ministry in Tucson April 1. His new address is: 632 North Belvedere, Tucson, Ariz.

While he was in El Dorado, Parkview Church purchased a parsonage and erected a two-story, fire-proof educational building containing over 9,000 square feet of floor space. There were over two hundred additions to the church. ■

### Ministers' Wives Set Conference

MIAMI BEACH, FLA. — (BP) — The Conference of Ministers' Wives, held each year in the Southern Baptist Convention city, will use the Miami Beach Auditorium.

Meeting time is 3 p.m. (EST) Wednesday, May 18, according to Mrs. Rollin S. Burhans, Louisville, president of the organization.

One of the highlights of the Ministers' Wives Conference is presentation of a distinguished service award. Program participants include Mrs. Ramsey Pollard, of Memphis, Tenn., wife of the Southern Baptist Convention president, who will lead in prayer, and Mrs. J. O. Williams, widow of the late business manager and secretary of education and promotion for the Southern Baptist Sunday School Board.

Mrs. Williams, of Nashville, Tenn., will speak on the topic, "What I Expect of My Minister's Wife."

W. O. Vaught, Jr., Little Rock, president of the Southern Baptist Pastors' Conference, will bring greetings from the husbands. ■

### Literacy Council To Be Organized

A PULASKI County Literacy Council will be organized at a meeting called for Friday night, April 15, at 7 p.m., in the Baptist Building, at Spring and Capitol, Little Rock, Dr. Clyde Hart has announced.

All persons who attended the literacy workshop in Little Rock recently, along with any others who are interested in helping with a literacy program for Pulaski County, are invited to attend, Dr. Hart said.

A bi-racial nominating committee has been named to report at the organizational meeting. Two units will be organized, Unit A for colored people and Unit B for white people. The officers of the two units will constitute the executive board of the new council.

Purpose of the council will be to promote the teaching of reading and writing through the Laubach Method known as "Each One Teach One." Monthly meetings are planned.

Officers for each unit will include chairman, vice chairman, director of training, secretary, and treasurer.

It is hoped that eventually the literacy program can be organized and promoted on a state-wide basis, according to Dr. Hart, who is director of Negro work for the Arkansas Baptist State Convention. ■

### Hardy Progress

FOR SOME reason or other the State Annual failed to report the work of the Hardy Church in the Big Creek Statistical Table.

This church had a fine record last year and I want to share these blessings with the Brethren of Arkansas.

Brother P. O. Harrington became the pastor of the Hardy Church in February of 1959 and is doing a marvelous job.

Last year this church baptized into its fellowship 12 people. There were 27 received by letter. Their membership is 211. The Sunday School enrollment is 147 and the Training Union has an enrollment of 107. Last year the average attendance in the Vacation Bible School was 75. They have an active Brotherhood with an R.A. Chapter. Also a Woman's Missionary Union with G.A.'s and Sunbeams.

Last year this good church sponsored a mission with a Sunday School enrollment of 29, and a Training Union enrollment of 21. The average attendance of their Mission Vacation Bible School was 26.

We appreciate the fine work, and spirit of cooperation that prevails in this church.

Last year they gave over 8 and three fourths per cent of their gross proceeds to the Cooperative Program.—John C. Pyles, Superintendent of Missions, Big Creek Association. ■

SHADY GROVE CHURCH, Red River Association, has included the Arkansas Baptist in their budget after receiving our one month free trial offer. Frank Vanlandingham is pastor.



MR. HOOKER

### Arkansan Pastor in Massachusetts

ORVEL E. HOOKER, a graduate of Ouachita College, recently assumed the pastorate of the 1st Baptist Church, North Adams, Mass. With a membership of over 1,500 members, North Adams Church ranks as one of the largest Baptist churches in New England. H. B. Clark, a former president of the Northern Baptist Convention, is a member of the church.

Mr. Hooker graduated from Ouachita College in 1951. He served as president of the Ouachita student body and received the C. L. Durret Prize for Public Speaking and the C. Hamilton Moses Award as the best collegiate debater in 1949-50-51. In 1951, he teamed with Lucien Coleman, Jr., of Little Rock, to win the Pi Kappa Delta National Debate Tournament at Stillwater, Okla.

Temple University in Philadelphia, awarded Mr. Hooker the S.T.B. and S.T.M. degrees as well as the Russell Conwell Award for Public Speaking. In June he will receive the Ph.D. degree from St. Andrew's University in Great Britain.

Mr. Hooker is married to the former Helen Neep of Malvern. They have a three-year-old daughter, Cindy. ■

### Life Magazine Saves Article For Later Use

NASHVILLE — (BP) — Life magazine, which has been undertaking a major study of Southern Baptist Convention activity for an article, has postponed publication of the story till late spring or early summer.

Magazine editors said the postponement became necessary for Life to accumulate a wider assortment of pictures.

During the last year, magazine editors, reporters, and photographers have covered many miles from one part of the country to the other gathering information and photographs on all phases of Southern Baptist endeavor. ■



**"PHOTOGRAPHY SUNDAY"** was observed March 20 by the Intermediate department of the Sunday School of 1st Church, Jacksonville. A total of 86 out of the 110 enrolled in this department were present. The entrance to the auditorium of the church is seen in the background. Rev. Wilson Deese, formerly pastor of West Helena Church, recently began his work as pastor of the Jacksonville church. ■

## Baptist Pastors Among Lowest Paid

DALLAS, TEX. — Southern Baptist preachers are among the lowest paid of America's working people.

This opinion is expressed in an article appearing in the current issue of *The Years Ahead*, official publication of the Relief and Annuity Board.

And it has statistics to back it up. A pastor in an average Baptist church takes home about \$2,312 a year. If a parsonage is provided, up to \$1,000 a year more can be added.

However, this sum is far less than the average Baptist family's income of about \$5,000 a year after taxes and other deductions.

These findings, made recently in a state convention survey, also reflect the salary picture of preachers indicated in statistics compiled by the Research and Statistics Department of the Sunday School Board.

It showed the average salary of pastors in churches with 400 members and under is \$2,480 a year. Almost 24,000 Southern Baptist churches fall in this category and only a small percentage of this group is enrolled in the Southern Baptist Protection Plan, the denominational program for providing pastors income if they retire, if they become disabled before retirement or to aid their widows.

The article concluded by urging churches to take stock of their pastor's financial situations.

"Make sure he is given an adequate salary to meet present needs, plus the Protection Plan for his future needs."

"After all," the article pointed out: "If pastors wanted to make money they would get out of the ministry." ■

## Phelps Speaks at Houston College

HOUSTON —(BP)— More than 2,000 Houston area Baptists attended a special convocation here marking the "birth of a college that could become one of Southern Baptists' foremost institutions."

"The birth of a college" convocation officially launched a \$3.5 million fund drive for the proposed Houston Baptist college, expected to enroll more than 300 freshmen students at its initial session in September, 1962.

Principal speaker, Ralph Phelps, president of Ouachita College, Arkadelphia, Ark., told the delegates that Houston Baptists have the need, opportunity and resources to build a great Baptist college.

"The question is," he said, "will you do it?"

Stressing the need for launching the school on a high academic level, Phelps said, "We have all the inferior Christian schools we need in the U. S. now.

If you do not plan to build a first-rate college, you had better stop the project while it's still in the crib."

Houston Baptist layman Rex Baker, general chairman of the fund raising effort, said "A college is being born, but it has no layette."

"To launch a project like this requires great faith. It's up to us now to match our faith with our means," Baker said.

Successful negotiations to sell 120 acres of land adjacent to the college site for \$500,000 were announced at the convocation. Four developers will buy the tract from Union Baptist Association for residential development.

## European Author To Address Women

MIAMI BEACH, FLA. —(BP)— A European author who barely escaped death before a Communist firing squad will address Woman's Missionary Union during its annual meeting in Miami Beach, May 16-17.

Karlis Leyasmeyer, who has been a prisoner of both the Nazis and the Communists, will use as his topic, "World Communism, Its Future Outlook." He will speak at the opening session on Monday morning.

"Holding Forth the Word of Life," will be the theme of the two-day meeting, Mrs. R. L. Mathis, WMU president, from Waco, Tex., has announced.



# New Library Wing At Ouachita College

**M**ORE THAN 2,000 square feet of floor space has been added to Riley Library of Ouachita College with the opening of the new wing, according to Mrs. Juanita Barnett, librarian.

The new wing was made possible by a gift from Miss Emma Riley of Little Rock.

[*VIEWS of the new wing of the Ouachita Library, showing the new entrance and typical inside scenes are shown on the opposite page.—Editor*]

The addition houses the new entrance, the librarian's office, a periodical room, and a circulation lobby which includes the circulation desk, card catalog, information desk, and telephones.

In contrast to the former entrance, the new entrance faces north, with the south one now closed. Books are being checked out and returned to the circulation desk in the main lobby of the new wing. The stacks remain open.

Magazine have been moved from the main reading room to the new periodical room which will house

all current periodicals, bound volumes of periodicals of the last 10 years, all periodical indexes, and all newspapers.

Mrs. Barnett said that the periodical room received about 20 to 30 hometown newspapers from over the state.

Many changes are being made in the main reading room, which will soon be redecorated. Reserve books are now housed in the north alcove of the main reading room and a display case for new books is now in the space formerly occupied by the card catalogs. The old reserve room is now used as a curriculum laboratory. Textbooks and teaching materials are kept there for the use of education students.

Architect for the Riley Library addition was Bruce Anderson of Little Rock. The cabinet work and finishing was done by Dick Wolf of Arkadelphia.

"Every change was made with the idea of giving better service to the students and because we wanted to create an atmosphere for study," said Mrs. Barnett. ■

## White House Conference On Children, Youth

BY W. BARRY GARRETT

WASHINGTON — (BP) — What the nation thinks about the problems of the younger generation has been thoroughly aired at the White House Conference on Children and Youth. Whether or not one agrees with the conclusions reached and the recommendations made he cannot deny that this conference is a splendid example of the democratic process and that the mind of the nation has been expressed on this subject.

It has been estimated that between five and six million persons have participated in preparations for the conference over a period of nearly ten years. The conference itself was composed of 7,000 citizens, which included 900 young people and 500 persons from other countries.

Practically everything that could be said about youth problems from every viewpoint in the nation was discussed in five daily general assemblies, 18 smaller forums, and 210 work groups. No one place in Washington was large enough to accommodate such a conference; so it met all over the city in 80 different places.

The recommendations and conclusions of the White House Conference on Children and Youth will be the basis for follow-through action in the states and in Congress for the next decade. Social workers, denominational programs and governmental agencies will be profoundly affected by what took place at the conference.

Although the causes and cures for problems re-

lated to children and youth are many, there was large majority agreement that the home is the key to the problem. Likewise a widespread sentiment found in the conference was that the government and the churches have definite roles to play in the solution to these problems.

Herein lies an equally difficult problem. How can the home, the church and the state cooperate in a way to preserve individual worth and dignity, the independence of the churches, and the free exercise of democracy? The attempt to find the proper role of each of the above institutions will occupy the attention of the nation in the years ahead.

The Golden Anniversary White House Conference on Children and Youth was the sixth in the United States. The first was held in 1909 and was called by President Theodore Roosevelt. Every ten years since, a similar conference has been held. Significant results have followed each one of them.

The 1909 conference gave impetus to the establishment of the U. S. Children's Bureau in 1912, the enactment of child labor laws, and organization of the Child Welfare League of America.

Following the 1919 conference national responsibility was established in setting minimum health and welfare standards for mother and children.

The most comprehensive collection of data on the health and welfare of children ever assembled was produced by the 1930 conference. The famous Children's Charter also emerged at this time.

Although handicapped by World War II, the 1940 conference led to strengthening of personnel and training standards in equipping American children "for the successful practice of democracy."

In 1950 the conference endorsed a platform for meeting the problems which prevent young people from achieving healthy personalities. It developed machinery for continuing activity during the years between conferences, including the Council of National Organizations on Children and Youth, the National Council of State Committees on Children and Youth, and the Interdepartmental Committee on Children and Youth. ■

## BAPTIST HOUR SERMON TOPICS APRIL, 1960

Arkansas

Theme: **Our Fundamental Faith**

April 3 "Our Faith in God"

10 "Our Faith in Jesus Christ"

17 "Our Faith in Life Beyond Death"

24 "Our Faith in Redemption"

City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Conway	KCON	7:00 a.m.
Corning	KCCB	1:00 p.m.
De Queen	KDQN	1:00 p.m.
El Dorado	KELD	2:30 p.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.m.
Jonesboro	KNEA	9:30 a.m.
Mena	KENA	1:30 p.m.
Monticello	KHBM	3:30 p.m.
Paragould	KDRS	8:30 p.m.
Paris	KCCL	—
Prescott	KTPA	1:00 p.m.
Siloam Springs	KUOA	7:30 a.m.
Van Buren	KPFD	10:00 a.m.
Wynne	KWYN	6:30 p.m., Sat.

### THE ANSWER

Arkansas

Fort Smith KNAC-TV 12:00 Noon,  
Sun.

"Mastercontrol"\*

Arkansas

Corning KCCB 10:30 a.m.,  
Sun.

Forrest City KXJK 10:00 a.m.,  
Sun.

Fort Smith KWHN 12:30 p.m.,  
Sun.

Little Rock KTHS 5:00 p.m.,  
Sun.

Paris KCCL 4:00 p.m.,  
Sun.

Prescott KTPA 3:00 p.m.,  
Sun.

Siloam Springs KUOA 10:00 a.m.,  
Sat.

International Sunday School Lessons  
Arkansas

Paragould KDRS 10:15 a.m.

Prescott KTPA —

Rogers KAMO 8:05 Sun.

Stuttgart KWAK 6:30 p.m.,  
Fri.

Wynne KWYN 9:15 a.m.

## Professors Named at Southern Seminary

APPOINTMENT of three professors to the faculty of Southern Seminary, Louisville, has been announced by Dr. Duke K. McCall, president.

The new professors are Dr. D. Swan Haworth, Dr. Raymond B. Brown and Dr. H. E. Barefoot.

Dr. Haworth, a native of Knoxville, Tennessee, has resigned his position as pastor of the 1st Baptist Church, Lumberton, N. C., to take over his duties at Southern as an associate professor of pastoral psychology.

He received his Th. M. degree from Southern in 1930 and his Ph. D. at Southern in 1934. He was a member of the board of trustees of Southern



## 1st, Crossett Buys Parsonage

CROSSETT 1st Church has purchased a new parsonage located at 706 Pecan in one of the new housing developments of Crossett.

The new home contains four bedrooms, two ceramic tile baths, living room and dining area, oak paneled family room and kitchen with built-in accessories. It is centrally heated and air conditioned and has a large double carport that adjoins kitchen and utility

from 1941 to 1951 and is currently serving as a member of the board of trustees of Wake Forest College. He is also serving at the present time as president of the Southern Baptist Conference on Counseling and Guidance. Dr. and Mrs. Haworth have four children.

Dr. Brown resigned as pastor of Tabernacle Baptist Church, Richmond, Va., to accept the position as associate professor of New Testament Interpretation. He is a former professor of Bible and Religion at the University of Richmond. He received his B.D. and S.T.M. from Yale University Divinity School and his Th. D. from Southern Seminary in 1950 in the field of New Testament. He and Mrs. Brown have two children. He is a native of Winnfield, La.

Dr. Barefoot is serving at the present time as professor of New Testament and Greek at Union University, Jackson, Tenn., and has been named assistant professor of New Testament Interpretation. He received his B.D. and Th. D. degrees from New Orleans Seminary in 1955. He is a native of Manatee, Miss. He and Mrs. Barefoot have three children.

These three men will take over their new duties August 1. ■

REV. LAWSON Hatfield, state Sunday School secretary, was the guest speaker at Immanuel Church, Little Rock, March 20. Dr. W. O. Vaught, pastor, was in a revival at Broadway Church, Fort Worth, Tex. (CB)

REV. BEN WOFFORD has resigned as pastor of Central Church, Pine Bluff, to accept the pastorate of the Clinton Church.

area. After purchasing the home the church added carpeting to the living room, dining area, central hallway and master bedroom. Draperies were installed throughout.

A chain steel fence will be installed enclosing the back portion of the lot.

In purchasing this home the church voted unanimously to carry on its proposed building program of a new children's building, housing the nursery, beginner and primary departments. The purchase of the parsonage will in no way delay the new building, church leaders indicated. ■

## Inter Agency Council Elects New Officers

DALLAS —(BP)— The Southern Baptist Inter-Agency Council, composed of representatives from every Southern Baptist agency, re-elected Courts Redford as chairman of the organization here March 22.

Redford, executive secretary of the Home Mission Board in Atlanta, Ga., was named to the post during the spring meeting of the council held at the Southern Baptist Relief and Annuity Board here.

Paul M. Stevens, director of the denomination's Radio and Television Commission in Fort Worth, was elected vice chairman, and J. M. Crowe, administrative assistant for the Baptist Sunday School Board, Nashville, was elected secretary-treasurer. ■

RISON CHURCH has called Rev. Phil Beach as pastor. Mr. Beach has been pastor of 3rd Church, Malvern, for about two years. Prior to that he was pastor of the Bauxite Church. (CB)

REV. ALVIS Moore, pastor, Nophlet Church, was the evangelist for a recent revival in the Star City Church. E. L. Crosby of 1st Church, Harrison, led the singing. There were three additions by baptism, three by letter and one for special service. Rev. Pat Titsworth is pastor. (CB)

FELSENTHAL Church, Liberty Association, completed a revival recently. Rev. Roy Bunch, Crossett, was the evangelist. The song leader was Ted Lann, Conway, La. There were no additions. Rev. J. W. Smith is pastor.

# a Sickness in Society

By Ralph A. Cannon

## The Nature of the Disease The Pendulum Swings

Our sickness is one of reaction. America is in the midst of a revolt against Victorian prudery and narrow-mindedness. The reaction reached a peak in the twenties and has remained near the peak ever since. In this reaction against puritanism and prudery we have sought to find the real purpose and meaning of love. We have indeed made important advances in overcoming the idea that sex is in and of itself evil, though a necessary evil—an attitude for which churchmen deserve at least a part of the censure placed upon them. We have brought sex into the open where we can face it and understand it; this much is good.

But in actuality Americans have not found the real meaning in this important area of life. Instead of accepting sex as a wholesome aspect of life, we have made it the center of life. We have learned to discuss it, but have apparently forgotten how to discuss anything else. We are pleased with our liberation from groundless guilt and meaningless taboos, but we do not yet know how to control the new-found freedom and channel it into a really creative understanding of sex. While we have sought liberation, extremists all about us have tempted us toward libertinism.

Our basic problem in dealing with sex is to "keep body and soul together." Past generations have pretended that the body did not exist; they have hidden it, ignored it, removed it from polite conversation. The present generation, in its reaction against Victorian suppression, has come close to denying the spirit: sex is all biology.

The gulf between these two conceptions is poignantly dramatized in Tennessee Williams' *Summer and Smoke*. (New Directions, 1948) Preacher's daughter Alma (Spanish for "soul") is almost pure spirituality; young doctor John finds the body and its needs the only realities in life. Alma aspires to a love that is an exalted experience of the spirit — a love to which a woman brings her soul. But she has "only gone out with three young men at all seriously, and with each one there was a desert between — wide, wide stretches of uninhabitable ground." John believes that no one on earth is "crowned with so much glory as the one that uses his senses to get all he can in the way of satisfaction." He points to an anatomy chart and challenges Alma to show him "where the beautiful soul is located on the chart." This is the conflict of the play: bodiless soul versus soulless body. And the conflict is not resolved. Ironically, John and Alma are each converted to the other's

position, and are just as far apart as ever. This failure of communication is their personal tragedy.

With similar pathetic irony our culture separates body from spirit and achieves in the process either loveless sex or sexless love. But God has created man as a unity of spirit and body; what God has joined together let no man put asunder.

## Christian Faith and Sex

Our sickness is one which only the Christian faith has the depth of insight to cure. Only the Christian faith can lead society out of a repressed past into a real freedom which is based on responsibility. We believe that God is our Creator, who looked upon all that he had made and saw that it was good. This belief is the only sound basis for an understanding of sex as good and wholesome. As God planned it, sex is the means of expressing a love which is the union not only of two bodies but of two persons.

As Christians we are also aware of sin and of our estrangement from God. Because we are not right with God, we are not right with our fellow-men and with ourselves. We are "totally depraved" — which does not mean that we are "completely rotten," but rather that every part of the person — body, mind, soul, reason, will — shares in the corruption of sin. The entire person suffers from this estrangement, and sex is no exception. Because fallen man's chief sin is pride, we employ sex to glorify ourselves. Because our pride leads us to exalt ourselves as gods, we defy his purpose and claim his gift as our possession, to be used as we see fit. Because our estrangement from God confronts us with guilt, the threat of meaninglessness, and the fear of death, we seek escape from these threats in sensuality and unbridled indulgence in pleasure. Because our sin against God distorts our relationship with our fellows, we employ sex as a means of making things out of persons — things to be manipulated and controlled rather than persons to be respected, trusted, and loved. In these ways our use of sex reflects our over-all condition of sinfulness: we have profaned that which God created good.

But we also believe in redemption. God's forgiveness overcomes our pride, and we become willing to own his sway. He implants a new heart within us which enables us to grow toward maturity in all areas of life. The redeemed man has real freedom because he surrenders himself to God's purpose. In the realm of sex, this surrender manifests itself in mature love between persons for whom sex is like a sacrament — a physical expression of a mutual commitment in which two become one in the bonds of fidelity and love.

In this understanding Christians can claim the only true philosophy of sex. Instructed by this philosophy, Christians can lead the current groping after meaning into its true fulfillment.

★

An analysis of  
sex exploitation on  
the newsstands

★

## A Parable

A parable of our lostness and of our preoccupation with sex comes to me from Arthur Miller's one-act play, *A Memory of Two Mondays*. (Viking Press, 1955). The drama is something of a tone poem about life in a warehouse; Miller means this warehouse to represent our world — "a world in which things are endlessly sent and endlessly received," a world in which men must serve an industrial apparatus which feeds their bodies but leaves them to find sustenance for their souls as they may. Life for these warehouse workers is that of human automatons — just an endless coming and going from Monday to Monday. We wonder why the workers do not seek a different life; they seem bound to this way of life by some illogical necessity. Perhaps all aspiration is gone. A romantic soul in the beginning of the play quotes poetry in the midst of the otherwise prosaic colloquy; by the end of the play he has forgotten all the poetry he knew. This is the life our mass culture offers: a meaningless existence in which there are

"... streets full of strangers  
And not one of them's read a  
book through,  
Or seen a poem from beginning  
to end,  
Or knows a song worth singing."

Like all warehouses, this one has dirty windows; there is no light from outside and no view out from within. The poetry lover and a young college student working in the warehouse for a summer wonder intermittently why someone doesn't wash the windows. Eventually these two undertake to clean a small pane, and light floods the warehouse. The poet has dreamed of meadows and brooks beyond the window; now perhaps such a lovely scene will appear.

But instead of meadows and brooks on the other side of the window there is only a house of prostitution. However, any escape from the warehouse is better than no escape at all, and the spiritless automatons now while away the moments by watching the goings-on in the brothel.

A world of men who live without purpose think that sex offers some modicum of meaning; at least it offers relief for a while from emptiness. Thus sex becomes a god commanding men's devotion and promising them "salvation" of a sort, and in the process of being exalted to lordship it becomes debased into a tool of the Tempter who would blind us to Him who is Meaning.

Thus the Church's calling to reclaim the realm of sex is a part of the over-all mission that calls us forth: to claim the world for Christ and point men to the God who saves and gives life abundant. There is no other God and no other Savior.

## The Church as Physician

Magazines which exploit sex are symptoms of a sex-obsessed culture. They are a virus which attacks a society with low resistance. This does not mean, however, that the periodicals merely reap a harvest which is already ripe; rather, they share in the planting and the cultivation of the harvest. The magazines reflect the obsession; they also contribute to its creation and nurture. Because they are guilty of perpetrating immorality, they demand to be put under control. Freedom of the press belongs only to those who recognize the responsibility of the press.

## Obscenity and the Law

It might appear that the solution to the problem of erotic periodicals is quite simple: let the law enforcement officers do their duty and demand the removal of such magazines from the stands. However, the matter is by no means so simple. To "do their duty" law enforcement officials must know precisely what their duty is; they must be able to prove that the publications are illegal. It is my conclusion, after reading, interviewing, and putting two and two together, that only two out of all the magazines described in this study are clearly illegal under the prevailing interpretation of the law. I am convinced that they are immoral, indecent, antisocial; but that they are illegal

is not so easy to prove.

Therefore, the first step toward a solution is to make the laws against erotic publications clear enough to give law enforcement officials something definite to go on, and to provide the courts with concrete interpretations by which to judge publications which are brought before them.

As I see it, the present laws are too vague and broad, while interpretations placed upon the laws are too specific and narrow. This sounds like a contradiction, but here is the situation as I understand it.

In South Carolina, for example, those publications are outlawed which contain "any obscene, indecent, or improper" material. The regulations governing United States Post Office procedure forbid the mailing of anything that is "obscene, lewd, lascivious, indecent, filthy, or vile . . ." (I am told by a postal official that until recently the regulation read "obscene, lewd, lascivious, indecent, filthy and vile.") Thus the Post Office often had to prove that not one, but all the adjectives applied to a publication under question. The substitution by Congress of the conjunction "or" for the prior "and" will undoubtedly alleviate somewhat the difficulty of making a successful case against an offensive publication.)

The adjectives used in these laws would seem to be broad enough to support indictment against almost everything. Take the word "improper," for example: is it not obvious that the erotic periodicals are at least improper? However, the difficulty arises precisely because the adjectives are so broad in meaning and capable of so many different interpretations. As a result, court action against such magazines as we have described usually fails because no clear-cut definition of "obscene, lewd, etc." can be arrived at.

As an illustration, let me cite a parallel case from the field of motion pictures. The Kansas State Board of Review in 1953 banned a motion picture on the grounds that it was "obscene, indecent, and immoral, and such as to tend to corrupt public morals." A county judge overthrew the ban on the grounds that the construction placed by the Board upon the word "obscene" was so vague and broad as to render it unconstitutional as a basis for censorship. The United States Supreme Court upheld the ruling of the county judge. The *New York Times* (October 30, 1955) interrupts the Supreme Court decision this way: "The . . . decision does not mean that states may not ban a film on grounds of obscenity. What it does mean is that a state must clearly define what it means by 'obscenity' . . . and that the courts must find the definition not violative of the constitutional guarantees of freedom of speech."

This Supreme Court ruling by implication points the way for our attack upon sex-exploitative magazines: the first step in any action must be to define clearly what is "obscene, indecent, or improper."

Another illustration points up the difficulty which law enforcement officials encounter in making a sound case against offensive publications, under the interpretation of the law now prevailing. The Post Office Department grants mailing privileges to magazines which it considers fit to be sent through the mails and denies such privileges to those it considers unfit. The postal officials decided that two of the nudist journals were obscene and denied them mailing privileges. The publishers took the case to a federal court, which overruled the Post Office. An injunction was entered restraining the Post Office from interfering with the mailing of the magazines. The Post Office Department appealed in turn to a three-judge court of appeals and to the Supreme Court, both of which upheld the court which had acquitted the magazines. Here again it is the prevailing interpretation of the law by the courts, and not any negligence on the part of law enforcement officials, that is at the root of the problem.

## Defenses that Blur the Issue

An argument which is often used in defense of questionable publications is that nude pictures are "art." According to a news account, for example, a newsstand operator in one South Carolina city was brought to court for selling nudist magazines. His attorney, according to the account, won the case by arguing that the Supreme Court had ruled such material to be art. It is my understanding

that the Post Office Department is bound by the interpretation that nude photography may be art and therefore mailable, provided there is slight retouching. I have registered earlier my conviction that few of the pictures in these magazines would really measure up as art. Even if they are artistic in any sense of the term, this defense would only blur the issue.

Another defense often used is that of "innocent intent." A nudist journal is said to intend to be no more than an official organ for the nudist movement. A "figure study" periodical is said to intend to provide models for artists. An "entertainment" magazine is said to intend to offer what purports to be good literature. Even if these were accepted and believable arguments (and it is my opinion that they are subterfuges), we would still have to insist that one does not have to intend evil to do evil. If a figure study magazine in its actual effect serves a pornographic purpose, debases the human body (the exact opposite of the effects of 'true art'), and profanes the sacredness of personality, is it to be excused on the debatable assertion that it intends to be a copybook for artists?

Now I do not intend to imply that the human body is intrinsically pornographic. If we were to outlaw bodily exposure as such, we would have to ban *National Geographic*. An occasional individual may find erotic gratification even in a biology textbook; it would be foolish to ban biology texts because of occasional misuse. There is nothing intrinsically pornographic about a nude representation of the body. The body is good and wholesome, because it is God's creation; it is its presentation out of context, in sensuous poses, which makes it obscene in these magazines. All of this must be acknowledged; the factor of the writer's or publisher's purpose must be given some consideration. But the defense of so-called "innocent intent," on the other hand must not be allowed to excuse publications with obvious pornographic potentialities. In the case of the magazines described in this study, I am convinced that neither the claim of "art" nor that of "innocent intent" would be adequate justification even if the claims were valid; as long as the courts accept these arguments as valid, it will be exceedingly difficult to banish eroticism from the newsstands.

May I sum up the situation as I understand it? The prevailing legal opinion up to now seems to have been that a nude picture is not objectionable so long as it is "artistic," and so long as the genital region is blurred. As for reading matter, it appears that only the vilest "four-letter words" are considered as legally "obscene, lewd, lascivious, indecent, filthy, or vile" — that is, the two nudist journals which do not retouch their photographs.

If ever a gnat was strained out and a camel swallowed, this is it. It is obvious that this is being too narrow and specific as to what is objectionable.

Thus the mandate is upon us to attempt a more realistic definition of what is objectionable. We must make clear what we consider unfit for sale. We must avoid the pitfalls of being too broad on the one hand, and too specific on the other. The definition must not be so broad that good realistic literature and true naturalist art will have to be discarded in order to get rid of these illiterate and unartistic erotic periodicals. On the other hand, the limits must not be defined so narrowly and specifically that immorality is measured in such legalistic terms as now prevail. All of this means that careful study must be given before new laws are formulated.

## Toward a Workable Definition

The direction in which revision of obscenity laws must proceed has been clearly pointed out by the Supreme Court in its decisions of June 24, 1957. Only time and further testing will reveal the full implications of these decisions, but I believe the Court has cleared the air considerably. We have already mentioned the distinction the majority opinion of the Court made between obscenity and legitimate portrayal of sex and the principle it laid down that the First Amendment was never meant to protect obscenity.

Perhaps the most significant feature of the decisions is their declaration that obscenity is capable of legal definition, and that both the Federal Government and the in-

dividual states have the right to control obscene publications. In its majority opinion written by Justice William J. Brennan, the Supreme Court in fact gave a definition of obscenity which should prove very helpful. It rejected the old standard which allowed material to be judged "merely by the effect of an isolated excerpt upon particularly susceptible persons," and in its place approved this test: "Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interests." ("Prurient," from the Latin "to itch," means "having lascivious longings.") In deciding whether or not material is obscene, the jury is the sole judge; Justice Brennan quoted with approval a lower court's charge to the jury: "You and you alone are the exclusive judges of what the common conscience of the community is."

Thus instead of a "string of adjectives," each one capable of such varying interpretations ("obscene, lewd, etc.") we now have a test based on one simple phrase — "appealing to prurient interests." Of course, we may argue over the meaning of "prurient"; as defendants have in the past pleaded, "Who is to be the judge of what is obscene?", we may now expect them to argue, "Who is to say what appeals to prurient interests?" But I believe the Supreme Court has given us a much more workable definition of obscenity than we have had before.

The American Law Institute in its model Penal Code (Draft No. 6) has drafted an interpretation of "appealing to the prurient interests." This interpretation states that a thing is obscene if the dominant theme of the material is characterized by a "shameful or morbid interest in nudity, sex or excretion and if it goes beyond limits of candor."

This standard has many other strong points. It guards against the practice of condemning the book by citing passages out of context; it is "the dominant theme of the material taken as a whole" which must be the basis of judgment. Second, it deals with the effect of the material on readers, whereas the present laws deal with the quality of the material as such ("appealing to prurient interests" as opposed to the present "obscene, lewd . . . article or thing."); it seems to me that much of the subjectivity that plagues the present laws is hereby avoided. Third, the evaluation must be made in terms of the effect upon average persons, rather than in terms of the effect upon particularly susceptible persons. This principle guards against the danger of lowering adults to juvenile standards of reading. (Here it ought to be remarked that any laws which seek to outlaw material because of its effect on "the morals of youth" are on shaky legal ground; such legislation is adequate for outlawing sales to minors, but not for banning sales to adults.) Finally, the affirmation of the jury's authority in determining whether the material is obscene or not, and the reliance on "contemporary community standards," should go a long way toward eliminating the prevailing inclination to regard obscenity as incapable of definition and therefore incapable of being prosecuted. (The decisions referred to are numbers 582 and 61, 107, and 16, October term 1956.)

Therefore, it seems clear that we ought to revise our laws on all levels to conform with these principles laid down by the Supreme Court. We are far from helpless with the laws we now have, since any jury has authority to convict purveyors of obscenity in terms of its own understanding of what is obscene. However, much of the usual debate over defining adjectives could be eliminated by the substitution of the Court's definition for the present list of adjectives, and we would be on much stronger ground for our attack. For example, the postal law on obscenity might be revised to read as follows: "Every obscene article, matter, thing, device, or substance . . . is declared to be non-mailable matter and shall not be conveyed in the mails or delivered from any post office or by any letter carrier; the term 'obscene' being subject to this definition: whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interests; etc." (It must be left to legal minds to put this in legal language.)

(Published by Methodist Board of Temperance, Washington, D. C., used by permission)



## Joint-Knowledge with God

You can't trust your conscience. Indeed, the conscience is God-given. But it is not infallible.

The word translated "conscience" in the New Testament is *suneidesis*. It is associated with the verb *sunoida* (to-know-together). So, conscience is joint-knowledge.

Presumably, our conscience is joint-knowledge with God. However, it is quite often true that our joint-knowledge is not with God but with somebody or something else.

The word conscience is used variously in the New Testament. Heb. 10:2 speaks of a conscience that **misleads** because of an erroneous assumption on the part of the ones involved. I Cor. 8:7 tells of a conscience that is joint-knowledge with an **idol**. Whereas, joint-knowledge with **God** is the point specified in I Pet. 2:19.

So, the popular "let your conscience be your guide" involves an element of risk. Of course, this we **must** do. For the personal consequences of violating our conscience are fearful. Every time we violate our conscience we weaken the moral fiber of our being. Hence, Roger Williams once said, "I commend that man whether Jew or Turk or Papist or whoever that steers no otherwise than his conscience does till his conscience tells him that God gives him greater latitude."

We must **follow** our conscience but we can not **trust** it, for sometimes it leads us astray. Other times the conscience furnishes us no guidance at all. So, Paul Tillich refers to the "split conscience" which speaks ambiguously.

Obviously, the point is that whereas we can not trust our conscience there is one whom we **can** trust. And that is God. We can trust him to furnish a misinformed conscience. And to clarify the ambiguous conscience. All the time, of course, we must follow our conscience. Yet we should recognize that what it has to say is only tentative. Readjustments possibly will follow as we continually acquire joint-knowledge with God.

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

## Lottery Advocate Belabors House

WASHINGTON (BP)—Opponents of a national lottery were charged with hypocrisy in a speech in the House of Representatives by Rep. Paul A. Fino (D., N. Y.).

Fino has introduced a bill to legalize a national lottery in the U. S., which he claims will raise \$10 billion for the government. He continues a sniping campaign with one-minute speeches in the House almost daily to try to get the attention of Congress.

On St. Patrick's Day Fino said, "We raise moral issues where none are involved. We allow fear to grip us and prevent a sensible and realistic approach to this whole question of gambling."

Fino's line of argument runs along the same pattern in every speech. He says that gambling is a natural urge of people and that the government is foolish not to capitalize on this desire of the people. He claims that a legalized lottery will resouse billions of dol-

lars from the underworld and from the sale of tickets to foreign lotteries to people in the U. S.

Obviously irked at the reluctance of the House of Representatives, Fino charged that "members of this house persist in refusing to recognize, accept and capitalize on the natural gambling urge of the American people."

## Bible Telecourse

WASHINGTON, D. C. (EP) — During the present semester, Washington's popular telecourse on the Bible will be televised outside the national capital area for the first time, according to an announcement from American University.

The course on the Old Testament has attracted hundreds of registrants, as did the first course in New Testament given last year over the air. It is taught by Dr. Edward W. Bauman, chaplain of the Methodist-sponsored university, assisted by Rabbi Balfour Brickner, spiritual leader of Temple Sinai, a Washington reform congregation.

## THE BOOKSHELF

**The Story of Yankee Whaling**, by the editors of American Heritage, American Heritage Publishing Company, Inc., New York, 1959

This Junior Library volume of American Heritage is a thrilling, well-illustrated story of one of the most colorful facets of American History. One of the many highlights is the story of the wreck of the Essex, which is said to be the only whaler known to have been attacked and sunk by a whale. It tells of crew members who turned cannibal to preserve life on lifeboats after the rations had run out.

**The Story of Man**, by Carleton S. Coon, Alfred A. Knopf, 1958

For those of us who do not accept the theory that man developed from apemen, much of Dr. Coon's book will not be acceptable. He attempts to trace the history of the human species and the way it has lived "from apemen to atoms."

According to Dr. Coon, "The story of man begins some 50,000 years ago, when his biological evolution virtually came to a halt because of cultural evolution—the use of fire and tools and techniques—gradually took its place and began to protect man from the direct influence of nature."

**Southwestern Sermons**, compiled and edited by H. C. Brown, Jr., Broadman Press, 1960, \$3.75

A former Arkansas pastor, Dr. D. David Garland, pastor of Baring Cross Church, North Little Rock, 1951-59, and now a member of the faculty of Southwestern Seminary, Ft. Worth, is one of more than thirty contributors to this book. Dr. Garland's sermon, entitled "God's Hurry," is based on Luke 15:20.

This book marks the anniversary of Southwestern Seminary, which first opened its doors on September 1, 1910.

**Baker's Dictionary of Theology**, Everett F. Harrison, Editor-in-Chief, Baker Book House, 1960, \$8.95

This is a very helpful volume for the library of anyone interested in the study of theology. Here are defined the Biblical terms of theological significance, as well as the terms of particular importance in contemporary theology and history of theology. The list of contributors totals 138. Included are theologians from countries all over the world, including, besides America, England, Scotland, Australia, Canada, France, Costa Rica, Eire, and West Africa.

**Mighty Men of God**, by Clark W. Hunt, Abingdon Press, 1959, \$2.50

The author here sketches the careers of thirteen Old Testament characters and in each instance points out the lessons to be learned from their lives.

Mr. Hunt is pastor of 1st Methodist Church, Westfield, N. J. His subjects include: Cain, Abraham, Jacob, Joseph, Moses, David, Solomon, Job, Nehemiah, Jonah, Hosea, Isaiah, and Jeremiah.

## Morrilton Organizes

WE ARE receiving many encouraging reports from our state-wide Literacy Workshop. At least twelve

additional persons are taking training from those who attended the workshop so that they also may know how to teach the Laubach system. Two public school teachers are effectively using this system in teaching classes of retarded children.



DR. HART

Now is the time to follow through on organizing your local Literacy Council. Morrilton has already perfected their council with the following officers: Mrs. Chester Torbett, chairman; Mrs. John F. Cox, vice chairman; Dr. Amos Bennett, director of training; Mrs. Elmo Moore, secretary; Chester Torbett, treasurer.

Other local councils are in the process of being organized.

During this period of organization of local councils we can assist you from our office in suggesting teacher training teams to help teach others how to teach the Laubach Method. We also have a limited supply of materials. If you know of someone who would like to have help in learning to read, we can suggest a teacher. This will be done confidentially and the service will be free.

Dr. Richard Cortright tells us that our workshop had more communities represented than any Literacy Workshop previously held. He also says: "We are particularly excited because we think that Arkansas could take the lead and be the first total state-wide literacy program in the Nation."

Morrilton is first to organize a local literacy council, who will be next?—Clyde Hart, Director. ■

## Church Leaders Ask Equality on Farms

WASHINGTON (BP) — Protestant, Catholic and Jewish authorities are quoted in Congress as being advocates for the revision of the Agricultural Act of 1949 (Public Law 78) to further regulate the importation of farm workers from Mexico into the United States.

Those advocating a change in the migrant worker policy say that the large number of Mexican nationals, the low wages paid them and the poor housing facilities required for their needs, work a significant hardship on American farmers and American farm workers.

The proposed change would regulate the number of Mexican nationals admitted to the U. S. for farm labor and would make an equalized wage scale mandatory so American laborers could compete with the Mexicans.

The national council of churches in

# Baptist Crosscurrents

## Suddenly It Is 1975

THE YEAR was 1975. The board of deacons of the First Baptist church, Rocketville, had just announced that they had purchased a mechanical robot to carry out the pastoral duties of the church.

In making his announcement, the chairman pointed out that the church would not be required to vote on the purchase of the "pastor" since under the new organizational structure suggested by Bud, Alden and Harrison, well-known management consultants, the church affairs were conducted by the official board.

Bud, Alden and Harrison had recommended the official board for a number of reasons, the chairman pointed out rather parenthetically. They had found that most members of the church avoided the monthly business meeting of the church, therefore action at such meetings did not truly reflect the will of the majority.

Secondly, the consultants found that while Baptists' adherence to democratic principles was commendable, it was not the soundest, most efficient administrative structure. They recommended instead that the church adopt the system of leaving the administration of church affairs in the hands of an official board.

The robot, he said in conclusion, would be delivered by its California manufacturer in approximately two months.

Advance publicity, created by the church's public relations consultants, assured an overflow crowd for the robot's first service. The robot's first sermon was a forensic marvel. Diction was perfect, the sermon well outlined and filled with beautiful thoughts.

After two weeks had passed the church had reason to be supremely satisfied with their new "pastor." Attendance was at a capacity for every service and the financial picture was better than it had ever been. In fact, the board of deacons reported additional receipts the first month had more than paid for the electronic man.

By the end of three months the First church of Rocketville felt sure they had found at last a permanent solution to the age-old problem of securing a perfect man for their pulpit.

Meanwhile, a nationally circulated management magazine had sent a writer to Rocketville and had run an excellent feature on the efficiency of the robot. A copy of the spread was tacked on the church bulletin board.

But then it happened, attendance began to fall off. Members in distress began calling on the imperfect, but human pastors of nearby Baptist churches. The church received almost 100 requests of transfer of membership from nearby churches. Fewer and fewer members used the recorded prayer booth that had been installed in the church.

When only a handful were present for a Sunday morning service, and these mostly out-of-town curiosity seekers, the official board held an emergency meeting.

"The robot is a failure," the chairman candidly told the board. "Not because it was inefficient, the opposite is true, but because it lacked the human qualities of love, compassion and understanding."

Acting on the board's suggestion, the church voted to completely scrap their new organizational formula and revert back to the inefficient but time-honored democratic form of government for their church. No one was more pleased than the deacons.

After electing a pulpit committee, the church voted to secure the services of Spurgeon Truett, a retired minister, as interim pastor.—Editor James F. Cole, in *The Baptist Message* (La.)

a resolution said that "the present practice of our government in authorizing the importation of Mexican nationals for agricultural labor in the United States involves human and ethical issues of grave concern to the conscience of Christian people."

Monsignor George G. Higgins, director of the Social Action department of the National Catholic Welfare Conference, said, "It is morally indefensible to deny our own American migrants even the admittedly substandard guarantees which are provided for the braceros (imported Mexican farm

workers)."

### St. Louis Convention Hotel Designated

ST. LOUIS (BP) — The Executive Committee of the Southern Baptist Convention designated the Sheraton-Jefferson Hotel here as headquarters hotel when the Convention holds its 1961 session in St. Louis.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will use the Statler Hotel for headquarters. Both meetings will be held in May. ■

## Enlargement Campaign

MORE AND more churches and pastors are having excellent experiences in the unique program called "Pastor-Led Enlargement Campaigns."



MR. HATFIELD

This enlargement effort is promoted and sponsored by your State Sunday School Department. The arrangement for such a campaign is usually made through the associational missionary and associational Sunday School superintendent. It is good to get this campaign into the associational calendar several months in advance of the time it is to be conducted.

Through the Pastor-Led Enlargement Campaign multiplied hundreds of churches have good enlargement campaigns which otherwise never would have a campaign at all. The reason this is so, is that it is difficult and expensive to have many, many campaigns in individual churches with outside leadership, but with this campaign the Sunday School Department provides one well trained leader who trains the pastors each morning for a week. In the evenings the pastor leads his own teachers and officers in the work studied by the class of pastors in the morning sessions.

With this approach many churches have moved up from class schools to department schools and from a few departments to multiple departments. As more classes and departments are organized, Sunday Schools grow in enrollment and attendance.

This program calls for a census, a pastor who will attend morning sessions, a campaign leader who studies each church in the afternoons and suggests rearrangement of space for

more classes, a pastor teaching his own people at night which results in an enlarged organization.

Interested? Write or call us today.— Lawson Hatfield, Secretary.

## Some Sentiment For New Location

NASHVILLE — (BP) — Since Nashville's city government has asked Baptists here to pay taxes on their property, sentiment has been shown for moving some Baptist offices out of the city.

The Word and Way, Missouri Baptist Convention weekly magazine, editorially supported the move. Editor H. H. McGinty of Jefferson City cited the fact that "the expansion of the Southern Baptist Convention . . . is moving the geographic center of the Convention farther and farther away from Nashville."

He added that travel into Nashville by air and rail is not as convenient as it might be, due either to curtailed service or bad weather conditions. He complained of poor hotel facilities also.

"For some time, The Word and Way has been convinced that consideration should be given to this matter. This appears to be an opportune time," McGinty declared.

The tax has been assessed chiefly against the Baptist Sunday School Board, largest SBC agency. The board

has challenged the tax in court on the claim its buildings and property are used for religious purposes, therefore are constitutionally exempt. It is awaiting the court's ruling. ■

DR. ANDREW M. Hall, pastor of 1st Church, Fayetteville, is in Jamaica on a preaching tour April 3-10. He is serving as a member of an evangelistic crusade team sponsored by the Home Mission Board, of the Southern Baptist Convention.

## THE WORLD IN MIAMI



A special filmstrip on the 1960 convention city . . . Miami . . . the world is there.

Thousands of people of foreign background make their homes in Miami and thousands enter this port every year. The world is coming to our homeland. By reaching the lost masses in Miami and other large cities for Christ Southern Baptists are reaching the world.

\$2.00 at the Convention Book Store and your Baptist Book Store "back home."

## ★ ★ ALSO ★ ★

CHURCH COMMUNITY SURVEY filmstrip is now in the book stores ready to give you how-to-do-it information about survey techniques in your church.

63 frames, in-color, \$3.50 at Baptist Book Stores. Extra copies of the scripttract used with this filmstrip are available from: Department of Survey, Home Mission Board, 161 Spring St., N.W., Atlanta 3, Georgia.

Visit the Holy Land via Maupintour in 1961

## Middle East

Travel on a conducted tour to Egypt and Luxor, Lebanon, Syria, Jordan (Dead Sea, Jericho, Bethlehem, Old Jerusalem), Israel (Galilee, Nazareth, Haifa), Greece, Italy. Plus Oberammergau Passion Play, Greek Isle Cruise, and Russia extensions. Monthly departures. 26 days. Only \$1557, all expenses paid from New York. Flying Boeing 707 Jet, Sabena Belgian World Airlines. For descriptive folder write Harriette Louise H. Patterson, tour planner and director.

## Maupintour

Middle East Tour Specialists

1236 Massachusetts Street, Lawrence, Kansas  
Offices: New York / Washington / Brussels

## If You Are Under 80 You Are Not Too Old For Life Insurance

Let us tell you how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L407C, Kansas City, Missouri.

## PASTORS AND CHURCH LEADERS, ARE YOU INADEQUATELY TRAINED?

DO YOU NEED:

- Continuous Education?
- New Studies?
- Refresher Courses?
- More Bible Knowledge?

## WE CAN HELP YOU!

Enroll today and get a Reflection Book free  
EXTENSION DEPARTMENT OF THE  
SOUTHERN BAPTIST SEMINARIES

Lee Gallman, Director

P. O. Box 1154

Jackson 5, Mississippi

ARKANSAS BAPTISTS sympathize with the Wiles family in the passing of Mrs. M. E. Wiles, wife of our beloved missionary.



DR. CALDWELL

Bro. Wiles completes 13 years of service with this Department April 1. His good wife, while in poor health much of the time, has been a real helpmate through her interest and encouragement in all his work. Much of the time she was ill, but al-

ways insisting that she didn't want to keep her husband from filling his engagements.

The daughter and son-in-law, Mr. and Mrs. Virgil Wiggins, showed a great spirit too. They took Bro. and Mrs. Wiles into their home so they could care for her and make it possible for Bro. Wiles to continue his mission work. The prayers and interest of all our people are certainly with this good family.

\* \* \*

YOU HAVE heard of the Bull Shoals Dam, but did you know there is a Bull Shoals town? Several years ago I drove over the proposed town site where an entire peninsula was being divided into streets and lots. The development has been slow, but there are enough people already there to justify a Baptist Church. Everything is new; antique shops, cafes, stores, tourist courts, ten to twenty-five-thousand-dollar houses, and two new churches—Methodist and Presbyterian.

\* \* \*

The Flippin church has secured lots which are being paid out monthly. Services have been started in a little garage and woodwork shop with about 25 in attendance. I looked all this over again recently and am convinced that we should help in placing a nice building on the lots which have been secured. Pastor Howard King and the Flippin Church are to be commended for beginning their work, but the task is more than they can complete without help.—C. W. Caldwell, Superintendent.

**Brotherhood**

**State RA Congress**

May 6-7 is the date for the State Royal Ambassador Congress. The Congress will be held at Calvary Church, Little Rock.

Registration for the Congress will begin at 2:30 P.M. on Friday, May 6. The first session will be at 4:00 P.M. in the church auditorium.

The program will include films, mission speakers, inspirational messages, and a recognition service for those with the rank of Ambassador or above. There

will be chapter and officer demonstrations and also the election of officers.

There will be a fifty cent registration fee for each person attending the Congress. Make plans now to have the boys from your church and chapter attend. Make hotel, motel, or YM-CA reservations now.

More information and registration forms will be mailed to each counselor and pastor soon.

The State Brotherhood Convention will meet on May 6-7, also at Calvary Church. The first session will be on the afternoon of May 6. The night session will be held with the Royal Ambassador Congress so that the men may hear the special speaker for the evening. More information regarding the meeting and program will be mailed to pastors and Brotherhood presidents soon.

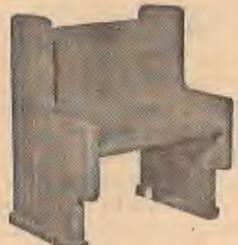
Royal Ambassador Camp time is not very far away, and this is a good time to begin making plans for the boys in your church and chapter to attend one week of the state camp. The camps begin with an Intermediate on June 13, and close on July 22. These dates include two camps for Intermediates and three for Juniors.

More information and reservation forms will be mailed out to counselors and pastors later, or you may write to the Brotherhood Department. Make plans now for your boys to attend.—C. H. Seaton, Associate Secretary

**The Rule of God, Essays in Biblical Theology**, by G. Ernest Wright, Doubleday & Co., Inc., 1960, \$2.95

'That man knows God only as he acts in obedience to Him is the thesis of Dr. Wright. Dr. Wright regards the Bible as "primarily a confessional history in which the acts of God are interpreted as bringing into being a new society, a society which is the divine answer to the alienation and degradation of the people of the world. . . ."

**CHURCH PEWS**



At  
A  
Price

**Any Church Can Afford  
Write or Call  
WAGONER BROTHERS  
MANUFACTURING CO.  
Phone 246  
BOONEVILLE, ARKANSAS**



**Give your Intermediates the keys to the wonderful world of music**

Five study texts written just for teenagers . . . to open an exciting new world of pleasure and Christian service for your teen-agers.

**YOU CAN LEAD SINGING** by W. Hines Sims  
Presents basic principles of song leading and interprets them for intermediates. Emphasizes hymns and songs for use in church activities. (6c) **\$1.00**

**YOU CAN PLAY HYMNS** by Loren R. Williams  
Sets forth basics of playing hymns. To study this course the student should have a fair knowledge of music fundamentals, a knowledge of the piano keyboard, and the ability to play easy to medium difficult pieces. (6c) **\$1.00**

**YOU CAN READ MUSIC** by James C. McKinney  
For those with little or no music training and experience. Designed to stimulate interest in further training, to help bridge the gap between participation and nonparticipation in music activities, and to present some of the mysteries of music. (6c) **\$1.00**

**YOU CAN LEARN TO SING** by Warren M. Angell  
For beginning singers and choir members. May be used for private voice instruction, class voice, or with regular choir rehearsals. Basic principles of singing followed by practical vocal exercises. (6c) **\$1.00**

**YOU CAN PLAY THE ORGAN** \*by Samuel W. Shanko  
Practical suggestions to young organists for developing a good style of playing. Especially helpful, too, for pianists suddenly faced with the responsibility of playing the organ although they have had little organ training. (6c) **\$1.00**

**Order today from your BAPTIST BOOK STORE**

## District Conventions

DISTRICT TRAINING Union Conventions held during the week of March 14 were a great success. Forty-one associations were represented. Thirty-two of these associations had participants in the Junior memory-sword drill, Intermediate sword drill, or Speakers' Tournament. There were 147 Juniors who participated in the Junior memory-sword drill. All of these were state winners except 13. There were 24 associations represented in the Intermediate sword drill. There were 23 associations represented in the 17-18-year Speakers' Tournament and six associations represented in the 19-24-plus-college-students tournament.



MR. DAVIS

The sword drill winners in the eight districts will participate in the state sword drill which will be held at the State Youth Convention at Immanuel Church, Little Rock, on Friday, April 15. The Intermediate sword drill will be conducted that night. Eight representatives from the districts will participate in the 17-18-year Speakers' Tournament at the State Youth Convention. Only five districts will be represented in the 19-24-year Speakers' Tournament, which will be conducted at the Youth Convention.

Ouachita College will again offer a tuition scholarship to the winner in the 17-18-year Speakers' Tournament and also the winner in the 19-24-year Speakers' Tournament at the State Youth Convention.

The Training Union Department will send one of these to Ridgecrest and one to Glorieta next summer. The first and second-place winners in the Intermediate sword drill at the Youth Convention will be sent to Ridgecrest and Glorieta.

The total attendance at the district Training Union conventions was 1487. This was a wonderful representation from the entire state. The attendance at the State Youth Convention on Friday, April 15, at Immanuel Church, Little Rock, is expected to reach 1,500. A large number of Intermediates and Young People will be on the program and Dr. Charles Wellborn of Waco, Tex., will be the main speaker.—Ralph W. Davis, Secretary. ■

LIBERTY CHURCH in Caddo River Association has included the Arkansas Baptist in their church budget to go to all resident families. Bill Smith, a student at Ouachita Baptist College is pastor.

1ST CHURCH, Crossett, has called Jack Cowling as Minister of Education and Youth. Mr. Cowling has been with 1st Church, Springdale.



## BROADMAN'S delightful PICTURE BOOK Series Colorful! Inexpensive! Educational!

Each book in this series is designed to meet specific needs of young children. Order several now to help guide your child in his growing awareness of God and the world around him. Each book is profusely illustrated in full color and black and white.

Board, each, 60¢; Cloth, each, \$1.00

**BABY'S WORLD**, by Florrie Anne Lawton; pictures by Al Gowan. A first book for baby! A single word and a delightful picture on each page of familiar objects in the home, outdoors, and church. Ages 1-2.

**LOOK AT ME**, by Ryllis E. Linday; pictures by Beatrice Derwinski. Here the young child's growth is presented through the experiences and activities in which he engages. Ages 1-3.

**I KNOW GOD LOVES ME**, by Melva Cook; illustrations by Stanley B. Fleming. This book tells of many things that cause the young child to know that God loves him and plans for his welfare. Ages 3-5.

**I THINK ABOUT GOD**, by Florence Hearn; pictures by Dorothy Teichman. Leads young readers to recognize elements of worship in many everyday experiences. Ages 6-8.

**LISTEN TO THE NIGHT**, by Furn Kelling; pictures by Mariel Wilhoite Turner. Ages 2-8.

**PETER AND THE RAIN**, by Polly Hargis Dillard; illustrated by Beatrice Derwinski. Ages 3-5.

**SUNDAY WITH STEVIE**, by Polly Hargis; illustrated by Janet Smalley. Ages 3-5.

**JIMMIE GOES TO CHURCH**, by Gladys Rhiner; illustrated by Janet Smalley. Ages 3-5.

**THE LITTLE OLD LADY**, by Robbie Trent; illustrated by Katherine Evans. Ages 3-8.

**AT JESUS' HOUSE**, by Carolyn Muller Wolcott; illustrated by Paul Galdone. Ages 4-8.

**HELPERS AT MY CHURCH**, by Mary Sue White; illustrated by Beatrice Derwinski. Ages 4-8.

**I KNOW WHY WE GIVE THANKS**, by Mary Sue White; illustrated by Katherine Evans. Ages 6-8.

Drop in, or write or phone your order, today!

BAPTIST BOOK STORE

303 West Capitol Avenue  
Little Rock, Arkansas

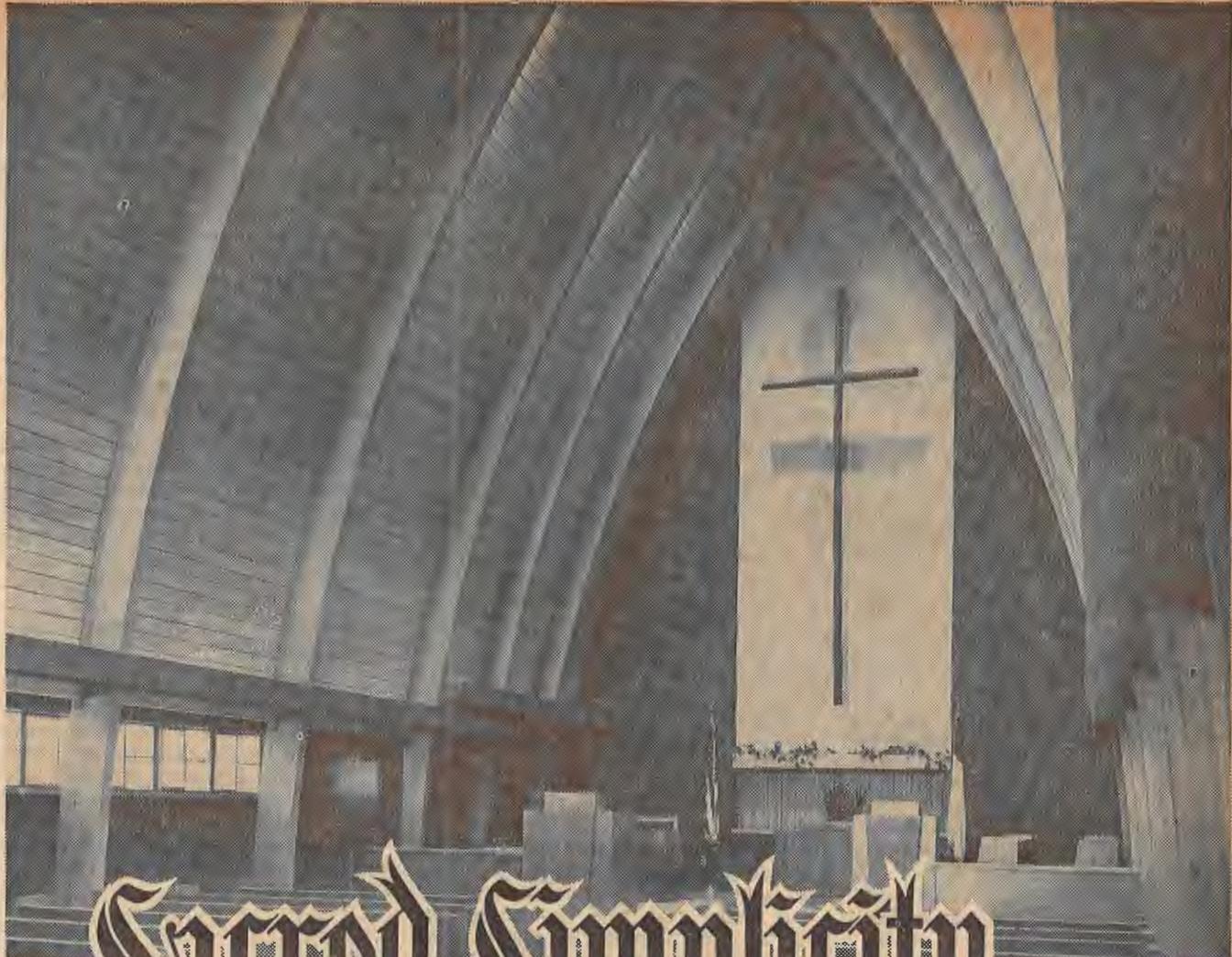


PHOTO COURTESY OF  
UNIT STRUCTURES, INC.

# Sacred Simplicity

**achieved through the integrity of  
Arkansas Soft Pine laminated arches**

What do you visualize for YOUR new church? An atmosphere of warm, friendly fellowship? An aura of dignity and charming serenity? A sense of security? All of these, and more, will grace your church if you build with wood. And the wood to use is Arkansas Soft Pine, engineered into graceful laminated arches or towering beams and naturally beautiful solid roof decking.

Check with your architect on the unlimited design possibilities inherent in engineered timbers. Check, too, the amazing economies afforded by the new and basically simple construction method.



**ARKANSAS SOFT PINE BUREAU • Tower Building, Little Rock**



God's Wondrous World

The Lion and The Chair

By Thelma C. Carter

DO YOU know why a lion tamer uses a chair, holding the legs toward the lion, when he puts the king of beasts through his act in a circus arena?

Strangely true is the fact that the chair with its four pointed legs frightens the big cat. He knows he is unable to fight all four chair legs at one time. He is also afraid of putting his head into the chair rungs and getting it caught.

You can see a similar fear and caution in a pet house cat. You won't find him putting his head in a spot where he can't free it.

It is possible that the four chair legs remind a lion of the fierce, horned animals of the wild that fight the big cats with their sharp, curved horns and hard-hitting hoofs.

The lion tamer uses a chair as an added safety measure, because he can

always throw the chair in the path of the lion before the beast can pounce upon him.

Many lion tamers say that there is no such thing as a really tame lion, that a hungry lion will attack anyone. Lions strike fear into the hearts of both men and animals. Fearful to look at, yellowish-brown in color, about ten feet in length, they become very strong as they grow older.

Lions have been known since earliest times. They are still found in their native wild homes in Africa, Asia, and India.

Lions are spoken of many times in the Bible. David told that he had killed lions and bears. "Thy servant slew both the lion and the bear" (1 Samuel 17:36).

As fierce as lions are, they are loving and protective toward their cubs.

(Sunday School Board Syndicate, all rights reserved)

April

By Jean Brabham McKinney

April brings the silver rain;  
We hear its tap-tap on the pane.  
We see it falling all about;  
That's why we wear our slickers out.

We carry our umbrellas, too.  
Yours is red and mine is blue.  
Mother says we look like flowers  
Bobbing in the April showers.

(Sunday School Board Syndicate, all rights reserved)

A YOUNGSTER who was supposed to have listened to a talk by his teacher on the Apostle Paul was asked, when question time came: "What are we told about the apostle's forebears?"

"I dunno, teacher," he replied a little sheepishly. "I didn't even know he kept wild animals."

A DEPARTMENT store had advertised 100 hats for sale at a dollar apiece, and the millinery department was jammed with hysterical women.

One finally struggled through the mass of squirming bodies, reached a clerk, and handed over a dollar. In her other hand she held a hat. "Don't bother to wrap it," she said. "I'll wear it."

"But don't you want a bag for your old hat?" asked the girl.

"No thanks," the beaming customer replied. "I just sold it."

BOB who had just returned from a fishing trip (without any fish), was telling about the one that got away. "It was at least that long," he said, waving his arms. "I never saw such a big fish!"

"That I believe," said David.

GANGSTERS from the big town had swooped down on the bank in the little burg and made off with everything in till and vault. In the confusion following, reporters were trying to get the story.

"Did you get a good look at the bank robbers?" a reporter asked.

The town constable said, "Nope."

"Can you describe the car in which they got away?"

"Nope. Sure can't."

"Then what information do you have?"

And the officer said, "Well, I've got a good description of the bank."

A JUNIOR executive had been complaining to his wife of aches and pains. Neither one could account for his trouble. Arriving home from work one night, he informed her, "I finally discovered why I've been feeling so miserable. We got some ultra-modern office furniture two weeks ago and I just learned today that I've been sitting in the wastebasket."

AN EIGHT year old lad asked his father to teach him the art of self-defense. After a week of strenuous lessons in boxing, the father seemed satisfied with his son's progress. "Now you won't be afraid of any children in your school," said the proud parent.

"I'm not afraid of the children," replied the child. "It's my teacher I was worried about."

Church Chuckles



©CHAS. CHRISTMAN

"Why don't you put in a golf course, Reverend? You should see the checks he writes for the Country Club."

Junior put his foot in his mouth . . . and his finger right on an important fact. For surveys prove that Mr. Average American spends a great deal more on recreational activities than he donates in support of his church. Having a certain amount of 'fun' is, of course, essential to a healthy mind and body. But should it occupy a place in our lives—a n d pocketbooks — several times the importance of our spiritual needs? Let's put first things FIRST!

# The Strength of Humility

By Carroll L. Evans  
Pastor, First Baptist Church,  
McCrory, Arkansas

April 10, 1960

Scripture Lesson: Matt. 5:3-5;  
Luke 14:7-14

## INTRODUCTION

**I**N LAST Sunday's lesson we saw Jesus beginning His life's work as the Master Teacher. We discovered that His teaching was based on the Old Testament. It was further revealed that though the new grew out of the old it could never be contained in the old thought forms and traditional religious practices of the Jewish religion. Christianity, we found, is not a matter of man's heartfelt devotion to the living God.

In this lesson we come to the opening words of the King's Inaugural Address. It is here that we learn much about the King, His Kingdom, and the subjects of His Kingdom. Humility is presented as the basic virtue essential to



MR. EVANS

citizens of the new Kingdom. Humility and meekness — how strange these words sound to modern ears. Ours is a day of aggressiveness and self-assertion. Meekness, self-denial, and humility are deemed weaknesses to be despised and reproached. Never have we as Christians needed to see these virtues in their proper perspective more than we do now. They are not signs of weakness; rather, they are signs of inner strength wrought by a godly discipline and a surrendered heart.

The word **humility** is not mentioned in the Beatitudes, but the idea is present nevertheless. According to Jesus there are three elements involved in true humility. They are, in another sense, three steps that lead to it. We find these in the first three Beatitudes: the recognition of spiritual poverty, a sorrow for sin, and submission to the will of God.

## The Poor In Spirit (V. 3)

**"HAPPY,"** says Jesus, "are those who know themselves to be spiritually bankrupt for theirs is the kingdom of heaven." Only the sick need a physician. The self-righteous and spiritually complacent will never feel the need of casting themselves on the mercies of God or seek help at the hands of the Great Physician. This is the first step in becoming a Christian and the first step toward humility in those who are already God's children. Humility begins when we recognize that in us "there is

no good thing." It grows to the degree that we see God as the source of all that we have and are.

## Those That Mourn (V. 4)

**H**OW CAN Jesus say that the mournful are happy? Surely there is some misunderstanding. But no, when we understand that Jesus is speaking of the sorrow for sin, all becomes clear. Godly sorrow for sin is the second step in man's conversion and in the Christian's quest for humility. Blessed indeed is the man who, seeing his spiritual poverty, yea, his utter loss, mourns in his great desire to be forgiven, cleansed, and made whole. The act of repentance is not confined to the time of conversion, but is presented as the continuing attitude underlying the life of humility.

## The Meek (V. 5)

**W**E ARE likely to miss the point of Jesus' teaching here if we think of meekness in terms of a slave groveling in the dust before his master's feet. This was meekness as the ancient philosophers defined it, and they rightly despised such a mean trait.

When Jesus spoke of meekness, he was thinking of the spirit of a child. There are two different accounts of his using childlikeness to teach lessons of humility to his disciples (Mark 10:13-16; Matt. 18:1-15). Childlikeness calls our attention to the openness and teachableness of children and their willingness to trust and love. This is the heart of Christian meekness. Such humility does not belong to weaklings, but rather to strong, godly men who know themselves to be hell-deserving sinners, saved only by God's grace and in constant need of divine strength, divine wisdom and divine help.

Such a spirit of meekness does not call for continual self-depreciation or a hypocritical doubting of one's ability. Rather, we might say with Ruskin in his "Modern Painters":

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own powers, or hesitation of speaking his opinions; but a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings. All great men not only know their business, but usually know

that they know it, and are not only right in their main opinions, but usually know that they are right in them, only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Duerer writes calmly to one who has found fault with his work, 'It cannot be done better'; Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow men therefore to fall down and worship them. They have a curious under-sense of powerlessness, feeling that the power is not in them, but through them, that they could not be or do anything else than God made them, and they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful.

## The Way Up Is Down (Luke 14:7-14)

**I**F THE road to success does not lie in self-assertion and proud ambition, wherein does it lie? Jesus answers: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). Success in the kingdom of God is measured in terms of a man's humility and his loving service to others. Here we find not only the key to success, but also the secret of joy and inner peace.

Humility is the royal road to usefulness and victory in the Christian life. Poor indeed is the man who has only his inordinate ambition and selfish pride to feed his soul. Rich beyond all measure is the sorrowing sinner who comes in his utter poverty to Jesus submitting to His will and living moment by moment in complete dependence on Him. He, and he alone, has the proper estimate of himself, his God and his place in life.

Can this be said of you, dear friend? The kingdom of God belongs to the spiritually bankrupt. Comfort awaits those who mourn over their spiritual poverty. The inheritance of the "new earth wherein dwelleth righteousness" is reserved for those who in meekness submit their lives and wills to the sovereign God of the universe. Yes, "the way up is down," for "thou shalt be recompensed at the resurrection of the just" (Luke 14:14b). ■

## Beacon Lights of Baptist History

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

### Music Contributions

**B**APTISTS have contributed to music through their song and hymn writers. Of the many American Baptists who have done much in this field, only three are named.

Samuel F. Smith (1808-1895) wrote the words for "My Country 'tis of Thee" in less than half an hour, Feb. 2, 1832. It was first sung July 4, 1832, in the Part Street Baptist Church, Boston, Mass.



DR. SELPH

While a student in Phillips Andover Academy, he wrote the missionary hymn, "The Morning Light Is Breaking."

Phillip Paul Bliss (1838-1876) devoted his short life to gospel music. He joined a Baptist church when 12 years old. At 28 years of age, he and his wife lost their lives in a train wreck. He goes on witnessing through such hymns as "Man of Sorrows."

The most recent, well-known gospel song and hymn writer was Baylus Benjamin McKinney (1886-1952). He left the logging camps in Louisiana to attend college. Later, he attended Southwestern Seminary, Ft. Worth, Tex., and taught there, 1919-1931. Never losing touch with the common man, much of his time was given to revivals, assemblies, and music schools in churches.

Selected as the first secretary of the Department of Music of the Southern Baptist Sunday School Board, he gave it the impetus needed. Author of both music and words of 149 songs, he assisted in composing 114 more.

English Baptists have contributed much to this field but only two are mentioned.

Samuel Melley (1738-1799) was a minister in Liverpool, England. It was his custom to write songs and distribute them to his congregation. His best known hymn in our country is "Awake, My Soul, in Joyful Lays."

John Fawcett (1739-1817) was converted at the age of 16 under the influence of Whitfield's preaching. Though invited to teach, his love for the parsonage kept him in that field of service.

His best known hymn grew out of the pastoral relationship. Called to another church, he packed the wagon with household goods preparing to move. His congregation stood around and implored him to stay. He unpacked the vehicle and remained as pastor. Touched by such love and loyalty, he was inspired to write "Blest Be the Tie That Binds." ■

## If Christ walked through your town today . . .

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day. Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chichester Cathedral, England.

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

As you read this book, Christ's teaching will become clearer . . . you and your family will feel a closer bond with the fascinating story of the New Testament.

If ever you have found other versions of the Bible difficult to understand . . . if you would like to read Christ's words as He would speak them to you today . . . you will want to read this book. The cost is only \$6.00. (Deluxe leather \$12.50.) Order today from your Baptist Book Store. Published by The Macmillan Co.

JIM MARLAR, pastor of First Baptist Church in Mississippi Association, sends the list of resident families of his church to receive the one month free trial offer of the Arkansas Baptist.

MISS FAYE Tunmire, missionary to the Philippines, is returning to the States for furlough. Her address is Rte. 2, Granite Falls, N. C. She is a native of Granite Falls.

If You Are Interested In A  
Safe, Sound Christian  
Investment Paying

## 6% INTEREST

Buy

### Southern Baptist Security Bonds

of Denver, Colo.  
Tear Out and Mail Today

Colorado Baptist General Convention  
Dr. Willis J. Ray, Exec. Secy.

1470 South Holly  
Denver 22, Colorado

Please send by return mail information on Security Bonds.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

I am interested in bonds maturing in:

1965 \_\_\_\_\_, 1966 \_\_\_\_\_, 1967 \_\_\_\_\_, 1968 \_\_\_\_\_,  
1969 \_\_\_\_\_, 1970 \_\_\_\_\_, 1971 \_\_\_\_\_, 1972 \_\_\_\_\_,  
1973 \_\_\_\_\_, 1974 \_\_\_\_\_, 1975 \_\_\_\_\_, 1976 \_\_\_\_\_

I prefer bonds in the following denominations:

\$100 \_\_\_\_\_, \$250 \_\_\_\_\_, \$500 \_\_\_\_\_, \$1,000 \_\_\_\_\_,  
\$2,500 \_\_\_\_\_, \$5,000 \_\_\_\_\_, \$10,000 \_\_\_\_\_



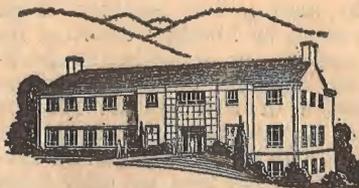
The  
**LITTLE GIANT HOTOMATIC**  
Gas Water Heater No. 3  
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.  
**LITTLE GIANT MFG. CO.**  
907 7th Street, Orange, Texas

## MARS HILL COLLEGE

Mars Hill, North Carolina

Fully accredited junior college offering liberal arts, science, engineering, music, art, business, law, medicine, home economics, education, nursing . . . noted for scholarship, wholesome social life, Christian ideals . . . Modern buildings on beautiful 130-acre campus in the mountains . . . 1100 students . . . for illustrated catalog write to the REGISTRAR.

SUMMER TERM JUNE 6 - AUGUST 1



The Library

Return Postage Guaranteed  
ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.