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March 10, 1960

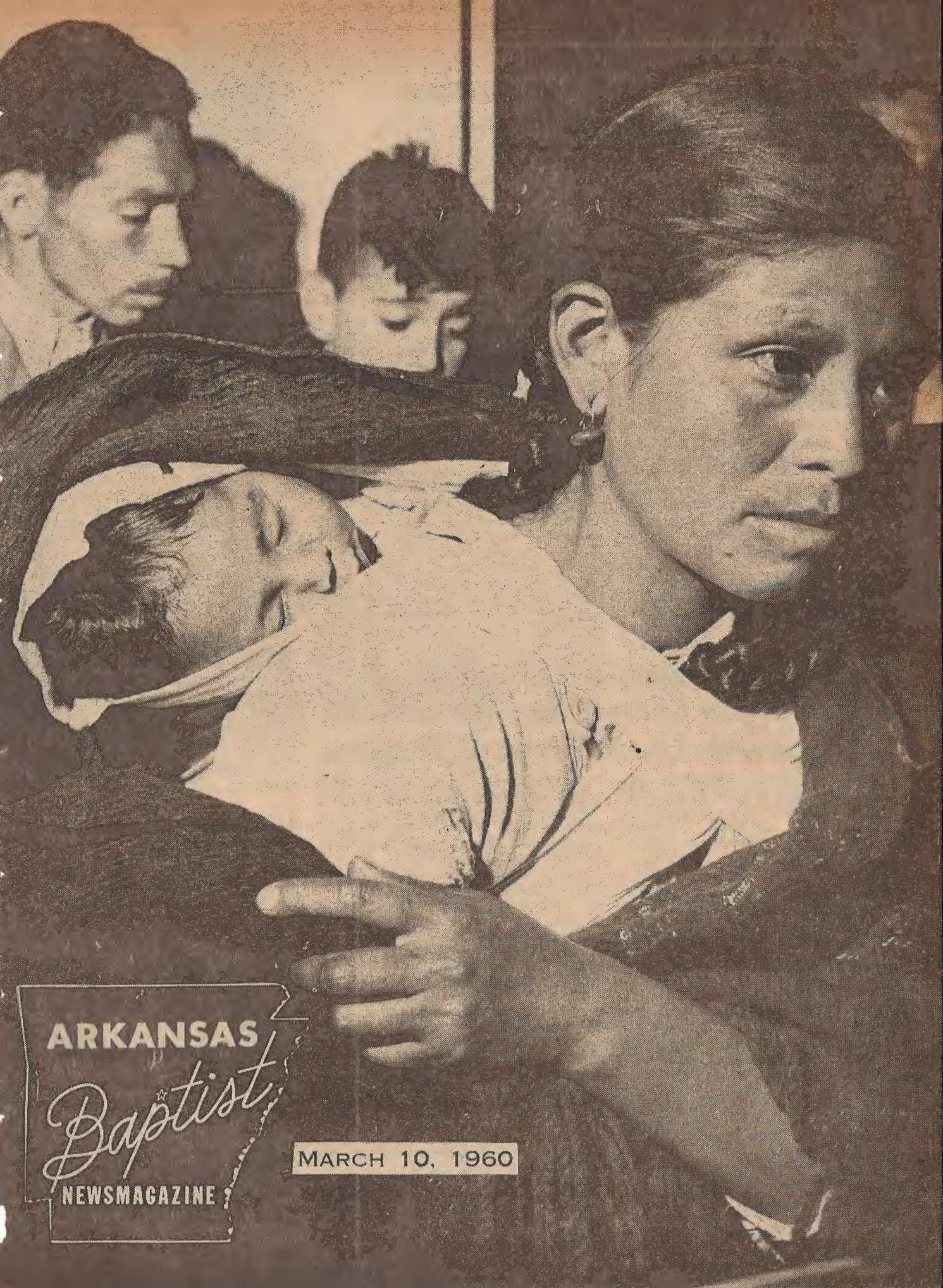
Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

MARCH 10, 1960

Outlook for Baptists of Arkansas Seen as Bright for Decade of '60's

WE ENTER the new decade with much in our favor. Perhaps there has never been a greater unity of purpose among Arkansas Baptists than at the present time. The feeling over the state is that we are players on the same team, that we are laborers together with God.

The personnel of our denominational staff is made up of men and women with a number of years of church and denominational service. Yet, not one member of the staff will be required to retire during the sixties because of age. This decade should mark the peak of kingdom service on the part of the present employees of the Arkansas State Convention.

[Editor's Note: This article by Dr. Whitlow on the prospects for Baptist advance in Arkansas during the decade of the 1960's was the first item to be sent from Arkansas over the new Southern Baptist teletype network inaugurated March 1.]

During the past few years, the teach-



DR. WHITLOW

ing of the stewardship of life has been given strong emphasis in our churches. The decade ahead of us should be a time of harvest from this sowing. The Forward Program of Church Finance is already making its effects known in the life of our churches. The next ten years should witness a strong upsurge in mission giving.

Our work is well balanced between a program of direct missions and evangelism and our program of Christian education and benevolences through our institutions. This balance gives promise of a well-rounded ministry for our denomination.

Many new industries are locating within our borders. This should not only provide for a better balanced economy, but it should serve as an incentive to our youth to invest their lives in the future of their home state.

We are favored with an abundance of resources. The fields are white unto harvest. A deep sense of dedication and a willingness to serve provides for us the promised presence of our risen Lord. We face the future with gratitude for the past, recognizing the opportunities of the present and with confidence in the future.—S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention. ■

Harrisburg 1st Church Sees Remarkable Advance with Use of Forward Program

THE FIRST Church, Harrisburg, under the leadership of their pastor, Rev. Curtis K. McClain, has completed a successful Forward Program of Church Finance campaign.



DR. DOUGLAS

It was the writer's privilege to meet with the Brotherhood organization of the church and explain the Program. Then Pastor McClain asked me to speak on the plan at a Wednesday evening service.

A few months later, after the church leaders had thoroughly studied the Program, the pastor presented the plan to the church and the people voted enthusiastically to go into a campaign.

Last year this church did not ask the members to make pledges and did not promote a budget. The total receipts for the associational year 1958-59 were \$22,285, with 14 per cent, or \$3,571, going to world missions through the Cooperative Program.

Using the Forward Program of

Church Finance, the church adopted a budget of \$40,000 and pledged \$36,407. There were 306 pledgers with 149 of these pledging to tithe. The Cooperative Program gifts were increased to 17 per cent with a goal of \$6,800.

This means that the church will almost double its Cooperative Program gifts this year. To be exact, this is a 90 per cent increase. Even with 90 per cent increase through the Cooperative Program to world missions, the church will have \$10,893 more to spend at home than it had last year.

Here are a few excerpts from a letter that this office received from Pastor McClain:

"For the month of January, we totaled 1,381 in Sunday School, or an average attendance of 276. Our offering for this month was \$5,116.60. We received into the church four by letter and two by baptism. This compares with last year in the following way: Sunday School average attendance 245 and offering about \$2,100.

"I would like to make two suggestions to anyone considering the Forward Program: (1) use it all and (2) make no apologies."



"ARKANSAS"

LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

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

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

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

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

March 10, 1960

Volume 59, No. 10

Here is an average church. The per capita gifts to the church were a little above the average. They had a \$22,285 budget which averaged about \$2 per Sunday for all those who attended Sunday School. This church was paying all its bills and doing a good job of supporting all of our Baptist causes, yet the leaders were not satisfied because the church was not reaching many people who needed to know the joy of being good stewards.

This success story can be repeated many hundreds of times in our State Convention. When we think of all the Baptists who do not give one dollar and do not even attend one church service a year, we are willing to rededicate ourself to the task of helping the churches help these Baptists to learn that "it is more blessed to give than to receive."—Ralph Douglas, Associate Executive Secretary. ■

Fire Destroys 1st Church, Fairbanks

FAIRBANKS, Alaska (BP) — 1st Church, Fairbanks, Alaska, was completely destroyed by fire, February 13, according to Pastor Ronald R. Davis.

The fire apparently started from an explosion in the furnace room, and within an hour the entire building was demolished. The loss is estimated at a quarter of a million dollars, and insurance covered less than half this amount.

Also destroyed was the pastor's library, valued at \$1,500, not covered by insurance.

The Sunday after the fire a revival broke out, according to Pastor Davis. Three joined by transfer of church letter, and four asked for baptism. A 13-year-old boy surrendered to preach.

Arrangements have been made for the church to meet in the Masonic Hall on Sunday mornings, and in one of the other Baptist churches on Wednesday. ■

Who Decides What Broadman Will Publish

By WILLIAM J. FALLIS

LAST year Broadman Books Department received more than 500 manuscripts for consideration. They came from almost every state and a few other countries; they represented a wide variety of authorship. Only 40 to 45 are published in any one year.

Who decides what Broadman Press will publish? Although the answer is somewhat complex, it can be stated clearly.

First, let us follow a manuscript through the Broadman Books Department. It may arrive on February 12; it would be acknowledged the same day and turned over to the general book editor, who is responsible for having it appraised. Someone in the department would "screen" it to discover its content and decide whether it needs further evaluation. After studying this written report, delivered within one or two weeks, the general book editor decides what kind of outside reader he should enlist: pastor, seminary professor, educational director, homemaker.

Several Appraisal Readings

If two readings have been favorable, the general book editor may read the manuscript for himself or secure an evaluation from the Sales Department or some member of the Book Committee. With three favorable reactions and a cost study in hand, he can present the manuscript for consideration.

The Book Committee consists of Sunday School Board personnel concerned with book editing, design, manufacture, advertising, promotion, and sales. If this committee approves the project, it recommends publication to the Administrative Staff, which is responsible for all financial and contractual obligations of the Sunday School Board.

Thus, the Broadman Books Department is expected to evaluate and return unpublishable manuscripts, while the Book Committee may recommend and the Administrative Staff makes the final decision on those that carry the Broadman label.

Standards of Evaluation

But there is another side to the answer to our question: Who decides what Broadman Press will publish? It appears when we consider the three principles of evaluation used by all book publishers. These principles can be summed up in three questions: Does the manuscript deal with a significant theme, does it have something important to say? Is it well written for its intended audience? Are there enough potential readers for this work to be promoted and sold in book form at a reasonable price?

"Significant theme" does not mean a profound or sublime proposition. *Eyes for Chico* by Mary Coxhead is a

book for Junior boys and girls. You will see it in the stores on March 7. Chico is blind and wants desperately to see his Guatemala village; a missionary doctor helps him regain his sight and — more important still — to find Christ. That is a significant theme.

"Writing skill" is directly related to the intended audience. On March 14 Broadman Press will release *Southwestern Sermons*, compiled and edited by H. C. Brown, Jr. Its thirty-two sermons by Southwestern professors make it a strong and helpful book, but it will be no more effective in getting in touch with its intended audience than will *Jimmie Grows Up* by Ryllis Linday, written to be read to toddlers.

The Highest Hurdle

Many good writings have been "broken" on the third judgment factor: adequate readership. Broadman Press is like other publishers in its dependence upon book sales to stay in business. It must ask whether there are enough potential readers and buyers to warrant the expense and risk of publication of a particular manuscript. To maintain a reasonable selling price on the proposed book, that minimum audience can hardly be less than 5,000. Because of the expense of full-color illustrations, the minimum audience on children's books must be six to ten times as large.

Who decides what Broadman Press will publish? I heard a Book Store manager pose that question some months ago before a state convention. His answer was: When Southern Baptists develop more and better readers, Broadman Press will be willing to meet their every need. Then he made the point that readers decide what Broadman Press will publish.

Readers Decide

Farfetched? Not at all. Not wholly true because needs are met and books are published (at a loss) that should be a part of our history and culture and that should be read. But it is true to a large degree. On March 30, Broadman will publish a one-act play by Orlin Corey entitled *The Big Middle*. It is an excellent presentation of contemporary church life. The warm response to dramatic workshops sponsored by Church Recreation Service is creating a growing demand for varied dramatic materials. Also in March, Broadman will release *My Cup Runneth Over* by R. L. Middleton. Thousands of readers have been inspired by Mr. Middleton's books and have been helped to enrich their worship programs with his illustrations.

One of the most significant steps taken by Broadman Books Department has been that of correlating general books for children with Sunday school and

Training Union curricula. Books like *I Know God Loves Me* by Melva Cook, *I Think About God* by Florence Hearn, and *Baby's World* by Florrie Anne Lawton can be used in the home to supplement the child's experiences in the church. Even though the children are not readers, their parents and teachers are. These readers and many others are helping us to decide what Broadman Press will publish.—February, 1960, *News Letter*, Sunday School Board ■

Adams Featured In Lecture Series

DR. THEODORE F. ADAMS, president of the Baptist World Alliance, will inaugurate the H. I. Hester Lectureship on Preaching, March 15-18, at Midwestern Seminary, Kansas City. Dr. Adams will address the 253 student ministers here each of the four mornings on some phase of the art of preaching.

Recognized as one of America's foremost pulpiteers, Dr. Adams has, since 1936, been pastor of the 1st Baptist Church, Richmond, Va. In addition to his pastoral duties he has served as the president of the World Alliance since 1955, is author of two books, a radio and TV personality, and is active in civic affairs. ■



AN INDIAN woman attends a worship service at one of the four Baptist churches in Ecuador. These churches, which have a total membership of 107, sponsor 11 missions, 15 Sunday Schools, 11 Training Unions and youth groups, and two missionary societies. There are 12 Southern Baptist missionaries under appointment for Ecuador, and the mission work is carried on from two cities, Quito, the capital, and Guayaquil. (Photo by Rachel Colvin). ■

MANY A church member added his vote to the "wet" ballots to abolish national prohibition and bring liquor back as a legal business. One of the arguments for return of liquor was that the old saloon was not being brought back. So now we have the spotless "package" stores and shelves in drug and grocery stores, where liquor is sold under protection of laws that provide it is not to be consumed on the premises of the store selling it.

Let's Return to Consuming on Premises

What a wonderful provision this has turned out to be — for the liquor industry! There's not a cleaner, prettier, better-lighted place to work than a liquor package store! The liquor dealers now sell their wares over the counter and take their profits without having to cope with the beastliness turned loose on society as a result of the products they sell.

No, the liquor buyer cannot consume his liquor on the premises of the store that sells it. He must sneak off somewhere else, often to the public highways, or to his home, where his family will be exposed, to do his drinking.

We know much more about alcohol now and its effects on those who drink it than we did just a few years ago. We know now that alcohol in any amount is detrimental to the one who drinks it, because of the effect it has on the human body, particularly on the brain and nervous system. It has been proved in scientific tests, for example, that persons who have had just one beer or one cocktail require a split second longer to apply the brakes of their automobiles in emergencies than when they have had no intoxicants. That split second on our crowded highways is often the difference between life and death.

We know now that one ounce of alcohol, the amount contained in an average cocktail or two beers, is sufficient to give the average person .05% alcohol content in the blood stream and to make him a decided hazard on streets and highways. We also know that it requires a full hour for the liver of an average person to oxidize and free the body of one ounce of alcohol. We have learned how to make scientific blood tests to determine the amount of alcohol, if any, in the blood stream. So, in the light of this, we propose the following as a sensible approach to the solution of the drinking problem in our day:

Let us put through legislation as soon as possible that will reverse the present provision that liquor not be consumed on the premises of the business places selling it. Instead, let us provide that any liquor that is bought by anyone *must* be consumed on the premises of the liquor dealer and that the drinker of the liquor not be permitted under any circumstances to leave the liquor store (or drug store, grocery store, restaurant or bar) until a scientific blood analysis, provided at the expense of the liquor dealer, shows his blood to be free of alcohol.

It might further be provided that liquor dealers build padded cells to which their customers would be confined during their drinking sprees and for such time as would be required, once they have had all they are to drink, to be 100% sober. (Remember, it takes one hour after the drinking of an ounce of alcohol for the body of the drinker to be rid of it. The sobering time will have to be extended proportionately according to the amount of liquor swallowed.)

Of course, the liquor business, which went along with a lot of good people in providing for the modern package stores, will cry to high heaven about the unfairness of such proposal as we are making here. But would this really be unfair? Who stands to benefit from the sale and consumption of alcoholic beverages? Not the man who drinks it, poor fellow. He suffers terrible consequences, financially, physically, and morally—consequences of far graver import than the "morning-after-the-night-before" ordeal. A drinking man's wife and children certainly have nothing good to hope for from the drinking of the husband-father. The state, high liquor taxes notwithstanding, certainly has nothing to gain, since it must expend on law enforcement, correctional and penal institutions, hospitals, etc., several dollars for every dollar collected in taxes. Who, then, stands to benefit? That's right, the liquor industry!

So what would be unfair with requiring the liquor industry to take upon its own well-padded shoulders the responsibility for looking out for their customers from the time they take this dread poison into their bodies until they are fully recovered? That way the tax dollars from liquor might really be worth something to us, and society as a whole, and homes and highways would be freed of much of the carnage now resulting. Let's pass that new law!

'What is to be...'

"MOTHER, you ought not to eat that cake! You know what it will do for you!"

I could not but hear this admonition of a young woman to an elderly lady at a table next to mine in a crowded Louisville cafeteria one Sunday noon.

"Mother has diabetes," the young woman explained to a man dining at the same table. "The doctors have warned her not to eat sweets and starches, but I



ELM

have a hard time getting her to follow instructions."

"What's the use?" asked the mother. "I'm going to live till my time comes, no more, no less!"

It was obvious that here was one who held onto a fatalistic interpretation of "what is to be will be."

There are many like her—people who cannot see the free moral agency of man for the sovereignty of God. This took me back across the years to experiences I had as a young pastor. A deacon in our little church would argue that everything that happens has been ordered from eternity of God.

This would, of course, take the responsibility for one's deeds off one's own shoulder and put it squarely upon God. No matter how foolish and ungodly one is, he cannot help it, according to the logic of this doctrine.

"But why do you look up and down the railroad before you cross the tracks?" I asked the deacon.

He passed up the perfect answer: "That, too, is predestined," and simply replied, "Habit!"

Someone has told of the old farmer who decided, after hearing a sermon on predestination, that he was predestined to drive his wagon back home by way of a make-shift road rather than by the main highway. But one of his wagon wheels soon dropped into an almost bottomless rut and broke an axle. Then the old farmer decided that he was predestined to be a fool and that he had that day made his calling and election sure.

The Scriptures make it clear that each one of us is accountable not only for his deeds but for the very thoughts and intents of the heart. God is not for godless and irresponsible living and has not predestined it in the sense of fixing it as desirable or inevitable. Such things he permits that man may have the privilege of choice, the power of decision. But he makes clear to us that a day is coming when each one must stand before Him and give account. Because we are free moral agents, we are responsible for the way we live.—ELM

THE PEOPLE SPEAK

Cooperative Program

I HAVE read with interest your editorial entitled "The Cooperative Program and Rodney's Mule," in the March 3 issue of your fine paper. It is interesting to note that though we have gone to great lengths to promote our Cooperative Program through every means at our command, we are steadily losing ground in percentage giving to this worthy endeavor.

I would not only state that it is a program which has been ordained of God to undergird our home and foreign mission program, but it is also ordained of Him to help the individual churches unite with others in a great forward march proclaiming the Gospel of Christ. I would like to see this program include all of our mission efforts in fact as well as in principle.

It seems to me that the one area in which we could well improve our Cooperative Program would be to include the Associational Mission program as an integral part of it. Our Associational Mission programs could well be included in a Cooperative Program such as this rather than leaving them on the fringe to beg for the crumbs with which to do their work.

We are told that Associational Missions is at the very heart of our Baptist work, and I believe it to be so. We must not fail to reach our expanding population in the areas in which Southern Baptists are already established. We must either climb upward or face the inevitable decline which comes as a result of inadequate planning and feeble efforts to plant churches where the people are.

I pray that God will somehow lead our leadership into a truly Cooperative Program of missions to include Associational Missions as the foundation work upon which we can grow as a denomination and mighty force for God.—Lee I. Dance, Superintendent of Missions, Pulaski County Association, 401 W. Capitol, Little Rock

Cross Bearing

I THOROUGHLY enjoy all of the Arkansas Baptist, especially the editorials. Generally you and I see eye to eye on the stands you take and the statements you make. There is one thing, though, in the issue of Feb. 25, I would like to have explained. I refer to your reply to the letter from James E. Hampton, missionary to East Africa.

First, I would like to say I am in sympathy with Kathie and the family in this heavy burden that must be borne. But here is my question: How do you explain that this is cross bearing?

Just after Jesus told his disciples of the cross he must bear, he proceeded

to tell them that they too must take up their cross and follow him. Was he talking about burdens, affliction, or other unavoidable hardships of life? Or wasn't he speaking only of discipleship?—N. L. McDuffie, Eudora

REPLY:—Your point is well taken. Jesus was speaking of the cross of discipleship. Only those hardships and afflictions incurred through faithfulness to that discipleship could be a part of the cross the Christian is to bear.—ELM.

Segregation

WHEN THE Supreme Court handed down its order on segregation in 1954, I said at the time that the South was confronted by the most difficult and trying experience that our people have had to contend with in a hundred years. And in connection with my comment I offered a practical suggestion for dealing with it.

My suggestion was this: That each community have a standing committee made up of the sanest, most capable, and most influential men and women of the community — Negroes and white people — whose function should be to meet regularly, talk the situation over calmly and sympathetically, and advise the schools, the churches, the restaurants, and all places where this matter has to be met. My thought is that this committee should be composed of about six men and six women equally divided between the races.

If such a committee had been operating in Raleigh and elsewhere during the past six years, I don't believe that the dissention that has gone on for the past few weeks would have been heard of. I don't think it is too late to try such an experiment now, and I know no better place to put it into operation than in Wake Forest. Suppose the mayor of our town call together the pastors and a few men and women and talk this matter over. It seems to me that it is both important and urgent.—W. R. Cullom, Wake Forest, N. C.

'... no finer means ...'

THIS school year Southwestern Baptist Theological Seminary has approximately 66 students enrolled from your state. These students, together with many other students and faculty members, are eager to receive news of Baptist developments in Arkansas. There is no finer means for their receiving such news than through your state publication.

We want to thank you for maintaining Fleming Library on your mailing list for the ARKANSAS BAPTIST. Our receipt of this paper is enabling your students to remain adequately informed concerning your state. In addition to this our entire student body and faculty has ever before them news of your progress as well as your need.—Forrest J. Moorehead, Fleming Library, Southwestern Seminary, Ft. Worth, Tex.

Small Towns Study

SENATOR Karl E. Mundt of the United States Senate has introduced bill S. 2021 which seeks to provide for the establishment of a commission on problems of small towns.

In view of the fact that nearly 24,000 of our existing 32,000 Southern Baptist churches are in small towns or open country, we are interested in the passage of this bill. Much of the studies that have been made by the Government have had to do with the problems of urbanization, industrialism, etc. We keenly feel the need of added study of small towns. Most of our pastors and missionaries (and 28 of the 33 presidents) have come from small towns or the open country.—M. Wendell Belew, Home Mission Board, Atlanta, Ga.

Davis at Arkadelphia

IT HAS come to my attention that a number of the brethren over the state think that I have moved to Mountain Home; which is a mistake. The report stemmed from the fact that I supplied there during December and January.

I still live at 1630 Walnut St., Arkadelphia. And if I can serve the brethren in supply work, study course, or Bible Conference, or in any other way, I am happy to do so. I am happy when I am serving the Lord with Arkansas Baptists.—L. H. Davis

Watches for Students

THE PAPER reaches me the next week after publication, but I read it nearly all. Am especially interested in watching for the names of my former students of Southern Baptist College. Would very much appreciate hearing from them, my address is: 20 W. Park St., Harrisburg, Ill.—H. L. Waters. ■

Coronet Publishes Heart Surgery Method

HOUSTON —(BP)— The latest processes of heart surgery perfected by a team of medical professors at Baylor University's College of Medicine here are described in a five-page article in the March issue of Coronet magazine.

Written by Phil Dessauer, one of Coronet's staff writers, the article is entitled "The Surgical Attack on Strokes."

The feature outlines the work of the four professors, Dr. Michael E. De Bakey, Dr. Denton A. Cooley, Dr. E. Stanley Crawford and Dr. George C. Morris, in developing new surgical processes that frequently restore to normal health persons suffering from attacks commonly known as "strokes." The process involves removal of "blood vessel roadblocks."

Relief for people suffering from "strokes" has been made possible for the first time in history by the work of these Baylor surgeons, the article points out. ■

Arkansas All Over

Harrison Pastor Moves to Texas

REV. BILL COOK, pastor of 1st Church, Harrison, has resigned to accept the call to be pastor of 1st Church, Levelland, Tex. He began his new work March 1.



MR. COOK

Resolutions of appreciation, presented to the Harrison Church by its deacons, were unanimously adopted.

The deacons pointed out that under Brother Cook's leadership as pastor, the church received

116 new members by baptism and 146 by letter, increasing the membership from 880 to 964. The annual budget of the church increased from \$44,534, when Pastor Cook began his work at Harrison in September, 1957, to \$64,396. ■

Tri-County News

COLT Church, which has been affiliated with another Baptist group, has voted to come into the fellowship of the Tri-County Baptist Association. The church has already started giving to the Southern Baptist Convention mission program. Missionary Fred E. Sudduth preached at this church on a recent Sunday at which time there were eight additions to the church, five by letter and three for baptism.

The Pine Tree Church recently completed a new educational building which will be dedicated at the morning worship service, March 13.

Work is nearing completion on the new auditorium of the Beck Spur Church. The new building will be dedicated in April.

Wheatley Church recently completed a new home for its pastor, Rev. Jodie E. Jackson. Mr. and Mrs. Jackson have already moved into the new home.

Participating in the Evangelistic Crusade, March 6-20, Tri-County Association will have revivals simultaneously in 32 of its 42 churches.—Fred E. Sudduth, Missionary, Tri-County Association, Parkin. ■

NEW ANTIOCH CHURCH in Mt. Zion Association has asked to receive the one month free trial subscription to the **Arkansas Baptist**. Pastor is Lowell Jamieson.

PASTOR NELSON WILHELM of Bakkers Creek Church in Dardanelle-Russellville Association sends a list of families to receive the one month free trial subscription to the **Arkansas Baptist**.

WICKES CHURCH in Ouachita Association will receive the **Arkansas Baptist** free for the month of March through the one month trial offer. John P. Heskett is pastor and student at Ouachita College.



Named "Youths of the Year" for 1st Church, Morrilton, were Rickey Boyle and Rita Bradley, shown here with their pastor, Dr. Amos M. Bennett.

NORTH Little Rock Ministerial Alliance has voiced its opposition to beer or liquor outlets in neighborhood shopping centers.

"Alcoholic beverages, legal and illegal, are demoralizing and victimizing the people in our city and nation," said the ministers in their statement. "We believe that beer and liquor outlets are out of place in a neighborhood shopping center and do not contribute to a wholesome atmosphere for family shopping."

1ST CHURCH, Keiser, had the services of Billy Walker and "Red" Johnson in a revival recently. There were eight professions of faith and five by letter. Rev. Jim Marlar is pastor.

HERBERT "RED" Johnson, of Mountain Home, served as song leader in a revival at South Side Church, South Charleston, W. Va. The pastor, Rev. Bill H. Lewis, served as evangelist. There were seven for baptism and two by letter.

DR. T. H. JORDAN, former pastor of 1st Church, Van Buren, was guest speaker at 1st Church, Warren, Feb. 28. (CB)

DR. AND Mrs. Loyd L. Hunnicutt were honored by the WMS of Central Church, Magnolia, recently with a "This is Your Life" program. They were presented a silver coffee pot. Dr. Hunnicutt is pastor of the church. (CB)

TIPPERARY CHURCH in Gainesville Association will receive the **Arkansas Baptist** free for the month of March through the one month free trial offer. Rev. Gene Roberts is pastor.

THE KAPPA Delta Pi National Convocation is meeting this week in Chicago. The Ouachita Theta Omega Chapter is represented by the counselor, Dr. Horace Nelson, associate professor of education and psychology at Ouachita College; William Johnson, vice president and a junior secretarial education major from Piggott; and Don Allen, president and a senior education major from Texarkana, Tex.

Arkansan Ordained By Tokyo Church

TROZY R. BARKER was ordained to the ministry by 1st Church, Tokyo, Japan, on Feb. 21. Rev. Worth Grant served as moderator and Rev. Carl Halvarson served as clerk. The presbytery was composed of Southern Baptist missionaries in the Tokyo area. The prayer of dedication was led by Rev. Bob Boatright.

Rev. Frank Gillham gave the charge to the candidate and Pastor Milton DuPriest gave the charge to the Church and presented the Bible. The special music was by Dr. and Mrs. Theron Farris and Rev. W. H. Jackson, Jr., preached the sermon.

Mr. Barker is a graduate of El Dorado High School and Ouachita College. His wife is the former Emma Jean Donathan of Poteau, Okla., and they have three children.

He was licensed to preach by the Tokyo Church on Sept. 10, 1958. He completes his military service this year and will enter Southwestern Seminary in September. He is a charter member of the Tokyo Church and has served as a deacon, school teacher, and on various committees. ■

Ouachita Trackmen Ready for Season

EIGHT returning lettermen and 16 freshmen are working out under Coach Lamar Watkins for the Ouachita College track team.

The lettermen are George Nicholds, sophomore from North Little Rock, relay team; Bill Schrimshire, senior from Malvern, the 440; Thurston Fox, senior from Sheridan, the 440 and relay team; Eddy Brandt, sophomore from Carlisle, relay and broad jump; Lynn Doyle, sophomore from Carlisle, relay; Jackie Selman, sophomore from El Dorado, high jump; John Collier, junior from Hughes, weights; Robert Scott, junior from Carlisle, weights; Shelby Ward, sophomore from El Dorado, relays and 440.

The freshmen include Gary Malesky, San Antonio, Tex., dashes and relays; Joe Sanchez, San Antonio, 440; Calvin Stackhouse, Hughes, dashes and relays; David Booth, Hazen, dashes and relays; Jesse Tucker, Star City, distance and middle distance; Jerry Christian, Hughes, hurdles; Richard McCuiston, El Dorado, hurdles and relays; Lynn McClung, Hot Springs, middle distance; Bob McClung, Hot Springs, middle distance; Doyme Davis, Little Rock, hurdles; Bill Baldrige, North Little Rock, weights; Gary Stevens, Texarkana, pole vault; Kenneth Bennett, Carlisle, high jumps; Robert McGlothlin, El Dorado, springs and relays; Howard Ewins, Port Lavaca, Tex., hurdles; and Aubrey Emerson, De Queen, dashes and relays.

Track meets scheduled for the team: March 12—Hendrix, Ouachita, Arkadelphia.

March 18—Ouachita, ASTC, Conway. March 26—Harding, Ark. Tech, Ouachita, Arkadelphia.

March 28—Ouachita, A&M, Arkadelphia.

April 1 and 2—Memphis relays, Memphis.

April 9—Ouachita relays, Arkadelphia.

April 12—ASTC, Ouachita, Arkadelphia.

April 23—Harding relays, Searcy.

April 29—Southern State, A&M, Ouachita, Arkadelphia.

May 2—Harding, Ouachita, Arkadelphia.

May 6 and 7—State meet, Conway. ■

COLUMBUS CHURCH in Little River Association will receive the paper free for the month of March through the free trial plan of the **Arkansas Baptist**. Rev. Ernest Whitten, a student at Ouachita College, is pastor.

QUENTIN MIDDLETON has resigned as pastor of Omaha Church, Boone County Association. (CB)

DESMOND E. Castleberry sends the list of names from his two pastorates to receive the one month free trial offer of the **Arkansas Baptist**. His churches are Pleasant Grove and Union Hill in Bartholomew Association,

Dr. Cowling Writes For BAPTIST STUDENT

NASHVILLE, Tenn. (BSSB) — Dale Cowling, pastor of Little Rock, Arkansas' 2nd Church, has written an article that



DR. COWLING

is currently (March) appearing in a Southern Baptist collegiate magazine.

Writing for **The Baptist Student**, published by the Baptist Sunday School Board, Nashville, Tenn., Dr. Cowling urges young people to accept the challenge God may have inspired in their highest dreams by trusting Him for guidance.

The Baptist Student is circulated monthly to about 25,000 college students throughout the world. ■

-Missions-Evangelism

Mother A Mission

AN ANNOUNCEMENT in one of our denominational papers a few days ago shocked me beyond measure. I blinked



DR. CALDWELL

my eyes and looked again to see if I had misread the heading. Yes, I read it right the first time: "Eighty-One Year Old Mother Gives Birth to First Child." The article stated that the baby was "healthy and vigorous." The announcement was made by the pastor of Beck Baptist Church, Winston-Salem, N. C. I finally caught the real meaning. The mother referred to was an 81-year-old Baptist church and the baby was the first mission the church had established.

Well, I didn't think that a woman

should wait until she is 81 years old to have a baby. And, on second thought, I don't think a church should wait 81 years to start a mission. How about your church? Has it ever mothered a mission? How many mission children has your church sponsored? Some poor homes have more children than the well-to-do. And, some of the small churches are doing a better job starting missions than many of the big churches. It is not a question of money, but the right spirit — willingness to accept the responsibility.

Mission Problems of a Missionary

IN A Conference with an Association-Missionary he asked this question: "Which should I do, go out to the neglected places to establish new missions, or help the little weak pastorless churches which are about to die?" My advice was that a missionary cannot afford to give all of his time to either. Many of the little weak churches will never call a pastor as long as the missionary will pastor them.

The Missionary should agree to stay with a pastorless church only long enough to set up a budget, work out a program and help them to find a pastor. Neither should a missionary give all of this time in starting a "new work" while some pastorless churches are dying for lack of a new mission and a new spirit.

It seems to me that the two major interests of a missionary should be: To provide a program of service that will strengthen the churches, and to see that church services are established in reach of all the people. But neither can be done single-handed. It is to be an associational program.

The original purpose of forming an association was that the churches would help each other and by cooperating could more effectively reach others. So, whether it's helping a dying church or establishing a new one, it is the association's program. The missionary is both leader and servant. Any new work should have the approval of the association and the sponsorship of some church.—C. W. Caldwell, Superintendent

1ST CHURCH, Lockesburg, recently ordained as deacons Victor Rettmann and Jerald Friday. Since their ordination as deacons, both men have surrendered to preach. Mr. Rettmann is now pastor of Lone Oak Church near Lockesburg. Both men plan to enter school soon.

REV. AND Mrs. Peter L. Petty announce the birth of a daughter, Ronita Yvette, on Feb. 25. Mr. Petty is pastor of 1st Church, Vandervoort.

REV. AND Mrs. Russell L. Locke, Southern Baptist missionaries to Nigeria, announce the birth of a son, Charles James. The Lockes, who have three other children, may be addressed, Baptist Mission, Owerri, Nigeria, West Africa. Mrs. Locke, the former Veda Williams, is a native of Shirley.

Attendance Report

February 28, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	601	153	2
El Dorado, Immanuel	580	267	
Faith Mission	26		
Ft. Smith, Trinity	259	135	1
Hot Springs, Park Pl.	384	156	
Huntsville, 1st	19	22	
Jacksonville, 1st	523	208	
Little Rock, Life Line	191	111	
Magnolia, Central	665	291	2
McGehee, 1st	335	160	10
Mission	43	37	3
North Little Rock, Baring Cross	751	278	9
Levy	472	184	2
Pine Bluff, South Side	528	225	2
Springdale, 1st	232	112	
West Memphis, Calvary	236	121	



THERE THEY GO!

Will They Be Happy Together?

By Claude U. Broach

THERE they go!

Horns blowing, tin cans rattling, rice all over the place—the newlyweds are “off in a cloud of dust” on their honeymoon.

These are exciting moments. Friends stand and talk about the wedding.

“Didn’t she look radiant!”

“Isn’t he good-looking!”

Small talk. Pleasant. But . . .

In the sudden quiet, another question haunts parents and friends:

Will they be happy? Will they make a go of it?

Who Can Tell for Sure?

Let’s face it. *Nobody* can predict marriage success with certainty, for human personality is too variable and unpredictable for that. But we are not completely at sea when it comes to predicting success and happiness in marriage. It isn’t just a matter of blind chance or inscrutable fate.

Students of family life have made thousands of studies. They have studied happy homes and broken homes. They have talked with multitudes of married people in all kinds of situations. And they have found some definite, tangible factors which mean success or failure in marriage.

Introducing Harry and Hildegarde

Here’s a typical couple who are planning to be married. We’ll call them Harry and Hildegarde.

Let’s look at them in the light of what has been learned of the factors relevant to success and failure in marriage. While

we talk about Harry and Hildy, suppose you take a couple of your own acquaintance and keep them in mind, using the scoring line to evaluate their chances for success.

Ready? Here we go.

Did They Grow Up in a Happy Home?

Happiness in childhood helps to create the kind of personality that can be happy and successful in marriage.—Theodore F. Adams, *Making Your Marriage Succeed* (Harper & Bros.), p. 72.

The ideal preparation for marriage is to grow up in a happy home. This is the unanimous report of all research studies of marriage.

The reason is clear enough. Young people who have had a happy home know what they want in marriage; they have a tangible goal which they can work toward. In contrast, a youngster who has grown up in an unhappy home may know what he *doesn’t* want, but he has no clear concept, drawn by experience, of what he *does* want in his own marriage.

We must not assume that everyone who grew up in an unhappy home is doomed to failure in his own marriage. Not at all! Having seen at firsthand the tragic consequences of strife, he may be determined that selfishness and littleness will not mar the happiness of his own home. What would you say about Harry and Hildy? Do both come from a happy home life?

Mark the scoring line below. (Let 20 represent the ideal. Choose the number you think best represents their rating.)

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Do They Really Know One Another?

Courtship is important because it gives time to grow and mature.—Adams, *op. cit.*, pp. 25, 26.

This question can hardly be answered on the mere basis of length of acquaintance, or the length of courtship and engagement. It all depends on how much the two people can be together. How often do they date? How much time do they have to themselves without the stimulation of a crowd?

It takes time to discover whether the *seen* person is the *real* person! Courtship actually is a time of innocent (?) deception when we are always careful to make the best possible impression. That impression needs the test of time. How does this person react to criticism? To hardship? To disappointment? What is his attitude toward Christ and the church? Toward other races? Toward the use of alcoholic beverages? How does she handle her moods? Her temper? What kind of friends are important to her? To him?

These things are of vast importance in a marriage, and they can’t be known by a blaze of intuition after a whirlwind courtship consisting of six dates in the moonlight!

There would be fewer unhappy marriages if couples took more time for the engagement period. Six months is not too long when so much is at stake. It is a time for making doubly sure that the decision is right, a time for frank discussion of matters about which disagreements may later arise—church membership, housing, handling of money, sexual adjustments. It is also a time to exercise restraint in physical intimacies, for this relationship needs deeper tests than can be provided by love-making.

The development of a quality relationship takes time. How will you grade your Harry and Hildy on this question?

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15





Are They Physically and Emotionally Mature?

Just because you are physically mature . . . and just because you may be in love does not mean that you are ready for marriage.—Adams, *op. cit.*, p. 18.

Marriage is for young people who are ready to be adults, ready to put aside the boisterous freedom and irresponsibility of adolescence. This is what we call maturity.

While physical maturity may seem simple enough to evaluate, being a matter of growth and good health, *emotional* maturity is more intangible and elusive. Here are a few qualities indicative of emotional maturity:

- Ability to differ without anger
- Not subject to moodiness or tantrums
- Ability to make decisions after hearing advice
- Willing and ready to work and earn an income
- Devoted to parents but not dependent upon them
- Able to carry reasonable tension without folding up
- Careful with money
- Ability to love unselfishly and forgive graciously

These are ideals, of course, and few people will be able to rate a perfect score. But they are of urgent significance in the very beginning of a marriage.

Now, what will you say about your Harry and Hildy? Are they mature? Ready to stand on their own feet, in their own home or apartment? Ready to be grown folks, prepared to discipline themselves in the fine art of living together? Here's the line; mark it for them.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Are They Alike in Background and Interests?

If opposites do attract each other it is only a temporary attraction; opposites don't marry in significant numbers.—Duvall and Hill, *When You Marry*, (Association Press), p. 116

There's one word here that requires some explaining—the word "alike." It really isn't the right word, but it gets the idea across in a short space. We are not actually looking for people who are alike; what we really want is people who have a lot in common in their background, a lot of mutual interests.

Chances for happiness are magnified when both partners come from the same general social and economic level. Oh, yes, in fairy stories the prince marries the poor little servant girl, but real life experiences teach us that this kind of contrast in background is not conducive to success.

The idea of mutuality applies also to education. This is especially important to the husband. If he has only a high school education and marries a girl who has a college degree, he will inevitably have a feeling of inferiority. Now he may not be inferior at all, but the problem is that he feels so.

On the other hand, if he has the college training and his wife does not, the problem is not as great. But there is still a problem. His circle of friends will be made up largely of college graduates, and she will feel the difference rather keenly and will be concerned over whether her limitations will hold him back.

When people are married, the more they have in common in the way of tastes, hobbies, and interests, the more they will enjoy marriage.

It is not exact duplication of tastes and interests that is desirable. That could be monotonous! But every couple ought to share some things. Let it be music, sports, camping, gardening—but share something!

Thinking of your typical couple, what score would you give them on mutuality?

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Do They Have a Wholesome Attitude Toward Sex?

God created sex and anything that He created for us is clean and wholesome, sacred and beautiful, when rightly understood and used.—Adams, *op. cit.*, p. 72.

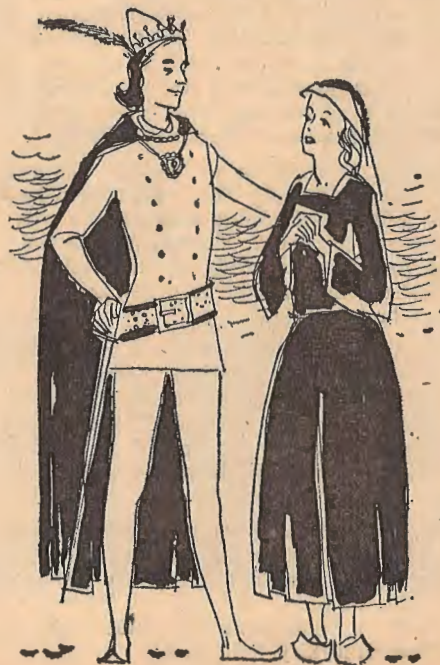
A disturbingly high percentage of marriage problems today arise out of misunderstanding or abuse of sex. Most of these problems are caused by ignorance, and ignorance is almost inexcusable in this enlightened age. There is an abundance of wholesome literature available to intelligent young people who are preparing for marriage.

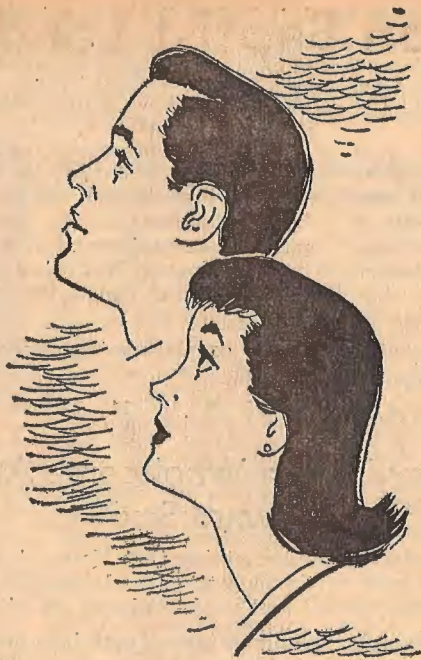
At its best, sex is a spiritual symbol as well as a physical relationship. Consequently, there must be an understanding of the meaning of sex as a part of God's plan for happiness in marriage.

Today most pastors welcome the opportunity to talk with young couples in premarital conferences, and usually they will emphasize the spiritual significance of sex. If such counseling is not available, it may be found in reading. It should be diligently sought and heeded.

Certainly a wholesome attitude will mean a desire for children. In God's plan, marriage is the channel through which moves the life stream of the universe. Young couples may wish to defer parenthood, and they have every moral right to do so.

But they will face up to the responsibility to bring life into the world. Sex is not an end in itself. This is why it is so wrong outside of marriage, where it is expressive of lust rather than love. Within the sacredness of marriage, sex is the symbol of





the unity of two lives in partnership with the Creator, and marriage becomes the garden in which God grows personality—in children and in parents.

How will you rate Harry and Hildy? You'll be making a guess on the basis of scant evidence, but maybe you have a good idea, at that.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Do They Share a Good Case of Religion?

The home is Christian when husband and wife put Christ first, and love each other with a love which fellowship with Him inspires and fosters—a love intelligent, unselfish, enduring. — W. Taliaferro Thompson, *An Adventure in Love* (John Knox Press, 1956, by permission), p. 44.

Ideally, chances for happiness are enhanced when the partners share a mutual faith and church relationship. Often one must make a change in order that the family may be united. This should be fully discussed and agreed upon before the wedding, if possible.

Sometimes differences are too great. People are foolish to minimize and shrug off differences as deep as those which separate Baptists from Catholics. The Catholic Church is heartily opposed to such marriage, and so are we; and for good reasons. Unless one partner will make a complete change, there can be no mutuality of faith and worship in the home, and there will be conflict over the training of the children.

With regard to differences between the evangelical denominations, the decision for the home should be made in sincere honesty and prayerfulness between the partners. Which has the deeper convictions? To which does the church have deeper meaning? Sincere study of the Bible along with the doctrines of the churches will be a rewarding experience for both partners in marriage.

Someone has proposed that another Beatitude might be "Blessed are they that are pleasant to live with." A good case of religion means better people inside the home. It is not enough to make religion an "official" activity by church attendance; partners in marriage ought to continue their own private devotional search for the spirit and power of Christ in daily living.

A good case of religion gives poise, balance, and a good sense of humor. It means eagerness to forgive, and a ready spirit of understanding and compassion. These are some of the qualities which Paul calls "fruits of the Spirit." They are the priceless consequences of Christian faith expressed in personal spiritual growth and church loyalty.

How would you score your friends on this question?

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

The six questions asked are the major ones, but there are two other matters which deserve special attention.

Extra: Did Their Parents Approve?

Young people are tempted sometimes to say, "We have a right to live our own lives." They forget that their parents are a part of their "own lives." The old adage about blood being thicker than water states a fundamental truth which becomes belatedly and sometimes surprisingly obvious when young people shrug off the attitude of their parents.

For example, a girl who marries without parental approval will carry in her subconscious mind a resentment against the boy who was responsible for this breach between her and her parents. She may not be conscious that this resentment is there; it may go off someday like a delayed-action bomb. Feelings in the subconscious can't be whistled away with sweet talk. They are there, and they will be heard from like an off-key soprano.

Harry and Hildy get five extra points if they have their parents with them in approval.

0 1 2 3 4 5

Extra: Did They Have a Church Wedding and a Minister's Counsel?

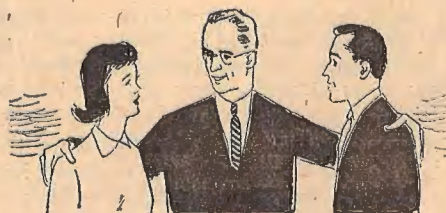
Sure, they can get by without it. But what an asset it is to sit in the quiet study with a sympathetic minister who will talk with young people about the distinctiveness and meaning of Christian marriage, exploring together the vast resources and clear insights of the Christian faith available to those "whom God hath joined together." Then to plan with the minister the wedding itself so that it will be in every sense a religious ceremony, a spiritual experience—this is something extra on the scoring chart! Do they get it?

0 1 2 3 4 5

The success of their marriage is really up to Harry and Hildy. We can prophesy, predict, and pray. We can't ever be sure. We can only make our "educated guess" about others; we can seek God's guidance for them and for ourselves.

What Is the Score?

- Did each of them have a happy home relationship? (20) _____
- Do they really know one another? (15) _____
- Are they physically and emotionally mature? (15) _____
- Are they alike in background and interests? (15) _____
- Do they have a wholesome attitude toward sex? (15) _____
- Do they share a good case of religion? (20) _____
- (Over 75 is a passing grade) TOTAL _____
- EXTRAS
- (Parental Approval? (5) _____)
- (Church Wedding, Minister's Counsel? (5) _____)



(Reprinted by permission of Sunday School Board, Southern Baptist Convention. Available at Baptist Book Store at 15 cents.)

Nashville Asks Greater Taxes on Baptist Land

NASHVILLE (BP) — The taxing of property owned by Baptists passed through two developments during the winter meeting of the Southern Baptist Convention Executive Committee.

James L. Sullivan, Nashville, executive secretary of the Baptist Sunday School Board, told the committee that the Sunday School Board had been ordered to pay \$140,000 for 1960 taxes on property previously exempt.

Included in the assessment, made by the City of Nashville, is the board's new \$4 million-plus operations building.

The tax statement for 1960 arrived at a time when the board is prosecuting a friendly suit in Chancery Court here to recover city taxes assessed in 1959 on previously exempt property.

The \$2,415 tax bill for 1959 covered employee parking lots which the board maintains are an "integral and necessary part" of carrying out its religious ministry.

The 1960 tax bill was received during the winter session of the SBC Executive Committee, which has been planning next year to move into a building at 161 Eighth Ave. North here along with other Baptist agencies in Nashville which are not part of the Sunday School Board.

The arrival of the tax bill—which includes \$131,400 on the 161 Eighth Ave. building—caused the Executive Committee to pause in its plans. It instructed its new building committee to consider the possibility of these agencies locating somewhere else due to Nashville's tax situation.

The Sunday School Board feels that it has kept a close watch over the church-state issue. It has paid without question taxes on property it leases for

commercial use, and on property of the Nashville Baptist Book Store.

But the Sunday School Board paid the \$2,415 tax bill on employee parking lots for 1959 only under "protest and duress" because it believes the city to be overstepping its bounds on religious-owned property from which no revenue is derived.

Then it filed its friendly suit to recover the \$2,415 it has paid under protest.

Next, the 1960 bill arrived for \$140,000. This, said Sullivan, includes every piece of property the board owns in the city limits.

Sullivan said he was "shocked" by the action of the city tax assessor. He said it was an "unjustified" action. His statement in full follows:

"The Sunday School Board was organized by the Southern Baptist Convention in Nashville in 1891 for the purpose of producing and distributing materials necessary to the Bible teaching and membership training programs of the churches. It serves 32,000 churches over the entire nation who now constitute the Southern Baptist Convention.

"The board produces materials in the field of Sunday school, Training Union, church music, Baptist Student, church libraries, indeed, in all areas related to the religious education programs within the Baptist churches.

"The Sunday School Board does not claim tax exemption on any printing operations because it is not a printing plant. It is a publishing house. It does planning and editing of materials but has its printing done by bid or contract in regular commercial, tax paying,

printing establishments, most of whom are located here.

"The board is not a business. Under Baptist polity it is the extension of the churches and is the servant of those churches which make up the denomination. It is owned by them, works under their instruction, and publishes materials needed by them in their work.

"A tax on all the Sunday School Board properties such as has been assessed in this action in reality will be a tax on all Baptist churches of the Southern Baptist convention, because they will be forced to bear the additional costs out of their local church offerings. We would question this as the intent and meaning of the law.

"Heretofore, Sunday School Board properties have been exempt because the board has been classified as a religious institution and its work has been religious in purpose and nature.

"The board has paid taxes without contest as a matter of operating policy on any properties rented or leased on which the board has received revenue from outside sources.

"The present move took us by utter surprise especially because more than 80 per cent of the new assessments in the city of Nashville have been levied against the properties of this one institution. According to the legal advice afforded us, the assessment is wholly unjustified.

"Of course, the city has created a situation which requires the courts to interpret the meaning of the law. As a law-abiding institution it is our wish to live up to the law both in letter and spirit. We must, however, await the decision of the court." ■

Relief and Annuity

Why This Program Should Be Provided

1. It is the sure way to see that every minister has this vital protection which covers disability, death and retirement.

2. Most employers in business and industry provide a similar program for their employees. The church should certainly do as much for its pastor.

3. It protects the church as well as the pastor. In the future when the pastor must retire because of age or disability, the church will feel obligated to give him financial help. This help can be provided for him while he is serving the church. The same is true if the pastor dies unexpectedly. The widow will receive financial help that was provided ahead of time. Thus

the church will not have the burden of trying to support two families.

4. It will enable Southern Baptists to do as much for their pastors as other evangelical denominations are doing. For example: The membership of Protestant Episcopal ministers in their denominational retirement program is 100 per cent. The total cost for these ministers is paid by the churches.

5. It relieves the minister's anxieties and fears about the welfare of his family and gives him the assurance that he will have a definite income when he is no longer able to serve a church because of age or failing health.

6. The retired or disabled minister and the minister's widow who are financially secure can continue to give valuable service to the denomination instead of being discouraged because they feel they are a burden to everyone.

7. It will protect the denomination from an ever-increasing relief load and eventually will greatly reduce it.

8. If the church provides this program for the minister and assumes the

total cost, he will be in a position to join Social Security if he chooses, where he must pay the total cost as a self-employed person.

9. When your church participates in this program, you are making possible a protection program for the entire ministry rather than for a minister.

10. It will strengthen the retirement and protection program in your state. —T. K. Rucker, Field Representative ■



DR. RUCKER

Miss Dawkins to Head Medical Recruitment

MISS EDNA Frances Dawkins, who has served in the personnel department of the Southern Baptist Foreign Mission Board since 1947, will assume somewhat different responsibilities this fall when she becomes head of a newly organized medical division in the department.

As one of the four associate secretaries for missionary personnel she will carry major responsibility for the recruitment of nurses, doctors, medical technologists, and hospital administrators.

Speak for Public Schools

BEFORE people close their public schools they have suffered an even greater disaster in that they have closed their minds. Fighting against such a disaster in Georgia is the courageous pen of John Hurt, Jr., editor of the *Christian Index*, who wrote last week, "Georgia's loss of her public school system would be the state's greatest disaster since Sherman's army burned their way to the coast."

Court rulings have approved a plan of integration for the Atlanta school system. But Georgia laws will force the closing of the schools if they integrate. Hurt has added his voice to that of a number of Baptist ministers in Atlanta as they have spoken out for continued public education, even in the face of integration.

"There will be nothing but loss should the schools close," Hurt wrote. "The emergency is at hand. Little is being done. A six-year-old knows to call the fire department when his home catches fire. Now with a greater emergency his elders stand idle with an occasional glance at the neighbors for help. Close the schools if close they must. But let the voice of the people be heard before daring to speak for them. Democracy demands that much . . ."

No state can afford to lose its public school system. It is the closed mind that issues in the closed school. We hope the words of John Hurt, Jr. of Atlanta will be heeded in Georgia.—Editor Richard N. Owen, *Baptist and Reflector*, Tennessee

What We're Up Against

THE NEW TESTAMENT warns us that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron" (I Tim. 4:1-2). A little booklet being distributed in Oklahoma City and across the state and nation seems to be a fulfillment of the prediction. This attractively printed booklet written by a man who styles himself "pastor" of what he chooses to call a "church" sets forth what the author calls "A Theology for Our Time."

Without giving the writer and his twisted views undue publicity, the purpose here is to point out the fact that this terrible heresy is with us and to warn our people against it.

The booklet states: "We believe Jesus to be a unique and distinct Son of God of Paradise origin . . . We believe when he visited our planet he was a visitor from outer space . . . We believe the doctrine of a vicarious atonement is a bloodthirst doctrine of the dark and dim past, and is an insult to a loving God . . . We do not believe in the virgin birth . . . We believe that this world is a spawning ground of personality, and that life is an evolutionary journey from here to Paradise . . ."

The booklet further states: "We do not believe the Bible to be an infallible book, nor the final word of God to man . . . We believe the Urantia Book to be the most recent and significant revelation to the human race, and that it is destined to change the course of history for a better and higher type civilization."

So, beware of those who peddle the Urantia Book and teach old heresies as new truth. The true answers to all questions concerning our spiritual welfare along with the clear way of salvation can be found in a book all right. It is one called the Bible.—Editor Jack Gritz, *Baptist Messenger* (Oklahoma)

The Joy of Music, by Leonard Bernstein, Simon and Schuster, 1959, \$5.95

Well known as America's teacher of music, through the medium of television, Mr. Bernstein, music director of the New York Philharmonic, projects here something of the same gusto, clarity and charm that distinguished his *Omnibus* television shows. The style is such that even the layman who cannot read a note of music will learn how to appreciate music.

The following books are just off the press of Zondervan:

Revivals of the Old Testament, by C. E. Autrey, \$2.95

Dr. Autrey, formerly professor of evangelism at Southwestern Baptist Seminary, is now executive secretary of the Evangelism department of the Home Mission Board of the Southern Baptist Convention. In the foreword, Dr. Leonard Sanderson describes the book as "a vibrant history of the outstanding revivals of the Old Testament . . . preaching dynamic and resource for the pastor, evangelist, and student."

Exploring Your Bible, by John P. Oakes, \$2.95

Dr. Oakes, a graduate of Howard College and New Orleans Baptist Seminary, is pastor of West Woodlawn Church, Birmingham, and a teacher in the extension division of Howard College. He deals with the authorship of the Bible, the language of the Bible, the Bible in English, and helps to Bible study.

The Minister and His Ministry, by Mark W. Lee, \$3.95

The book deals with the minister and the Master, the study, the message, professional growth, the people, social problems, the church board, the budget, building, the personal life, the church service, music, advertising, dedications, ordinances, weddings, funerals, missions, special services, youth, and special problems.

Why Did Christ Die? by F. E. Marsh, \$2.95

The atonement of Christ or the attainment of men. Is a man saved by works or by the sacrifice of the Cross? Without compromise, Dr. Marsh takes the scriptural stand, stating without equivocation that Christ crucified is the greatest theme of the universe. ■

Our Ageless Bible, from Early Manuscripts to Modern Versions, by Thomas Linton Leishman, Thomas Nelson & Sons, 1960, \$2.75

Bible scholars have never been in better position to determine the meaning of the Scriptures and express these meanings in the language of the people of the world than today, Mr. Leishman states. This will be a valuable book for all who wish to have a better appreciation for and understanding of the Bible. ■

Urges Investigation

WASHINGTON, D. C. (EP) — President Eisenhower and Air Force Secretary Dudley C. Sharp have been urged by a Methodist temperance leader to begin an immediate investigation of moral conditions prevailing at U. S. Air Force bases on Okinawa.

In letters to the White House and the Air Force secretary, Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, has demanded that Major Gen. Dale O. Smith, Commandant of Air Force personnel on Okinawa, be summoned to Washington "for a full explanation."

Dr. Hooton's request grew out of a Time report that "hostesses" are being brought to Air Force clubs on Okinawa where their services as prostitutes are available at 75 cents a date, and that slot machines and other gambling devices at the clubs are taking in \$2,500,000 a year profit.

"This is a situation which, I am sure, is as appalling to you as it is to Christian parents everywhere, said Dr. Hooton in his letter to Secretary Sharp. He described the situation as "one which should be investigated and, if true, discontinued as soon as possible."

Declared Dr. Hooton: "If conditions are as Time magazine describes them, there should be an all-out housecleaning of our bases in Okinawa. It is time to declare war, not on a military foe, but on the insidious regimented vice to which our airmen are being subjected." ■

Hays' Appointment Confirmed

WASHINGTON, D. C. (EP) — The appointment of former representative Brooks Hays (Dem.-Ark.) for a nine-year term as a member of the 3-man board of directors of the Tennessee Valley Authority has been unanimously confirmed by the United States Senate.

Former president of the Southern Baptist Convention, Mr. Hays was defeated for re-election to Congress in a controversial write-in campaign after 16 years of service in that body. His liberal racial views had been the major issue.

In 1959 he was appointed to an interim term on the TVA board and was then nominated by President Eisenhower for a full term.

His term will expire March 18, 1969. ■

College Students and God

Do college students believe in God?

A recent poll of 1,500 college students indicates that most of them do, but that they aren't prepared to do too much about it — where church attendance is concerned.

During a student luncheon com-

memorating the 11th anniversary of the College Church of the Associated Colleges of Claremont, Calif., a report was presented which showed that:

Ninety per cent of 1,500 college students indicated a belief in God . . . 65 per cent expressed belief in a God who is active in history . . .

But 86 per cent of the students expressed the opinion that it is not necessary to attend church regularly to have an adequate religious life.

The research, made under auspices of the Danforth Foundation, had as its purpose to evaluate student moral values and social life in relation to religion. The research indicated that students with deeper religious attitudes were most likely to be planning to enter service professions along the line of teaching, welfare or medicine. Non-church attenders, on the other hand, expressed their ambitions for careers in the arts, business or industry. (EP) ■

Diary Tells of Prayer

The little notebook in the desert told the story . . . a story of courage, of suffering — and of earnest prayer.

Second Lt. Robert F. Toner of North Attleboro, Mass., one of nine who went down with the B-24 Bomber "Lady Be Good" in "one of the greatest mysteries in modern aviation history," wrote the account in April, 1943. He told of blistering heat, freezing cold.

Scattered through his notes were items like these:

"Wednesday, April 7 — Prayers all the time . . ."

"Saturday, April 10 — Still having prayer meetings for help . . ."

"Sunday, April 11 — Still waiting for help, still praying . . ."

And the last time, just before death stilled his pen: "Monday, April 12— No hope yet . . ." (EP) ■

Clergy Payroll Tax

HOPKINSVILLE, Tenn. (EP) — Should ministers pay a one per cent occupational payroll tax? Should they "buy a license just to preach?"

The Rev. J. H. Maddox, pastor of the 2nd Baptist church here thinks not — and so the mayor has asked the city attorney for a ruling.

The Rev. Mr. Maddox declined to pay the local payroll tax "because of constitutional grounds."

"Every court," he said, "has held it is unconstitutional to levy a license against a minister for spreading the word of God.

"Don't get me wrong," he said. "I'm not opposed to paying the tax itself. It's the idea of making a minister buy a license just to preach that accounts for my opposition."

The Hopkinsville Ministerial Association has disclosed that it will fight the tax, and so Mayor Ernest Lackey has asked the city attorney to render a ruling. ■

Obscenity Fight

MINNEAPOLIS, Minn. (EP) — Speaking on behalf of his youth commission, Minneapolis Mayor P. Kenneth Peterson has commended a Protestant clergyman who served as the chief witness for the state in trials of two men accused of selling indecent literature.

Lt. Col. Robert Nolte, local executive director of the Volunteers of America, served as chief witness against Joseph F. Neumann, of Willmar, Minn., who was convicted of selling obscene pictures. He also was chief witness in the trial of John J. Alexander, who, in the midst of his trial, pleaded guilty to the sale of obscene literature.

"I have been requested by the youth commission to write a letter in its behalf," said the mayor in his letter of commendation, "citing you for your courage and resourcefulness in the recent trial and conviction of the persons who were involved in the sale and distribution of indecent literature.

"I know this placed a very real strain on you, but in doing so you have rendered a real contribution to the moral well-being of our city. To this I add my personal word of commendation. I have appreciated your close cooperation with this office on this and other matters." ■

Report Record Giving

MINNEAPOLIS, Minn. (EP) — In 1959 members of the Evangelical Lutheran Church (ELC) recorded their alltime high in giving.

They contributed \$6,527,160 for the national budget of their church, a seven per cent increase over the previous year. The figure does not include money raised by congregations for local expenses or building programs. ■

Nazarene Progress

In a review of the progress of the Church of the Nazarene during the 10-year period of the 1950s, as reflected in statistics, the Associated Press, in a recent release to all its member newspapers in the world, called the decade "a great leap forward" for the denomination.

Some of the 10-year statistics, 1950 to 1960, on which the summation was based:

Total domestic membership gained 39 per cent, from 224,487 to 311,299;

Number of churches increased 34 per cent, or from 3,496 to 4,696;

Sunday School enrollment gained 54 per cent, from 453,000 to 700,000;

Per capita giving was up 30 per cent, from \$104.64 to \$135.51;

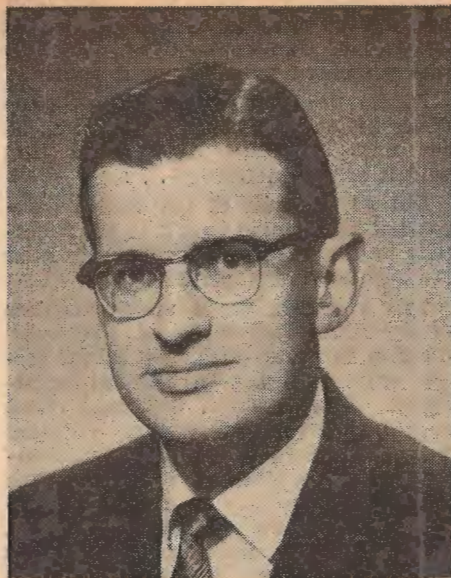
Foreign membership more than doubled, from 24,048 to 50,345;

Number of missionaries more than doubled, from 197 to 450;

Property valuation tripled, from 65½ million to more than 200 million. (EP) ■



MISS EVA MARIE KENNARD



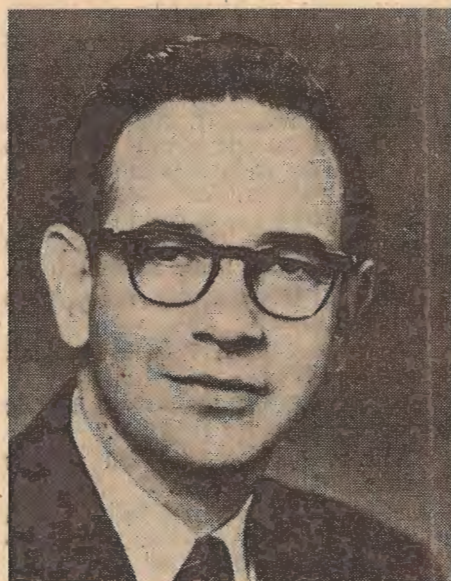
DR. DANIEL GRANT

Student Union

International Retreat

LEADING CONFERENCES at the annual International Retreat at Aldersgate March 11-13 will be Dr. Daniel Grant of Vanderbilt University, Miss Eva Marie Kennard of Southwestern Seminary, and Dr. Foy Valentine, director of the Christian Life Commission of Texas.

Most of the International students studying in the state are expected to attend the meeting. The meeting is sponsored by the Nashville student office and the WMU and BSU departments of the Arkansas Baptist Convention.—Tom J. Logue, Secretary.



FOY VALENTINE

Unified Budget Plan

OUR EMPHASIS during February was on promoting the Unified Budget Plan of church financing. We conducted one state-wide unified budget planning conference and six district associational unified budget clinics. A total of 233 Negro Baptist churches participated in these clinics and received the necessary materials to put this plan into effect in their churches.

The state-wide Literacy Workshop, March 11-12, should be of major importance to the progress of the kingdom of Christ in Arkansas.

The workshop will be conducted by Dr. Richard W. Cortright, director, Baylor University Literacy Center.

The purpose of the literacy workshop is to train volunteer teachers in how to use the Laubach method of reading instruction, that they in turn might teach illiterates how to read. We are appealing to mature, dedicated Christians, both Negro and white, who feel that God could use them in this field of Christian service, to attend this workshop. What a door of eternal blessing this service could open for the person who has never been able to read the story of Jesus.

Arkansas is 19.8 per cent illiterate. Let's do something about it for Jesus' sake.

Literacy Workshop Schedule
Place — Chapel, Baptist Building
401 West Capitol
Little Rock, Arkansas
Three two-hour sessions
Friday, March 11—7:30-9:30 P.M.
Saturday, March 12—9:30-11:30 A.M.
and 12:30-2:30 P.M.
—Clyde Hart, Director.

OAK GROVE CHURCH, Delta Asso., will receive the Arkansas Baptist free during the month of March through the one-month free trial offer. Rev. A. J. Williams is pastor.

BETHANY CHURCH, White Co. Association, has included the Arkansas Baptist in their budget to go to all resident church families. Rev. Hubert J. Owens is pastor.

People 60 to 80

APPLY FOR OLD LINE LEGAL RESERVE LIFE INSURANCE

If you are under 80, 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 ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L 307C, Kansas City, Missouri.

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.

EIGHT DISTRICT TRAINING UNION CONVENTIONS

NIGHT MEETINGS — MARCH 14-18, 1960

1. March 14 — S.W. District — 1st, Nashville (Caddo River, Hope, Little River, Red River)
2. March 14 — N.W. District — Eureka Spgs. (Benton Co., Boone Co., Carroll Co., Newton Co., Washington-Madison)
3. March 15 — S.E. District — 1st, Warren (Ashley, Bartholomew, Carey, Delta, Harmony, Liberty)
4. March 15 — W.C. District — Booneville (Buckner, Clear Creek, Conway-Perry, Concord, Dard.-Russellville, Ouachita)
5. March 17 — N.C. District — Mt. View (Big Creek, Independence, Little R. River, Rocky-Bayou, Stone-VB-Searcy, White R.)
6. March 17 — Central District — 1st, Benton (Buckville, Caroline, Central, Faulkner, Pulaski Co., White Co.)
7. March 18 — E.C. District — Forrest City (Arkansas Valley, Centennial, Tri-County, Trinity, Woodruff)
8. March 18 — N.E. District — Monette (Black River, Current River, Gainesville, Greene Co., Mississippi Co., Mt. Zion)

PROGRAM

District President, Presiding

6:30 Meeting with all participants in Junior Memory-Sword Drill, Intermediate Sword Drill, and Speakers' Tournament

6:45 Worship

7:00 Junior Memory-Sword Drill

7:20 17-18 year Speakers' Tournament

7:40 Intermediate Sword Drill

8:00 19-24 year (plus college students) Speakers' Tournament

8:20 Special

8:25 Training Union Conference: "Reaching More People for Teaching and Training" State Training Union Secretary or Associate

9:00 Adjourn



RALPH W. DAVIS
State Sec'y.



CLIFFORD PALMER
Pres., N.W. Dist.



TOMMIE HINSON
Pres., W.C. Dist.



R. U. HAYGOOD
Assoc. State Sec'y.



D. HOYLE HAIRE
Pres., E.C. Dist.



RAY NELSON
Pres., N.C. Dist.



NORMAN SUTTON
Pres., C. Dist.



LEHMAN WEBB
Pres., S.E. Dist.



RHINE McMURRY
Pres., S.W. Dist.



GUY WHITNEY
Pres., N.E. Dist.

To Drink, Or Not?

NEVER IN the history of our country have our young people been subjected to so much deceitful and subtle



DR. BROWN

propaganda as they are today. A check of two of our leading magazines disclosed that in one issue there appeared 20 pages of advertisements of liquor and in the other, 12 pages, all beautifully done. These magazines during the first six months of 1956 ran in their

respective publications 221 and 128 pages of liquor advertisements. When we add to that the bill boards, television and movie theatres, we can see how much of a force this is upon the character of the youth of America.

We are living in a day when not only our young people but all of us are day by day faced with the question: "To drink or not to drink?" Here are two of many considerations to keep in mind when called upon to give an answer:

First, it is not true that everybody drinks. I recall the somewhat humorous story of the prim lady who was telling a friend about her awful consternation upon finding two empty whiskey bottles in her garbage can. "You can imagine my embarrassment," she said. "I got them out fast, because I didn't want the garbage man to think that I drink."

"What did you do with them?" asked the friend.

"Well, the preacher lives next door," was the reply, "so I put them in his can. Everybody knows he doesn't drink."

She recognized that there is at least one group of people who supposedly do not drink.

The fact is that we have, even among college young people according to the Yale studies, at least one out of every four, or 26 per cent, who will not touch liquor. Of the 120 million adults only 59 per cent drink liquor. You see, one does not have to believe the fallacy that everybody drinks. When you hide behind that excuse you are deceiving only yourself.

The second consideration is the fact that the consumption of intoxicating beverages does not help the good fellowship of the party. It will cause otherwise sensible people to make fools of themselves. No, liquor does not help the life of the party. If you have any question at that point may I suggest that you read Upton Sinclair's book, **The Cup of Fury**, or read your newspapers and you will discover that 85 per cent of all crimes in the United States are committed by people who indulge in drinking. If statistics are not convincing, talk to any family counselor or agency of juvenile protection. No, the consumption of intoxicating beverages does not help the fel-

lowship of the party. Inevitably it leads to tragic consequences.—Christian Civic Foundation of Arkansas, Inc., Waldon Bldg., Little Rock

Foreign Mission Board Gets \$2 Million Check

NASHVILLE —(BP)— Southern Baptist Convention Treasurer Porter Routh said here he had forwarded a check for \$2,868,756 to the Convention's Foreign Mission Board in Richmond, Va. It is the largest check in the history of the board.

The Lottie Moon Christmas Offering for Foreign Missions, taken in most Southern Baptist churches, furnished \$2,409,773 of the total. The Cooperative Program portion was \$355,493 and the remainder was in other designations.

The Lottie Moon Offering figure represents only a part of the entire offering. ■

Carver Academic Hall Honors Theron Rankin

LOUISVILLE —(BP)— The new academic hall at Carver School of Missions and Social Work here will honor the memory of the late Dr. M. Theron Rankin.

Rankin was executive secretary of the Foreign Mission Board of the Southern Baptist Convention.

The academic hall will be ready for use during summer school which opens June 6. The naming of the hall was an action of Carver trustees at their annual session.

Trustees approved buying 2½ acres adjoining the present school campus.

They elected J. Herbert Gilmore, pastor, Deer Park Baptist Church here, as chairman of the board succeeding B. L. Williams, Jr., of Johnston City, Ill.

Frederick G. Schlafer of Birmingham, Ala., is the new vice chairman of trustees and Mrs. Thurston Cooke, Louisville, secretary. ■

BAPTIST HOUR SERMON TOPICS MARCH, 1960

Arkansas

Theme: Applied Christianity

- March 7 "The Christian and Sanctification"
 14 "The Christian and Citizenship"
 21 "The Christian and Christianity"
 28 "A Parting Benediction"

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	KDFD	10:00 a.m.
Wynne	KWYN	6:30 p.m., Sat.

"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.,
Rogers	KAMO	8:05 a.m.,
Stuttgart	KWAK	6:30 p.m., Fri.
Wynne	KWYN	9:15 a.m.

JOIN THE THOUSANDS

WHO ARE

STUDYING THE BIBLE
 LEARNING CHURCH METHODS
 DISCOVERING THEIR TALENTS
 BECOMING LEADERS

by studying through the
 Extension Department of the

Southern Baptist Seminaries

Lee Gallman, Director
 P. O. Box 1154
 Jackson 5, Mississippi

2 Chaplains Approved By Special Committee

COLUMBUS, Ohio —(BP)— A special accrediting committee approved here the work of chaplains in institutions in Louisiana and Arkansas.

The accrediting committee is from the Southern Baptist Association for Clinical Pastoral Education. It accredits its clinical supervisors.

Don Corley, chaplain, Arkansas Baptist Hospital, Little Rock, is chairman

of the committee which gave approval as acting clinical supervisors to two chaplains. They are Forrest Hawkins, chaplain, Central Louisiana State Hospital, Pineville, and Jim Conrad of the Benton unit of Arkansas State Hospital. He serves at Benton, Ark.

This committee passes on the qualifications of hospital chaplains to act as clinical supervisors of theological students and of pastors taking clinical pastoral education.

By definition, an acting supervisor is a chaplain approved to offer an ac-

credited course up to 12 weeks. A fully-approved supervisor offers approved courses in clinical pastoral education for which credit is given by seminaries. ■

BOXLEY CHURCH, Newton County Association, has accepted the one-month free trial offer of the **Arkansas Baptist** and will consider putting the paper in their budget. Rev. Charles Taylor is pastor. Mrs. Bert Willingham sends the list of names.

Information Sources

FOR CHURCH WORKERS

These leaflets describe leadership and members' periodicals available from the Baptist Sunday School Board.

These folders are *free*. One copy or a few copies of your choices will be sent upon request if you are a worker who wants to consider using the literature described.

Indicate the quantity you need by the listing of each leaflet. Your request will be filled promptly.

TOOLS OF THE TRADE: Tells of the new Messages to Cradle Roll Parents, which are grouped in four graded sets for parents of children through age three.

CHURCH NURSERY LITERATURE folder: Describes Living with Children, Church Nursery Guide, and the Church Nursery Pictures.

PRIMARY PERIODICALS folder: Distinguishes between the Group Graded and Closely Graded material for Sunday school, indicating which churches should use each.

CLOSELY GRADED folder: Presents the Sunday school materials which provide separate books for each year, ages 6-16.

UPWARD folder: Shows special features of this Intermediate weekly in its new digest size.

THE SENTINEL folder: Tells of the weekly carry-home paper for Juniors.

STORYTIME folder: Presents the illustrated weekly for Beginner and Primary children.

BAPTIST BULLETIN folder: Features covers and emphases of weekly Baptist Bulletins for the year. Also describes evangelistic and stewardship inserts.

THE SUNDAY SCHOOL BUILDER folder: Presents the seven newest features of this time-proven help for workers in every Sunday School department.

THE BAPTIST STUDENT folder: Presents the qualities of America's most widely-read collegiate Christian magazine.

HOW SHOULD A CHURCH DISTRIBUTE HOME LIFE: Points out ways churches have found best for distributing a Christian family magazine most effectively.

OPEN WINDOWS folder: Testifies to the value of Open Windows in private devotions.

THE SUNDAY SCHOOL EXTENSION DEPARTMENT QUARTERLY folder: Explains this link between the Sunday school and those who can't attend.

THE BRAILLE BAPTIST folder: Tells how the sightless can receive Christian inspiration and information without charge.

CHURCH ADMINISTRATION folder: Tells how Southern Baptists' new "how-to-do-it" magazine can help pastors, other staff members, deacons, general officers, and members of church committees and the church council.

SUNDAY SCHOOL LESSONS FOR THE DEAF folder: Briefly describes this special quarterly.

TRAINING UNION QUARTERLY FOR THE DEAF folder: Informs of an opportunity for your church to increase its ministry.

THE BAPTIST TRAINING UNION MAGAZINE folder: Enumerates practical aids for each department.

THE QUARTERLY REVIEW folder: Tells of available reports and statistics.

THE CHURCH MUSICIAN folder: Presents a summary of outstanding features vital to your church's music ministry.

PERIODICAL LITERATURE CATALOG: Describes every periodical. Has 68 pages.

THE FAMILY TEACHES folder: Introduces Home Life's newest section and shows how it can help parents strengthen home teaching opportunities.

DAILY DEVOTIONS folder: Describes the content and use of devotional materials found in Southern Baptist publications.

To obtain these folders indicate the ones wanted. Mail this form to Literature Information, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Send folders to _____
Address _____
City and State _____
My Church Office is _____



Do the "UNSEEN 8" stay up late at your house?

From time to time you probably have at least eight unseen electric helpers that work all night through while you sleep . . .

Refrigerator	Air Conditioner
Freezer	Electric Fan
Electric Water Heater	Electric Blanket
Electric Clock	Furnace Motor

And these and dozens of other electric helpers work for you in the daytime as well.

That's the way it is with electricity. It's dependable, around the clock. It can serve you in many ways in every room in your home. Yet it does all this for less than many families spend on cigarettes.

What else gives you this kind of value?

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

Beacon Lights of Baptist History

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

No Civil Privileges

Because they were not members of any church within the realm of the colony, Baptists in early colonial days of Massachusetts were excluded from all civil privileges.



In May 1631, a regulation was adopted by the general court which prevented any man permission to the freedom of the body politic unless he was a member of some church within the limits of the same. Since there were no Baptist churches, those holding such views were denied civil privileges.

Though Massachusetts had been settled by religious zealots, the Puritans, they confined religious worship to their views. No other views were tolerated. Separated from England, they did not repudiate the Church of England. In their esteem and honor, she was spoken of as "our dear mother."

They saw themselves as only Separatists from the corruptions of the Church of England. In the new world they would have a chance to practice its best teachings. To them the church was holy in purpose. They sought to realize this end.

Such views prevented the Massachusetts Bay authorities from tolerating any other doctrine or practice. To have allowed bodies to organize or worship on any other basis than the accepted form would have resulted in confusion and turmoil.

The leaders feared England's withdrawal of the charter, an unfriendly governor, or punishment of the colonists. It was easier to control the affairs in the colonies.

Too, the early Puritans of New England knew nothing of Baptists. They associated them with the Anabaptists of Europe. Both groups opposed infant baptism—strength of the state church. The word Anabaptist reminded them of Munster, Northern Germany, where rebellion broke out in 1539 and the fanatical religious leaders gained control of the government.

Though individual opponents of infant baptism might be peaceful enough, the Puritans were fully convinced that this view carried to its conclusion would lead to the overthrow of the social order as it had done before. This the Puritans would not allow. Therefore, enforced worship in one church was the best protection. ■

Music Ministry News

THE MUSIC Ministry monthly report from Baring Cross Church, North Little Rock, reveals that their ministry includes ten



MR. McCLARD

choirs, a male quartet, and a girls' trio. In addition to these choral organizations the music minister, Ural Clayton, teaches 18 private voice lessons and a voice class with ten enrolled. Enrollment last month was 294 with an average attendance of 228 or a percentage attendance of .78 per cent.

THREE zone music schools were conducted in Caroline Association, Feb. 8-12. The response of Rev. H. L. Lipford, pastor of 1st Church, Cabot, was typical of reports heard from each of the schools. He wrote, "Thank you so much for the fine services of the music teachers during the music school. I believe this type of work will bear fruit in the music work of our churches." Guest faculty members included Felix Goodson of Harrison in the Cabot school; Hoyt Mulkey of Pine Bluff in the England school; Norman Webb of Little Rock in the Lonoke school.

GREENE County hymn sing, Jan. 31, under the direction of Buck Rogers, Paragould, was well attended, with 209 present. The theme was "New Life for you."

MUSIC director, Lawrence Harrison, reports a total enrollment of 77 in the church and carol choirs of 1st Church, Norphlet. Mr. Harrison, although a student in school, reports they are working toward Standard of Excellence.

FIVE choirs, with total enrollment of 146, have been organized in 1st Church, Arkadelphia, by the new minister of music, Elwyn Raymer.

AGENDA for Chancel Choir Officer's meeting, 2nd Church, Little Rock, includes following: Prayer, Roll call, reading of minutes, old business, new business, membership committee report, treasurer's report, plans for social, adult festival, special dates, music for Lord's Supper, revival music,

Easter cantata, banquet, organist and report on Southwestern Seminary Workshop. Music Minister Archie McMullan's new slogan is "The first musical impression is visual."

In August, James B. Johnson, music minister of 1st Church, Blytheville, will begin his service as district music director of the northwest district. Mr. Johnson will be joining the most select, wonderful group of fellows in the Southern Baptist Convention. — LeRoy McClard, Secretary. ■

WINSTON-SALEM, N. C. (BP) — A Hollywood movie studio has cancelled plans to use Wake Forest College here as setting for a film starring singer Bing Crosby.

20th Century-Fox was to have started filming in February at the Baptist school campus. The studio cancelled the plan to film the movie here because it felt parts of the picture might not be in keeping with Wake Forest College traditions. ■

Southern Professor Given Scholarship

A \$4,000 fellowship has been awarded to Dr. Wayne E. Oates, professor of Psychology of Religion at Southern Seminary, by the American Association of Theological Schools.

The scholarship will enable Dr. Oates to spend a year of research and study at Harvard University during the school year 1960-61, the Seminary reports. Dr. Oates will be on sabbatical leave during this time. He is writing a book on **The Person of Christ and the Selfhood of Man**. This research grant will make it possible for him to complete the project. ■

SWEET ONION Plant Assortment—
500 plants \$2 postpaid Fresh from
Texas Plant Company, Farmersville,
Texas, "Home of the Sweet Onion."

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\$100 \$250 \$500 \$1000

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FR 4-1855 FR 5-6309

*Alive with adventure
and excitement . . .*

Eyes for Chico

by Mary Coxhead

Ages 9-12 will enjoy this story of Chico, a brave Indian boy of Guatemala. Chico was blind, but he had great hopes that someday he would be able to see. A journey to *Esquipulas* brought both disappointment and the greatest joy possible. Young readers will learn much of the home life, customs, superstitions, and locale of a colorful, interesting country in this delightful book. Illustrated. (26b) **\$2.75**

Other Stories of Interesting People for ages 9-12

TRAIL TO OKLAHOMA
by Jim Booker (26b) **\$2.95**

ONE STEP TO AMERICA
by Elizabeth B. Whitmore (26b) **\$2.75**

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Little Rock, Arkansas

A MESSAGE FROM DR RAMSEY POLLARD

THIS IS A MOST SIGNIFICANT OCCASION. FOR THE FIRST TIME IN HISTORY, A DENOMINATION HAS INSTALLED ITS OWN TELETYPE NETWORK LINKING TOGETHER AGENCIES, NEWS MEDIA, AND INSTITUTIONS OF EVERY KIND. BAPTISTS HAVE NOT HERETOFORE TAKEN FULL ADVANTAGE OF THE TREMENDOUS POWER OF PUBLIC RELATIONS. OTHER DENOMINATIONS HAVE FAR SURPASSED US IN MANY AREAS OF THIS NATURE. SOME HAVE CRITICIZED NEWSPAPERS, TELEVISION, AND RADIO STATIONS FOR OUR LACK OF COVERAGE OF OUR TREMENDOUS BAPTIST ACTIVITIES. AND THE FAULT WAS OUR OWN. WE DID NOT GIVE THE NEWS TO THE PROPER PEOPLE AT THE RIGHT TIME.

NOW THE PICTURE IS CHANGED. SOUTHERN BAPTISTS ARE DELIGHTED WITH THIS MOMENTOUS STEP IN THE RIGHT DIRECTION. THE WORLD WILL KNOW WHAT WE ARE DOING. OUR OWN PEOPLE WILL HAVE A NEW SENSE OF COMRADESHIP. THIS SERVICE WILL INCREASE THE ALREADY WONDERFUL SPIRIT OF CO-OPERATION.

THIS TELETYPE NETWORK WILL UNDERGIRD EVERY AGENCY AND INSTITUTION WE HAVE. OUR PEOPLE NEED AND WANT INFORMATION CONCERNING OUR WORLD-WIDE MINISTRY. AS INFORMATION IS GIVEN OUR INTEREST AND PARTICIPATION WILL INCREASE. WE HAVE MUCH TO TELL. IT IS NOT IN THE SPIRIT OF BRAGGADOCIO OR UNWORTHY PRIDE THAT WE TELL OF OUR ACCOMPLISHMENTS. WE PRAISE GOD FOR OUR SIX SEMINARIES WITH 6134 STUDENTS. FOR OUR 51 BAPTIST COLLEGES AND UNIVERSITIES WITH THE ENROLLMENT OF 43,000. WE ARE PROUD OF THE MULTIPLICITY OF CHILDRENS HOMES AND HOSPITALS OWNED AND OPERATED BY SOUTHERN BAPTISTS.

SOUTHERN BAPTISTS AND THE WORLD NEED TO KNOW THAT WE ARE 9,500,000 STRONG. THAT WE ARE 31,906 CHURCHES HELD TOGETHER NOT BY ECCLESIASTICAL CHAINS BUT WITH THE TENDER AND STRONG TIES OF COMMON INTEREST AND CONVICTIONS.

LET THE TELETYPE SPREAD THE NEWS THAT LAST YEAR WE WON AND BAPTIZED 419,000 SOULS.

SPREAD THE GOOD NEWS THAT BAPTISTS BELIEVE IN COMPLETE AND ABSOLUTE RELIGIOUS FREEDOM FOR ALL MEN. LET THE WIRES SING OF OUR FIGHT FOR THE SEPARATION OF CHURCH AND STATE AND OUR CONTINUING BATTLE AGAINST COMPULSION IN RELIGION. LET THE WORLD KNOW OF OUR GOOD WILL FOR MEN OF EVERY RACE AND CREED.

THIS NET WORK WILL TELL OF THE EVANGELISTIC VICTORIES AROUND THE WORLD. IT WILL PROCLAIM THE POWER OF CHRIST'S REDEEMING BLOOD. THE WORDS FLASHING ACROSS THE MILES WILL SPEAK OF HIS REFORMING MIGHT.

NOW, LET US USE THIS MODERN INVENTION, LET US GIVE NEWS WHEN IT IS NEWS. THE EDITORS OF OUR STATE PAPERS WILL FIND THE TELETYPE NETWORK AN IMPORTANT HELP IN GIVING OUR PEOPLE INTERESTING AND VITAL NEWS.

OUR AGENCIES HAVE A NEW FRIEND. TELL SOUTHERN BAPTISTS OF YOUR CONQUESTS. LET THEM KNOW THE NEWS. LET US BE GRATEFUL TO GOD FOR GIVING US LEADERS WHO ARE ALERT WHO ARE NOT AFRAID OF DOING THE UNIQUE IN PROVIDING THIS ESSENTIAL SERVICE. TRUST GOD AND TELL THE PEOPLE IS OUR MOTTO. WELCOME TELETYPE NETWORK TO OUR FELLOWSHIP. YOU HAVE COME AT A GOOD TIME. WE NEED YOU.

RAMSEY POLLARD,
PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION

LH 8:00 AM CST 3-1-60

NOW Arkansas Baptist Newsmagazine, a member of the new Southern Baptist teletype network, is in a better position than ever before to keep its readers informed on Baptist and world religious news. If

your church is not already sending the paper to all its families, write to the Editor for our Church Budget Plan.

All Aboard

ALL ABOARD for Ft. Worth. This is the last call for Sunday School workers to make arrangements and attend the first nation-wide Sunday School Convention, March 29-31, in Ft. Worth, Tex.



MR. HATFIELD

The Missouri-Pacific Railroad has made a generous offer to those interested in going to Ft. Worth by rail. Their offer amounts to a round trip for the price of a one-way fare. For instance, the one-way fare from Little Rock to Ft. Worth is \$12.05. The rates vary from different points along the railroad and this special offer is good for three days prior to the convention and for ten days after the return trip. Simply identify yourself as one attending the Sunday School Convention in Ft. Worth and ask for the special fare. All agents along the railroad have been informed about this rate by the passenger agent in Little Rock.

Our department still has some space available on the chartered bus. Fare

is \$12, hotel is \$15, and meals about \$16, or an estimated \$43 for the "package" deal.

Some people are traveling by car, others by plane and some by rail and bus. Join in with about 20,000 people for this tremendous convention.

Most of the hotel space in Ft. Worth is taken, but near-by Dallas hotels are housing convention people too.

See you in Ft. Worth, I hope.—Lawson Hatfield, Secretary

20,000 Expected for Sunday School Meet

FORT WORTH —(BP)—Southern Baptists will hold their first nation-wide Sunday School Convention here March 29-31, with more than 20,000 Baptists expected to attend.

The three-day convention will feature evening general sessions at Will Rogers Memorial Coliseum and special Southwestern Baptist Theological Seminary and four Fort Worth Baptist churches.

Sponsored by the Southern Baptist Sunday School Board, the convention is planned as part of the celebration of 150 years of Baptist work in America. The convention will carry out the 1960 Baptist Jubilee Advance emphasis on teaching and training through its theme, "Go . . . Teach."

James L. Sullivan, executive secretary-treasurer of the Sunday School

Board, will deliver the keynote address at the opening session Tuesday evening, March 29. W. A. Criswell, pastor of the 1st Church of Dallas, will bring the evening message on the convention theme, "Go . . . Teach."

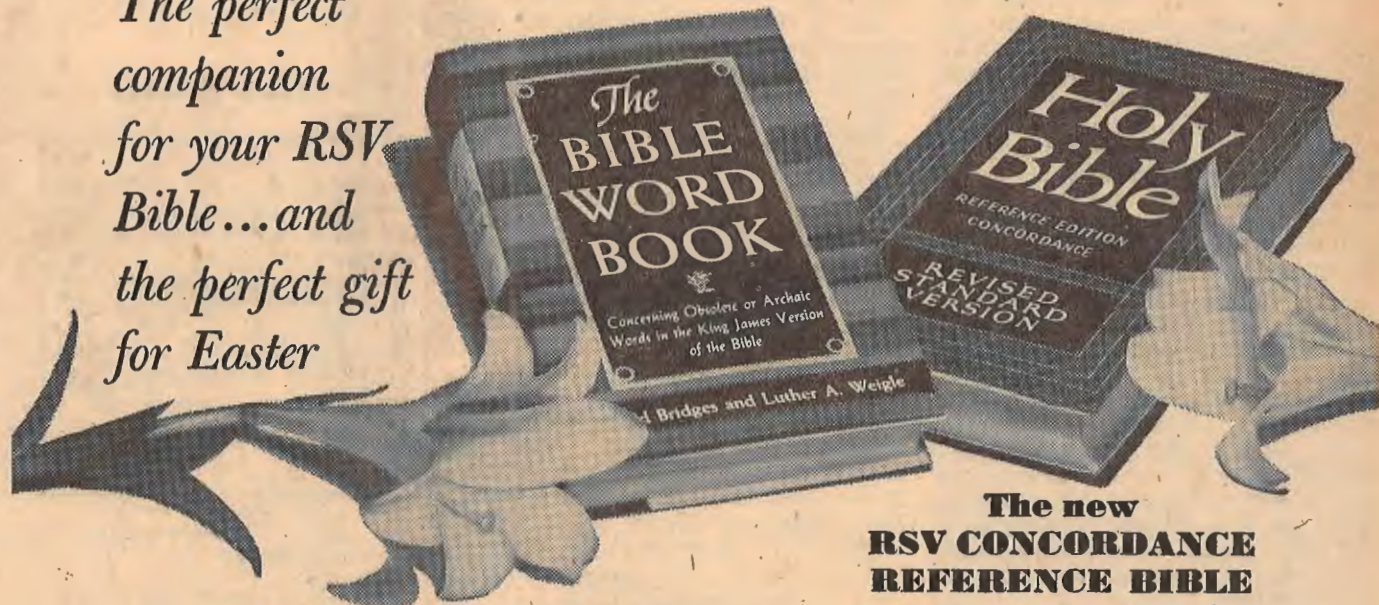
Wednesday evening's program includes three speakers: A. V. Washburn, secretary of the SBC Sunday School department and director of the convention; J. N. Barnette, retired Sunday School department secretary; and W. Ramsey Pollard, president of the nine-million member Southern Baptist Convention.

A special youth-emphasis session will close the convention Thursday evening, featuring addresses by G. Kearnie Keegan, secretary of the SBC student department; and Chester Swor, youth writer, counselor and lecturer of Jackson, Miss.

Special age-group and sectional conferences will be held daily at Southwestern Seminary, and in Gambrell Street, Travis Avenue, Evans Avenue and Broadway churches. ■

MANNING Church in Carey Association has accepted the one month free trial offer of the Arkansas Baptist and will receive the paper free through March. Ray Carpenter, a student at Ouachita College, is pastor of the Manning Church.

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First American Bible

By AUDREY FRANK

Does thirty-four thousand dollars seem like a lot of money? In 1925 a copy of the Bible sold for that amount. The story behind the writing of that Bible is strange but true. It is the story of a young Englishman who arrived in Massachusetts back in the seventeenth century.

When John Eliot first arrived in America, he began preaching in Roxbury, Massachusetts. There he saw an Indian for the first time. He was shocked to see the miserable way in which the Indians lived. How could human beings of any race live in such filth and act so savagely? The other settlers in the village warned John that he should stay away from the pagan savages.

John, young and athletic, was truly a man of God. When asked why he bothered with the Indians, he would smile and say, "They are savage only because they do not know any better. They must be taught the Christian way of life."

Many white settlers were hostile to John, for they did not believe anything worthwhile could be gained by teaching Indians. John would just smile and say, "We are all God's children."

John made friends with one Algonquian brave who seemed anxious to learn about Christianity. The Indian moved into John's house, and together they studied each other's ways. John slowly began to learn the language of the Algonquins.

Once he had mastered the strange tongue, John set about teaching the Algonquins how to live a better life. He helped them with their farming problems, teaching them better ways to work the soil. He taught them that cleanliness is important along with Godliness. He believed that the Indians had to learn the benefits of Christian civilization before they could become true Christians.

After learning their language, John began to preach the Word of God to

his Indian friends. At the beginning he preached under a tree, but soon he started building a church.

During this time, he decided that preaching was not enough. He wanted the Indians to have their own Bible. How could this be done? John decided to put the Algonquian tongue into the written word. It was a slow, monotonous task, but John persevered. When the task was at last accomplished, he began slowly translating the Bible into Algonquian.

This translation of the Bible into the Algonquian tongue was the first Bible ever printed in America. It was a copy of this Bible that sold for thirty-four thousand dollars almost three hundred years later.

John Eliot did not know that his Bible translation would become famous. He was just happy to lead savages to become praying Indians.

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FILE IT

By ALMA C. DENNY

Have you ever thought of using an accordion-style file as a decorative and useful addition to your desk at home or at school? You can buy one in any ten-cent store.

What do you save? articles on hot rods? cartoons? recipes? pictures? No matter what it is that you like to clip from papers and magazines, the file is the place for saving them.

Buy a file suitable in size for the purpose you have in mind. Use your imagination and artistic ability to decorate the front of the file. Plan a design that is your own idea. Let it give a hint as to the kind of material to be found inside.

When you have completed your project, make sure that you keep in the file the clippings or pictures for which you made it. Organize your material so that it will be easy to find a certain item. You may need more than one file, either for the same subject or for other interests. You can fix as many as you need.

You will find that these files make wonderful gifts for friends. Take an interest in decorating them appropriately for those who are to receive them. Then wish your friends happy filing.

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A Smile or Two

EVEN WITH income tax every mite helps, as with the little fellow on the bus when an enormously fat woman entered. She stood for a minute glaring at the seated passengers and then demanded, "Isn't some gentleman going to offer me a seat?"

The itty-bitty fellow got up and said timidly, "Well, I'll make a small contribution."

THE MOVIE was about the French Revolution, movingly depicting the hardships of the average family.

One stout and emphatic matron, however, refused to be moved.

"It doesn't make sense," she announced to her companion, and at least half the theater audience. "If they were so poor, how could they afford all that antique furniture?"

A DISTINGUISHED statesman, on a lecture tour, stayed at a small country hotel. An early riser, he went down to the dining room in the morning and found only one occupant, who rose from his seat as he entered.

"Sit down—sit down, son," said the statesman kindly.

"But—" protested the young man, "but I only want to get a salt shaker from the next table."

Church Chuckles by CARTWRIGHT



"Th' laugh's on me, Reverend, . . . I thought today was SATURDAY!"

So accustomed have we become to the comforts of a modern church plant, most of us simply take for granted such things as central heating, air conditioning, etc. . . . until their "absence" makes us aware of their importance. An importance measured, not in the degree of creature comfort, but rather in the degree the mind is freed from the distraction of physical discomfort.

Before Governors And Kings

March 13, 1960

Acts 24-26

By Dr. John Caylor, Associate Pastor
1st Church, Little Rock

WE WERE at the supper table. My parents had left a task for me to do. When they returned, I claimed to have done their bidding. It was a lie in action if not in actual word.



DR. CAYLOR

At the supper table, Papa pushed back in his chair and started reading **The Montgomery Advertiser**. From behind the paper he said, "John, you ought not to tell a lie." That ended

the matter. Or did it?

Mama was washing the dishes. She took it up: "Son, when you tell a story it is sin. Sin hurts Jesus. And it hurts me for you to tell me a story. Tonight when you say your prayers ask the Lord to forgive your sins and save your soul." That ended the matter, or did it?

When I knelt by my bed to say my prayers I started out with the only prayer I knew: "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; If I should die" . . . Die! What if I should die? I remembered what Mama said, and then prayed with a broken heart: "Lord, forgive my sins and save my soul." This is a personal experience. It happened to an eight-year-old boy. But it meant a different life here and eternal life hereafter.

The best defense of the Christian is his own personal experience of conversion. Paul found it expedient to tell his conversion experience when he tried to explain to Christians in Damascus and Jerusalem the change that had been wrought in his life. He resorted to the story of his conversion when they laughed him out of the Areopagus in Athens. It was his main line of defense when he was tried before King Agrippa at Caesarea.

As Jesus faced six trials: before Annas, Caiphas, the Sanhedrin, Pilate, Herod, and Pilate again; so Paul endured six gruelings: before the Sanhedrin, Felix, Festus, Agrippa, and two trials in Rome. Stand with Paul as he stands trial.

A Courteous Defense

In his defense before Felix note the difference between the salutation of Tertullus, the prosecuting attorney, and that of Paul, the accused. Tertullus flatters, lies, fawns before Governor Felix, praising him for a peaceful reign and his reforms, both untrue. He was so eager to gain his point that he

was willing to sacrifice racial prejudice, honesty, and veracity in order to succeed in his prosecution. Now consider Paul's salutation. He is courteous as he refers to the length of Felix's reign and compliments the governor on his ability to determine the matter at hand.

Before Agrippa Paul's defense begins with almost profuse courtesy. He considers himself happy to make his defense before Agrippa because the king is acquainted with Jewish customs and questions. It is Paul's opportunity to set himself straight with the officials, and he does it beautifully.

A Legal Defense

Paul does not seek to defend himself by sentiment. He is before the king, who is well acquainted with the two great sects of the Jews. It would have been idle mockery to interpret his religion in terms of Jewish sects to the governors who were not Jews and had no knowledge of the religion of the Jews. To Agrippa, however, Paul explains that the religion which he practices is thoroughly in line with the legal religion of the Jews.

An Historical Defense

Paul is not only innocent now, but his whole life has been consistent with his present conduct. From childhood he had been a Pharisee of the strictest sect. His parental training had been orthodox and his conduct had always been in line with his training. Not only had he been consistent in his attitude toward religion, but he had been in the limelight from his youth. When he left the seminary he worked at persecuting the sect which he now leads. Why, even now, within a dozen days of the events which led to his incarceration, had he not been under a vow in the temple? Agrippa can understand all this, and the defense is made to him. Festus, of course, does not understand and thinks Paul mad.

A Challenging Defense

Just as the trial of Jesus became the trial of Pilate instead, so the trial of Paul before Agrippa became the

trial of Agrippa instead of that of the prisoner. Festus thought Paul mad and disturbed Paul's discourse which was understood by and quite interesting to Agrippa. The king was following Paul intelligently, but when Paul "cornered" him with his interrogation concerning the prophets Agrippa protested against Paul's pressing a decision. It was good to listen to Paul, but the king was not ready to make a decision.

A Convincing Defense

Paul's defense was challenging to Festus and Agrippa, but failed to convince either of them. His defense before Felix made the governor tremble with fear and conviction, but did not convert. While Paul's defense failed in the cases at hand it has not failed through the Christian centuries. The most convincing argument for Christianity is a personal testimony of conversion. The greatest sermons are personal testimonies of real conversion. Paul's defense was convincing, is convincing, and will stand to convince unborn generations. ■

Merging Lutherans

NEW YORK (EP) — Four Lutheran denominations planning to merge have decided on their new name: The Lutheran Church in America.

Two months ago, representatives of the four groups — the American Evangelical, Augustana, Finnish and United Lutherans — had tentatively selected the name Lutheran Evangelical Church of America.

This proposal evoked a "storm of protests" from members, said a spokesman of the merging groups. So on Feb. 20, leaders of the four denominations voted the change to the new designation.

Each denomination still must approve the merger plans. ■

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Gleanings from the Greek New Testament

by V. Wayne Barton

Slaves by Volition

EVERYBODY is a slave — to one thing or another. Throughout the New Testament, the verb *douloō* (to serve) means "to be a slave." The noun *doulos* (servant) means "slave."

So, one is a slave either to the Spirit God or to Mammon, the god of materialism (Mt. 6:24). In brief, one is a slave to that to which he yields his obedience (Rom. 6:16). Then the Christian is a slave to Jesus Christ.

However, Jesus said to his disciples, "Henceforth I call you not slaves . . . but . . . friends" (John 15:15). By this, I suppose he meant that whereas he is our master it is not by coercion. That is, he does not compel us to serve. How is it, then, that Paul so often identified himself in his letters as a slave of Jesus Christ (Rom. 1:1, Phil. 1:1, Tit. 1:1)? Assuming that Christ does not coerce such a relationship, Paul must have so related himself to Christ by volition. He chose by his own will to do so.

Following the Proclamation of Emancipation by President Lincoln in 1862, slavery was legally ended in this country. As a matter of record, however, some liberated Negroes preferred to remain with their former owners and continued to call them "master." So, they were, if you please, slaves by volition. In like manner are we slaves of Jesus Christ, if we yield ourselves voluntarily to him.

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

COUNSELOR'S CORNER

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

Husband a Drinker

QUESTION: My husband was saved several years after our marriage but never completely gave up drinking. I prayed daily for him to see his weakness. One day he came home and said, "You know, God did something for me today; I really saw myself as a coward."

Then he never drank for several years. The Church made him a deacon and he was a wonderful church leader. Now he has started drinking again and is running around with a rough crowd. What on earth am I to do? I am broken hearted.

ANSWER: Pray some more and try to understand your husband.

If your husband is coming home drunk or misbehaves because of his drinking, you may have to take some drastic action. If he is not, you should leave the decision about drinking to him.

People drink for various reasons, to

be sociable, to get relaxed, to spite their wives, to defy God and the church, to have an excuse for additional sins, and many other reasons.

This is one of our most complex social and religious problems. Alcohol is treacherous.

Try helping your husband find a good substitute for drinking — good home life, recreation, and a rich Christian experience. "Be not drunk with wine wherein is excess but be ye filled with the spirit."

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

REV. AND Mrs. W. L. Smith, Southern Baptist missionaries to Argentina, announce the birth of their third son, Roger Sloan. The Smiths' address is La Paz 1833, Rosario, Argentina. Mrs. Smith is the former Beverly Hefley, native of Fort Smith, Ark.

Bad Weather Cancels Brotherhood Convention

THE BROTHERHOOD Convention, scheduled for March 4-5 at 2nd Church, Little Rock, was cancelled because of bad weather. Nelson Tull, Brotherhood Secretary, said there will be no rescheduling of the convention, as there are no open dates on the state calendar. ■

Committee Approves Newest Agency Charter

NASHVILLE (BP) —The Southern Baptist Convention's newest agency, still on paper, is one more step nearer reality.

A charter for the new agency, to be filed in the state of Tennessee, was approved here by the Executive Committee of the Southern Baptist Convention.

The stewardship promotion section of the Executive Committee will become the new commission. The 1960 session of the Convention will vote on the first board members for the Stewardship Commission.

If the Convention approves, the Executive Committee will call a meeting of commission members after they are elected. It will pay expenses for any meetings of the commission necessary before the budget of the Stewardship Commission becomes operative with the transition next Jan. 1.

Offices of the agency will be in Nashville.

The charter says that one-third of the members of the commission shall be lay persons; one-third shall be pastors or ministers of education, and one-third shall be divided as equally as possible between executive secretaries of state, stewardship secretaries, and Baptist foundation secretaries. It will have one member from each qualified state, but no local board.

The Stewardship Commission will handle Cooperative Program promotion, and the Forward Program of Church Finance, and will also encourage Baptists to include Baptist work in their wills and annuities. ■

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DR. HUDSON