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March 3, 1960

Arkansas Baptist State Convention

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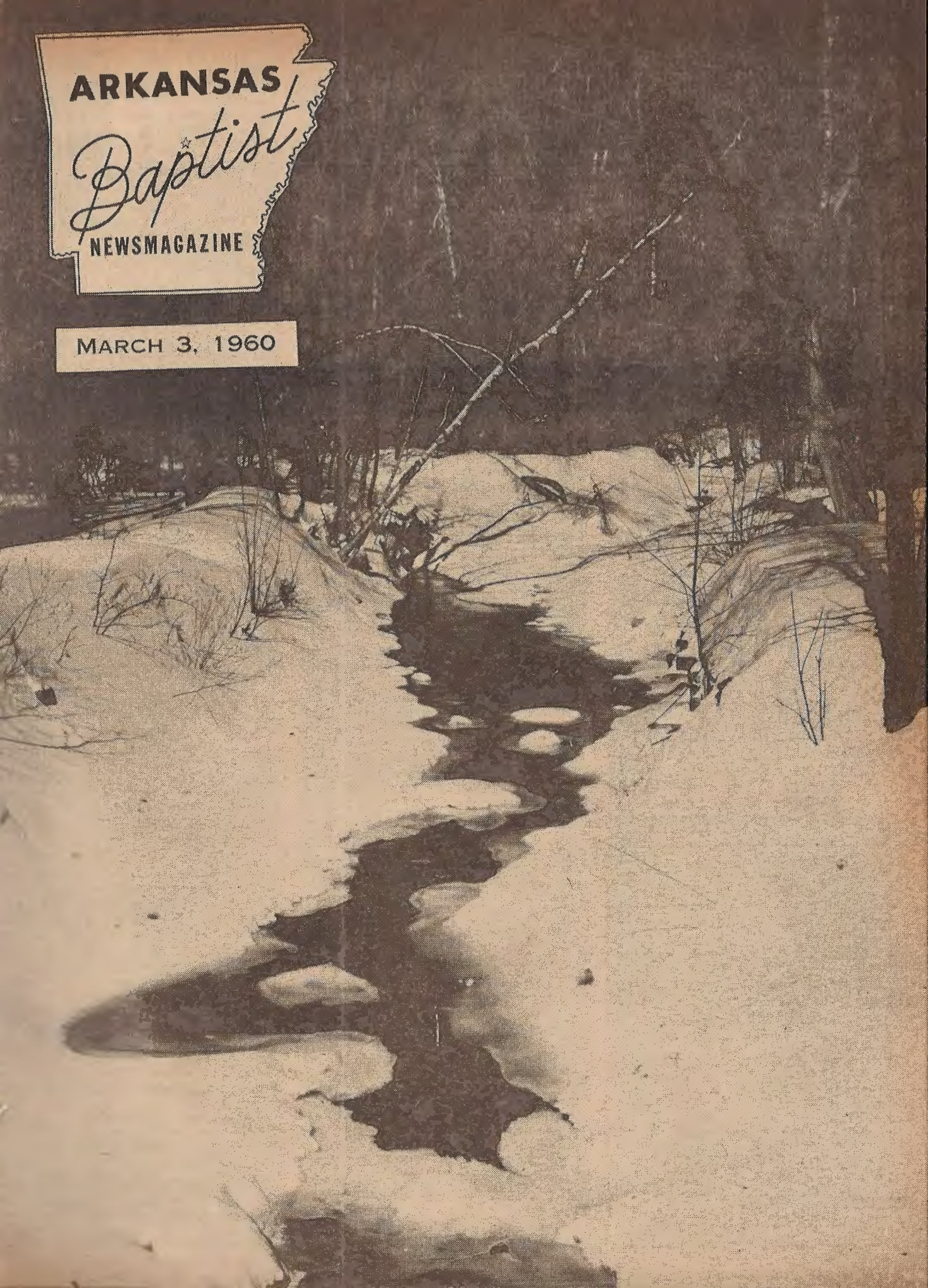
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ARKANSAS
Baptist
NEWSMAGAZINE

MARCH 3, 1960



More Effective Work

I WOULD like to carry the idea of going into Plan No. 2 of the organization of our Executive Board staff a little further than last week's discussion. Setting up our staff on a division basis, that is, a division of Missions and a division of Religious Education, would also permit a further correlation or our work. The departments in the Baptist Building of these two areas are working at the job of correlating now with some degree of success. However, to make it most effective would require a director who could be fully informed on the details of these fields of our denominational work to help draw the line.

There are few problems facing our pastors and churches that are more serious than that of the multitude of meetings calling for their time. What is actually taking place now is that our pastors and ministers of education are selecting those meetings they deem most important to their work and failing to even call the attention of their people to many of the other meetings. Our conscientious pastors and other staff members should not have to be constantly confronted with this alternative.

This plea should not be interpreted as a call for fewer meetings, but it is a plea to make our meetings count for the most. If we should do this it might result in fewer meetings. We think the condition calls for the highest wisdom at our command. We do not think taking step number two in our organiza-



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LARGEST
RELIGIOUS
WEEKLY"

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LITTLE ROCK, ARKANSAS

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Arkansas Baptist State Convention

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

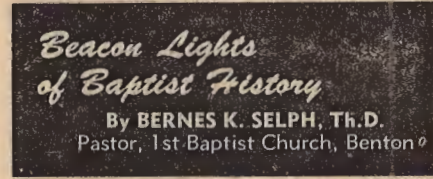
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DR. WHITLOW

tion will automatically solve all of these problems, but it might be a step in the right direction. The dilemma into which our pastors and other workers are forced does not produce the highest denominational loyalty and service.

We may be in danger of confusing activity with a genuine Christian ministry. Your prayerful consideration of this matter and your evaluation of the direction in which we are looking might be of more help to us—and the cause of Christ—than you think.—S. A. Whitlow, Executive Secretary. ■



Baptists In Arkansas

IT IS not certain when the first Baptists came to Arkansas. About 1814 or 1815, Mr. Caleb Lindsey, surveyor, teacher and Baptist preacher, settled in what is now Randolph County. He was among the first to come to the state.



DR. SELPH

In the year 1818, Elders Benjamin Clark and Jesse James, with 12 others, organized Arkansas' first Baptist church in the area now included in Randolph county.

Named Salem Church, it was later changed to Columbia when the little town which grew up around it received this name. Both received their name from the township in which they were located. At that time, Lawrence County covered this area and up to one third part of the state.

The first building was constructed of logs. A few years ago, the exact spot could still be located by the stones of the old chimney. This church, with four churches in Missouri, combined membership of 188, organized the Black River Association in 1835.

That same year the town of Pochontas was founded a few miles from Columbia and the latter declined. This probably accounts for the disappearance of Salem Church.

A dilapidated log church building stood at this location in 1855. Reputedly, there is a building in this community now made of these logs.

The church had the help of some famous Baptists of that day. Stalwart missionary Dr. J. M. Peck preached here in 1818. Caleb Lindsey lived here and was probably a charter member. He may have been its first pastor. His son, John Young Lindsey, later moved to Saline county and became prominent in Saline Association and the State Convention.

If one should feel that Baptists were late in organizing churches in Arkan-

sas, it is well to remember that the first Baptist church organized in Alabama was only 10 years earlier. North Carolina, one of the original colonies, did not organize her state convention until 1830, just 18 years before Arkansas organized here. ■

Stuttgart Campaign

1ST CHURCH, Stuttgart, has just completed an excellent Forward Program of Church Finance campaign.

Rev. D. B. Bledsoe, who led 1st Church, Booneville, in the first campaign in the state of Arkansas, left that church to become pastor of 1st Church, Stuttgart, last year. Even though the Stuttgart church had been doing a good job of teaching and enlisting its members in stewardship, Bro. Bledsoe started studying the situation and decided that the Program could help the church.



DR. DOUGLAS

Last year the church adopted a \$70,000 budget and this year the budget goal was set at \$94,420. This was a 34.8 per cent increase or a little over one-third. The people pledged \$90,210. Pledge cards were signed by 648 members and 420 signed to tithe, and this was the first time the members had been asked to make pledges. The church raised its world mission goal through the Cooperative Program from \$10,000 to \$15,700.

Here are a few excerpts from a letter which our office received from Brother Bledsoe: "I believe this has been the most thrilling campaign in which I've ever been engaged. The most encouraging thing has been the large number who have come back to their church who have been out for years; and the number of additions to our church in recent weeks.

"A wonderful spirit of enthusiasm prevails, as well as unity and real concern for the lost and unenlisted. Our attendance in all the organizations and services has increased remarkably the past six weeks; and although we did not quite subscribe our budget, we have gone over it considerably the past three Sundays.

"Many of our people would not put an amount on their cards, or did not even sign, who will give regularly. We counted only those who actually signed their cards. Pray for us as we move forward in this great church, and as our people catch the real challenge that is before us."

This victory is happening in many of our churches and can happen in many, many more churches, before the year 1960 has ended, if the people will start praying and planning now. About the best way to reach and enlist the unlisted members is a good, sound, Bible plan of stewardship.—Ralph Douglas, Associate Executive Secretary. ■

The Choice Is Yours

(Message to the High School youth of New York City, by Dr. Haven Emerson)

MAKE YOUR decision wisely—it may make or mar your life.

For better or worse each of us chooses what he shall take into his mouth to taste and swallow. Our growth, work, study, play and success in life are all directly related to such choice. What we swallow should help, not hinder us, should leave our body tissues and organs better, not worse, in their substance and abilities to serve us.

We may get temporary comfort or brief pleasure of taste from the solids and drinks that we take or these substances may make or mar our very way of life. What I have to say may help you to make a wise decision. Alcohol, offered as it is so often in ways to tempt the curiosity and imitative inclinations of youth, calls for decisions that you yourselves will make, and at a time of life when the most of you are quite generally uninformed as to the true effect of the substance upon your minds and bodies or upon your conduct whether at work or play.

Illusory Effects of Alcohol

When you choose to swallow alcohol, whether in low percentages in beer or in higher percentage in wines, distilled liquors or liquers, a lot of surprising things occur in the person who does the drinking, that he finds it hard to explain or understand. First of all, you feel a change, a sense of warmth, a vagueness in your contact with others, a remoteness that makes you rather irresponsible. You talk more, your voice rises, you feel elated and think you are stimulated, while as a matter of fact your self-control and judgment are at once depressed. You no longer can trust your own or other people's conduct.

You've been told that you will be stimulated by beer, wine or whisky. You are surprised to find that anything you do, you do poorly. Your clumsiness of hand or tongue does not distress you because your wits are too dulled by alcohol to observe and reason clearly.

You've been told that beer is nourishing, like a glass of milk, a cup of broth or potatoes. It is a surprise to find you still feel hungry and remain quite unsatisfied by the drinks you have taken, quite necessarily so because alcohol is in no proper sense a food. It will surprise you when your companion who

decided not to drink tells you of the awkward, vulgar, coarse and impolite things you did in the thoughtlessness of your drinking, and you do not know why or how you behaved in ways so contrary to your upbringing, your decent inclinations, your rational normal habits. When an alcoholic drink is offered, why do you take it? Probably because of curiosity and the example of others, or just because you don't quite know how or why to say, "No, thank you."

A Foreign, Harmful Substance

Perhaps of first importance is the fact that alcohol is not a normal ingredient of any healthy human body tissue or fluid and is incapable of being combined or incorporated or stored for use in any part or organ of the body. It is not needed for perfect growth or development of our bodies or any of their functions at any age in health. It is handled by our bodies as a foreign and harmful substance. Alcohol in so-called moderate, or in large amounts, does not benefit the structures of the body nor the work that the body or mind does.

The chief reason for this failure to benefit the body is because the most important effect of alcohol is, to depress, slow down, delay and render incompetent or definitely inferior the cells of the brain. This depressant action of alcohol is invariable. It does not stimulate or improve anything we undertake to do.

The earliest effect, almost always unnoticed by the person who has drunk the alcohol, is a loss of judgment, of self-control, of discretion, of responsibility. It is this effect that makes the person with even small amounts of alcohol in his blood quite incapable of judging his own performance or ability. He thinks he is saying smart things, but does not see how silly he appears. He thinks he is witty, agreeable, skillful in the dance or at some game or when driving a car. He often thinks and acts as if he were a stronger, more courageous, daring fellow with word and deed than his companions, when as a matter of fact he is more clumsy, awkward, unskillful and with a use of language he would be ashamed of if his wits and judgment were not muddled.

Small Doses Are Mischievous

It is not the fault of the eye that he sees a blurred or double image, or of his muscles that his fingers fumble with his coat buttons, or his knees feel weak and wobbly. These common later effects of several cocktails or a bottle or two of beer are all of them the results of the depressing effects on the brain and spinal cord which can no longer make the muscles work together and perform their duties.

Alcohol, even in small amounts, slows our reaction time from five to ten per cent, so that our eyes and hands do not work together, nor does the body respond with the usual speed and accuracy to a warning of touch or sound or sight. Whether at work or

play we become less efficient after drinking alcohol.

Remember, I am not describing the severe or late effects as seen in a drunkard or person obviously intoxicated, but merely the mild, early and temporary changes in mental and bodily performance in quite healthy young men and women, high school boys and girls, when they take alcohol.

Such effects are more marked and quicker to appear when the alcohol has been taken when the stomach has no food in it, and the effects in proportion to the amount taken are greater the less the body weight and the more immature and unstable the character and personality of the drinker. These are simple truths supported and vouched for by the medical sciences and so taught in all our schools of medicine today.

The Choice Is Yours

You are to choose whether what you drink and swallow helps you to keep and develop your health, or steals away your capacity to think quickly and reason clearly, and makes your behavior unreliable. For those too unstable or weak, or with such a sense of inferiority that they think they need something to support their self-respect, alcohol proves to be a weak and deceptive crutch, a depressant not a stimulant, something apt to betray them to weakness and shame when they want to appear their best.

Keep your eyes and ears open when you find yourself where alcohol is used by young people and tell me if I have overstated the truth. Trust your own unclouded minds rather than the unreliable emotions roused by the drug effects of alcohol.—Submitted by William E. Brown, Executive Director, Christian Civic Foundation of Arkansas. ■



PURGE me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow (Psalm 51:7).

THE COOPERATIVE Program is regarded by many of us as God's gift to Southern Baptists. Yet, after 35 years of operation, the Cooperative Program has something in common with Minnie Pearl and Rodney's old mule which appeared with them recently on a television program of

The Cooperative Program And Rodney's Mule

filled with a close-up of the face of their heavily-bridled mule. Slowly the camera moved across the mule and up to the high spring-seat in which Minnie Pearl and Rodney were seated. Rodney rared back on the reins and hollered: "Whoa, Tom, Dick, Harry and John!"

With a look of utter disgust flashing on her countenance, Minnie Pearl turned on Rodney. "You know we've just got one mule," she said. "Why are you callin' him all them different names?"

"Minnie Pearl," replied Rodney, "do you see them blinds that mule's a-wearin'? He thinks he's got help!"

Figures released by Dr. Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention, to the February meeting of the Executive Committee reveal the following interesting facts about the Cooperative Program receipts for the last 15 years—1945 through 1959:

In 1945, a total of 70.34% of all the mission funds distributed through the Southern Baptist Convention were channeled through the Cooperative Program. By 1959, this had dwindled to 62.24, the lowest for the entire period. The concomitant increase of giving through designated (non-Cooperative Program) gifts has increased from 29.66% in 1945 to 37.76% in 1959.

The table for the period follows, the percentages for the Cooperative Program totals appearing first, followed by the percentages for designated giving:

1945	70.34%	29.66%
1946	70.72	29.28
1947	70.93	29.07
1948	67.69	32.31
1949	66.84	33.16
1950	69.22	30.78
1951	66.67	33.33
1952	65.19	34.81
1953	63.05	36.95
1954	63.56	36.44
1955	63.86	36.14
1956	63.08	37.59
1957	62.41	37.59
1958	62.88	37.12
1959	62.24	37.76

Some of these days, perhaps within the lifetime of the younger generation, Southern Baptists will decide that the Cooperative Program has proved itself. Then they will make it what it has been in name and principle across the years and will really begin to give cooperatively and wholeheartedly for all our mission causes.

This does not mean the time will ever come when Southern Baptists can afford to do away with special offerings and designated giving. But the special offerings will no longer be taken on a regular basis for causes which can best be supported through the Cooperative Program. Rather, the special offerings will be for emergency needs which cannot be anticipated far in advance.

This day will not come with the mere passing of months and years. To bring it about will require the united hearts, minds and souls of Southern Baptists. We need all the love, compassion, wisdom and courage which with God's help we can have, in the realm of our stewardship.

Southern Baptists have just one mule hooked to the wagon of our total program. But what a mule he is, for he is far ahead of jet propulsion in getting our mission money out to the mission fields, fields which begin where we are and circle the globe. There's no use calling him by a lot of different names for he is just one—the Cooperative Program. Let's make him what his name implies.

The Blytheville Plan

SOMETIMES you almost get the impression that a lot of folks these days feel we have no ills which more money and goods could not cure. People of all faiths and no faiths often unite their



ELM

energies and talents in the interest of bringing new payrolls to their communities. And that's fine. But it is really news when the men of a community join hands in the interest of a greater spirituality for their people, as is happening now in Blytheville.

It all started in January when a group of 17 Blytheville men, including preachers and laymen from a dozen different churches, began a united effort to build attendance at church services.

Dr. J. C. Guard, chairman of the group, which has been designated United Laymen Spiritual Life Committee, says the purpose of the new movement is to "produce suggestions which will advance the program of every church."

Here are some things the committee is already starting in Blytheville:

1. Brief pulpit and radio announcements or testimonies by members of the committee to promote regular and worshipful attendance of church services.

2. Special newspaper features. On Friday of each week, thoughts on church attendance will be featured in the local paper, and, on Saturdays, a new front-page feature, "Thoughts on Worship," prepared by local ministers.

3. The committee's slogan, "Invite 3 to Church Sunday," is being spread throughout the community. Several committee members have secured rubber stamps with this slogan and stamp each piece of out-going mail with it.

4. Personal contact through planned visitation seeks to get the people out to church. This program is being taken to the Blytheville Air Force Base, as well as Blytheville.

It will be interesting to watch this group of men. Surely it does not take a prophet to foresee that something marvelous is about to take place in Blytheville. Men dedicated to such a high purpose are bound to have the blessings of the Lord upon them and their community.

As much as our religious denominations may differ in their creeds, there are many things for which we all should stand. Church attendance is one of these. Why not start something like the Blytheville Plan in your community?

Erwin L. McDonald

THE PEOPLE SPEAK

The Greatest Joy of My Ministry

Heart of Gold

A LOST Indian at nightfall built a fire against a rock as he thought. When the fire began to warm the surface of the rock, he discovered this rock to become a nugget of gold.

This can be true in the spiritual world with our editors and laymen. If they will build a fire of spiritual type and warm the hearts of the laymen, on many events they will find a heart of gold and not of stone—W. B. Langford, Jonesboro.

Valentine Cover

I APPRECIATE so much your using the Valentine cover picture. You will never know how much it meant to this wonderful couple to know that so many people were looking at them as a happily married couple for 68 years.—L. O. Griffith, Home Mission Board.

Grateful for Hospital

WE HAVE recently experienced three years' training program and two years' employee relationship — through our children — with Arkansas Baptist Hospital, but it was only as we observed its healing ministry (after all, its main objective), could we realize how dear it is to our hearts.

It was when our daughter Ann, a graduate and surgical nurse at Baptist, had experienced a sudden and unexpected reaction to anesthetic, putting her in shock from which it seemed for several hours she could not recover, that we saw ABH in action.

The administration, the staff doctors, the nurses, the internes and other personnel were in immediate and constant attention. Specialists left their offices to render special services; others gave consultation by telephone.

Our laboratory and technical services proved their values.

Our B.S.U. Secretary Straubie and Chaplain Corley were there with comfort and prayer. Groups were in prayer at the hospital, at Ann's church (1st, Little Rock), and on our fields of labor.

Homes, transportation — all needed facilities — were offered by hospital personnel and other good people of Little Rock to our family who had arrived upon the sudden call. From Baptist Headquarters and our Book Store came visitors with words of comfort and assurances of prayer.

Ann has recovered and we shall ever be grateful for every contribution toward it.

"Blest be the tie that binds our hearts in Christian Love."—John M. Basinger, Pastor, 1st Church, Lake City.

I LOOK back over some decades to the greatest joy in all my life as a pastor. Two of our finest, most popular young members, rooming in the same home, easily fell in love and fell in the same way as the couple I wrote about last week.

[Editor's Note: Last week, Dr. Morgan, venerable Baptist minister of North Carolina, shared with us the greatest sorrow of his ministry. This week he gives us an account of his greatest joy.]

She was perhaps the most popular and beautiful girl in the church. Honored and loved by all the young people, she held successively every official position the church could give her. Then in time her sin could no longer be hid. It became the open scandal of all the young people and the church at large.

We knew such a girl was suffering the torture of the damned, in desperate need of relief. It could come only by public confession of sorrow and repentance. I proposed that my wife and another leading woman go to her and get from her such a confession and a desire to say so openly—for only so could such a fine soul find release and regain her morale and her rapport with the church. She told them she wished such an opportunity for public confession.

At the time one of the leading pastors of the South was in revival services with the church. I sent her word that at the morning service next day I would myself give her an opportunity to confess her lapse and ask forgiveness and for restored confidence.

The guest minister said, "I wouldn't do it in my own church, but you are the pastor." After his sermon, I said solemnly, "If anyone present wants to come forward simply confessing sin and repentance, I give the invitation."

It brought the supreme moment of joy in all my life as a pastor. Many of the young people knew instinctively the invitation was meant for her. Instantly she was in the aisle coming in

a clearcut confession of repentance and sorrow, and in the same instant the aisle was full of those fine young people weeping with her tears of sorrow and joy.

All felt it was a brave, glorious act, and all hearts opened wide to her in love and restored esteem. Soon all the church and community knew, and all hearts opened, even with new admiration for so noble a confession.

The couple married, built a home, reared a family, and held their good jobs. Even more fittingly he should have made a like confession, but he was accepted without it largely for her sake. Parents and children have been successful and highly respected—even more for the mother's brave confession.

Repeatedly through the years I've told her she is my model in cleansing the soul by confession and in blotting out from the public mind all trace left by sin and disgrace. All the years I've followed her with a unique love and admiration. The joy I felt was the joy felt "in the presence of the angels of God over one sinner that repents," and my love was the love forever felt among the redeemed in heaven over sinners redeemed and cleansed.

The Shepherd Heart

In thus baring the heart of a pastor I think I am but showing what every true pastor must feel, if he is worthy to be a pastor. He must truly suffer agony when one of his flock suffers, and overflow with joy when one of them repents or takes a step upward.

It is what Paul felt when he agonized over the Galatians and cried, "My little children, of whom I travail again in birth until Christ be formed in you!" (Gal. 4:19). His suffering over them was like the mother's pangs in childbirth. Lacking that love and concern for one's people, I doubt if any minister is worthy to be a pastor. No pastor is worthy of the name unless he has the true shepherd heart.—S. L. Morgan, Sr., Wake Forest, N. C. ■

Deacon Ordination

BLACK OAK Church, Washington-Madison Association, ordained Vernon Salisbury and Roy Hood as deacons Feb. 21 in a service at the church.

Euell Wright, pastor of the church, served as moderator and E. W. Price, Jr. of Sulphur City Church served as clerk. The examination of candidates was conducted by Otis Denny, pastor of the Sulphur City Church. Jack Masters of the Black Oak Church led the ordination prayer. The charge to the church was given by E. W. Price, Sr. of Sulphur City Church. Willie Roll of Sulphur City Church presented the Bibles. The message and charge to the deacons was given by Otis Denny.

For Women

The second series of free film showings for women only sponsored by the American Cancer Society will start on Tuesday, March 7 and run through Tuesday, March 15. The films, "Time and Two Women" and "Breast Self-Examination", will be shown each evening at 7:30. A physician will be present to answer questions.

The showings for white women will be on Tuesday, March 8, East Side Jr. High, Little Rock; Friday, March 11, U of A Med Center, Little Rock, and Tuesday, March 15, Jeff Davis Jr. High School, North Little Rock.

The showings for Negro women will be on Monday, March 7, Dunbar Jr. High School, Little Rock and Thursday, March 10, Jones High School North Little Rock.

Arkansas All Over

Ouachita Has Nine All "A" Students

Nine students made the all "A" honor roll at Ouachita College for the first semester, according to Miss Frances Crawford, registrar. Forty other students made a grade point average of at least 2.50 to qualify for the honor roll.

Students listed on the all "A" honor roll were Pat Brown, junior from Malvern; Bill Dawson, senior from Pine Bluff; Jimmy Peacock, senior from McGehee; Eugene Petty, senior from Stuttgart; Drollene Plattner, junior from St. Albans, W. Va.; Warfield Teague, freshman from Arkadelphia; Charles Tittle, junior from Hope; Verna Westerman, sophomore from Weiner; and Caroline Woodell, senior from Arkadelphia.

Other seniors listed on the honor roll were Bettye Adney, N. Little Rock, 2.57; J. Conrad Carroll, Malvern, 2.50; O. J. Carson, Strong, 2.82; Robert Graves, Smackover, 2.75; J. C. Highfill, Siloam Springs, 2.68; James Lewis, Hope, 2.60; Marjorie McCann, Helena, 2.65; Dottie Moore, Arkansas City, 2.81; George O'Neel, Fort Smith, 2.80; Jacque Peeler, Nashville, 2.76; Norton Pope, Camden, 2.72; Robert F. Smith, Carlisle, 2.53; Worthy Sykes, Cabot, 2.82; and Ruth Ann Thomas, Arkadelphia, 2.86.

Other juniors were William Baker, Malvern, 2.83; Bobby Fincher, Stephens, 2.61; Kenneth Jennison, Carthage, Mo., 2.76; Glenn Laffoon, Cabool, Mo., 2.53; Janis Nutt, Mineral Springs, 2.86; and Mary Virginia Wright, Smackover, 2.50.

Sophomores were Bob Bacon, Malvern, 2.93; Ray Bostian, England, 2.80; Barbara Corrington, Hot Springs, 2.59; Sara Gowlkes, McCrory, 2.87; Johnny Jackson, Waldo, 2.56; Bonita Liles, Mena, 2.50; Rosalee McCarty, Arkadelphia, 2.73; Julia Price, Texarkana, 2.61; Bob Sanders, Arkadelphia, 2.60; Glen Taylor, Malvern, 2.50; Corinne Weatherall, McGehee, 2.82; and Judith Wells, Fort Smith, 2.53.

Freshmen were Elsie Fallin, El Dorado, 2.57; Jill Jordan, Fordyce, 2.80; Patricia Key, Bearden, 2.55; Charlotte Beard, Malvern, 2.80; Alice Reaves, Little Rock, 2.67; Carl Sanders, Stephens, 2.58; Larry Taylor, Little Rock, 2.75; and Judy Wingfield, Arkadelphia, 2.57. ■

GRAND AVENUE Church, Ft. Smith, had Ed Chaney as evangelist and Laurence Justice as song leader for a youth-led week end revival Feb. 12-14. There were nine additions by baptism and one by letter. Mr. Chaney is a senior at Oklahoma Baptist University and Mr. Justice is a freshman. Paul McCray is pastor of the church.

2ND CHURCH, El Dorado, has called Ben Bledsoe, a student at Ouachita, as youth director. Mr. Bledsoe has been serving as mission pastor of 1st Church, Booneville.



HELPING IN the Baptist Student Union's "Tell the Campus Week" at Henderson State Teachers' College recently were Rex Enoch, of Jackson, Tenn., student at University of Arkansas; Barbara Barnes of Little Rock, student at the U of A; Jim Greer of Ozark, student at Arkansas Tech; Carol Burns, Baptist student director at Arkansas State, and Tommy Paul of North Little Rock, student at Arkansas State College.—Tom J. Logue, Secretary

Scholarship Awards For TU Speakers

SOUTHERN BAPTIST College, Walnut Ridge, will give scholarships to the winners in the Associational and District Better Speakers Tournament, sponsored by the Training Union Department of the Arkansas Baptist State Convention.

The associational first place scholarship will be \$50 and the second place winner will receive \$25. The district first place winner will receive \$100, according to President H. E. Williams.

Three previous recipients of these awards are now in Southern Baptist College: Pete Costes, Ft. Smith; Nyle Parmalee, Gravette; and Janetta Binkley, Piggott. ■

DR. VESPER Wolber, member of the faculty of Ouachita College, was the guest speaker at East Main Church, El Dorado, Feb. 21.

1ST CHURCH, Russellville, has called Trezzie Pressley as director of church activities. He will be in charge of the total educational-organizational life of the church and will supervise the music program. At present, Mr. Pressley is a faculty member at Arkansas Tech and will be with the church part time until May 28.

ENTERPRISE CHURCH, Big Creek Association, recently constructed a Sunday School annex and is now constructing another. It has also placed hardwood floors in the auditorium. P. O. Freeman is pastor.

JIMMY KARAM, member of Immanuel Church, Little Rock, was the guest speaker at 1st Church, McGehee, Feb. 21.

Buckner Calls Gauntt

REV. CLIFFORD R. Lyon, clerk of the Buckner Association, reports the calling of Rev. Ford Gauntt, pastor for the past six and one-half years at Bourne, Tex., as missionary of the association. He began his work March 1.

Missionary Gauntt succeeds Rev. Fred Ryser, Jr. who resigned, surrendering his credentials as a Southern Baptist minister, to enter the Assembly of God fellowship. ■

JIMMY DAVIS, Lake City, was ordained to the ministry recently by 1st Church, Lake City. The council was composed of pastors and deacons of Mt. Zion Association. Bob Adams, pastor of the Lunsford Church, served as moderator and Max Taylor, pastor at Bay, was clerk. Pastor John M. Basinger directed the examination. The message and charge were brought by L. L. Jordan, mission pastor. Fred Carter led the ordaining prayer and Ralph Earnheart presented the Bible.

Mr. Davis is a graduate of Southern Baptist College and is a student at Ouachita. He is also serving as pastor of South Fork Church, Red River Association.

J. T. WATSON, Route 3, Jonesboro, has accepted the call to the Pitts Church in Black River Association. He is a teacher in the Valley View school system.

1ST CHURCH, Lake City, recently completed a revival with Billie Walker of College City as the evangelist. Paul Owens, Lake City, directed the music. There were 41 professions with 37 for baptism, three by letter and 42 rededications. John M. Basinger is pastor.

Concord Notes

BILLY LEE Whitledge, who has accepted the pastorate of the Roseville Church, has been ordained to the ministry by Trinity Church, Ft. Smith.

Pastor Mason Bondurant preached the sermon. Missionary Moore led in the interrogation; Herbert Dedmon, pastor of Pine Log Church, gave the charge; Lawrence Woodward, pastor of Trinity Church, near Alma, presented the Bible, and Deacon Frank Pigg, Whitledge's father-in-law, prayed the ordination prayer.

Whitledge is a graduate of Poteau Junior College in Poteau, Okla., and a second-year student in Concord Seminary Center.

The 27-year-old preacher was a staff sergeant in the Air Force during World War II and served two years in Japan.

Mrs. Whitledge is the former Norma Jean Pigg, daughter of Mr. and Mrs. Frank Pigg, Ft. Smith. The WhitLEDGES have a son, Terry Lee, five months old.

THE ASSOCIATIONAL Brotherhood organization has been re-organized. Harold Turner is president; Harry Wilson, attendance vice president; Ken Boley, secretary-treasurer; C. A. Railey, Jr., music director; Tom Craft, RA leader, and Calvin Mahan, pianist. The first monthly meeting will be held in the Northside Church, Charleston, March 22.

Orvill Haley, who has served North Side Church, Ft. Smith, for four years, has been elected to serve as the associational Sunday School superintendent. He succeeds Robert Heartsell, who resigned to accept the pastorate of 1st Southern Church, Manhattan, Kan.

Haley has served eight years as associational VBS leader in three associations, Ouachita, Benton and Concord.

He is a graduate of Ouachita College and spent one year in graduate work at the University in Fayetteville before accepting the Ft. Smith church. Prior to coming to Ft. Smith he was pastor of 1st Church, Lowell, for four years.



MR. WHITLEDGE

CONCORD association will sponsor an association-wide revival in the summer of 1961 in the football stadium, if it can be secured, in Ft. Smith. The evangelist for this engagement has not been secured. A simultaneous revival will be sponsored in the spring of 1962 with Dr. C. E. Autrey leading the campaign and preaching in Grand Avenue Church, Paul McCray, pastor.

A SOUTHERN Baptist pastors' fellowship meeting has been established by the pastors in Ft. Smith and Concord Association to meet each Monday noon in Morrison's Cafeteria, Park Plaza shopping center. The meeting is for fellowship and the giving of the various church reports. Mason Bondurant is chairman and Paul Graham is secretary-treasurer. Thirteen preachers attended the initial meeting.

A NEW radio program has been started by Lawrence Woodward, pastor of Trinity Church, Clear Creek Association, and a first-year student in the Concord Seminary Center. The program is heard each Saturday morning at 9:30 over Station KFDF, Van Buren.

CALVARY CHURCH, Ft. Smith, Robert Parker, pastor, has begun a radio program over Station K.T.C.S., Ft. Smith. The program is from 8:30 to 9 each Sunday morning and consists of the choir singing, special music, announcements of the church and associational activities and a 15-minute message by Pastor Parker.—Jay W. C. Moore, Superintendent of Missions.

Ouachita Students Have Radio Program

"Youth's World in the Light of God's Word" is an evangelistic radio program sponsored by a group of students from Ouachita Baptist College.

The primary aim of the program is reported as being "to spread the Gospel to the youth of Arkansas." It consists of testimonies from various students, special music, and a brief message.

The preaching is alternated between two ministerial students, Danny Light, sophomore from St. Albans, W. Va., and Bill Smith, sophomore from Stuttgart. Paul Dodd, a freshman from Greenwood, is in charge of the music.

This program is broadcast at 6:30 p.m. on Monday over KVRC in Arkadelphia and at 4 p.m. on Sunday over KTCS, Fort Smith. ■

A BSU-sponsored evangelistic team at Southern Baptist College, Walnut Ridge, is composed of Ted Houston, freshman from Caruthersville, Mo., and Precilio Costes, freshman from Ft. Smith. During this semester, Mr. Houston and Mr. Coates will work in youth-led revivals in the Concord Church, Lone Star Church, Heber Springs, Rowe (Mo.) Church, and Smithville Church.

BELLAIRE CHURCH, Dermott, has put the Arkansas Baptist in their church budget. Rev. Don Jones is pastor. Glen Adams is treasurer.

State AAU Meet At Ouachita March 8-12

OUACHITA COLLEGE will play host for the first time to the AAU State Girls Basketball Tournament, March 8-12.

The first round of games in Bill Walton gymnasium will be played Tuesday, March 8, and Thursday, March 10. Semi-finals are scheduled Friday, March 11, and finals Saturday, March 12. Also, Saturday will be a game for the third-place winner.

The tournament champion will represent Arkansas in the National AAU to be held March 21-25 at St. Joseph, Mo.

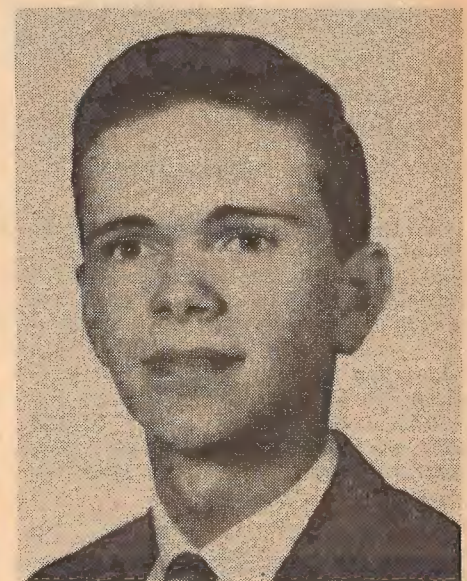
The eight probable teams to play are the Retail Merchants of Little Rock, the Alettes of Pine Bluff, the Stuttgart Independent team, St. Vincent Nurses, Arkansas Tech Wonder Girls, Bearden Tomboys, Wonder State Egg Company of Little Rock, and Ouachita Tigerettes.

The defending champions are the Retail Merchants, who have defeated Ouachita for the past two years. They won by two points in 1958 and by five points last year.

The Ouachita Tigerettes, coached by Mrs. Bobby Gill, will be a strong contender for the title along with the Retail Merchants, the Alettes, and the Wonder State Egg Company.

An all-state team composed of the best players from all the teams will be chosen by the coaches of the various teams and by the officials.—Ouachita News Bureau. ■

SPEAR-LAKE CHURCH, Trinity Association, has accepted the one-month free trial offer of the Arkansas Baptist and will consider putting the paper in their budget. Rev. Hershel L. Robinson is pastor.



DANNY LIGHT, a sophomore at Ouachita, has been called as music and youth director at Memorial Church; Waldo. Mr. Light is a native of St. Albans, W. Va.



MR. JAMES

Caroline Association Has New Missionary

ASSOCIATION MISSION work is nothing new for Rev. J. M. James, the new superintendent of missions for Caroline Association, with headquarters in Lonoke. Mr. James engaged in this type of work for nine years in Missouri, in the Concord and Lamine Associations.

A native of Murray, Ky., Mr. James received his education at Union University from which he and Mrs. James both were graduated and at Southwestern Seminary. Mr. James received a Th.M. degree from the Seminary. Mrs. James attended the Seminary for one year.

Mr. James served as pastor of Calvary Church, Durant; 1st Church, Checotah; and the Crown Heights Church in Oklahoma City, all in Oklahoma, before going to Missouri.

The Caroline Association, comprised of 25 churches in Lonoke and Prairie counties, will be served by Mr. James from his headquarters in Lonoke.

For the past three years, Mr. James has served as pastor of the Waldron Church. During that time he saw 145 additions to the church, 56 of which were by baptism. More than 400 training awards were earned in Sunday School and Training Union. Total receipts for all offerings amounted to \$110,000. Of this amount \$33,539.79 was given through the Cooperative Program. The total giving for all missions was \$43,888.43.

Building improvement included the construction of a pastor's study in the parsonage. A large piece of property, including a dwelling house, was acquired and the grounds used for parking and future building.

The indebtedness of the church has been reduced to \$1,862.

Baptist Hospitals Not Considered a 'Business'

NEW ORLEANS —(BP)— "Southern Baptists are not in the hospital 'business' for hospitals offer a vital Christian ministry," a Southern Baptist hospital executive declared here.

T. Sloane Guy, Jr., of New Orleans, executive secretary of Southern Baptist Hospitals, sees the operation of hospitals as continuing the healing ministry begun by Christ.

The difference between secular and Christian hospitals is partly in comparison of the word "business" with the word "ministry."

In Guy's opinion, Baptist hospitals have four reasons for existing.

1. They "bring men into a saving relationship with God through faith in Jesus Christ by means of a direct personal witness as the occasion presents."

They also give patients "a positive Christian interpretation of disease, disability, and death," he added.

2. Baptist hospitals are "instruments of God's grace in enriching and prolonging human life within the scope of divine providence."

3. They are "educational institutions, although not widely recognized as such."

Baptist hospitals teach those "called to the healing arts," developing their talents and skills. Persons under training include interne physicians, future

hospital administrators, nurses, and X-ray and laboratory technicians.

4. They provide charity and free service in the name of Christ. If charity cases are turned away, Guy believes, it is equivalent to meriting Jesus's rebuke, "I was sick and you visited me not."

Charity medical service must not make a person a "pauper," Guy said. "If the patient only has 50 cents and offers it as a payment, take it, even though the case may have cost hundreds of dollars," he added. By refusing to accept a token payment, you injure the feelings of the patient who wants to pay all he can, according to Guy.

Free service is that given to Baptist pastors and missionaries, either by writing off their entire account or by giving them a certain discount.

Southern Baptist Hospitals, through its board, operates Southern Baptist Hospital at New Orleans and Baptist Memorial Hospital at Jacksonville, Fla. They are institutions of the Southern Baptist Convention at large. Guy is chief administrative officer for these two hospitals.

Other Southern Baptist hospitals are operated either by state Baptist groups or by local associations of Baptist churches. They have no connection with the Southern Baptist Convention agency. ■

Sunday School

Red River Did It!

TO REACH every church in an association with some training is a great achievement. To do it in one week in Sunday School group training schools and in one category (17) of the new Church Study Course is even more unusual. But this is the story of the Red River Association. This association consists of 36 churches in and around Arkadelphia, Gurdon and Prescott.



MR. ADAMS

Every church was reached in three schools held during the week of Nov. 30-Dec. 4. The teaching books were offered for the various department (age-group) workers. Every Sunday School worker was written about the school well in advance. Much personal work on the part of the associational Sunday School officers was involved. The associational superintendent and moderator is Rev. Guy Branscum, the superintendent of training is Homer Shirley and the missionary is C. D. Conner.

Top twenty-five churches in Category 17 of the Church Study Course—Oct. 1, 1959 through January 25, 1960 are:

1. No. Little Rock, Baring Cross, 180;
2. Crossett, 1st, 137;
3. Batesville, West, 102;
4. No. Little Rock, 1st, 83;
5. Fordyce, 1st, 67;
6. Harrison, 1st, 66;
7. Cabot, 1st, 65;
8. Stephens, 1st, 64;
9. Ft. Smith, Trinity, 61;
10. Jacksonville, 1st, 61;
11. Little Rock, Calvary, 58;
12. Malvern, 1st, 57;
13. Ft. Smith, Grand Ave., 54;
14. No. Little Rock, Calvary, 53;
15. Warren, Immanuel, 53;
16. Hot Springs, Central, 52;
17. Paris, 1st, 48;
18. Blytheville, 1st, 45;
19. Camden, Temple, 44;
20. Benton, 1st, 43;
21. Van Buren, Oak Grove, 42;
22. Batesville, 1st, 41;
23. Helena, 1st, 41;
24. Keiser, 1st, 41;
25. Little Rock, Bapt. Tab., 40.—Ernest R. Adams, Associate Secretary. ■

MARY CATE Abington, formerly of Earle and now of De Queen, has recently made several religious recordings on the Kim label. She has recorded "I Won't Have to Cross Jordan Alone," "When They Ring Those Golden Bells," "Love of God," and "Rock of Ages." This recording may be secured by writing Miss Abington at De Queen. She is the daughter of Dr. E. Butler Abington, pastor of 1st Church, De Queen.



STANDARD CHOIR, 1st Church, Harrison; Rev. Bill Cook, pastor; E. L. Crosby, Jr., minister of music; Mrs. A. C. Tatum, church organist; Mrs. Bennie Ellis, graded choir pianist; Miss Meredith Ezell, church pianist.

Standard Choirs

A STANDARD Music Ministry has been obtained by the choirs of 1st Church, Harrison. The choirs, under the direction of E. L. Crosby, Jr., met the standard in September, October and November thereby attaining a Standard Music Ministry. They are striving toward being standard for the entire year. Bill Cook is pastor.

Training Union

Dedicated To What?

DR. CHARLES Wellborn, pastor of Seventh and James Church, Waco, Texas, and popular youth speaker, will bring three messages at the State Training Union Youth Convention that will meet at Immanuel Church, Little Rock, Friday, April 15. "Dedicated to What?" will be the convention theme. Friday morning Dr. Wellborn will speak on "Areas of Dedication"; Friday afternoon on "Cost of Dedication"; and Friday night on "The Blessings of Christian Dedication." State finals for the sword drill and speakers' tournaments will be held at this youth convention for Intermediates and Young People. —Ralph Davis, Secretary



DR. WELLBORN

BOBBY G. CRABB has resigned as pastor of Corner's Chapel Church, Trinity Association, to accept a church in Missouri.

REV. CONWAY SAWYERS, pastor of 1st Church, Marked Tree, sends a list of their families to receive the Arkansas Baptist free for one month through our trial offer.

March 3, 1960

Dr. Bridges Grateful

WOULD YOU permit a former General Secretary to offer publicly some thanks and congratulations to the Baptists of the state for their liberal support of the Cooperative Program? In 1959 Dr. Whitlow's office collected all the money necessary to meet the budget requirements of the year, and more. You were generous and liberal. Your response to the challenge of a worthy budget is due to several things, as I see it.

1. We have a great Executive Secretary. If there ever was a man "tailor made" for the job, Dr. S. A. Whitlow is the man. He deserves our love and cooperation, and we are happy, indeed, that he is getting it.
2. The hard work and efficient promotion of the Forward Program of Church Finance by the beloved ministry of our Associate Secretary, Dr. Ralph Douglas. Our people will do well to heed his calls and follow his dynamic leadership.
3. The financial prosperity of the people has a great deal to do with the response of the people. There never was so much money in circulation before. No people will give so liberally if money is "tight." During this inflation if we do not use the money in a liberal support of the work of the Lord we will become like the proverbial "Midas" when everything he touched turned to gold—even his children. "The silver and gold are mine," says the Lord. Let us bring it into His house.
4. The challenge of a great task also has something to do with the victory. Our



DR. BRIDGES

people love to undertake great things, and win great victories.

5. A fine feeling of brotherly love throughout the state also elicits the cooperation of the people and the churches.

6. The Arkansas Baptist Newsmagazine is widely read and the promotion of the cause is emphasized on its pages. The editor's appeals are excellently emphasized.

Thanks to the churches and to the brethren.—B. L. Bridges

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LOOKING TOWARD
MARRIAGE



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Religion And Marriage

By Joe W. Burton

"Marriage is regarded in all human societies . . . as a sacred transaction establishing a relationship of the highest value to man and woman . . . Society mobilizes all its forces, legal as well as moral, to cement a stable union."—Bronislaw Malinowski, *Marriage: Past and Present* (Porter Sargent)

Does Religion Really Matter?

EVERY age, says a certain writer (Arthur W. Combs in "The Myth of Competition," *Childhood Education*, February, 1957), is the victim of its myths. People who believed the world was flat, he points out, stayed away from the edge for fear of falling over. Those who believed in witches put innocent people to death. Many a defenseless sick man was "cured" of his malady by bleeding him to death because it was believed that illness resulted from "bad blood." Our age, the writer concludes, has its own myths and they affect just as disastrously our ability to deal with pressing problems.

Two present-day myths have to do with religion and marriage.

Myth one: It doesn't matter what one believes just so he is sincere.

Myth two: Love is a magic which automatically solves every problem, even those due to differences of faith.

This is a discussion of those two myths as they relate to marriage. How much does religion really matter in marriage?

The word religion is used deliberately. It is **not** necessarily synonymous with that faith which most readers readily

accept as the true religion. In this discussion, religion and Christianity are **not** used interchangeably.

There is a deep experience common to humanity termed religion. In gist, it is a life commitment to the supernatural, an implicit and lifelong trust in the divine, and the private and public exercises by which such a faith is cultivated.

Caution:

Let's go slowly here until we are sure of our terms. This is **not** an examination of the true revealed religion in relation to marriage. It is **not** an exposition of the Christian interpretation of marriage. The writer is not hereby disavowing his own personal Christian faith, but he is rather seeking to point out that any person contemplating marriage should realize the tremendous significance in marriage of religion, whatever that faith may be.

Our limited subject is on the significance of religion to marriage. How important to marriage is religious faith?

In this discussion of religion generally as related to marriage, let no one read into the discussion any implication that one religion is as good as another. Nor should anyone think that this is an effort to develop a synthetic religion by putting together the good qualities from the great world faiths. Remember, we are not arguing for any religion, nor offering an apology for any faith. Our single focus is on the importance of religious faith to the relationship of marriage. Does religion—any religion, any life commitment to the supernatural—affect marriage? If so, how much?

Our Greatest Joy— Our Deepest Grief—

The inevitable conclusion is that religion affects marriage more than does any other circumstance or factor. The respect and devotion of which marriage is made are possible only under the principles which originate in religious experience. Religion runs deep in the current of life. It affects all areas of living. It affects most seriously of all life's most intimate relation, marriage.

Now that effect can be for good or for ill. Where religion is shared, where indeed it is Christian, where there is on the part of both husband and wife a sincere life commitment to Jesus Christ as both Saviour and Lord, religion's profound effect upon marriage can be to bring great good to the new home. It refines relationships. It builds mutual respect. It cultivates beautiful and lasting devotion.

On the other hand, where religion is not shared, the resulting turmoil and conflict in home life can bring untold





misery. Sharp differences in religious views—differences, mind you, which because they are religious run as deep as life itself, involving life commitments to the supernatural—can result in most grievous discord in the home. When one has committed himself to a system of religious doctrine, when it results in a trust for himself for time and for eternity, it will grieve him no end if his companion does not share a like faith. He is concerned without ever ceasing for his unbelieving or other-believing companion.

But it must be remembered that that companion has his own philosophy or religion, his own set of doctrines, his own spiritual commitment. Difference of doctrine, and any expression of concern therefrom, becomes a nagging, gnawing, irksome point of conflict and discord. Differences of religious beliefs can produce the most grievous misery in marriage.

Some Family Aspects

Religion is propagated principally through the family. Its significance to marriage, therefore, is largely determined by the place of religion in the home.

What religion meant in childhood—The place of religion in your childhood home will have pronounced meaning for the place of religion in your marriage. Did you grow up in a home which had grace at meals? That practiced family worship? That attended church at every service? That recognized God's care in daily family experiences? The significance of religion in your own marriage will certainly depend on the place of religion in your childhood home.

Religion in the home has a decided cultural effect. For instance, if you have grown up in the democratic atmosphere of congregational church life, you will bring an entirely different attitude to marriage from that of one who knows the authoritarianism of the Catholic Church. Again, the religious customs of a Jewish home will produce attitudes and outlook quite different from those of a conservative evangelical Christian family. Involved in these and other examples which might be cited are whole concepts of life, of family organization, education, social behavior, moral codes, all growing out of the religious background of childhood.

The influence of family religion has been accented in recent years by the many intercultural and interfaith marriages induced through military service. Not only are geographical bounds being bridged within the nation but between nations and continents. Young people are discovering, as a practical experience of life and not just theoretically, that religion presents factors to be considered in marriage, for instance, between an evangelical Christian girl in Tennessee and a Catholic soldier from Connecticut, or between a Mississippi boy and a German Lutheran girl he has met on duty in Germany.

What it means to you now—There are varying degrees of religious experience. Few people have known the intense commitment of the apostle Paul who was never "disobedient unto the heavenly vision," and whose desire always was to "know Christ" and be found in him. How significant religion will be to your marriage will depend on the degree of your religious commitment, on what your religious experience means to you individually, as a person, and as a personal experience.

Some have experienced dedication which supersedes and takes precedence over all other relations of life. To these, religious devotion and service are supreme.

On the other hand, there are those whose religious experience, belief, and commitment are of casual signifi-

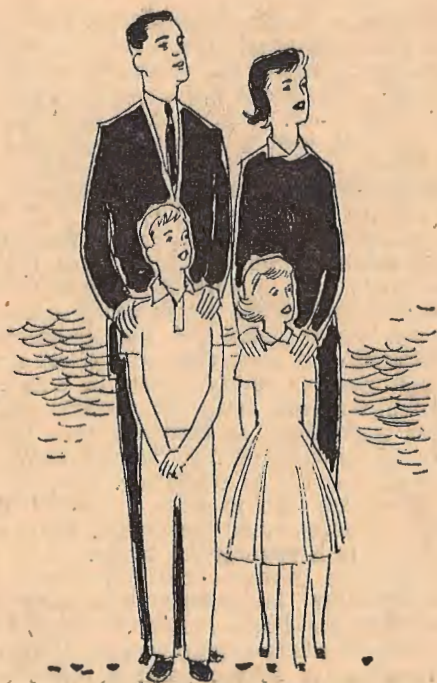
cance. To these religion would be of incidental consequence in marriage.

What you expect religion to do for your home and your children—What are your expectations of religion in relation to marriage and the home? These expectations will determine your own family's loyalty to religious institutions, church attendance, religious practices in the home such as grace at meals, family prayer, and the religious training of children. These religious expectations in relation to marriage will have bearing on such important matters as family size, social activities, family budget, rearing the children, divorce, and remarriage.

In the present-day decline in family functions, one of the most serious developments has been with reference to family religion. Here perhaps parents have been most willing to be replaced by "experts" in the spiritual nurture of their children. Here the church has assumed more and more the formal duties in Christian training which were once performed largely in the home. It is encouraging to note that this trend has shown a slight reversal of late. Young parents in increasing numbers accept their God-given duty to bring up their children in the nurture of the Lord, in the home. Young people approach marriage with the deliberate purpose to bring definite Christian practices into family life. Thus expectations of family religion are of growing importance.

Here should be carefully noted the effect family religion will have on children. Young lives will be affected by their parents' faith, for good or for ill. If one parent is devout and the other careless, or one a believer and the other a rank agnostic, that effect on the children can be disastrous from the viewpoint of either parent. A saintly parent may know no end of misery simply because of the influence on his own child of his own unbelieving companion. This is a most important potential of marriage related to what you expect religion to mean to your home and your family.

What religion means now to your parents—Consideration must be given to the continuing influence of your parents' religious views. What will your parents say about the religious loyalties of your new home? They can, if they are hostile, exercise a pressure likely to break any but the very strongest wills. What parents say is a reflection of their prejudices and of their own social world. They are certain to be vocal at the point of religious faith in criticism or commendation of the new in-law.





Some Doctrines That Count

Any life commitment, any submission of self to mastery by another, is sure to affect such a close personal relationship as marriage.

There is no experience of life so deep, so meaningful, so revolutionary as religious experience. The relation between the human and the divine is the most significant in all life's experiences.

Parallel to that, on the human plane, there is no relation so significant as marriage.

Putting these two relationships together—that between the human and the divine and that between man and woman—and we are sure to conclude that the first has the very most significant effect on the second.

Look now at some fundamental religious beliefs and note their effect on marriage.

The doctrine of man—Religion determines one's concept of man, his condition, his dignity, his potentiality. How important all of this is to marriage! Mutual respect of husband and wife, their delight in each other as persons, as well as their lasting affection, are directly related to what each believes about man.

Does the husband treat the wife as a slave or as an equal? It depends on his doctrine of man. Does she regard her husband as a meal ticket or as a person she values for his own inherent worth? Obviously, the answer depends again on her doctrine of man.

Marriage being a human relationship, one could easily conclude that this doctrine of man is about the most important of all religious tenets in relation to marriage.

Who is God?—This is the primary question in all moral and spiritual experience. The nature, the character, the person of one's God will have an effect upon marriage beyond estimation. One's attitude toward and treatment of others, including certainly his marriage partner, are determined by what he believes about God.

Revelation—Has God spoken? Is his Word the revelation of God's will for man? Is that Word recognized as authoritative for a man individually and for his family? Will it be read faithfully and its precepts practiced in the home? The answers to these and similar questions, comprising one's doctrine of revelation, will affect much of his conduct in marriage. It is not amiss to note that other religions than Christianity have their sacred writings, and if a Christian is thinking of marrying into one of these faiths he should understand his friend's attitude toward what he sincerely regards as revelation.

Prayer—Does God hear us when we pray? Does he in truth supply our daily bread for which thanks is to be returned to him? Is it possible for husband and wife, parents and children to gather about a heavenly throne in daily family worship? Is worship in a congregation of believers an experience which a family simply must have? To ask these questions is to emphasize again the significance of religion to marriage at the point of one's doctrine of prayer.

A day of worship—Whether one in humility and reverence observes a day of rest and worship, or makes it a day of levity or laziness or for doing family chores can be very important to a marriage. Indeed countless family squabbles have been started because husband or wife wanted to go to church twice on Sunday and the other felt that one time was enough. On the positive side, untold blessings have come to numberless homes because both marriage partners eagerly desired to observe with reverence a day of worship.

Stewardship—Finally, note the effect of stewardship. Here is the groundwork for family budget and the handling of all money. Here also are the primary factors in the use of time and in family schedules. Here is determined not only the family's contributions to church and charity, but also the character of expenditures for family necessities and pleasure. Here, too, is the area of belief which controls how life is lived, whether under divine commission or for selfish gratification. How important are all of these factors, rooted in religious belief, as related to marriage!

More Than Family

Jesus has a strange and frightening word of caution when he talks about hating father and mother, wife and children, "yea, and his own life also" to be his disciple. The verse underscores the significance of religious experience. Faith in God and service to him are so significant that other relations pale into insignificance. Some do literally "hate" or "leave" family to follow Christ. The commitment of life in religious experience is so deep and fundamental that it is sure to have great effect upon marriage.

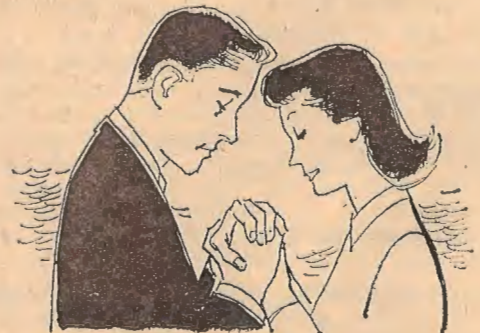
Young people, therefore, are wise when they realize that religion does have tremendous significance to marriage. They are still wiser when they assess in advance what that effect is likely to be on themselves, on two people whose lives may become one.

A Solemn Pledge

There is one verse which occurs four times in the Bible, a single sentence which summarizes the very essence of the marriage pledge (Gen. 2:24; Matt. 19:5; Mark 10:7-8; Eph. 5:31). In its use in Ephesians, it speaks of man leaving father and mother and joining his wife. In Jesus' quotation of the verse in Matthew and Mark, he speaks of the husband cleaving to his wife, "and they twain shall be one flesh."

Paul in Ephesians compares this strong cleaving in marriage to the Christian experience of salvation. "Husbands," he writes, "love your wives, even as Christ also loved the church. Wives, submit yourselves unto your own husbands, as unto the Lord." Here is a mutual dependence in human relations, between husband and wife, which is compared to the reliance of a Christian in his devotion and commitment to Christ.

Thus in the inspired writing itself, the significance of religion in marriage is pointed up. The parallelism is still wonderful. The cleaving of husband to wife is of a kind, of a degree, to be compared to a believer's trust in Christ. How important such a relation is to human experience. How important to marriage is Christian faith!



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

Seminary Sets Budget; Professor Leaves Post

NEW ORLEANS —(BP)— A record operating budget of nearly \$1 million for 1960-61 was approved by trustees of New Orleans Baptist Theological Seminary at their annual meeting on the campus here.

This represents an increase of \$111,460 over the 1959-60 budget of \$888,540.

Plans for a new theology building to be constructed at a cost of approximately \$300,000 were also approved by the board. In addition to housing the school of theology, the new building will relieve the shortage of faculty and administrative offices as well as other crowded conditions on the campus.

In other actions, trustees voted unanimously to accept the recommendation of the special committee of the board that Theodore (Ted) R. Clark be relieved of his status as associate professor of theology and his teaching responsibilities as of Mar. 12.

A statement released by the board said: "In the light of problems which the board has dealt with over a period of several years, it accepted unanimously the recommendation of a special committee that Theodore R. Clark be relieved of his status as associate professor, and his teaching responsibilities as of Mar. 12, 1960. His salary will be continued for 12 months, and the possible renewal of his relationship to the institution may be reviewed on or before the expiration of a five-year period. His recently-published book is one of several instances in which the board has been confronted with questions as to limitations in the area of communication with students and hearers as well as content of lecture materials."

The book referred to is Clark's "Saved by His Life," published last year by Macmillan.

A new student housing project and the construction of a new book store building also received favorable action from the board. The student apartment building will be three stories high, contain 36 apartments, and will be constructed at a cost of \$360,000. Early approval of a campaign among friends of the seminary to raise funds for construction of the building was given by the executive committee of the board.

The new building will be named Willingham Manor in honor of Dr. R. J. Willingham, corresponding secretary of the Southern Baptist Foreign Mission Board from 1893 to 1914.

The book store building will be constructed by the Southern Baptist Sunday School Board, Nashville, and will be an expansion of the present book store facilities on the seminary campus. The new building will be designed to more adequately meet the needs of the entire New Orleans area. ■



NASHVILLE, Tenn. (BSSB) — Principal speakers at Southern Baptists' first nation-wide Sunday School Convention March 29-31 in Ft. Worth, Tex., sponsored by the Baptist Sunday School Board, Nashville, are, top row, left to right: James L. Sullivan, executive secretary-treasurer, Sunday School Board; W. A. Criswell, pastor, First Baptist Church, Dallas, Tex.; and Chester E. Swor, youth writer, counselor, and lecturer, Jackson, Miss. Bottom row, left to right: J. N. Barnett, retired secretary, Sunday School Department, Sunday School Board, Nashville; G. Kearnie Keegan, secretary, Student Department, Sunday School Board; and W. Ramsey Pollard, president, Southern Baptist Convention, Knoxville, Tenn. A. V. Washburn, secretary of the Board's Sunday School Department, is director of the Convention. (BSSB Photo)

Dahlberg To Speak At Little Rock

DR. EDWIN T. Dahlberg, pastor of Delmar Baptist Church, St. Louis, and president of the National Council of Churches, will speak at 1st Methodist Church, Little Rock, March 11, at 8 p.m., Dr. Joseph B. Hunter, executive secretary of Arkansas Council of Churches, has announced.

New Stewardship Tract

"Your Mission Dollars at Work," a testimonial tract by Rev. Emmett Barnes, missionary volunteer and president of the student body at Midwestern Seminary, has recently been released by the Executive Board of the Southern Baptist Convention. It will be used in conjunction with the Forward Program of Church Finance.

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Why A Denominational Church

SOMETIMES a local church faces the decision as to remaining a part of a convention or becoming independent. Sometimes it is the pastor who influences the church. Sometimes it is a layman. A church gets itself into such a position usually because a few unwarranted statements are propounded as Gospel truth. Charges such as the following are made: a local church by belonging to a convention loses its autonomy, or too much money is spent in overhead, or all the program is piped down from headquarters. There is no end to the number of things that some people will dream up to try to get a church to disassociate itself from a convention.

These people very rarely look at the other side of the picture to see the good that is accomplished by being associated with other churches in a convention. We need to understand this matter of being associated together in a convention. A convention is not a hierarchy. It has no power other than that which is given it by the group of churches. The programs that are planned and promoted by the convention are the programs which the churches desire or which someone on the convention level feels will be of help to the local church. A program is never "piped" down, but rather is developed out of a need.

Sometimes it is good for a church to pause and look at the advantages which it has by being associated with other churches in a convention.

By working together in and through different agencies, churches are able to do things together which they cannot do alone. No one church could build and operate a seminary just to train pastors for its own use. Yet this is what a church should do if it insists on being independent. It certainly doesn't seem to be Christian for a church to receive from the denomination, and on the other hand, declare its independence from the denomination.

Churches working together do for themselves many things which they cannot do alone. They build and operate hospitals, schools, homes for aging, children, publishing houses, and many, many other things.

Together they support their own mission work around the world. One of the joys of working together in the mission program is that a mission field does not close down when the missionary takes a furlough or retires. I remember hearing Dr. M. T. Rankin speak about "morning glory" missions—they come in blossom, but soon fade. This is what happens, he said, to many mission stations not sponsored by a denomination. This type of mission work is often very costly and has no permanent results.

Anyone who ever entertained the idea of trying to lead a local church away from its natural association with other Baptist churches needs to count the cost of such a move. He ought to examine all the reasons which he is using in suggesting such action. He ought to examine all the opportunities of service which a church can receive from the denomination, and also all opportunities of service which the denomination provides the church. —Editor James O. Duncan, in *Capital Baptist* ■

Our Baptist Lifeline

For Southern Baptists, the Cooperative Program is the only means by which to carry out Jesus' Great Commission: "Go ye, therefore, and teach all nations. . ." So declared Dr. S. G. Posey in an address recently at Golden Gate Seminary, Mill Valley, Calif.

THE FOLLOWING are new books from Abingdon Press, Nashville, Tenn.: **Beggars in Velvet**, by Carlyle Marney, \$2

"The true purpose of religion is to furnish a reference point outside myself to which I can look. This establishes communion. This reference point permits orientation. You can tell where you are. That is what Christians mean by their belief in God—the highest point we know."

So states Dr. Marney in this his latest book, the title of which is taken from an old nursery rhyme. Beggars are the great moral threat in our velvet age, he declares. He gives valuable tips on how to deal with "those who expect to get by on another man's generosity."

When Trouble Comes, a Christian view of evil, sin, and suffering, by James E. Sellers, \$2

Dr. Sellers classifies the evil confronting men in two categories: physical evil such as storms, floods, and death; and moral evil which is suffering at the hands of men rather than at the hands of nature, and which is manufactured in our own hearts. He undertakes to point out the resources Christians possess for combating both forms.

Point of Glad Return, Confronting Christ in Your Life Today, by Lance Webb, \$3.50

All of life has been divided by Dr. Webb into three parts, each of which is considered at length in this book: such frustrations as boredom, loneliness and fear; our success—ambition, laughter, and health; and the phase over which we have no control—pain, illness, sorrow, and dying. Dr. Webb, out of a quarter of a century as a Methodist pastor, presents convincing discussion of the changes that can come through faith in Christ.

John Wesley's Theology Today, a study of the Wesleyan tradition in the light of current theological dialogue, by Colin W. Williams, \$4.50

In keeping with Wesley's own emphasis, the author, a native of Australia and now professor of systematic theology at Queens College, Melbourne, makes his style of writing plain and direct, striving "to use plain language to bring plain truth to plain people."

Here are presented the beliefs that gave rise to the sweeping revival of the 18th century and a full appraisal of the shape and structure of Wesley's theology.

Religious Education, a comprehensive survey of background, theory, methods, administration, and agencies, edited by Marvin J. Taylor, \$6.50

The 37 chapters of this book, each chapter by a different contributor, are grouped in four divisions. ■

NASHVILLE, Tenn. —(BSSB)—Forty-five Baptist book-store managers will meet at the Baptist Sunday School Board, Nashville, March 7-11 during the Board's semi-annual "At Home" Week.

Bradley Bolin, Manager, Baptist Book Store, 303 West Capitol Avenue, Little Rock, will attend the conference.

N. Y. Schools Honor Jewish Holy Days
NEW YORK (EP)—For the first time in history, New York City public schools will close in honor of the Jewish High Holy Days of Rosh Hashonah (New Year) and Yom Kippur (Day of Atonement).

"We have schools full of children, but without teachers," on these days, said Dr. John J. Theobald, superintendent of schools. "And on the other hand we have schools with a full staff of teachers and virtually no children," he added.

Until this year, New York schools have closed only for Christmas and Good Friday celebrations. Of the city's 40,000 teachers and supervisors, some 18,000 are Jewish, as are more than a third of the 950,000 students in the school system.

Catholic Paper Upholds Loyalty Oath

ALBANY, N. Y. (EP)—The Evangelist, official publication of the Albany Roman Catholic diocese, has referred to the loyalty oath and affidavit required of college students seeking loans under the National Defense Education Act as a "reasonable demand." The paper said most U. S. citizens "have little patience with the snobbish brand of citizenship that looks down its nose on loyalty oaths."

More than 12 U. S. colleges have refused to accept money the act would have provided in protest to the provision that applicants sign an affidavit disclaiming affiliation with subversive groups.

Seek Milk Program Extension

WASHINGTON, D. C. (EP)—A number of Congressmen have introduced legislation to extend the special milk program for non-profit schools, summer camps, settlement houses, child-care centers, and similar non-profit institutions where the care of children is undertaken.

A number of religious organizations which have benefited from the School Milk Program operated by the government for a number of years, are expected to give strong support to the bill. Public hearings on the matter will begin soon, and will be carried on by Rep. Lester Johnson (Dem.-Wisc.), Albert H. Quie (Rep.-Minn.); Earl Hogan (Dem.-Ind.) and Pat Jennings (Dem.-Va.). Senators Hubert H. Humphrey (Dem.-Minn.) and Eugene J. McCarthy (Dem.-Minn.) have also sponsored similar measures in the Senate.

Stewardship Statistics

INDIANAPOLIS, Ind. (EP)—A total of \$82,639,137 was contributed to the Christian Churches (Disciples of Christ) in the U. S. and Canada during the fiscal year ending June, 1959. These

statistics, recorded in the church's 1959 yearbook, indicated that this figure was an increase of more than \$4,000,000 over last year, and includes \$12,287,938 contributed to missionary and benevolent causes.

KANSAS CITY, Mo. (EP)—Of the record \$3,110,545 denominational budget for the Church of the Nazarene, foreign missions will receive two-thirds and home missions will receive \$431,757 in 1960. The two departments maintain 450 full-time missionaries.

NEW YORK (EP)—American Baptist Convention constituents gave \$41,364 above their 1959 World Fellowship Offering goal of \$450,000. The ABC Council on Missionary Cooperation, which gave the report, said the annual offering helps support American Baptist missions overseas and the convention's Ministers and Missionaries Benefit Board program. ■

Torrey Johnson Reveals 1960 Plans

WHEATON, Ill. (EP) — The Torrey Johnson Evangelistic Team has announced it will spend a large part of 1960 in Africa, Europe and the Middle East. Dr. Torrey Johnson, founder of Youth for Christ and leader of the organization for five years will be the preacher of the day on Easter, at the empty tomb of our Lord, Jerusalem. During 1959, Dr. Johnson and his nine co-workers traveled over 49,000 miles to conduct soul-winning campaigns in 35 cities in the U.S. and Canada. In most instances the local chairman declared publicly that this was the largest and most fruitful campaign in local history.

Baptist Ministers Plead For Schools

ATLANTA, Ga. (BP)—The Atlanta Baptist pastors' conference has passed a resolution calling on the state legislature to "give the people of Atlanta, and any other community in the state, the right of determination in the matter of the closing of our public schools."

The resolution came at a time when Atlanta's public school system faces possible closing because of the Federal District Judge's ruling that desegregation in the school system must be broken down within a reasonable time. The Georgia legislature has passed previous laws saying that they will close the schools before accepting any form of integration.

The resolution adopted by the Atlanta Baptist pastors affirmed their "belief in public education as indispensable to our way of life" and their belief "in the right of American citizens to free determination in all matters of welfare and concern to the citizens."

The resolution was signed by the conference president, Roy Hinchey, Secretary Harold Kilpatrick, and chairman of the resolution committee, Charles Goe.

Why Protection

LET US consider what it means to your church for your pastor to be in the retirement program of our Convention.

Why A Protection Plan for Ministers?



DR. RUCKER

As recently as 1940, the average salary of the Baptist pastor was \$1,000 a year. Statistics show that in 1956, approximately 13,000 Southern Baptist pastors were making less than \$2,500 a year.

It is easy to see why, with small salaries, the financial demands of the ministry, and the moral impossibility of supplementing that salary from outside sources, the pastor could not save enough money to provide for his old age, or for financial help for his family in face of his unexpected disability or death.

This is where the Southern Baptist Protection Program comes in. It offers an opportunity for an annuity to be built up for the pastor, at a monthly cost shared by the church and the state convention.

Three Basic Benefits in Protection

Age Retirement Annuity. The pastor may have up to \$2,000 a year in the Ministers Security Plan or up to 70 per cent of all salaries paid on from the time he joined until retirement under the Southern Baptist Protection Plan (maximum salary, \$4,000).

Disability Annuity. The pastor may receive an annuity up to a maximum of \$900 a year.

Widow's Annuity. Every church wants to be proud of its pastor's wife, and no church wants to see the pastor's widow, who has served ably beside her husband, left in need or want. Under the protection program, if he dies either during active service or after retirement, she receives an annuity for the remainder of her unmarried life.

Costs Paid Cooperatively

Church and Member Dues — 10 per cent until age 60, 10½ per cent between 60 and 70, 11 per cent after 70. (Maximum salary, \$4,000.)

Convention's Dues — 5 per cent until member reaches age 60, 5½ per cent after 60 and 6 per cent after age 70.

Interest Earnings — From money invested by the Annuity Board.

Dues are paid monthly, and go into a pooled fund, from which all annuities are paid.

If a parsonage is furnished, the church may add 15 per cent to the pastor's cash salary and pay dues on the total (not to exceed \$4,000). For example: His monthly cash salary is \$250. Fifteen per cent of \$250 is \$37.50. Add this amount to \$250 and church and member dues are then 10 per cent of \$287.50—T. K. Rucker, Field Representative, Relief and Annuity Board

Midwestern Seminary
**Enrollment Record
 At New School**

CUMULATIVE enrollment at Midwestern Seminary, Kansas City, Mo., stands at 296. This is said to be the highest enrollment any Southern Baptist Convention seminary has reached in its second year of existence. Twenty-one new students have enrolled for the second semester.

Students come from 27 states and 62 colleges. Missouri ranks first in number of students enrolled, 121; followed by: Arkansas, 28; Oklahoma, 23; Kansas, 19; Texas, 14. Also students from Mexico and Holland have matriculated.

Registrar V. Lavell Seats states that the reception of the Seminary by area churches has been splendid. Nearly 70 per cent of the students are presently in the pastorate or serving as song leaders, youth directors, institutional missionaries, assistant pastors or educational directors. Each week additional students are being called to places of service.

Professor Columnist

IN ADDITION to his duties as preaching professor at Midwestern Seminary, Kansas City, Mo., Dr. C.

DeWitt Matthews is continuing to write three columns weekly for the Macon, Ga., *Telegraph*, a newspaper with 50,000 circulation.

Matthews, formerly pastor of the Vineville Baptist Church, Macon, has written these human-interest columns dealing with the practical approach to living, guidance, and applied theology for the past ten years.

Last summer, when he announced his decision to move to Kansas City, the editors of the *Telegraph* asked that he continue his popular columns. ■

MANNING CHURCH in Carey Association has accepted the one month free trial offer of the *Arkansas Baptist* through March. Ray Carpenter a student at Ouachita College, is pastor of the Manning church.

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Amendments to By-Laws

THE FOLLOWING amendments to the bylaws of Woman's Missionary Union, Auxiliary to Arkansas Baptist State Convention, proposed by the WMU Executive Board, Feb. 23, 1960, will be voted on in the annual meeting, April 5-6, 1960:



MISS COOPER

Delete from Article IV, Section 2, paragraph (3) "assisted by two members of the hostess Woman's Missionary Society, she (recording secretary) shall receive and tabulate the list of delegates and visitors at the annual meeting."

Delete from Article VI, Section 3, concerning annual district meetings, "held alternately in the associations."

Change Article VII, Section 1, in listing personnel of executive board "eight associational presidents" to "eight associational representatives."

Substitute Article VII, Section 5, "The executive board shall meet regularly, the time and place to be fixed by the board."

Delete from Article IX, Section 1, "recommendations" and "policy" committees. Add "promotion" committee.

Change in Article XI to read "previous notice of the proposed amendment having been submitted to the executive board and other constituents." (This Article formerly required publication of changes in the *Arkansas Baptist*.)

**Concerning Entertainment
 In Arkadelphia**

ROOMS IN homes will be available for any who attend the Annual Meeting of Arkansas Woman's Missionary Union in Arkadelphia, April 5-6. However, it will greatly aid the local committee if request is sent in advance — by March 30, if possible — to the chairman of home assignments, Mrs. R. A. Coppenger, Ouachita Hills, Arkadelphia.

Correction! There will be no banquet in connection with the Annual Meeting. Following the evening session there will be a reception at 1st Church. **Former Arkansan Passes**

Word has come of the recent death of Everett Rawlings, Jr., of Hollydale, California, only child of Rev. and Mrs. E. Rawlings. Rev. Rawlings was formerly pastor of the 1st Church, Forest City; Southside Church, Pine Bluff; Immanuel Church, Fort Smith; 1st Church, Van Buren; Caney Church, Onoke. Upon retirement ten years ago he and Mrs. Rawlings moved to Hollydale to be with their son.

Mr. Rawlings is survived by his wife and three daughters.—Nancy Cooper, Executive Secretary and Treasurer

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 June 26**



BIRMINGHAM, ALA.

1ST CHURCH, Forrest City, had William Bates, associate pastor, 1st Church, Jackson, Tenn., as guest speaker Feb. 21.



(Photo by W. McKinley Gilliland)

DR. BILLY GRAHAM (left) visited new buildings of the Baptist hospital in Ogbomosho, Nigeria, during his recent evangelistic crusade in that country. Pictured with him are (left to right) Associated Press's Mr. Royal and Southern Baptist missionaries: Dr. L. C. Smith, of the hospital staff; Dr. J. Christopher Pool, principal of the

Nigerian Baptist Theological Seminary, Ogbomosho, which Dr. Graham also visited; Dr. T. Keith Edwards and Dr. Martha (Mrs. W. McKinley) Gilliland, both also of the hospital staff. The next day Dr. Graham, a member of the Southern Baptist Foreign Mission Board, took part in dedication ceremonies for a new Baptist hospital in Kontagora, Northern Nigeria.

Leadership Groups Elect Officers

NEW ORLEANS — (BP) — Richard N. Owen of Nashville and W. C. Boone of Louisville will serve as presidents of two Baptist leadership groups during the next year.

Owen, editor of the weekly Tennessee Baptist and Reflector, is new president of the Southern Baptist Press Association. Boone, executive secretary, General Association of Baptists in Kentucky, heads the group of state Baptist executive secretaries.

Their election concluded the simultaneous meeting of the two groups in New Orleans. The press association is comprised of state Baptist paper editors and editors of some other Baptist journals. The executive secretaries are the chief Baptist administrators of their respective state bodies.

Louisville will be host to the 1961 winter meeting of the two groups — Feb. 16-18.

Other officers of the two groups include:

Press association — E. S. James, Dallas, editor, Baptist Standard, vice president, and Erwin L. McDonald, Little Rock, editor, Arkansas Baptist Newsmagazine, re-elected secretary and treasurer.

Secretaries — Robert L. Lee, Louisiana Baptist Convention, Alexandria, vice president, and N. J. Westmoreland, Kansas Convention of Southern Baptists, Wichita, re-elected secretary and treasurer. ■

Dr. C. E. Autrey of Dallas, secretary of evangelism for the Home Mission Board, said church members must work individually to win non-Christians to Christ because only 3 per cent of the non-Christians ever attend church. ■



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REPORTS TO THE PEOPLE

An annual increase in missionary appointments makes imperative a corresponding increase in financial resources available to the Foreign Mission Board, Dr. Baker J. Cauthen, executive secretary, said at the February meeting of the Board as he reviewed figures on Southern Baptist giving and Cooperative Program distribution. Reaching the goal of 150 new missionaries in 1960 will necessitate raising the Board's operating budget by \$1,500,000 in 1961, he said.

The operating budget of the Foreign Mission Board is built upon money received from the Convention-wide Cooperative Program, Dr. Cauthen said, although some money from the Lottie Moon Christmas Offering is used for that purpose.

In addition to the need for an annual increase in operating funds, the Foreign Mission Board is likewise faced with growing needs for capital funds, that is, money for the development of work on mission fields. This calls, among other things, for the construction of churches, hospitals, seminaries and other schools, mission residences, publishing houses, et cetera. The Lottie Moon Christmas Offering supplies most of the money used for capital outlay on mission fields.

Dr. Cauthen expressed concern that while Southern Baptist giving for all purposes in 1959 was 8 per cent above that for 1958 gifts for missions and benevolences, including associational, state, home, and foreign missions, increased only 4 per cent.

"The Foreign Mission Board will face needs amounting to at least \$20,000,000 in 1960," he said. "And, after using all resources available to us, we will still lack \$3,000,000 having enough money to supply these needs.

"We are convinced that God will continue to lead great numbers of people to go to mission fields and that their going will further expand the missionary vision of churches at home with the result that there will be increased giving, prayer, and dedication to the will of our Lord.

"We face the next four years leading up to the Baptist Jubilee celebration with great confidence that God will bring into reality by that time a missionary establishment with a minimum of 2,000 missionaries serving throughout the world."

Means Reviews Growth of Brazilian Baptists

Dr. Frank K. Means, secretary for Latin America, reported from his temporary headquarters in Rio de Janeiro, Brazil.

He said that as he and Mrs. Means spent the night of January 6 aboard

ship in the Rio harbor they were reminded of the similar experience of Dr. and Mrs. William B. Bagby, Southern Baptists' first permanent missionaries to Brazil, who arrived early in 1881. "The topography of the land has probably not changed a great deal in the past 79 years," Dr. Means said. "Neither have the fundamental needs of the Brazilian people. But there have been changes in other directions.

"Brazil was then an empire; now it is a republic. If Rio de Janeiro was a commanding city then, it ranks as a modern world metropolis now with almost 3,000,000 inhabitants. Rio was then the capital of Brazil, as indeed it still is; but feverish preparations are being made for the transfer of the capital to Brasilia on April 21, 1960.

"Brazil's religious complexion has been changed by the work which the Bagbys, their contemporaries, and their missionary successors have done. When the Bagbys arrived there were no Brazilian Baptists. . . . There was very little money with which to finance the meager beginnings of the work.

"Who would have dared to dream that from such unpromising beginnings a virile and dynamic Baptist denomination would come into being? Baptist churches in Brazil now number approximately 1,500, with an estimated membership of 175,000. The Brazilian Baptist Convention has a home mission board, whose staff of more than 100 missionaries are hard at work in interior places of need; a foreign mission board which has appointed missionaries to Portugal (the mother country) and Bolivia; a Sunday school board which aids churches in all parts of the country; a relief and annuity board; an increasingly significant executive board; seminaries and training schools; and other organizations which owe their existence to the Christian compassion of Brazilian Baptists. This is the convention which has invited the Baptists of the world to Rio for the Tenth Baptist World Congress, June 26-July 3."

Goerner Cites Needs, Openings for Missions

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, told the Board that Southern Baptist missionaries have been co-operating fully with the crusades being conducted by Billy Graham in Africa. Missionaries are located in five countries involved: Ghana, Nigeria, Southern Rhodesia, Tanganyika, and Kenya. While in Northern Nigeria Dr. Graham, a member of the Foreign Mission Board, took part in dedication services for a new Baptist hospital in Kontagora.

"News now comes that Billy Graham will hold brief campaigns in Jordan and

Israel the latter part of March," Dr. Goerner reported. "In both of these countries Southern Baptist missionaries are being enlisted in the work of preparation."

Baptists in Israel received good publicity recently when a prominent woman's journal published in Tel Aviv, Israel, in the Hebrew language carried a feature story concerning Missionary Marjorie (Mrs. Frank A., III) Hooper and her activities at the Baptist center in Petah Tiqva. "This report reveals a new openness toward Baptists on the part of many Israelis," Dr. Goerner said. "If the small mission force in Israel could be strengthened in numbers, encouraging results might soon be witnessed."

Other pressing calls for missionary personnel in his area, Dr. Goerner said, come from Spain, where there is an urgent appeal for five additional missionary couples, and from Nigeria, where the cry is for persons to fill gaps left by recent transfers and retirements. "Two of the couples are needed as soon as possible to help in the opening of new work in the south and in the north of Spain," he continued. "And needs for educational and medical personnel for Nigeria are of a critical nature." ■

'Power of Printed Page' Revealed in Guatemala

NASHVILLE, Tenn. —(BSSB)— W. A. Harrell, secretary of the Baptist Sunday School Board's Church Architecture Department, reports an interesting encounter on a recent trip he made to Guatemala to attend church building conferences.

"One of the most interesting discoveries was to find a Baptist church that is now a Baptist church because it started using Baptist literature from the Spanish Baptist Publication House, El Paso, Tex., some 20 years ago, be- says Harrell. "Prior to that time they fore there were any missions there," had been an Independent Union Church. The power of the printed page cannot be estimated for time nor eternity."

Harrell visited this church (Bethlehem Baptist, Santa Catarina, Barahona) for a conference regarding their future buildings. The church eventually plans to build an auditorium, but educational space for teaching and training probably will come before that.

In Guatemala City, Baptist pastors, missionaries, and church leaders recently held a three-day retreat at their Bible Institute in which church buildings were discussed two periods daily. Harrell was an active participant in these sessions. ■



THIS MAP provided by Southern Baptist Press shows the states and cities included in the new Teletype Network of the Southern Baptist Convention, service of which began March 1. For a more detailed report, see the ARKANSAS BAPTIST issue of Feb. 25.

Brotherhood

Brotherhood Personalities

THE STATE Brotherhood Convention will meet at 2nd Church, Little Rock, Friday and Saturday, March 4 and 5. The goal for attendance is 400 men.

There will be three sessions:

Friday afternoon, 3 to 5; Friday night, 7 to 9:20; Saturday morning, 9 to 11.

In last week's issue of the *Arkansas Baptist*, we published the program of the State Brotherhood Convention. Since that time, the Brotherhood Department has mailed out the **Brotherhood Challenger** to about 1,900 preachers and laymen throughout our state. The **Challenger** features the program of the Convention. Below are listed the Brotherhood Convention program personalities:

James E. Birkhead, former Arkansas pastor, now residing in Memphis.

Lucien Coleman, Memphis, Tenn., associate secretary of the Brotherhood Commission.

Dr. Dale Cowling, Little Rock, pastor of 2nd Church.

Lee I. Dance, Little Rock, city missionary, Little Rock and Pulaski County Association.

John Farmer, Columbia, S. C., Brotherhood secretary of South Carolina.

G. C. Hilton, Fayetteville, adhesives manufacturer, president of the State Brotherhood Convention.

Dave Mashburn, Memphis, Tenn., associate secretary of the Brotherhood Commission.

Dr. T. K. Rucker, Little Rock, state representative of Relief and Annuity Board of the Southern Baptist Convention.

C. H. Seaton, Little Rock, associate state Brotherhood secretary.

W. J. Sewell, Searcy, pastor, 1st Church.

Melvin Thrash, North Little Rock, business manager of the Executive Board, Arkansas Baptist State Convention, Little Rock.

Dr. S. A. Whitlow, Little Rock, executive secretary of the Executive Board, Arkansas Baptist State Convention.

Be one of the 400 men who will attend the State Brotherhood Convention!—Nelson Tull, Secretary ■

Irreverence Charged to Self Conceit

FORT WORTH — Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board, told students at Southwestern Seminary: "If there is no reverence in the heart of an individual it is a sign that he is filled with self conceit and that there is no room for God."

Visiting Fort Worth to deliver the annual Holland Lectures, Feb. 16-19, Dr. Sullivan said "The American people have little respect for people, places, or for God."

"That lack of respect has manifest itself in our worship services. It even affects the way we enter the church on Sunday morning," he added.

"People have forgotten that worship is active and that more is required of the worshipper than of the preacher. The worshipper must prepare his heart for worship with the same diligence that the preacher makes his preparation," he said. "When people whisper in church it is a sign that they have not been trained to worship."

'Thou art unto them a... lovely song ...

THE FOLLOWING devotional was given, by Mrs. Dawson King, as the closing inspirational address at the annual-adult choir banquet of 1st Church, Little Rock. The message of this address was so inspiring and helpful that I would like to share it with you. She chose as the text Ezekiel 33:32—"And lo Thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they hear Thy words."



MR. McCLARD

"From the technical and professional point of view, I know simply nothing about music. I presume that many in your audiences on Sunday morning and Sunday evening are equally as unversed in musical skill. But I do claim to know worshipful music when I hear it. For that is something you experience without the aid of technical skill. That is the type of music you are rendering your Lord and your church. We want you to know that we appreciate it. You demonstrate that rare combination of superb skill in the rendition of the anthems and songs without detracting from the spirit of worship. Your music quiets our hearts and helps us to worship more acceptably. Please accept our thanks.

"For a little while I want us to think about the sound of a voice. The sound you are hearing now as I am speaking is my voice. I wish that my voice had a softer, sweeter tone. Some voices are more soothing than others. Sometimes just the tone of someone's voice will cause us to get upset. I wonder if Christians pay enough attention to the sound of their voices.

"We should remember also to thank God for our voices. Each time we see our silent friends surely we promise God that we will use our voices for His glory. One precious thought about that is that one day they shall have voices again. Isaiah 35:6 says: 'Then shall the lame man leap as a hart and the dumb sing.' One of the joys of heaven that I am looking forward to is to talk again to our son about the things that happened during the 32 years he was a deaf mute before he passed away. As a child he spoke both English and Chinese fluently and after a short illness became a deaf mute for the remainder of his life.

"Going back to the sound of voices. We recognize those voices with which we are familiar. There might be a number of men's voices in the next room but I would have no difficulty recognizing my husband's voice.

"In the Bible, familiar voices are referred to in a number of places. Isaac (Gen. 27:22) 'The voice is Jacob's voice, but the hands are Esau's.' Then it was said of Saul 'And Saul knew David's voice and said, "Is this thy voice, my son David?"' Then in the New Testament Peter must have had a special type of voice for as he warmed by the fire the servant girl said 'Your speech betrays you.' Then later at the prayer meeting when Peter knocked and called at the door, it says 'When Rhoda knew Peter's voice she ran back to tell the others.'

"But the voice that would have been most beautiful to hear was the voice that came out of the cloud saying, 'This is my beloved Son, hear him' (Mark 9:7). You try to imagine the sound of that voice but you cannot.

"Nevertheless, even though our physical ears cannot hear God's voice, when we read the Bible our inner spirits can hear His voice. But you cannot either with your ears or your heart, hear a voice with which you are not familiar. Jesus told Pilate, 'Everyone that is of the truth heareth my voice.' Jesus also said, 'My sheep hear my voice and they follow me.' 'Today if ye hear His voice, harden not your hearts.' And Jesus said in Rev. 3:20, 'If any man hear my voice and open the door, I will come in to him.' Is that voice familiar to you?

"After all, is not the purpose of our coming revival to make a special effort to get every unsaved person to hear God's voice and be saved? So, as you sing, this will be your purpose. As you know, music often touches a hardened heart when words fail.

"More beautiful than any other voice is the voice of Jesus when he said 'Come unto me, all ye that labor and are heavy laden and I will give you rest.'—Le Roy McClard, Secretary.

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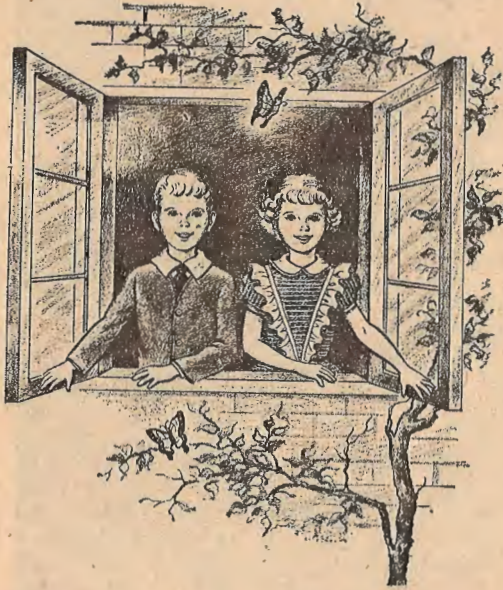
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ARKANSAS SOFT PINE BUREAU • Tower Building, Little Rock



WILLIE WAS being measured for his first made-to-order suit of clothes. "Do you want the shoulders padded, my little man?" inquired the tailor.

"No," said Willie, "pad the pants."

No Chip Off Old Block

"My boy, when I was your age, I carried for a gang of bricklayers."

"Gee, Dad, I'm mighty proud of you. If it hadn't been for your pluck and perseverance, I might have to do something like that myself."

PATIENT: "Doctor, what I need is something to stir me up—something to put me in fighting trim. Did you put anything like that in this prescription?"

DOCTOR: "No, you will find that in the bill."

"MISS JONES," said the baffled office manager, "how do you do it? You've been here two weeks, and you're already one month behind!"

"WHILE I'M away, Mary," said a mistress to her maid, "be sure and write on each egg when it was laid."

When the mistress returned she found every egg diligently labelled: "Today."

AN AMBITIOUS young missionary got a guide to take him to a remote area inhabited only by cannibals. When he met the tribal chief, the missionary asked his interpreter to ask the chief if he knew anything about religion.

After a series of grunts and some frantic sign language, the interpreter replied: "He says he got a taste of it when that other missionary was here a while back."

God's Wondrous World

It's Spring

By Thelma C. Carter

How do you know it's March? It may be a thrush that calls your attention to the first month of spring. It may be March winds sweeping the earth clean for the new green of spring. It may be kites soaring on warm air currents.

One look at the out-of-doors and you'll probably see a rainbow of beautiful flowers. Lilacs, crocuses, daffodils, flowering quince, narcissuses unfold their leaves to reveal their neatly packed buds. When the miracle happens of petals opening to the touch of golden sunshine and gentle rain, you'll know without a doubt that it is spring.

Many of the birds you have missed are back—thrushes, blackbirds, goldfinches, robins, and many others. If you have an opportunity to walk in the woods or near a stream, you'll see one or more squirrels, raccoons, beavers, rats, mice, chipmunks scurrying about in search of food. With the coming of March, most of their stores of nuts, roots, and other food are gone.

You probably will see bees and ants, too. March warmth brings thousands of young insects into the open air. Insects do not hatch out until the air is warm.

This wonderful month reflects much more than we can imagine the glory, beauty, and divine plan of the Creator for his wondrous world. Light comes to the North Pole about March 21, which begins the six-months' day in that part of the world. At the South Pole darkness begins.

Take a moment to look about you. New life is everywhere. The sun comes

up much earlier, shining in your east window. The sun never fails to rise due east at the latter part of March and it sets due west.

Yes, it's spring. You cannot help but know there has to be Someone great and powerful behind this magic season. The Bible tells us, "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1). "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

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God's Blessings

By Jane Meier

God's blessings all surround me
No matter where I look;
He made the trees, the flowers, the sea;
He made the babbling brook.

He made the moon; he made the sun;
He made the stars that shine;
He sends his gifts to everyone;
His love is yours and mine.

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Bible Vocations

By Virginia Whitman

By rearranging each set of letters you can form the names of some vocations mentioned in the Bible. One letter from each word will then form a new word that tells what Jesus said he was (John 10:11).

s t e p i r s f i r h e
e h d a m r n r o p t t e
b r e a k e t u b l r
h o p p t r e c r o t o d

ANSWERS

er, potter, builder, Doctor; SHEPHERD, priest, Herdman, baker, prophet, fish-

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Church Chuckles



"That seems to conclude the announcements of forthcoming ladies' activities..."

At least, temporarily. But for you interested ladies, there are always plenty of ways in which you can serve your church. Won't you lend a helping hand?

God's Protecting Providence

March 6, 1960

Acts 22:30-23:35

By DR. JOHN CAYLOR

Associate Pastor

1st Church, Little Rock

THE AIRLINER was on its transcontinental flight across the top of the United States. An hour out of Seattle



DR. CAYLOR

the plane encountered a terrific storm. "Fasten seat belts — no smoking" appeared on the panel above the center cabin door. Reassurance, and extra warning, as well, came from the pilot. Surely the storm which appeared so suddenly would soon be over. But the ship

was tossed and bounced upon the uncertain air. The experienced pilot handled his craft skillfully, but the passengers reacted in many ways.

There was excitement: some passengers were frantic; some were pale and limp; some were rigid and determined; some were airsick; and some hid their fears and were calm. Soon the plane was out of the storm and there was sunlight above the clouds as the announcement was made that the ship was approaching Seattle.

Seated together were an elderly lady and a rather young one. The girl had been too frightened to talk, but now she "made conversation." "I thought we wouldn't make it," she said, "weren't you scared?"

"Why, no," answered the seatmate, "I knew we were in the hands of the Lord, and we would come out all right. You see," she continued, "I have a daughter in Seattle and another in heaven, and I expected to see one of them tonight."

It may be that not all of us are so sure or so ready as the trusting lady who had committed herself to the Lord, whether in the air or in Seattle or on the way to heaven in the protecting providence of God.

God's providence is no accident. In the study of Paul's ministry it is quite obvious that every incident of his life was in the providence of God. It was no accident that Paul's background was thoroughly scriptural, that his training was orthodox, that his thinking was logical, and that his bent was theological. Neither was it outside the providence of God that Paul's citizenship and natural wits were used often for his protection.

Paul Was Roman

In God's providence he planned that the Only Begotten Son would come into

the world at a time when Roman law could be used for the propagation of the gospel and Roman roads for Christian travel. Paul's Roman citizenship stood him in good stead in Jerusalem when a mob was about to tear him to pieces in Jerusalem. Claudius Lysias, captain of a thousand Roman soldiers, had the responsibility of keeping the peace in Jerusalem. Paul had been seized by the Jews when they thought he had desecrated the temple by taking Trophimus within its sacred walls. Lysias came to the rescue. Paul was about to be brought into the castle when he asked Lysias for permission to speak again to the crowd. From the steps of the castle Paul's message was heard more or less reverently until he mentioned the Gentiles. Then violence broke out again, and Paul was rescued.

About to be scourged, Paul let it be known that he was a Roman citizen: this protected him from the scourging and assured civil treatment.

Paul Was Pharisee

Lysias delivered Paul to the Jewish supreme court, the Sanhedrin, for a hearing the next day. Upon observing the members present, Paul was satisfied that the Sanhedrin was pretty well divided into two camps, Pharisees and Sadducees. This was his opportunity, and he seized upon it. Declaring himself a Pharisee, Paul expressed his belief in the resurrection and angels. Pharisees believed in angels and the resurrection while the Sadducees did not. Here the apostle was pitting one camp against the other. The Pharisees were the "conservatives" or "fundamentalists" of their day, while the Sadducees were the "liberals" or "modernists."

Soon the Sanhedrin itself had become a mob: Pharisees and Sadducees were fighting one another, with Paul in the midst. Lysias again came to the rescue, taking Paul into the castle for safety. Paul had used his wits: God had used the incident for the protection of his servant.

Paul Was Assured

"The night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome" (Acts 23:11 ASV). The safety of prison walls often preserves life; but to rest in the security of the Lord, whether in prison or in the open, is divine providence. This was not the

first, nor is it to be the last divine appearance to Paul. Whether in blindness at Damascus or in prison or on board ship, the Lord's presence is all the assurance Paul needs, God wraps about us his protecting providence.

Paul Was Alert

The Jews banded together and swore under curse that they would neither eat nor drink until they had killed Paul. But Paul had a sister, and his sister had a son. The unsuspecting mob had boasted in the presence of a child, and God used the child to inform his uncle of the plot. Paul arranged for his nephew to be taken to Lysias. A night ride with a retinue of mounted soldiers guaranteed Paul's safe delivery into the hands of the Roman governor at Caesarea.

God's protecting care is seen not only in his Roman citizenship, his theological bent toward Pharisaism, his wakeful watching for divine revelation, and his alert action in the face of danger, but also in the co-ordinated service of officers of the law to protect God's servant. As Paul has witnessed on many foreign fields, so must he witness in the World capital. As he has preached in Jerusalem he will preach also in Rome. The vicissitudes of life are but incidents in the providence of God. Our heavenly Father can thwart the plans of man or use them for his glory; he can nullify man's laws or make them serve him; he can reverse the laws of nature or co-ordinate them for the protection of his people. ■

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Gleanings from the Greek New Testament

by V. Wayne Barton

Deacons and Such-Like

Every Christian is a deacon—even women and preachers. At least, they ought to be. For “deacon” means “servant.” The Greek word *diakonos* is often so translated (Mt. 20:26; 22:13).

Paul calls Phoebe a deacon (or deaconess) in Rom. 16:1. He refers to himself as a deacon in Col. 1:25.

Indeed, the word came to have a more technical connotation in reference to officers of the Church (Phil. 1:1, I Tim. 3:8, 12). By the nature of the case, the work of the Church could best be facilitated by a delegation of responsibility. Necessity being the mother of invention, the result was the diaconate in the early Church.

Hence, traditionally, Baptists have assigned certain responsibilities to a group of men called deacons. (Some Baptists include women, taking their cue from Phoebe). As time has passed, many and various positions of service have been filled in connection with teaching, training, and mission activities. It goes without saying that all these jobs in the Church are not handled by official deacons. Yet there is a sense in which every servant of the Church—young or old, male or female—is a deacon.

So, if every Christian is or ought to be a servant especially ought officers of the Church specifically so designated be precisely that: servants. Therefore, there is no basis in the New Testament for bossism to be exercised by the deacons, either individually or collectively. On the other hand, there is no basis either for indolence and do-nothingness. For the deacon is a servant.

(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)

Teenage Rebellion

QUESTION: My son, age 14, who has always been a good boy and a good student, refuses to go out for basketball. My husband thinks he should and wants to take practically all of his privileges away from him — no T.V. programs, no shows etc. I never saw a boy so determined. He had rather do without these things than go out. We have talked to the coach and, of course, to the boy, but we cannot find the reason. What does it look like to you?

ANSWER: My dear lady, don't you know that all teenagers do things that do not make sense? They are practically insane at times. At least, it looks that way to adults.

Your son is probably trying to prove one thing, that he can defy his dad. How is he going to prove he is strong

unless he tests his strength against a strong adult? You had better thank God that he is not proving it by stealing or drink or sex escapades.

Tell your husband that he can take the boy's privileges away but all he will be doing is proving something to himself. I don't see the relation between basketball and T.V. or other privileges.

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

Attendance Report

February 21, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	641	141	3
Camden, Cullendale, 1st	409	230	
El Dorado, 1st	748	272	1
El Dorado, Immanuel	556	248	1
Faith Mission	21		
Ft. Smith, Calvary	334	134	1
Fountain Hill, 1st	43	29	
Hot Springs, Park Pl.	441	148	3
Huntsville, 1st	97	39	
Magnolia, Central	613	284	
McGehee, 1st	412	202	7
Mission	56	41	
North Little Rock, Baring Cross	786	251	4
Ozark, Webb City	88	69	
Pine Bluff, South Side	659	225	
Springdale, 1st	434	144	1
West Memphis, Calvary	230	122	0



MEL MINTZ has finished his work at Ouachita Baptist College and is now engaged in full-time evangelistic work. He may be contacted at 3508 W. Twelfth Street, Little Rock.

MEMORIAL CHURCH, Waldo, recently ordained A. T. Pike, J. H. Rhodes, Harold Hudgens and W. T. Scroggins as deacons.

The candidates were questioned by T. N. Morrison, pastor of Hickory Street Church, Texarkana. J. H. Harrison, pastor of Immanuel Church, Pine Bluff, and a former pastor of Memorial, brought the message. The ordaining prayer was led by Hershel Williams, pastor of Immanuel Church, Magnolia, and Pastor Jack J. Bledsoe served as moderator.

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