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Arkansas Baptist State Convention

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**ARKANSAS**

*Baptist*

NEWSMAGAZINE

FEBRUARY 18, 1960



## Cooperative Program Distributions

THIRTY-SIX percent of every Cooperative Program dollar received in our office for the year 1959 was forwarded on to the Executive Committee in Nashville, Tenn., for world mission and benevolent causes. The total was \$576,000. It was distributed on the following basis:

	Cooperative Program	
SBC Budget Fund	\$ 6,062.82	Southeastern Baptist Theol. Seminary
Foreign Mission Board	251,465.47	20,771.59
Home Mission Board	89,435.46	Midwestern Baptist Theol. Seminary
Relief and Annuity Board	10,946.59	13,220.12
Southern Baptist Theol. Seminary	23,129.28	Radio & Television Commission
Southwestern Baptist Theol. Seminary	25,689.13	18,019.75
New Orleans Baptist Theol. Seminary	19,626.39	American Baptist Theol. Seminary
Golden Gate Baptist Theol. Seminary	77,087.57	2,357.74
		Carver School of Missions & Social Work
		4,715.42
		Southern Baptist Hospital
		2,526.10
		Brotherhood Commission
		5,725.90
		Public Affairs Committee
		943.08
		Southern Baptist Foundation
		1,010.47
		Education Commission
		1,380.96
		Historical Commission
		1,111.50
		Christian Life Commission
		774.66
		Total
		\$576,000.00

—S. A. Whitlow, Executive Secretary

'Is It I?'

JESUS HAD sent two of His disciples ahead to make ready for the supper in an upper room. "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say, Is it I?" (Mark 14:16-19)

The disciples could have looked at Peter and said, "He must be the one, because he usually is the first one to act or speak out in any situation," but they did not. Each one asked, "Is it I?"


The group could have looked at James and John and said, "It must be one of them, because they could be disgruntled about that first place in the kingdom business which they asked about," but they did not. Instead, "They began to be sorrowful and to say unto him one by one, 'Is it I?'"

These three words, "Is it I?" are focusing, thought provoking, soul searching, as well as hard, cold, and real words.

When one thinks of 296,945 Arkansas Baptists giving only \$1,560,032 through the Cooperative Program during the last associational year, there may be room for finger pointing and blame fixing, but it behooves each of us to solemnly ask "Is it I?" Think of it, each Arkansas Baptist gave, during the associational year 1958-59, \$5.25 for world missions through the Cooperative Program. This means that each Baptist gave 1.4 cents per day, about the price of one cigarette. Think of it next Sunday morning. Our church auditoriums will be filled with Baptists singing praises unto God, and praying prayers of thanks to God, who only gave 1.4 cents per day to world missions the week before. Some who

tithe can look at those who do not tithe and say they are the blame, but maybe the titheers have been too silent about the doctrine of stewardship. So, before anyone tries to place the blame, this is a good time to stop and really ask the Lord, "Is it I?"

Some church members could say, "All the smoking John Does ought to quit spending more money on tobacco than they give to missions." On the other hand, the non-smoker may be of the opinion that "down at the church, let not thy right hand know what thy left hand doeth" and this attitude has helped some weak soul to become careless and indifferent toward world missions. So, before we start blaming and start criticizing, and plunging into a tangent, let us stop and ask God, our great benefactor, "Is it I?"—Ralph Douglas, Associate Executive Secretary. ■



ARKANSAS  
Baptist  
NEWSMAGAZINE

"ARKANSAS"  
LARGEST  
RELIGIOUS  
WEEKLY"

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

February 18, 1960. Volume 59, No. 7

## ARKANSAS BAPTIST Now in Russian

LOS ANGELES, Calif. (BP)—Two Southern Baptist publications, and perhaps even more, are being translated into Russian language by Baptists in that country.

The two known to be undergoing translation after reaching Moscow are the **Arkansas Baptist** and the **Baptist Record**, weekly publications of Arkansas and Mississippi Baptists respectively.

This was reported here by Larry Ward, executive secretary of Evangelical Press Association, Los Angeles, following a world tour which included a visit to the often-reported Moscow Baptist Church.

Ward said that Baptists in Russia must read these and other publications thoroughly, for they are very familiar with the doings of Baptists in America as reported by these periodicals.

## 'Looking toward Marriage' Series

JUST how important is the religion of the contracting parties, in marriage?

Is being in love the only thing that really matters?

What does a non-Catholic have to give up to marry a Catholic?

What about a Christian marrying one who is not a Christian?

These and many other questions of vital interest to persons looking toward marriage are answered in "When Faith Is Not Shared," fifth in the **Arkansas Baptist** series of nine on "Looking toward Marriage." Turn to page 8 for this feature.

Next week, read "Marriage and Money," by Jack Watson.

## Book Store Names Arkansan as Manager

NASHVILLE, Tenn. —(BSSB)— Miss Blanche Mays has been named manager of the Louisville, Ky., Baptist Book Store effective February 16. Presently in the Book Store Department, Baptist Sunday School Board, Nashville, Miss Mays has served as sales co-ordinator for stores in the eastern area of the Southern Baptist Convention.

A native of Jonesboro, Ark., she was associate in the religious education department of the Arkansas Baptist State Convention for five years, and then became manager of the Little Rock Baptist Book Store, before coming to Nashville.

Miss Mays succeeds Davis C. Hill as manager of the Louisville store. Dr. Hill was recently named financial analyst in the Merchandise and Sales Division office of the Sunday School Board, Nashville. ■





# HEAVEN

By E. J. Pearson, Sr., Ward

**T**HIS SUBJECT is in keeping with Paul's triumph over the thought of approaching death.

I am interested in that land because I have a clear title to a bit of property there. I have held this title for sixty-five years. I did not buy it, it was given to me without money and without price. The giver purchased it for me at a great sacrifice. I am not holding it for speculation as the title cannot be changed.

[Mr. Pearson, the father of Rev. Paul Pearson, pastor of Sulphur Springs Church, Harmony Association, is a heart patient and has been confined to his home for about three years. He will soon be 83. He wrote this article in 1956 for his family and friends.—Editor]

It is not a vacant lot. For more than a half a century I have been sending a small amount of material out of

which the greatest architect and builder of the universe has been building me a home. This home will never need remodeling or repairing. It will never grow old, and it will just suit me.

The termites will never hurt its foundation, for it rests upon the "Rock of Ages." Fire cannot destroy my home, and floods cannot wash it away. No locks will ever be placed on its doors, for no vile person can ever enter that land where my dwelling stands now, almost completed and almost ready for me to enter and abide in peace forever, with no fear of being afflicted.

There is a valley of dark shadows between where I live and that to which I shall go in a very short time. I cannot reach my home in that city of gold without passing through this valley. I am not afraid because the best friend I ever had went through this valley long ago, and took away

all its gloom. This friend has stood by me since we first became acquainted sixty five years ago, and I hold his promise in printed form, the Bible, and he tells me that he will never forsake me or leave me alone.

My ticket to heaven has no date marked for the journey and no return coupon. Just think of stepping on shore and finding it to be heaven, and of taking hold of a hand and finding it God's hand. And to know we will be where there will be no more heart-aches, no tears and disappointments, but where it will be joy and peace for ever and ever.

In heaven I will meet my Saviour face to face, and be able to thank him for all the good things he has done for me in this life here.

Loved ones and friends, think on these things and be praying and watching for Christ's coming again, for I feel it will be soon. ■

## *The Last Thing I Ever Heard*

By Mrs. Frances Lawhorn

**T**HE LAST thing I ever heard was the most beautiful sound of my entire life. It was a pleasure not granted to one person in a million who are still in this world. Why it was given me, I do not know. The curtains of death parted for me and I heard the magnificent incomparable choir of angels singing in heaven.

At the time I was unconscious, passing through the crisis of a very severe illness — cerebro spinal meningitis. There had been an epidemic of it in our city and all had died who had contracted it except me.

As I passed into the "Valley of Death," it seemed I was nearing a place from which floated strains of the most beautiful singing ever known. I was completely free of the horrible suffering — just floating, it seemed. The

music came very faintly at first as if from a very great distance. As I neared death and heaven, it came loud and clear, then decreased in volume as I came back to this world and ultimate recovery.

The angels were singing the well-known funeral song,

*On the other side of Jordan  
In the sweet fields of Eden,  
Where the Tree of Life is blooming,  
There is rest for you.*

*There is rest for the weary,  
There is rest for the weary,  
There is rest for the weary  
There is rest for for you.*

Oh! how I needed that rest! My suffering had been so intense that I was not expected to live from one half-hour to the next. They sang just one verse and the chorus before I returned to life — but not consciousness for quite a while.

After I was able to talk, I tried to tell my husband of this experience. He contended that I had heard something over the radio and was too ill to distinguish the difference. But I know! No one can take from me my wonderful, vivid memory! No human choir however well trained, could have sung as that one did. It seemed there were multiplied thousands of voices, yet they all blended as perfectly as one.

Aside from the extreme wonder and beauty of this, it gave me a personal, indisputable proof of the existence of Heaven and the angelic choir.

When I regained consciousness, it was realized that, in my agony and writhing, I had broken my auditory nerve. So, until I return to heaven to stay, I'll never hear another sound. There is no hope for nerve deafness. Till that time comes, I'll remain grateful for that vision — that sound of unsurpassed beauty, of melody unequalled. ■



**B**APTISTS OF Russia are now receiving the *Arkansas Baptist Newsmagazine* in a Russian translation prepared by Russian Baptist leaders, according to a Baptist Press release just received. The news item, carried elsewhere in this issue, quotes Larry Ward, executive secretary of Evangelical Press Association, Los Angeles, as saying that he learned on a recent visit to the Moscow Baptist Church that the *Arkansas Baptist* and *The Baptist Record*, Mississippi Baptist weekly, and perhaps other Southern Baptist publications, are being translated by the Russian Baptists.

Reported Mr. Ward: "Baptists in Russia must read these and other publications thoroughly, for they are very familiar with the doings of Baptists in America as reported by these periodicals."

This is one of the finest tributes our paper has received. Knowledge of the fact that our brethren in a distant land are looking to us for enlightenment on Baptist affairs in our land and around the world makes us conscious as never before of the great stewardship responsibility which is ours.

We are grateful that our paper is meeting this need in Russia and for the fact that approximately half our Baptists of Arkansas are now among our regular readers. But our heart is heavy when we face the fact that half the Baptists of Arkansas never see our paper or see it only occasionally.

We cannot conclude without saying again that one of the finest investments a Baptist church can possibly make is to see that the Baptist state paper is going every week to every family of the church membership. We believe each church has a responsibility to all its members, whether they are active or inactive, to provide them with a source of information regularly, as found only in the Baptist state paper, on what Baptists believe, what they stand for, and what they are doing and attempting to do to win the world to Christ. Baptists not only have a right to know these things, but they have a responsibility to keep themselves posted, and we believe that includes reading the Baptist state paper regularly. Our Russian brethren are setting us a good example! ■

**T**HE PAPERS last week carried two racially related stories, both unfavorable to Little Rock and one of which has been flashed by the press to the farthest corners of the earth. Since Little Rock has been and will continue for a long time to be a symbol for race turmoil, the blasting of the home of one of the Negro students enrolled in Little Rock Central High School, on the night of Feb. 9, is spot news to people of all nations. Let us not blame the press for telling the world what has happened here. The fact that the same sort of thing can occur in any one of a thousand other places in America without the wide coverage our story receives is scarcely ground for accusing the press of distorting the news. What is done on a stage attracts far more attention than the same thing done off stage. We who live in Little Rock are not only on stage, but the world's spotlight is focused upon us.

Having a city that is one of the best in the whole nation, as we have in Little Rock, with the most of our people being citizens of sterling character, does not save us from a minority of crackpots who will stop short of nothing in an effort to give vent to the hate that poisons them. As much as we deplore the latest evidence that crackpots are still among us, we must not be too cast down but must deal the best we can with the new situation. Our law-enforcement officers are entitled to our prayerful and fullest moral support. Anyone having knowledge of anything that might be a clue to the identity of the perpetrators of the latest crime should let this be known to the police. Prompt apprehension of outlaws and swift dealing of justice by the courts is a necessary and great deterrent to the enemies of society. We are seeing all over again that none of us is safe until all of us are safe.

The other story is a sordid one of a Negro man and a white woman charged with renting a motel room for immoral purposes. The fact two different races are involved makes this a far more heinous crime in the eyes of our society than a simple case of adultery. But what of God's appraisal? When Jesus deals with the scarlet sin of adultery he gives no indication there is a graduation of guilt according to the races of the sinners. Let us deal with the problem of adultery regardless of race. ■



## Following Christ

ONCE IN a while one comes in contact with someone who has left all to follow Christ. When one has this experience, it is a little like meeting Christ himself.

That is the way many an Arkansas Christian has felt during the past year who has come to know a quiet little lady from the Orient—Mrs. Louise Tsui of Tainan, Taiwan (Formosa)—featured this week on our cover with Miss Nancy Cooper, executive secretary of the WMU in Arkansas.

When Mrs. Tsui felt the Lord calling her to give her life to a ministry among the deaf and the blind children of her own country, there was no organization to back her officially to secure the special training she and her husband decided she should have.

So the Tsuis began putting aside a little of their personal income against the day they would have enough to finance a round trip to the United States for Mrs. Tsui. It took six years, but these dedicated Christians, the wife a devout Baptist and the husband an equally devout Presbyterian, never faltered in their faith and purpose.

A little more than a year ago, Mrs. Tsui said goodbye to her husband and two small children and boarded a plane for Little Rock, Arkansas, for a year's work and study at the Arkansas School for the Deaf. For a year now she has lived on a board-and-room scholarship while her hungry heart has reached out for the greatest knowledge and skill she could possibly acquire to equip her for her life's work.

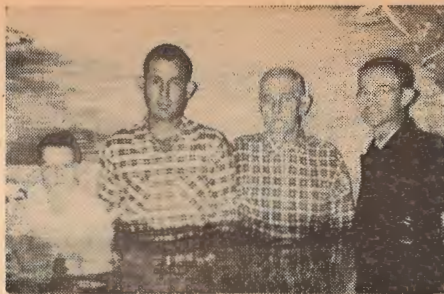
Last week Mrs. Tsui headed back to the arms of her little family in Tainan and to a place in the Tainan School for the Blind and the Deaf. There she will be serving a student body which has about 80 blind students and 400 deaf.

In addition to the knowledge gained, Mrs. Tsui takes back much teaching equipment acquired here, including the slide projector pictured on the cover, and a number of filmstrips and books.

Blessings on you, Mrs. Tsui, and your wonderful ministry.—ELM



## THE PEOPLE SPEAK



### Three Generations

THE ACCOMPANYING picture shows what happens when a church member takes his Church Covenant seriously and invites his pastor to go with him to the home of a relative. The visit resulted in three generations being baptized into the fellowship of the Moro Church.

They have become "Four-Star" members, attending Sunday School, Training Union and both worship services every Sunday. Pictured (right to left) is the Pastor, John Collier; S. J. Hill, the grandfather; Charles D. (Jack) Hill, son; and Charles D. Hill, Jr., the grandson.

Others baptized included Mrs. S. J. Hill and Mrs. Charles D. Hill—John Collier, Pastor, Moro Church

### Posies

... the Arkansas Baptist is one of the easiest read papers in our Southern Baptist Zion. Heartiest congratulations on making it so.—Sterling L. Price, Minister, 3rd Church, St. Louis, Mo.

YOUR EDITORIAL on "When Do Preachers Preach?" was tops. You continue to do a superb job as editor.—J. D. Grey, Pastor, 1st Church, New Orleans, La.

WE FEEL that our Pastoral Care Conference this year was a real success. In large measure, that success is due to the support we received through the articles in *The Arkansas Baptist*. Therefore, we wish to thank you both for the publicity you gave to the meeting and your support through active participation.—John V. Albright and James M. Conard, Chaplains, Arkansas State Hospital

### Know Your Neighbor

WHAT IF I hadn't gone to see the new family next to the railroad in my block! Tragedy would have followed. Already a warrant had been issued to eject the family, penniless, with four children, one a helpless, hopeless imbecile girl of 12. I had persuaded the family to ask the Welfare to help get her in an institution, and they agreed—reluctantly. I joined them in asking God's blessing on the effort.

I phoned the landlord, a fine Christian man, asking him to hold up the warrant pending the disposal of the child. He gladly did so, astonished to learn of the imbecile child. I phoned the Welfare in Raleigh and arranged a meeting next day in our local office, and met the mother there to reinforce her appeal for help: reply, "None possible till it is settled whether the family move to the city near

the husband's job." Only a hope that he'd hold it.

Next day toward lunch time I asked the mother, "Do you have anything to eat?" Her head dropped, tears came, her voice faded to a whisper, but I caught the words: "Almost nothing for breakfast"—and no money. I made a little gift—food and money—and phoned the community chest, which sent food to last several days.

More tragic maybe than all this was the frigid suspicion and aloofness of neighbors in the block. For whispered rumors were afloat: rents unpaid before; ejections; a family of undesirables; were the teen-age girls good? Neighbors in the block cool and aloof; some "didn't want to get mixed up with it!" Husband and father 30 miles away and unreachable.

I asked a fine woman—wife of a professor—to go in with her human heart. She did—taking both that and the cake she baked, easing the cruel hurts in the family.

Saturday the husband and father, only fearing the worst, came with a truck and moved them to a house he had rented. They expected him to bring only the \$20 he expected for his 2-3 days work.

"He drank—sometimes"—an intelligent, pleasing man. Maybe you'd drink too—under his impossible load. Maybe heaven rates him a hero for the loyalty that stands by—while many others dump the load and escape!

They thanked me pitifully—"for my moral support!" No wonder, for they felt alone and friendless, almost ostracised. Such treatment often makes atheists and — criminals. Maybe I helped save them from bitterness against the church and the heartless religion that froze them out—maybe even to "the third and fourth generation."

MORAL: Be careful, know your neighbors, be a Good Samaritan.—S. L. Morgan, Sr., Wake Forest, N. C. ■

### N. C. Quakers Push Desegregation

CHAPEL HILL, N. C. (EP)—A North Carolina Quaker Group wants to divide the Chapel Hill public school system into districts for first grade pupils next fall in order to expedite racial desegregation.

A proposed resolution was presented to the school board by the Society of Friends' Chapel Hill Meeting, and was promised by the Board that it would "look with favor" on school reassignment applications for prospective first graders in cases that would result in racial mixing.

But the Quaker group wanted more. They said the Board's policy requires more of Negro parents than of white parents. The Quakers recommended geographical attendance areas for all schools, and advocated that dissatisfied parents be allowed to request reassignment to another school, within classroom space limits.

These proposals had the backing of the League of Women Voters which urged the school board to initiate some desegregation next fall. ■

### Grateful Pastor

IT WAS our fortunate privilege to have Brother Ralph Davis and his associates in the Training Union Department, Mr. R. V. Haygood and Mrs. Ruth Tolleson, in our church for an enlistment and training campaign. We were so well pleased with their work that we wish to pass on our appreciation and respect for their services.

So often we are guilty of taking our State workers for granted. We seldom come to know them personally for the very fine people they are. What with so many churches and so many associations demanding their time, it is seldom possible for one church to have them for a whole week. We got them at the close of our Evangelistic Conference on Wednesday, and they agreed to go the second mile with us by having Saturday night study courses and even staying over on Sunday.

I am sure that this same spirit of co-operation, practical know how, and personal likeableness prevails on the part of all our State workers and accounts for, in large measure, the continuing progress being made in all our work. It is amazing how much is accomplished with such few workers and limited funds. — Sam C. Reeves, Pastor, 1st Church, Arkadelphia

### Keeping the Faith

BAPTISTS HAVE a great deal to rejoice about with reference to their Seminaries. Recently I wrote Dr. H. Leo Edleman, New Orleans Baptist Seminary, and asked if the faculty members accepted some articles of belief or creed when they were elected. He answered by saying every faculty member signs the Articles of Faith when he begins work. These Articles of Faith are simple and sound as to all the fundamentals of our faith. They deal with the Authority of the Scripture; the Trinity of God; Satan and Sin; the Atonement; Christ the Saviour from Sin; the Way of Conversion; the Final Resurrection; a New Testament Church and its Ordinances; the Lord's Day and Civil Government; and Baptist Loyalty to Distinctive Doctrines.

Now this is refreshing and encouraging to me when I know that our theological teachers stand by The Old Faith and The Old Book. I thought a word in your paper about this would encourage everybody. —E. Butler Abington, Pastor, 1st Church, DeQueen

REPLY: Your letter is appreciated. But the practice at New Orleans Seminary of requiring faculty members to subscribe to the basic articles of faith is nothing new. This was inaugurated by our mother seminary, Southern, when it opened its doors in 1859 for its first session and a similar practice has been instituted by each new Southern Baptist Seminary since that time.—ELM



# Arkansas All Over

## Norman Roberts Named Head Of North Little Rock Hospital



MR. ROBERTS

**NORMAN ROBERTS JR.**, administrative assistant at Arkansas Baptist Hospital, has been named administrator for North Little Rock's proposed Memorial Hospital.

Dr. Joe F. Rushton of Magnolia, president of the Arkansas Baptist Hospital Board of Trustees, has announced that Memorial Hospital will be under the supervision of a special committee headed by Kenneth G. Price, a North Little Rock pharmacist. The committee, which includes five other members of the Baptist Hospital Board of Trustees, will serve as a "recommending group" to the full Board of the Baptist Hospital.

The North Little Rock Hospital Commission chose Arkansas Baptist Hospital to operate the \$2,250,000 facility when it is finished. Roberts predicts that the new hospital will not be open until January 1962. Construction is scheduled to begin this summer.

Roberts, 30, will be executive head of the hospital, in charge of all its business affairs. The responsibility for the medical care of the patients will rest with doctors.

### Native of Mississippi

Roberts, a native of Hernando, Miss., has been preparing himself for a hospital administrator's post for several years. After his graduation from Baylor University in 1950 and his discharge from the Air Force in 1954, he went to the Baylor University Medical Center at Dallas for an "internship" in hospital administration.

He received his master's degree in hospital administration from the University of California at Berkeley in 1955 and spent another year as an administrative resident at the Baylor Medical Center.

He joined Baptist Hospital at Little Rock in June 1956.

Roberts' present duties include personnel management and handling many other details of operating the Hospital.

### Not a New Field

Hospital administration, Roberts said, is not a new field, but it has been only in recent years that the profession has been taught in colleges and universities. The first program was begun in 1932 at the University of Chicago but it was 1946 before other schools began teaching hospital administration.

Roberts said he was enthusiastic about the new North Little Rock hospital.

"I think the community has decided it wants to have a big hospital some day," he said.

He is confident the new facility will be able to serve the city's needs. He added that the plans for the building contemplate ready expansion.

### Will Move Soon

Roberts, a member of 1st Baptist Church, Little Rock, said he would move to North Little Rock soon and become active in community affairs. He and his wife Kay have an 18-month-old son, John David.

Roberts said it was "usual" for an administrator to be selected early in the stages of a hospital's development. He said he had been working closely with John Parks Almand of Little Rock, the hospital architect, on drawings for the new facility.

Working with Roberts will be the Baptist Hospital's special Board committee which Price heads. Other members of it are Rev. Wayne Smith, pastor of the Baring Cross Baptist Church at North Little Rock; Dr. John Redman of Fort Smith; Dr. J. Wirt Burnett of Texarkana; B. T. Harris, a Little Rock businessman, and Vernon Massey, an Augusta pharmacist. ■

**BUIE CHURCH**, Prattville, Central Association, held a youth revival Feb. 5-7 with Don H. Tallison, a Ouachita student, as evangelist. The pastor, W. G. Barnette, conducted the singing.

**DR. ANDREW M. HALL**, pastor of 1st Church, Fayetteville, was guest speaker for the Georgetown Baptist College Religious Emphasis Week, Feb. 8-12. Georgetown is the senior Baptist college of Kentucky. Dr. Hall spoke each night and at the morning chapel services.

**KELSEY GARMAN**, a native of Arkansas, was among 16 new students admitted to Golden Gate Baptist Theological Seminary, Mill Valley, Calif., for the spring semester, 1960. A graduate of Oklahoma Baptist University, Garman is a ministerial student working for a bachelor of divinity degree.

## Attendance Report

February 7, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	649	158	
Camden, Cullendale, 1st	444	221	
El Dorado, 1st	901	280	8
El Dorado, Immanuel	677	305	
Faith Mission	20		
Ft. Smith, Calvary	325	145	1
Ft. Smith, Grand Ave.	740	328	8
Fountain Hill, 1st	44	23	
Hot Springs, Park Pl.	485	214	2
Jacksonville, 1st	585	247	3
Magnolia, Central	694	288	
McGehee, 1st	445	201	
Mission	61	34	
North Little Rock,			
Baring Cross	871	294	5
Pine Bluff, South Side	633	228	1
Springdale, 1st	447	143	7
West Memphis, Calvary	201	134	3

## Enrollment Up At Ouachita

**ARKADELPHIA** — Enrollment at Ouachita College has soared to 1,001 for the spring semester, a 14 per cent increase over the spring semester of last year, according to Miss Frances Crawford, registrar.

With registration still open until February 12, Miss Crawford announced that incomplete enrollment figures include 954 regular, 33 special, and 14 graduate students, raising the total to 123 more than last spring's total of 878.

Of this number, 46 students were not enrolled during the first semester. They include 24 transfer students, 10 freshmen, and 12 former Ouachita students.

Despite decreases by eight out of 17 Arkansas colleges for the 1959 fall term enrollment compared to the 1958 fall term, Ouachita Baptist College showed an increase of 123 students, or 35 per cent of the 356 students gained by all Arkansas colleges.

Indications that Ouachita will have another substantial rise in enrollment next fall is evidenced by the fact that the office of Dr. J. W. Cady, dean of students, has received 122 applications for admission next year compared to only 24 by this time last year.

**GUERNSEY CHURCH**, Hope Association, had the services of Jesse Reed recently in a revival. There were three for baptism and one by letter.

**1ST CHURCH**, Fordyce, has called Charles Hughes as Music and Youth Director. He is a native of Arkansas and a graduate of East Texas State College and Ouachita College. He recently graduated from Southwestern Seminary with a degree in sacred music and for the past year has been serving as Music and Youth director in Burlington, Tex.

**G. C. ROWE** is returning to Arkansas from Grand Isle, Nebr., to become pastor of the Freeman Heights Church, Berryville. He began his new work Feb. 14. Pastor Rowe is the son of Rev. and Mrs. W. C. Rowe and is a graduate of Union University and Southern Seminary.



## Big Creek Notes

ON JAN. 23 the Mammoth Springs Church ordained John Meeks, Jim Russell, David Roberson and Lloyd Estes to the office of deacon. Moderator of the council was Rev. P. O. Freeman, pastor of the Enterprise Church; Henry Weaver, deacon of the Hardy Church, served as clerk. Rev. E. O. Flowers, pastor of the Mammoth Springs Church, asked the questions. Missionary Pyles prayed the ordination prayer, and Dr. Johnson, interim pastor of 1st Church, Thayer, Mo., brought the message.

SUNDAY afternoon, Jan. 24, the Hardy Church ordained Floyd Baker to the office of deacon. Rev. P. O. Freeman served as moderator, Rev. P. O. Harrington asked the questions. Rev. Dewey Green, pastor of Salem Church, prayed the ordination prayer. Dr. Johnson brought the message.

ENTERPRISE Church has put down a new hardwood floor, and is building two new classrooms. Rev. P. O. Freeman is pastor of the church. Pastor Freeman worked as an engineer on the Frisco Railroad for 54 years and has retired to devote all his time to the work of the Lord. He has served as pastor of the Thayer, Mo., Church, Hardy Church, Mammoth Springs Church, Lepanto Church, Hoxie Church, and Enterprise and Flora Churches. We are glad to have him in our fellowship.

ON MARCH 22, we will have our Evangelistic Conference in Big Creek Association. It will be at the Salem Church, 7 p.m. Dr. C. W. Caldwell will be our speaker.—John C. Pyles, Missionary, Big Creek Association.

## Morality Week Held at Ouachita

CAMPUS Morality Week, sponsored by the Baptist Student Union, was observed at Ouachita Baptist College February 8-10.

America's greatest need is for young people to have respect for authority, truth, work, property, and personalities. Dr. Ralph A. Phelps, Jr., president, told the students.

Seminars were conducted by Dr. V. E. Wolber, chairman of the Division of Philosophy and Religion; Randolph Quick, associate professor of sociology; and Mrs. Bobby Gill, head of the girls' physical education department.

Lt. Col. Jack King, professor of military science and tactics, spoke on "Narrow - Mindedness vs. Broad - Mindedness." He stressed the fact that every field is narrow-minded, but people wanted to be broad-minded in the realm of religion.

"Christ didn't broaden the standards; he narrowed the standards. People use broad-mindedness as a cloak to rationalize sinful actions," Col. King declared.

DR. THOMAS J. Welch, pastor of 1st Church, Monticello, was the guest speaker at the Brotherhood meeting of 1st Church, Warren, Feb. 16.



## One Man's Family

FOLLOWING in their father's footsteps are the four Lewis brothers pictured here with their father, Rev. H. L. Lewis, front row, right, pastor of Garden Homes Church, Little Rock.

Back row, left to right, are: Bob, pastor of 1st Church, Fairfield, Calif.; Norman (Rusty), music and religious education director, Emmanuel Church, Duncan, Okla.; and J. Paul, pastor of 1st Church, Williams, Calif.

With the father, in the front row, is Bill, pastor of South Side Church, South Charleston, W. Va.

LEONARD SMITH, father of Pastor Robert L. Smith, 1st Church, Pine Bluff, passed away recently in San Antonio, Tex.

First Baptist Banner, bulletin of 1st Church, Little Rock, reveals the following statistics for the first year of the church under the ministry of Pastor Paul Roberts:

"All departments of activities and services show healthy increase. The Sunday School had a 10 per cent increase in both enrollment and attendance; Training Union has grown 20 per cent; W.M.U., 12 per cent; and worship services and prayer meetings have shown marked improvement in attendance; 390 additions, 116 by baptism, with some 25 awaiting baptism; and, financially, there has been an increase of \$46,717.82 over the previous period of 12 months, or total receipts for the pastor's first year, \$222,505.23."

All four sons attended Southern Baptist College, Walnut Ridge. Bob, a graduate of Arkansas State College, Jonesboro, attended Golden Gate Seminary, Mill Valley, Calif. Rusty is a graduate of College of the Ozarks, Clarksville, and Southwestern Seminary, Ft. Worth, Tex. Paul is a graduate of Ouachita College and is now studying at Golden Gate Seminary. Bill is a graduate of Ouachita College and attended Southwestern Seminary.

Mrs. Lewis, mother of the boys, was seriously burned last Dec. 4, and died Jan. 9.

There are six other Lewis children, all of whom are Baptists. ■

REV. W. C. ROWE is serving as pastor of the White Rock Mission sponsored by 1st Church of Little Rock, 9 miles south on the Pine Bluff highway. Mr. Rowe recently returned to the state from Indiana, where he helped to organize more than a dozen new churches in recent years as he served under the Home Mission Board.

The White Rock Mission has had 40 additions in the last two months, 25 on profession of faith. Attendance now averages 50 in the morning and 60 in the night services.

PAUL FOX, pastor of Calvary Church, Little Rock, was the speaker at a regional Brotherhood Rally at Emmanuel Church, Magnolia, Feb. 9.

MEMORIAL CHURCH, Waldo, has called Danny Light, a Ouachita student, as music director.



Fifth  
in  
a  
Series



## When Faith Is Not Shared

By Vernon B. Richardson

**B**UT, pastor, John is the most wonderful boy in the world! I am sure we can be happy together, even if we do not share the same faith. He will go to his place of worship and I to mine."

Alas, it is not that simple; and when a pastor looks across his desk into a bright, hopeful young face, he almost wishes it were. But if it were that simple — just a matter of churches on different corners of the street — then the Christian faith would not mean all that it does in power for everyday living.

Marriage in its highest realization is a spiritual fellowship. It is a divine institution ordained of God. His act of creating male and female makes marriage possible. To enter marriage is to fulfil a divine intention for the happiness and welfare of mankind. Its joys and bonds stem from capacities that God has bestowed upon us. How can marriage succeed if the two have no opportunity to worship together, to train their children in a common faith, to share life's deepest experiences in an atmosphere of accord on the central issues of relationship to God?

Concern over the unhappiness in mixed marriages is not just a matter of prejudice but is held by Jews and Roman Catholics as well as by all other Christian bodies. All join in warning against the hazards of entering a condition requiring oneness with divisions that cannot be reconciled.

If we are hearing about this problem now more than ever before, it is for good reasons. The high rate of shattered marriages compels us to stop and consider the factors that make or break our homes. People move about more in our day and associate with persons of different culture and background. In earlier times in our country, Roman Catholics were relatively few, and, by national origin, schooling, and other means, almost a separated community from their neighbors. The same was true of Jews

in America. But the working of the melting pot in the last half century has dissolved many economic and emotional differences and intermarriage has increased. It is estimated that today one out of every five marriages unites young people of different religious beliefs and ancestries.

Moreover the concern over mixed marriages is growing because increasingly people are seeing the importance of belief and the distinctions in different kinds of faith. We are religiously self-conscious. The spiritual deposits of our forefathers are running out. Differences in convictions and outlook between believer and unbeliever are more sharply drawn. Where once we hoped vaguely to "live off the prayers of our grandfathers," now we are beginning to see that each must have a faith to call his own in this perplexing age. This is a hopeful sign, but it only makes more pressing the problem in mixed marriages.

Just what are the differences in religious convictions that make intermarriages a poor risk? Just how serious are the effects upon happiness and health, upon children, upon harmony in a home?

### John and Jane—and Trouble Ahead!

Take the case of John and Jane, two fine young people of high moral caliber but of different faiths. Jane is a Baptist and John a Roman Catholic. They met in a big city where John had been sent by his firm. At first they enjoyed one another's company with scarcely a thought about their religious differences. John even stole away from his church one Sunday and went to Baptist services with Jane. He had a very guilty feeling because he was doing something strictly forbidden by his priest.

Jane "returned the favor" and went to mass on Sunday at the Roman Catholic church just a few blocks from her own church. But it was miles away in form of worship! She understood very little because the service was mostly in Latin. Nevertheless, it was all most impressive, quite mysterious, and all in all, it had been, as she phrased it, a "broadening experience." They felt a little closer to each other. This matter of religious difference was not so big after all, they decided.

A few months later Jane appeared in her pastor's study, proudly announcing her coming engagement. She was ready to be married and to lay plans for the big day. Then came the series of hard facts that spelled out the differences between her and her beloved.

No, she could not be married in her own church as she had dreamed of since childhood days, seeing herself in bridal gown at the front with her friends around her. John's church would not regard such a marriage as valid. She must be married by his priest, and if in a church at all, in John's church, but without full privileges even there because she was not a member.

She could not be married without promising in writing that she would forego the privilege of training her children in the Christian faith as she had experienced it. Only John could have that privilege. His church would insist upon it, and accordingly so would John.

She could not enter with John into one of the most sacred areas of life, that of planning parenthood. His church had rigid rules upon this subject, and its authority reached into the intimacy of their home. Moreover, if in childbirth a crisis arose and medical advice conflicted with the laws of the church, John would be honor bound to refuse the word of the surgeon and follow that of his priest.

Jane's pastor saw her emotional turmoil when these facts were explained, and quietly handed her a book and





two small pamphlets that set forth the views of the Roman Catholic Church on marriage. She was told to take them home, read them carefully, draw her own conclusions, then return.

What Jane read in those factual documents regarding the official position of the Roman Catholic Church on marriage with non-Catholics indicated that her pastor had not overstated the case. John's church certainly made it plain; you would have to give them that! But they seemed so unfair, insisting always that John's convictions must be honored but not her own.

## The Demands Are Plain

For instance, one pamphlet contained a reference to an encyclical letter by Pope Pius XI in which the Pope said, "Everywhere and with the greatest strictness the church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect." Later in the same encyclical there were words that sounded like her own pastor when he had told her of the dangers of division in marriage: "For where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold, and the peace and happiness of family life, resting as it does on union of hearts, be destroyed."

"This thing is getting more serious by the moment," Jane said to herself as she read. She was indignant over that phrase about the "heretical sect," knowing that it included her own beloved denomination, but decided to read on. When she came to the section entitled "Ante-Nuptial Agreement" with the parenthesis (to be signed by the non-Catholic party in a mixed marriage), she knew this was not simply a matter of an understanding between her and John. She must actually sign a statement for his priest! She read it solemnly, over and over.

"I the undersigned, not a member of the Catholic Church, wishing to contract marriage with \_\_\_\_\_, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honor that I will not in any way hinder or obstruct the said \_\_\_\_\_, in the exercise of \_\_\_\_\_ religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teaching of the Catholic Church, even though the said \_\_\_\_\_ should be taken away by death. I further promise that I will marry \_\_\_\_\_ only according to the marriage rite of the Catholic Church, that I will not either before or after the Catholic Ceremony, present myself with \_\_\_\_\_ for marriage before a civil magistrate or minister of the gospel.

Signature \_\_\_\_\_

Signed in the presence of Rev. \_\_\_\_\_

Place \_\_\_\_\_ Date \_\_\_\_\_

Jane knew that this meant surrender of some of the most sincere convictions of her heart and mind. When next she appeared before her pastor, John was with her. Quietly and with deepest sympathy toward these earnest young people in their plight, Jane's pastor explained what all this meant to one who cherished beliefs as a Baptist. Jane must violate her conscience in so many ways that there would be serious effects on her chances for happiness.

As a Baptist she had been nurtured in the basic principle of "soul freedom," freedom to make her personal choice of Christ as Saviour and to be baptized at an age of "moral responsibility" and as a public witness to her faith. She would now be denied the right to train her children to enjoy this same privilege. She would be compelled to turn her back upon her God-given responsibilities as a mother to share her spiritual convictions with her own children. It struck at the very roots of her faith



as a Baptist to allow her children's spiritual destiny to be taken out of the realm of their own conscience, and for her to agree that only in the Roman Catholic Church could her children have assurance of salvation.

The pastor went on to explain the emotional hazards to Jane, the serious effects of the lack of the family's oneness in worship, the gulf between husband and wife in their different attitudes toward the authority of the church — an authority that extended even to death and decreed that the Roman Catholic must be buried in consecrated soil reserved only for Roman Catholics. John's face revealed his inner conflicts because he understood only too well that no matter how he personally regarded the unfairness of the demands upon Jane, his church would insist upon them all on pain of his excommunication if he did not comply.

## Possibilities—but not Solutions

We may draw the veil here upon these two, because from this point on the decision must be theirs.

They could go ahead and marry as the Roman Catholic Church required, in which case they would have to try to build a united home where in all religious matters one party is already declared to be always right and the other always wrong. It would require more than good sportsmanship to make a go of that!

Secondly, they could disregard both their churches and be married before a justice of the peace, probably drifting farther and farther away from their religious ties.

Thirdly, John could leave his church and seek to embrace that of Jane; or finally, Jane could sacrifice her cherished convictions and become a Roman Catholic for the sake of establishing whatever harmony she could within her home.

Here then, are some of the truly solemn issues that arise when marriage is contemplated between a Roman Catholic and one who does not hold that faith. Those issues are not rooted in narrow-mindedness or religious prejudices. On the contrary, they are real and basic differences springing from positions that are by nature far apart.

## The Christian-Jewish Marriage

The situation is hardly less critical when friendship is allowed to ripen into love between a Christian and a Jew. Little of the rigid authority of the religious institution is there, nor the inflexible rules with their unfair demands. But other differences, if anything more acutely spiritual, mar the chances for happiness.

First of all, to the sincere Christian there is the weight of the Biblical warning against marriage to an unbeliever: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). To the Christian, faith in Christ is a very personal experience. The non-believer does not therefore share the most precious experience of the one with whom, by marriage, he is made "one flesh." The spiritual condition and the spiritual outlook between them are vastly different. No Christian will take this difference lightly.

In many cases where Jews have become converted to Christ before marriage to a Christian, these difficulties





have been transcended through the strength of God's grace in the home. When the faith is one, couples can be made "able for anything." The difficulties that persist are cultural, rooted mainly in the intensive group feeling of Judaism and, unfortunately, in the anti-Jewish sentiment that still prevails in some sections of American life.

## Is Being in Love Enough?

From the foregoing it is plain that marriage is an undertaking of two persons with God and with each other, always in the framework of society. It involves the most delicate adjustments, the most sincere understanding of differences in personality, background, and religious convictions. Just to be "in love" is not enough. Marriage is not built on emotion. Love must deepen into wise and mature companionship based on the common ground of trust in one another and in an ever growing faith and trust in God. Without that foundation the marriage cannot succeed. "A house divided against itself cannot stand."

If we have dwelt upon the differences in formal allegiances to the various forms of religious faith, we must not close without stressing conflicts equally harmful that arise even between Christians when the faith of one is hearsay and with the other a true experience.

Marriage always takes in more than we are likely to expect at the beginning. That is why the traditional marriage vow wisely includes the phrases, "for better or worse, for richer or poorer, in sickness and in health." It foresees in those three phrases the ups and downs of the pilgrimage of life together. Then the vow continues, ". . . to love and to cherish according to God's holy ordinance." That means that you take one another with these solemn promises as you understand their meaning in accordance with the instructions of God in his holy Word. No secret reservations or individualistic interpretations are allowed. Honor, purity, fidelity, love are to be those qualities as illumined in Christ, the Word made flesh.

Because the Christian faith contains one's whole philosophy of life, his point of view on the ultimate matters that affect human destiny, it should be the first concern when friendship looks toward marriage. One's views of children, family devotions, regular worship, and participation in church activities may seem like incidentals easily worked out after marriage, but they are little things of love that make for the big things in the home.

## Faith Touches the Fundamentals

Finally, never discount the conflicts that can and do arise because of differences of belief between denomina-

tions. The main bodies within Christendom have strong historical backgrounds and reflect sincere differences of interpretation of God's revelation in Christ. These outlooks are frequently in direct opposition to one another, and are by no means on the fringe of marital concern. Infant baptism is one example. One of the holiest moments that can come to any couple is when God entrusts to them a child. The mystery and wonder of God's grace in the gift of a young life is beautiful to experience. But immediately this experience can be marred if there is disagreement over the child's relationship with God.

The Baptist will regard that life as spiritually safe in God's love and care until it reaches the age of moral responsibility. Baptism, as a believer's privilege and obligation, will come later on personal initiative and affirmation of faith. It is a sacred right of the child and must be protected.

The non-Baptist parent will likely see it in another light. He may believe that the child must be baptized as an infant to bring it into the kingdom of God. The parent must assume responsibility for that ceremony until the child in later years can confirm it. All this is not merely ceremonious; it may involve, in his belief, the child's very salvation. The parent will not lightly yield so deep a sense of responsibility.

Here is but one of many points placing heavy strain on married life. What happens in baptism is another. Is the act of itself regenerative or symbolic? These are not fine theological distinctions. They represent true differences in outlook, and have a direct connection with what constitutes salvation. Even where there is the due regard for the rights and views of others which is basic in American life, difference in doctrine can create an impasse when it exists between husband and wife.

Other denominational tenets likewise strike at harmony in marriage when the faith is not shared. They involve the deity of Christ, the reality of the Trinity, the observance of Sunday as the Lord's Day, the use of medical doctors when sickness comes, the propriety of blood transfusions, and other doctrines featured prominently in certain sects of Christendom. Merely to list a few of the issues should remind us that denominations do matter; and particularly so in establishing unity in the home.

The very least that can be done is to bring these issues into the open in the early days of friendship. At that time they are not so emotionally charged nor so intertwined with other considerations. Nor is there then the pressure to accept a condition because it is too late to change.

Only the best is good enough when one sets out to establish here on earth that foretaste of heaven we call a Christian home. It is not sufficient merely to be of the same faith in name. Take care — and that means take the time — to find that one with whom, from the beginning, faith can be shared and resources drawn from a central deep.

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# Incomplete Religion

## I Corinthians 13

by Hugh Wamble

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## Reverent Agnosticism

PAUL WAS an agnostic. Not, of course, in the usual sense of the word. For Paul consistently maintained that he both **knew** God (II Tim. 1:12) and was **known** by Him (Gal. 4:9). However, there is a sense in which Paul was agnostic. He knew God, but he devoutly insisted that there is much about God that he did not know and that can not be known.

In Eph. 3:8 Paul alluded to "the **unsearchable** riches of Christ." The term "unsearchable" literally means "un-track-out-able." The word was common to the huntsman. The point is that we may "strike trail" on God, but we can never track Him down.

The little girl was an excellent artist. "How do you draw so well?" she was asked. "First of all, I **think**," she said, "then I draw a line around my "think." This may be true generally for the artist. But no man can draw a line around God. For God, being infinite, is unfathomable.

But so to say is not to maintain that we know **nothing** about God. As a matter of fact, we believe that God may be known "personally" in Jesus Christ, for "he hath declared him" (John 1:18).

Paul was agnostic, but reverently so. In this sense we may well be agnostic too.

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

stock in their own heroism. This form of religion was later altered as Christianity won its place in the world; it became the "religion of asceticism," and its devotees were monks who practiced severe self-discipline.

Paul did not reject either of these expressions of religion. Each has its place. One errs, however, when he magnifies one out of all proportion, to the neglect of others. To settle exclusively on one type is to accept incomplete religion, and ultimately it is to crown impiety by erecting man-made religion. All of these types properly belong to Christianity and should be exemplified by each Christian.

Paul certainly possessed all of them. He claimed to speak in tongues as well as the next man. He was well grounded in Jewish lore and his Mars Hill address reflects the wisdom of the Greeks. According to Paul, the key to salvation is faith in the Gospel which is a stumbling-block to the Jews and absurdity to the Greeks. Good works are a proof of salvation, even though they are not means to this end. Paul encountered imprisonments, beatings, stonings, fightings with beasts in the arena, and shipwrecks, and finally he submitted his body to the Roman sword, rather than deny his Master and forsake his calling.

It takes all qualities — feeling, knowledge, faith, benevolence, and heroism — to have a religion acceptable to God. Put together, however, they amount to nothing unless a sixth quality is added. It is the supreme qual-

ity — love. It is supreme because it remains after tongues have ceased, after partial knowledge has been corrected, after heroism is no longer stimulated, and after hope has become fact. It is supreme because it is patterned after the character of God. Complete religion is that religion which endures beyond the earthly experience known as "life" and which conveys, in the fullest sense, that benefit known as "Life." Where there is the "religion of love," God is also to be found. ■

## 'Commission' Joins Evangelical Press

The Commission, monthly journal of the Southern Baptist Convention Foreign Mission Board, has become a member publication of Evangelical Press Association. Other Southern Baptist publications and services belonging are: Baptist Press; Baptist Record, edited by Joe T. Odle, Jackson, Miss.; the Arkansas Baptist, edited by Erwin L. McDonald, Little Rock; the Baptist Beacon, edited by J. Kelly Simmons, Phoenix, Ariz.; and the Baptist Digest, edited by F. Paul Allison, Wichita, Kan.

Evangelical Press Association has as members publications of many evangelical denominations as well as some non-denominational religious journals. Its purpose is "to promote the cause of evangelical Christianity and to enhance the influence of Christian journalism" by providing contracts among the editors. ■

FACED BY factionalism and hostile feelings between Christians, Paul delineated five types of incomplete religion (I Corinthians 13:1-3) within the Corinthian Church. These types have remained within the Christian tradition. One or the other is occasionally revived as the absolute form of Christianity, as in modern sectarianism. Now, as in Paul's day, however, they are incomplete.

First, there was the "religion of feeling or enthusiasm." There were some who thought that religion consists in speaking in tongues. They held that ordinary speech is inadequate for conveying the deepest truths of the spirit, so they resorted to ecstatic speech. The purpose of their religious activity, it seems, was to make others feel, to stir their emotions.

Secondly, there was the "religion of knowledge." There were some who claimed to understand prophecy, mysteries, and knowledge. They continued in the tradition of the Old Testament prophet who knew what God had done in the past, who knew God's character and His way of dealing with men, who knew present conditions. The prophet was, and is, not a speculative seer who circulates fanciful dreams. He was, and is, a realist who knows that God's future dealings will be consistent with His past dealings, that He will uphold His standards of righteousness and will abide by the conditions which He has imposed on man.

There was, in the third place, the "religion of faith or trust." There were some who seemingly based their religion on Jesus' favorite figure of speech for faith — a faith for which mountains can be removed. It refers to one's capacity to believe, against knowledge, that the impossible can happen. As Jesus used the figure, it means that God is able to work the impossible for those who have the "grain-of-mustard-seed" kind of faith (Matt. 17:20; 21:21).

Fourthly, there was the "religion of benevolence." There were some who thought that religion consists in doing works of fraternal or social welfare. It appears, however, that these were few in number, for Paul was frustrated in his efforts to raise funds for Jerusalem Christians. (It should be pointed out that the "religion of benevolence" bids fair to become the civil religion of the United States.)

And, in the last place, there was the "religion of heroism." There were some who were willing to give their bodies to be burned. They seemingly put



## 'The Quest for Souls'

The quest of the golden fleece and of the holy grail sink into insignificance before the quest of souls.

The quest of souls brought the Son of God from heaven long ago, "our souls at His price to gain." The apostle had this in mind when he wrote to the Philippians, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

The quest of souls keeps the Holy Spirit brooding over the chaos of human life today. This is the highest vocation of the sons of God in the life of our times. When Lyman Beecher was asked, "What do you count the greatest thing one soul can do for another?" his answer was, "The greatest thing a human can do for another is to bring another being to Jesus Christ as Saviour."

But all of this means we shall have to go in quest for souls. No longer can we depend upon planned revivals, series of meetings, evangelistic campaigns, professional evangelists and revivalists, and upon all the techniques of crowd-getting such as "pack the pews," making chains, etc. Our quest will of necessity have to return to the apostolic method of winning souls, one by one. If every church member—let's lower it—if half of our church members would win a soul for Christ in two weeks, what a marvelous outcome it would be!

But this requires the highest dedication and effort. It is reported of a great preacher who mourns over the lack of conversions that he will preach like angels to save souls but will not cross the street to do it. How different the woman with the lost coin! How contrary to the shepherd with one lost sheep.

1) To be successful in this quest, we must first find our own soul. There will be little questing until our souls are safe in the fold.

2) The quest requires that we be convinced souls are truly lost. A great artist has painted what seems to be a waterfall, but on closer inspection, the seething and turbulent water resolves itself into numberless men and women swirling over the precipice. It is an awful conception of horror, but is valid truth. We are to save all we can from going over to their doom.

3) The quest is so worthwhile. Let the Bible speak. "The fruit of righteousness is the tree of life, and he that winneth souls is wise." "Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

4) Moreover, this quest for souls shall require a great passion. We often fail because we do not feel. One of the greatest soul winners the world has ever known said, "I wish that my soul were accursed from Christ for my brethren, my kinsmen, according to the flesh."

Added to these, there must be a great love. In this divine quest, if I have not love, I am nothing. Texas Baptists are engaged in the quest for 100,000 souls. No quest, no conquest! —Forrest Feezor, Executive Secretary, Baptist General Convention of Texas ■

**God at Your Door**, by C. Gordon Bayless, pastor of Central Baptist Church, North Little Rock, published by Revell, 1955, \$2.

Author Bayless, himself one of the outstanding evangelists of the nation, states a three-fold objective for this collection of 15 revival sermons: reaching the unsaved, leading Christians to a greater devotion, and helping all to have "a better way to tell the old, old story." Typical of the messages are: "The Man Who Couldn't Take It," "If I Should Wake Before I Die," "Walking Away From Sin," "Traveling Without Lights," "How to Confess Christ," and "Saving the Home."

**A Charge to Keep**, by Robert G. Lee, Zondervan, 1959, \$2.

Dr. Lee here presents an impassioned plea to all Christian leaders to fulfill their responsibilities to God in taking the Gospel to people at home and abroad.

Dr. Lee is widely known and loved among Southern Baptists. He is retiring soon from a long pastorate at Bellevue Baptist Church, Memphis.

**The God-filled Life**, by Merrill F. Unger, Zondervan, 1959, \$2.50.

The God-filled life, declares Dr. Unger, includes four main areas—thinking, living, worship and service. In this book he presents five chapters in each of these divisions.

**Simple Sermons on the Seven Churches of Revelation**, by W. Herschel Ford, Zondervan, 1959, \$2.

The author is pastor of 1st Baptist Church, El Paso, Tex. This is another in a series of volumes of "simple sermon" books by Dr. Ford. His sincerity and clear-cut thinking peculiarly fit him for the writing of such books.

**We Made Peace With Polio**, by Luther Robinson, Broadman Press, 1960, \$2.75.

Here is a diary of strength made stronger by sorrow, of faith deepened by suffering.

**God's Remedy, Romans 3:21 - 4:1-25**, by Donald Grey Barnhouse, Eerdmans, 1954, \$3.50.

This is the third volume in Dr. Barnhouse's comprehensive exposition of Bible doctrines which takes its point of departure from Paul's Epistle to the Romans. He examines each passage, phrase by phrase, in the light of the immediate context but also in the larger context of the entire Bible. This will be of special value to ministers and Bible students.

**The Must of the Second Birth**, by Robert G. Lee, Fleming H. Revell, 1959, \$2.50.

Every thought and phrase for these sermons on the basic Christian themes grows out of scripture as the source of every great Christian doctrine. In John 3, Dr. Lee finds the nature and necessity of being born again, the manner of the new birth, what the new birth is and what it is not. One of the most remarkable chapters in the book is "Wanted: More Funerals." ■



### Youth to Help Greeks

BERLIN, Germany (EP) — Thirty German young people plan to spend a year in Greece helping to reconstruct the war-scarred town of Servia. The youth are members of the "Suhnezeichen" (Reconciliation) movement and will help re-build a cistern, construct a new school and several homes.

Servia lies near the Athens-Salonika highway and has no water or electric facilities.

"Suhnezeichen" was founded in 1958 in response to an appeal by Dr. Lothar Kreyssig, president of the Synod of the Evangelical Church in Germany, who asked youth to aid in re-constructing war damaged countries occupied by German forces during World War II. Several hundred youth reportedly have responded to the appeal thus far.

### Pope May See Russians

VATICAN CITY (EP)—Sources close to the Vatican predict that Pope John XXIII will see Soviet President Klementi Voroshilov and Premier Nikita Khrushchev next March when the Russian leader is in Rome.

Talk of such a meeting reportedly results from a new attitude of the Soviet government toward Roman Catholicism. Moscow Radio pleased the Roman Catholics in December by making reference to the number attending church. Catholics say Moscow Radio's "reference to the importance of Christmas to the Western world would seem to indicate that the Soviet government, in its efforts toward understanding the West, finally has understood the strength of the Church."

### Anglicans Show Catholic Converts

LONDON (EP) — The Church of England's official yearbook shows that between 1954 and 1956, 10,440 Roman Catholics joined the Anglican Church. It is the first reference in the yearbook to persons who have changed their religious affiliation.

The figures were based on a survey and estimates calculated by Anglican officials. The Church of England today claims 26,771,000 baptized members. Of these, 9,691,000 are confirmed members with one in four categorized as Easter communicants.

### Methodist Korean Crusade

A total of 2,208 Koreans, most of them students, were baptized during a recent Methodist evangelistic mission in Korea. The mission was directed by Dr. Harry Denman, general secretary of the Methodist General Board of Evangelism, and five other Americans. The evangelistic crusade was organized under the auspices of the

Christian Teachers Association of Korea and 12 educational institutions with an enrollment of more than 25,000 participants. (EP)

### Communists May Try 'Confessional'

WARSAW, Poland (EP) — Communists are considering adapting the Roman Catholic confessional for their own purposes. *Polityka*, newspaper of the Central Committee of the Polish Communist Party, has recommended that the Committee set up "a kind of confessional" to be operated by Communist psychiatrists in public libraries, Communist cultural centers and other public places. *Polityka* said that such a program was needed because even children of non-believers often go to church "for the sole purpose of discussing their personal problems in the confessional."

### German Common Goal

BERLIN, Germany (EP) — Communists in East Germany and Dr. Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, can't agree on much. But recently, Red newspapers have joined in hailing Niemoeller for advocating "as the only alternative to common destruction" the general disarmament plan proposed by Soviet Premier Nikita S. Khrushchev. The evangelical leader supported the Russian dictator's proposal while on a one-week preaching tour of Soviet Zone centers during which he met with government officials and leaders of the Soviet Zone "peace movement."

### Series Highlights Narcotics Problem

CHICAGO, Ill. (EP)—A new documentary radio series on the narcotics problem called "H is for Joy," is now being aired on WMBI, 1110 kc., Sundays at 3 p.m.

The broadcasts feature top national and local authorities who outline the narcotics problem and show what is being done about it. The unique title stems from the fact that among addicts "h" stands for heroin, one of the many kinds of narcotics.

From Riverside Hospital in New York, which is devoted exclusively to the treatment of teen-age addicts, Dr. Rafael Ganso, the medical director, will describe medical aspects of drug addiction. Meyer Diskind, a New York parole officer, will outline the problems of addition and rehabilitation. Among other cooperating authorities will be Malachi Harney, head of narcotics control division of Illinois and local police officials.

### Disc Jockeys Get Sermonettes

MADISON, Wisc. (EP)—Rock 'n Roll programs on Madison's radio station WISM are getting a dash of religious inspiration each day. The program has been broadcasting two-minute inspirational sermonettes in between their regular program of popular music.

The taped sermons are broadcast sev-

eral times a day and are produced by Protestant, Catholic and Jewish ministers whose identity is not divulged. More than thirty such sermonettes are aired each week.

Station manager William Walker said the unique series is aimed at "catching the attention of teen-agers, radio listeners in cars on their way to and from work, and the listening audience not normally inclined to tune in formal church-sponsored programs."

## The Swastika

**"And I will bless them that bless thee, and curse them that curseth thee"**

The grim image of the swastika has risen once again over the earth. With it come memories of World War II atrocities, violence against the Jew and a threat against religious liberty everywhere.

Logically, we know that the Greek cross with its arms bent at right angles traces its origin back to ancient India where the two twisted, crossing snakes meant the creative principle . . . a symbol of purity . . . a mark of superiority for the Aryan race. Experimentally, we know the swastika as the stamp of Nazi ideology which laid claim for Germany to a superior Caucasian race without admixture, especially with no Semitic strain.

And now the mid-winter madness of a few has revived a seething hatred and unleashed acts of vandalism in 11 countries against the Jew. West German Chancellor Konrad Adenauer considers these subversive acts a deliberate attempt to defame West Germany in the eyes of the world. President Eisenhower says they are carried out by a group of "crackpots" which must be stopped without giving undue publicity to their evil pursuits. The World Council of Churches hopes these acts of "a small group of wild people" will awaken thousands of Christians to the fact that anti-Semitism is still a danger and that they must take "a positive attitude towards the Jewish people."

Baptists in Texas have called upon people everywhere to "personally examine" their consciences and attitudes involving their relation with all men.

Jewish Armed Forces Chaplains say the appearance of the swastikas evidence "the moral laxity of our times."

Roman Catholics look upon the desecration of Jewish synagogues as "assaults directed against the reverence due all places of worship."

A petition signed by 21 Protestant leaders denounced the anti-Semitic outbreaks and offered fullest sympathy to the world Jewry, pledging their solidarity with them in "combatting this evil." Signers included: Dr. Eugene Carson Blake, Philadelphia, stated clerk, United Presbyterian Church in the U.S.A.; Evangelist Billy Graham; and former Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church, a president of the World Council of Churches. (EP)



## Deadline For Student Missions Extended

ATLANTA, Ga. — (BP) — The Student Summer Missions program will use a record number of college and seminary students this year in an expanded program, according to Courts Redford of Atlanta, executive secretary of the Southern Baptist Home Mission Board and director of the program.

The program will use an increased number of students who will work in areas from Florida to Alaska and from California to New York. In order to give additional students the opportunity to participate in this program the deadline for applications has been extended to March 1.

"This program provides the student an opportunity for in-service mission training and at the same time greatly augments the ministries of our regular missionaries during the summer months. It is of great importance to all of our mission causes," Redford said. "In order to help reach our goal of 30,000 new churches and missions it is hoped that the Home Mission Board may employ an average of 600 students each summer for the next four years."

Applicants must have two years of college or one year of seminary and be 18 years of age. Students are paid \$25 a week for their services and transportation and most expenses are provided.

These students will serve for 10 weeks in all types of work sponsored by the Home Mission Board. They will work in religious surveys, personal visitation, starting churches and missions, all phases of church organizational work, good will centers, Vacation Bible schools and similar projects.

Last year, the fifteenth year of the program, 470 students, including 83 sponsored by state BSU groups, preached 1,280 sermons, helped establish 58 churches and missions, taught 132,215 pupils in Vacation Bible school, and reported 4,067 conversions.

Interested students should write immediately to Summer Mission Program, Southern Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Ga. ■

## 'Tell Campus' Week

HENDERSON STATE Teachers' College will hold its annual "Tell the Campus Week" Feb. 14-18, with visiting students from other campuses participating. Those students leading in the week's activities will be: DeLois Ring, Arkansas State; Barbara Barnes, University of Arkansas; Nancy Philley, University of Arkansas; Jim Greer, Tech; Rex Enoch, University of Arkansas; Carol Burns, Arkansas State; Tommy Paul, Arkansas State.

Plans are being completed for a full week of activities centered around the theme, "Communicating My Faith," hoping to see students strengthen their Christian witness on campus, as well as further acquaint Henderson students with the BSU and its work. ■



DR. BARRY

**THE EDUCATION Commission of the Southern Baptist Convention has intensified its teacher placement program for Baptist colleges and universities. John A. Barry, Jr., of Nashville, pictured here, has been employed as associate secretary in charge of placement services. (BP)**

## Pollard Airs Views On Presidential Race

NATCHEZ, Miss. — Dr. Ramsey Pollard, president of the Southern Baptist Convention, says he will not "stand by and keep my mouth shut when a man under control of the Roman Catholic Church runs for presidency of the United States."

Pollard, head of the 9,206,768-member convention which is the second largest Protestant group in the United States, yesterday addressed the Mississippi Baptist Evangelistic Conference.

He did not amplify his statement about the Catholic presidential candidate.

Attacking Roman Catholic Church policies in countries dominantly Catholic, Pollard said he has seen Protestant churches closed in such countries. Pollard recently visited Spain.

"I will never believe what the pope of Rome says about good will and brotherhood until I see some evidence of it in countries where the Roman Catholic Church is dominant," he added.

## Dallas Store Opens

NASHVILLE, Tenn. — (BSSB). — The new Dallas, Tex., Baptist Book Store had its formal opening Feb. 2. James L. Sullivan, executive secretary-treasurer of the Baptist Sunday School Board, Nashville, was the dedication speaker.

The new store is located at 2115 North Akard St. in a building that has been completely remodeled, allowing the store to have a total of 3,000 square feet of space on the basement floor, and 10,840 square feet on the main floor. ■

## Southern Seminary Notes

DR. ALLEN W. Graves, of The Southern Baptist Theological Seminary, has been named a member of a special committee to recommend standards for doctoral work in schools of religious education. The committee was named at the biennial meeting of the American Association of Schools of Religious Education.

Dr. Graves is dean of the School of Religious Education, at Southern Seminary, Louisville, Ky.

THE 1960 mid-year graduating class of the Southern Baptist Theological Seminary bought a gift for the school which the graduates hope will make it easier for others still striving to earn their degrees.

The class, 69 strong, purchased a standard typewriter for student use to be placed in one of the typing rooms of the new James P. Boyce Centennial Library.

In announcing the gift the class president, Robert Cantwell, of Maryville, Tenn., told Seminary President Duke K. McCall: "We anticipate this will be a means of encouraging other students to do even better and more attractive term papers."

SPECIAL courses for Baptist Student Union Directors and church secretaries will be offered this summer by the School of Religious Education of Southern Seminary, Louisville, Ky.

Dr. Sabin Landry, professor in the School of Religious Education, will teach the BSU directors. This course will be taught from July 4-15.

A course for church secretaries will be offered July 18-22 with Miss Clara McCartt, of Southern Seminary, Dr. Allen W. Graves, and Howard Foshee teaching. Miss McCartt is a certified professional secretary, a former church secretary and at the present time secretary to Dr. Duke K. McCall, president of Southern Seminary. Mr. Foshee is with the Church Administration Department of the Baptist Sunday School Board. Dr. Graves is dean of Southern Seminary's School of Religious Education.

Special classes will be held for secretaries responsible for church financial records and for educational secretaries. Other classes will deal with public relations and staff relations.

Housing is available on the campus for all those desiring to attend the conferences. Reservations should be made as soon as possible through T. R. Allen, superintendent of buildings and grounds, Southern Baptist Seminary, 2825 Lexington Road, Louisville 6, Ky. ■

CLIFT BRANNON of Longview, Texas held a January revival in 1st Church of Harrison. There were 17 baptized and four by letter. Pastor Bill Cook states that Evangelist Brannon did a superb job and was a great blessing to the church.



### Notes from the Field

J. M. JAMES, 1st Church, Waldron, has accepted the call as Missionary in Caroline Association.

JOHN C. PYLES, former pastor of Shirley Church is now on the field as Missionary in Big Creek Association.

MISSIONARY FRED Ryser in Buckner Association has resigned.

CHURCHES IN Arkansas Valley Association participated in Schools of Missions last week. Harmony Association is currently engaged in Schools of Missions. A splendid corps of foreign, home, and state missionaries were recruited for these schools.

C. W. CALDWELL will be director of the Simultaneous Crusade in Current River Association, March 6-20. He will be in the Success Church with pastor J. B. Huffmaster.

BAPTISTS OF Fort Smith are interested in securing sites for two new churches. Your Superintendent of Missions has conferred and surveyed with those interested.

FEB. 15 marked the 13th anniversary of C. W. Caldwell as Superintendent of Missions.

MRS. M. E. WILES is still critically ill. Your prayer will be appreciated.

—C. W. Caldwell.

### Relief and Annuity

#### Education Program

IT IS most gratifying as we begin our new work to receive such a warm reception on the part of the pastors, ministers of music and education, and the churches.

We are majoring in the beginning of our work on the education of our people as to what our Convention's Retirement Program is. We are working primarily now through our associational and district organizations.

Whenever large or small groups of our leaders and workers meet we welcome an invitation to appear on the program and present our work. Ours is an educational ministry first. Of all the phases of our total denominational work, I expect as little is known of our Retirement Program as any area of work. When our pastors, ministers of music and education, and all church employees understand this vital work they will be most anxious to have this protection. The same can be said for the leaders of our churches.

The churches owe it to themselves and to the church staff to enter this protection program. It is not right for a congregation to think more of their building than they do of their God-



BOOK EXHIBIT at a preacher meeting always draws crowds of browsers. Here (left to right) Rev. Roy Dunn, New Hope Church, White River Association, Rev. Terrell Gordon, of Immanuel Church, Fayetteville, Manager T. Bradley Bolin of the Baptist Book Store and Rev. Lawrence Ray, of 1st Church, Pocahontas, have a moment of purposeful fellowship at the recent Evangelistic Conference.

called leaders. Many leaders in our churches are meticulously careful to see that adequate insurance is carried on the physical plant in case of fire, hail, windstorm, etc. Yet they provide no protection for themselves as far as their pastor and church staff is concerned.

May it not be said of any church that they think more of their church plant than their God-called spiritual leaders. If we do neglect providing this protection then we may be classed with those who thought more of their swine than they did of the presence of Jesus and his spiritual ministry among them. Every church employee should be covered.

We would welcome an invitation to talk with any of your church groups: Brotherhood, deacons, finance committee, budget committee, prayer meetings.

If there are questions that you have we welcome them. Whenever, and however we can help we are at your service, call on us.—T. K. Rucker, Field Representative.

#### TV Series in Canada

TORONTO, Canada (BP)—Southern Baptists' television series for 1960, "The Answer," is currently appearing on 27 stations of the Canadian Broadcasting Corporation throughout Canada.

A total of 27 television stations on the network are carrying the 13 dramatic episodes in "The Answer." The program is appearing in the Canadian Broadcasting Corporation's "Good Life Series."

#### About 'Post's' and 'Pre's' and Rio

By C. E. Bryant

MOST PASTORS we know have a dislike for those people in their audience who are "Post-Invocationists" and "Pre-Benedictionists."

We thought surely nobody would be guilty of that at the 1960 Baptist World Congress in Rio. The opening service, Sunday, June 26, will feature a roll call of nations. The closing service, Sunday, July 3, will be a mass evangelistic rally with Billy Graham as preacher.

But, unfortunately, attention has come to one tour — organized by a pastor who doubtless dislikes the Post-Invocationists and Pre-Benedictionists in his own congregation — which will miss the first two days and the last two days of the Congress.

This note of warning therefore to all Baptists who are planning their trips to Rio. Check the itinerary of your tour carefully. Be sure you'll be in Rio for the full Congress.

Incidentally, if you have not already done so, it is time to make definite plans for your travel and hotel arrangements. The best space is already at a premium. See your travel agent now.

JIMMY KARAM, member of Immanuel Church, Little Rock, was the guest speaker at a Brotherhood meeting of 1st Church, El Dorado, Feb. 15.



**S**OUTHERN BAPTISTS showed advances all along the line during the past year, a summary prepared by the Department of Research and Statistics of the Sunday School Board, Nashville, reveals. The greatest gain, 10.1%, was in the total value of church property, this item increasing \$183,779,846 during the year to total \$2,009,254, the first time the total has been above the two-billion-dollar mark. Choir enrollment showed the next highest increase, going from 622,694 to 682,477 for a gain of 9.6%. Ranking third was the gain in total gifts, 8%, showing an increase of \$33,719,282 for a new record of \$453,338,720 for the year.

## Southern Baptist Statistics And Some Soul Searching

The total Brotherhood enrollment, 617,263, showed an increase of 6% over the enrollment for the previous year. Ranking next in volume of increase was the total of 429,063 baptisms, a 5.2% gain.

Other advances included: WMU enrollment, up to 1,456,192 for an increase of 4.3%; Training Union enrollment, to 2,608,110, a gain of 4.2%; missions and benevolences, \$77,753,190, gain of 4%; membership, 9,485,276, or a gain of 3%; Sunday School enrollment, 7,276,502, increase of 2.5%; number of churches, 31,906, gain of 1.3%; and Vacation Bible School enrollment, .1%, totaling 2,910,258.

We Southern Baptists frequently confess that we sometimes are inclined to be too "numbers conscious." Realizing that many things in the Kingdom cannot be measured statistically, we must not overlook the importance of having statistics and of seeking to use them to the glory of God and the advancement of his work.

Statistics are not so much a cause for boasting as for thanksgiving and soul searching. Whatever we achieve as Christians, as churches, as a denomination, it is God who gives the increase. If we ever leave God out as we seek to measure our spiritual progress, we measure to no purpose.

It would not be right to take this impressive set of figures and say that the emphasis of Southern Baptists is to be measured by the percentages of increase. Certainly we would not be correct in concluding that Southern Baptists are primarily concerned with the erection of buildings, since this was the item showing the greatest increase in the past year. Nor would we be correct—or would we?—in concluding that since the increase in baptisms ranked fifth in percent of increase, we are more concerned about four other things. Well, what do the figures say about our perspective? ■

## States Give More

**NASHVILLE — (BP)** — Seven states gave more than \$1 million last year to the Southern Baptist Convention portion of Cooperative Program receipts, according to figures compiled here by Treasurer Porter Routh.

Texas led the states with \$3,291,651. Georgia followed with \$1,449,542, while North Carolina came third with \$1,333,675. Others in the top group included, with their amounts:

No. 4, Tennessee, \$1,280,392; No. 5, Alabama, \$1,081,110; No. 6, South Carolina, \$1,063,820, and No. 7, Oklahoma, \$1,002,069.

The top 10 states were rounded out by No. 8, Virginia, \$990,509; No. 9, Florida, \$947,132, and No. 10, Louisiana, \$835,445.

In designated giving, Texas again led with \$2,736,707. Only other state to cross the \$1 million figure was North Carolina with \$1,075,574.

In totals of the two — Cooperative Program and designations — Texas led with \$6,027,000. The next nine in order, with amounts, were: North Carolina, \$2,408,000; Georgia, \$2,233,000; Tennessee, \$1,836,000; South Carolina, \$1,643,000; Alabama, \$1,612,000; Virginia, \$1,592,000; Florida, \$1,417,000; Oklahoma, \$1,385,000, and Louisiana, \$1,301,000.

With the exception of Hawaii and South Carolina, all states having conventions affiliated with Southern Baptists forwarded more through the Cooperative Program. In designations, all states but Arizona sent more. In totals, Arizona and South Carolina fell below 1958. ■

## Feb. 21 Designated 'Baptist College Day'

**HUNDREDS** of Southern Baptist churches are co-operating with the Convention's Education Commission in its sponsorship of February as emphasis month for Christian education and Baptist schools and colleges. This is the seventh annual emphasis, which has formerly been observed in April.

The Commission has been swamped with orders for materials which have been specially prepared. Thirteen career pamphlets are included this year, in addition to several general monographs such as "My Vocation—A Career for Christ" (this year's theme), "Helping Your Child Choose His Vocation," "Here Comes College," and "Where Are My Talents? My Interests?"

The best available persons were asked to write the articles and they are aimed at the interests of high school juniors and seniors and college freshmen.

Feb. 21 is "Baptist College Day" in the churches. Many pastors are preaching on Christian education and choosing a vocation. ■

**REV. JOHN** Harrison, pastor of Emmanuel Baptist Church, Pine Bluff, will be the visiting evangelist during the annual BSU revival on the campus of Southern Baptist Church, March 7 to 11. Rev. Harrison will speak each evening in the college chapel. He will conduct dormitory discussion groups and speak in the college assembly on Wednesday, March 9 at 9:30 a.m. Dr. Herbert M. Haney, BSU sponsor, invites the public to attend these services. ■

## E. S. James Given POAU Award

By John J. Hurt

**BOSTON, Mass. (BP)**—The editor of the Baptist Standard of Texas received from Protestants and Other Americans United for Separation of Church and State a special citation as a "militant advocate of church-state separation."

The presentation to E. S. James was made at a luncheon during the 12th national conference of the organization, which has headquarters in Washington. Theme of the two-day conference was "Religion and Public Affairs."

The citation to James read: "Eloquent minister, courageous editor, militant advocate of church-state separation." His paper, published in Dallas, has a circulation of 350,000, the largest of the Southern Baptist Convention state papers.

Louie D. Newton, Atlanta pastor who is president of Protestants and Other Americans United, paid tribute to James in the presentation for his "wise and steady leadership" provided in "the baffling and delicate problems involved in maintaining our sacred freedoms."

The Baptist Standard gave strong opposition to a recommendation from the executive board of the Baptist General Convention of Texas that it accept a \$3½ million hospital in Texarkana which had received Hill-Burton federal funds. The recommendation was withdrawn but the convention went ahead and voted disapproval of the proposal.

Earlier, addressing the ministers' conference which traditionally opens the annual meetings, James denounced in a prepared speech the disposition of some politicians "and even among the clergy to wink at and blindly tolerate violations of law in the church-state area because they happen to be cloaked in religious garb." He added that this "undermines the principle upon which our religious liberty rests."

James commended the church-state organization for leadership in defense of constitutional freedom and paid tribute to Glenn L. Archer, Washington, its executive director, for his direction. ■

## Bible Conference

**PASTOR E. C. Edwards** of Tyrnza Church reports a very successful mid-winter Bible Conference at his church Feb. 1-5. Attending were pastors and others from a number of churches in the Trinity Association.

Program personalities included Dr. Robert L. Hughes, Natchez, Miss., internationally recognized Bible scholar; Dr. Ralph E. Kirkman, dean of Ouachita College; Rev. L. C. Riley, of Mississippi; Rev. L. H. Davis, of Arkadelphia; Dr. Robert J. Tichenor, Tennessee; and Associational Missionary L. D. Epipette.

Writes pastor Edwards: "We hope to make this a yearly event in our Association that our people may have the extra Bible study they need."



## Central Association

SUNDAY, Jan. 17, 1st Church, Benton, commemorated Dr. B. K. Selph's 10th anniversary as pastor of the Church. The Church presented Dr. Selph a beautifully-engraved wrist watch as a token of their appreciation for his ministry.

ANTIOCH Church has redecorated the inside of the auditorium. Tile has been put on the ceiling, the walls re-finished, and the woodwork painted.

BELOW is the list of the Churches in Central Association that have already indicated that they will participate in the Simultaneous Revival, April 3-17: 3rd Malvern; 1st, Malvern; Central; Bauxite; Mid-Way Mission; Calvary, 2nd, Hot Springs; Lake Hamilton; Owensville; Vista Heights Chapel; Fairdale; Park Place; Grand Avenue.

SUNDAY afternoon, Jan. 31, the Highland Chapel Mission of 1st Church, Benton, was duly organized into the Highlands Heights Baptist Church. There were pastors and deacons from nine different churches present to compose the council. Dr. B. K. Selph was elected chairman of the council, and Hugh Owen served as secretary. The new church was constituted with 165 members. They adopted the Church Covenant and the Baptist Articles of Faith.

HARVEY'S CHAPEL Church has let the contract for a building to replace the one destroyed by fire. The new building and equipment will cost approximately \$20,000. This is to be the first unit, which includes educational space and will be used as a temporary auditorium as well.

1ST CHURCH, Hot Springs, plans to begin a mission in East Hot Springs at Bethel and Burnell Streets. The Executive Committee of Central Association voted to look with favor on the new mission.

WORKER'S Conference at Park Place Church, Hot Springs, Jan. 14 was well attended and an excellent program was given. There were 22 churches represented and 20 pastors present with a total present of 120.—Hugh Owen, Missionary

## New Campus Directory Coming from Printer

NASHVILLE (BP)—Information about Southern Baptist colleges and universities has been brought up to date and will be available in the Southern Baptist Campus Directory.

The second edition of the directory will come from the press about Feb. 15. The Education Commission of the Southern Baptist Convention here, producer of the campus directory, has received 3,000 orders even before the issue has come from the printer.

The directory, costing \$1, contains information and pictures of the 71 colleges and schools operated by Southern Baptists. It may be ordered by writing the Education Commission at 161—8th Ave. No., Nashville. ■



**PUBLIC RELATIONS**—New officers of the Baptist Public Relations Association were elected at the annual meeting in Birmingham, Ala. They are from left, W. C. Fields, Southern Baptist Executive Committee, Nashville, editor of the association's Newsletter; Badgett Dillard, Southern Baptist Theological Seminary, Louisville, president; James M. Sapp, Baptist Brotherhood Commission, Memphis, program vice-president, and Mrs. Agnes Ford, Baptist Sunday School Board, Nashville, membership vice-president. (BP)

## Discuss Differences Conference Is Told

BOSTON, Mass. (BP)—The 12th National Conference of Protestants and Other Americans United heard an appeal here for unity of religious leaders in "honest appraisal of the American principle of church and state."

The call was sounded by Richard C. Raines, Methodist bishop of Indianapolis. "Let us discover," he said, "in what we can agree and admit frankly where we differ and why."

He said Roman Catholic, Protestant, and Jewish clergy and laymen in such a conference "would come to know and respect each other." Raines added, "American people can be trusted to face truth and act together" and would appreciate "discussion of the controversial."

Bishop Raines, discounting appeals for ecclesiastical unity, said "spiritual life of any people suffers when the stimulus of competition is removed." He declared, "Monopoly breeds misuses of power" in religion, just as in business and politics, and the Roman Catholic Church suffers from it. "Having seen Catholicism in 30 countries, I am convinced that Catholicism in the United States is the most spiritually wholesome and soundly alive Catholicism in the whole world," Raines reported.

In contrast, the bishop pointed to Roman Catholic pressure to curb Protestants in countries where there is an alliance with government.

Earlier in conferences of Protestants and Other Americans United for Separation of Church and State, two speakers made appeals for greater emphasis on public schools as bulwarks of American democracy. W. Earl Hotalen, executive director, Louisiana Moral and Civic Foundation, said tax support for parochial schools in Louisiana is a danger if organizations like Protestants and Others fail to attack it. "The foundations are being destroyed," he said, and

the question is "what are we going to do about it?"

John J. Hurt, editor of the Christian Index, Baptist state paper in Atlanta, said, "There is no difference between taxing me for your church and taxing me for your church school." Hurt added, "I had as soon send my tax dollars to the priest, or Vatican, as to send it to the state and let the state provide the forwarding address." ■

## Nixon to Get Catholic Award

NOTRE DAME, Ind. (EP)—Because his life and career "exemplify the American ideals of justice, personal integrity and service to country," Vice President Richard Nixon will receive the seventh annual Patriotism Award of Notre Dame's senior class during the university's traditional Washington birthday celebrations on Feb. 23.

Nixon will be the guest of Father Theodore M. Hesburgh, C.S.C., Notre Dame president, and senior class officers, at dinner prior to the convocation.

J. Edgar Hoover, FBI director, first received the award when it was established in 1954. Last year scientist Wernher von Braun was the honored recipient.

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**New Work**

PAUL WENT about starting new churches. He was both a preacher and teacher of the Gospel. He used both the preaching and teaching approach, whichever seemed to be needed in particular situations.



MR. HATFIELD

A keen student of the Scriptures, Dr. Edgar Williamson has pointed out that in the present series of Sunday School lessons in Acts, Paul followed a "method" in his work. I hope you will examine the experiences of Paul in city

after city and see if you agree on the suggested method.

Of the many things Paul did in his ministry he followed these steps or methods. First Paul believed in and sought the leadership of the Holy Spirit in his own personal life and looked for it in the lives of those who became workers in the churches he established.

Another thing Paul did in his work was to enter into great population centers and establish work—the work of the Lord, encouraging the churches in the cities to reach out in all the areas nearby and start work. We read of the work of the Lord sounding forth in every place.

A third step in the method of Paul was to follow the example of his Lord before him by going to the synagogue every Sabbath. There he found people who believed in one God and who believed in the Scriptures. Here he had a good place to start. A final step Paul used was to remain in the city as long as possible, as long as led by the Holy Spirit, and there teach and train the converts. This he did in order to leave a small hard core of believers who would carry on the work after Paul moved on to start another new work.

Have you helped start a new mission Sunday School? Follow Paul's method. First, seek the leadership of the Holy Spirit; secondly, enter into some home where people believe in the Lord for your start; thirdly, let this place itself become a missionary point, reaching out in every possible direction to reach people. Finally, teach and train the people to "observe all things" which the Lord has commanded.

Write us for a free packet on how to start a new Sunday School. This may be your way of starting a new church eventually. ■

DURING the recent revival in Beech Street Church, Gurdon, Red River Association; Pastor Harold Hightower served as evangelist. Additions included one by baptism, one profession of faith, three by letter and nine rededications. Some of the greatest results of the revival was the evidence of personal witnessing, visitation and concern by the church people.—Mrs. Rufus Cox

**Seminary Professor Visits Japan**

FORT WORTH — Back from a trip to the Far East that included a typhoon on Okinawa, a helicopter inspection of Korea's demilitarized zone, and the dedication of a dynamic new Baptist Church in Japan, Dr. T. B. Maston, of Southwestern Seminary, is at a loss trying to select one impression more striking than the rest.

The journey was undertaken at the invitation of the Chief of Chaplains of the Army for the Armed Forces Chaplain Board.

"Everywhere I went I met someone from our seminaries," Dr. Maston said. "The witness of our schools through these people is one of the most vital things Southern Baptists are doing."

The Christian ethics professor was deeply moved by the masses of people in the Orient. "I can never get away from the impact of the market places in Naha, Okinawa, and particularly in Seoul, Korea. I thought of the words concerning Jesus that he had compassion on the multitudes. And I kept repeating to myself, 'These people were created in the image of God. These are people for whom Christ died.'"

The work of the chaplains has changed since World War II, Dr. Maston observed. "This is especially true where the servicemen have their families with them and the chaplain becomes more of a pastor to them.

At Yakota Air Force Base in Japan, for example, there were 949 people in Sunday School. The base chaplain was a Southwestern graduate.

"Some chaplains told me that most of our churches are not keeping up with the men while they are in the service," he said. "The men are not being bound spiritually with church life while they are in the military. In addition, some folks at home are not accepting former service personnel back into the life of the church as freely as they should."

Dr. Maston met several servicemen whose Christian witness impressed him. One was a sergeant who had preached to small rural churches while stationed in the States. Another was a major who has offered himself to the Foreign Mission Board to return to Japan for missionary service.

"I do not believe many people in

the States realize the tremendous missionary potential of the men in military service," Dr. Maston said. "Just think what would happen around the world if all of those who claim to be Christians lived as Christians ought to live!"

He highly praised the significance of the English speaking churches in their ministry to servicemen and businessmen and their families.

"The Tokyo Baptist Church has done a tremendous job in just a few months. A \$150,000 building has been completed. Only \$17,000 of that was paid by the Foreign Mission Board. And I was told that more than 40 men and women have dedicated themselves to vocational religious work in the brief period since the church was started. Many of these are in the service. Some have resigned, or will resign their commissions and will study in the States to prepare for vocational religious work."

Dr. Maston met top military men in Japan and Korea. He was particularly impressed with General Burns, commander of the Fifth Air Force and all U. S. forces in Japan, and General Magruder, who commands the U. S. Eighth Army and all United Nations forces in Korea. "Both of these men seemed to have some spiritual insight. General Magruder had passed down the word that he would like to see more of the officers in the chapel services." ■

**Free Religious Mailing Proposed**

WASHINGTON (BP)—Free postage for magazines in packages not exceeding 20 pounds sent by religious organizations to their organizations in foreign countries has been proposed by Rep. Jeffery Cohelan (D., Cal.).

Cohelan's bill would also include educational, scientific, philanthropic, agricultural, labor veteran's, or fraternal organizations for free mailing of magazines to foreign countries. ■

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## It's The Truth

1. THE BUSINESS of dispensing alcoholic liquors can be carried on only by the express permission of the people. The courts have said so.

2. Alcohol when used as a beverage is dangerous to the drinker and to those with whom he associates.

3. It can no longer be said that liquor is a "social necessity."

4. Liquor is today a tragic menace to

the highways.

5. Alcoholic beverages have no place in business.

6. For 51 years the railroads of the U. S. have banned drinking by the men who operate the trains.

7. Judge Braude of Chicago says that at least 33 per cent of all child delinquency is due to drink.

8. The operation of a liquor outlet in any community means that some boys and girls will have their future jeopardized.

9. Liquor is a costly and unfair competitor of all legitimate retail business in any community.

10. Liquor inspires crime, causes accidents, spreads destitution, increases unemployment and social disorder.

11. Every liquor magazine today betrays fear of rising public sentiment against the traffic.

12. The liquor traffic takes out of people's pockets and largely diverts from local grocery, meat markets, hardware, clothing, boot and shoe shops, large sums each year.

13. The cost of liquor-bred crimes, disease, inefficiency and other undesirable consequences, in the country at large now average a total gross to the public of \$100.23 per capita.

14. Any town can decide to stop the sale of liquor if it means it.—American Business Men's Foundation, submitted by Dr. William E. Brown, Executive Director, Christian Civic Foundation, Waldon Bldg., Little Rock

## New Holiday Proposed

WASHINGTON (BP)—The effort to establish Good Friday as a legal public holiday continues in Congress. Rep. L. Mendel Rivers (D., S. C.) has introduced a Joint Resolution in the House of Representatives that would declare the Friday before Easter Sunday each year, known as Good Friday, to be a legal holiday.

Other such efforts have been made in the past. If this should pass Good Friday will then be a public holiday the same as New Years, Washington's Birthday, Memorial Day, the 4th of July, Labor Day, Veterans Day, Thanksgiving and Christmas. ■

## All-American

### Billy Cannon for Total Abstinence

BILLY CANNON, All-American football player and senior pre-dental student at Louisiana State University, recently released a statement through the Louisiana Moral and Civic Foundation concerning his belief in total abstinence.

Billy Cannon is a member of the Istrouma Baptist Church in Baton Rouge, is married, and the father of three youngsters. He has been widely acclaimed for his attainments as a member of the football team of LSU, which has figured prominently in national football circles the past few seasons.

Billy Cannon says: "When a football player is 'offside' his whole team is penalized. And it's like that when a man drinks alcoholic beverages; his drinking too often brings penalties that are costly, grievous, and sometimes tragic to his family, his employer, his friends and neighbors, and in fact to all who are in teamwork with him in any way.

"The Bible says that if a man strive for masteries, he is not crowned except he strive lawfully.' It's like that in football. The team cannot win unless its members play the game according to the rules!

"I am a total abstainer from all alcoholic beverages because I don't want anyone else to suffer by my being 'offside.'"

## Civil War Centennial And Church Records

Interest in microfilming records of churches more than 100 years old has been speeded up by the centennial observance of the Civil War. Centennial commissions have been set up in many states to discover and microfilm all the old records available for research.

Microfilm programs have been in operation in several states to photograph the minutes of all churches more than 100 years old. This interest in old records has aroused new interest in church minute books on the part of many Baptist churches. Steps have been taken to preserve old record books and to write histories of churches because of this Civil War centennial observance.

Baptist churches having their minutes microphotographed by centennial commissions have been asked to present a print of the film to the Baptist historical society of the state and the Historical Commission, Southern Baptist Convention. The churches may maintain copies of the films and deposit their old books in the state Baptist historical society for safe keeping.

In event a church has not had a centennial commission to microphotograph the minutes, steps should be taken immediately to have the records preserved in this manner, historical commission leaders advise.

Information will be released soon regarding a co-operative project of the Southern Baptist Historical Commission and the Baptist Sunday School Board microfilm unit for microphotographing church minute books. The church administration department of the Sunday School Board will promote the project.

Church records should be microphotographed in order to assure their safe keeping, and to share their historical information with history students.

The small expense involved is not to be compared with the value of the records preserved. In many instances, the cost for a microfilm print is not as

much as the rent on a safety deposit box at the bank for keeping the records. The old books may be deposited with the state Baptist historical society for safe keeping in a fireproof building without charge to the church. The microfilm copy can be used by the church when needed. (BP)

## ETBC Selects Bennett

MARSHALL, Tex. (BP)—Howard C. Bennett, pastor of the First Baptist Church of Kilgore for the past 17 years, has been selected to succeed H. D. Bruce as president of East Texas Baptist College here.

Bennett's nomination was unanimously approved Feb. 1 by the school's board of trustees. Presidential committee chairman Luman Holman of Jacksonville said Bennett's decision was pending but that his "acceptance of the position is anticipated."

Bruce, president of the school since 1942, will continue in the president's office until Sept. 1. Bennett is expected to assume active direction of the school at that time.

A graduate of Union University in Jackson, Tenn., Bennett holds the master's degree in theology from Southern Baptist Theological Seminary in Louisville, Ky., and an honorary doctorate from East Texas Baptist College.

JESSE REED, state evangelist, spoke to the Brotherhood of Beech Street Church, Texarkana, Feb. 8 (CB)

Visit the Holy Land via Maupintour in 1960!

## Middle East

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

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## Summer at Ridgecrest

MARGARET HOWARD of Southern Baptist College was one of several Arkansas students who served on the staff at Ridgecrest or Glorieta Baptist Assemblies last summer.



DR. LOGUE

Applications for summer employment can be secured from Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C., or Mr. E. A. Heron, Glorieta Baptist Assembly, Glorieta, N. M. Margaret tells of her summer:

This past summer I had the privilege of working on the staff at Ridgecrest Baptist Assembly, Ridgecrest, N. C. I was one of 500 students from more than 150 colleges and universities who spent the summer in the heart of the Blue Ridge Mountains serving the many guests who came to attend the conference.

As I had always wanted to go to Ridgecrest, my appointment was a dream come true. I was assigned to work as a hall girl, keeping the rooms clean, and the work was very interesting because I met so many people from different places. As a staffer, I could attend the conferences when it did not interfere with my job. Here I heard some of the greatest preachers and speakers in America.

The motto of the staff is "Others." This became a part of my life and it means a lot to me now. We all learned to love and appreciate the Scripture I Corinthians 13 as we tried to apply it to our lives and to share it with others.

Of course, the staff had its own activities. We had our own Sunday School, Training Union, and choir. We had a Bible study period each week led by a different person, such as Dr. Cauthen, Dr. Pierce, or perhaps a foreign missionary.

Recreation was included in our many activities. We had swimming, hiking, basketball, tennis, ping-pong and many others.

The staff has a weekly newspaper, "The Mountain Echo." This gave everyone a chance to see what was going on all over the campus. We also had a yearbook called "The Cakira." The yearbook gives the names and addresses and a picture of each staff member.

The staff had a singspiration each Friday night in the lobby of Pritchell Hall, and many times the guests joined us as we sang.

The staff meetings on Wednesday night were a great blessing to each staffer. We had different types of programs, and one of the highlights

of the summer was when Billy Graham came and spoke to us. At each staff meeting I Corinthians 13 was read.

Ridgecrest means more to me than words can express. Ridgecrest helped me to grow spiritually, and it will always have a place in my heart. The quietness of a moment in the 'prayer garden' alone or perhaps with a prayer mate, the beauty of the mountains, and the feeling of the closeness of God: This is Ridgecrest.—Tom J. Logue, Secretary

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new book, "Sir, I Have A Problem," at your Baptist Book Store)

### Sickness or Divorce

**QUESTION:** I have been married fourteen years to a soldier and have three children. I had three children by my previous marriage also. Because of sexual incompatibility I had a nervous breakdown in 1951 and spent 50 days in a mental ward in a hospital.



DR. HUDSON

Now life has become unbearable again. When my husband is home he beats the children, is continually dissatisfied, has a terrible temper. I can see myself going into another breakdown. I have tried to get my husband to go with me to a doctor and try to get along better. He says he knows as much as any doctor and refuses to go.

I was baptized in a Baptist church and keep my children in church. I have prayed so much about this. Can you recommend a person to help us? Should I get a divorce?

**ANSWER:** If I had to choose between mental illness or divorce, I would choose the latter. However, I doubt that this is the case.

See if there is a Family Service organization in a nearby city. They do marriage counseling.

Try talking to your pastor or the army chaplain about this. Many of them are experienced in this sort of problem.

Your doctor usually does not have the time or training for marriage counseling.

I doubt that you had your breakdown because of "sexual incompatibility." Look deeper. You may grow up because of your marriage difficulties.

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

BANKS Church in Black River Association has accepted the one month free trial offer of the Arkansas Baptist. Simon O. Norris is pastor.

## Associational Meets

ASSOCIATIONAL ELIMINATION tournaments for Junior Memory-Sword drill, Intermediate sword drill, and



MR. DAVIS

'speakers' tournaments will be held the last of February and the first part of March. Winners in the associational drills and tournaments will participate in the district events the week of March 14.

The following associations have notified us of the place and date of the associational tournament, and we have sent them scoring materials for the judges:

- Arkansas Valley, First, West Helena, Mar. 3;
- Bartholomew, North Side, Monticello, Mar. 7;
- Benton County, Centerton, Mar. 8;
- Big Creek, Mammoth Springs, Feb. 9;
- Black River, Black Rock, Mar. 7;
- Boone County, Alpena, Mar. 5;
- Caddo River, Glenwood;
- Centennial, Southside Mission, Stuttgart, Feb. 22;
- Central, Shorewood Hills, Mar. 3;
- Clear Creek, First, Mulberry, Mar. 3;
- Concord, Towson Ave., Ft. Smith, Mar. 8;
- Conway-Perry, Morrilton, Mar. 11;
- Current River, Ravenden Springs, Feb. 8;
- Dardanelle-Russellville, Kelly Heights, Russellville, Feb. 29;
- Delta, Portland, Mar. 14;
- Gainesville, New Hope, Pollard, Mar. 11;
- Greene Co., Immanuel, Paragould, Mar. 7;
- Harmony, South Side, Pine Bluff, Mar. 13;
- Hope, First, Stamps, Mar. 7;
- Independence, Desha, Mar. 10;
- Liberty Association, South Side, El Dorado, Mar. 8;
- Little Red River, Lone Star; Mar. 10;
- Little River, Lockesburg, Feb. 28;
- Mississippi County, First, Osceola, Feb. 29;
- Mt. Zion, Lake City, Feb. 15;
- Ouachita, First, Mena, Feb. 22;
- Pulaski, Pike Ave., N.L.R., Mar. 7;
- Red River, Reader, First, Mar. 11;
- Rocky-Bayou, Melbourne, Mar. 11;
- Tri-County, Wynne, Feb. 23;
- Trinity, Calvary, Harrisburg, Feb. 23;
- Washington-Madison, First, Lincoln, Mar. 8;
- White River, Hopewell, Feb. 22;

—Ralph W. Davis, Secretary

SWEET ONION Plant Assortment—

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



# Your Invitation to Share In Week of Prayer for Home Missions

THE MAIL boxes of America are filled with requests for aid for every imaginable cause. Wouldn't it be a marvelous thing if in the mail boxes of Southern Baptists there could go a personal letter of invitation from Woman's Missionary Union asking for help in the coming Week of Prayer for Home Missions and the Annie Armstrong Offering? Obviously this cannot be done and so this "open letter" comes from the President of Woman's Missionary Union, SBC.

The Week of Prayer for Home Missions is just ahead, March 7-11. Members of Woman's Missionary Union will be meeting daily to study, pray and give for our ever-enlarging Home Missions program. Pastors and others will be encouraging and assisting in this time of prayer and giving so the gospel may be given to lost people in our own land.

For many years, Woman's Missionary Union bore the major part of this prayer effort. The offerings were given with little assistance, but this picture has changed as Southern Baptists have become more missionary hearted. And too there has come a compelling urge to add to regular Cooperative Program gifts through the two mission offerings promoted by Woman's Missionary Union as approved by the Southern Baptist Convention.

It was never intended that these mission offerings be given only by the members of the W.M.U., but it has taken years of teaching and training to encourage other church members to give at Christmas time for the Lottie Moon Offering for Foreign Missions and in March for the Annie Armstrong Offering for Home Missions. But God has led and blessed in it! It has truly become a living testimony that the churches that pour out these extra gifts for missions, increase their giving to the Cooperative Program and realize great spiritual growth in every way.

Let us take a brief look at the heart of home missions. The men and women who are the heart-beat of home missions labor in difficult places. They toil in the congested, decaying sections of the city. They work in mushrooming new housing developments, building churches from scratch. They labor among new Americans, teaching them to understand their new homes, guiding them into a fuller grasp of Christian faith. They serve in isolated rural areas and in Indian reservations; they witness in migrant camps and trailer houses. They work among language groups; they seek to represent us in town and in country.

They represent us well. Do we do

our share to keep them from becoming overwhelmed with the task, almost insurmountable in many cases? They are good stewards of what Southern Baptists make available for them, but they see much more that needs to be done than they can possibly do with the few workers and the limited funds we supply.

In this swift changing land of ours, people are in need — the kind of need our home missionaries can often meet. In the year ahead we must somehow find ways to minister more effectively to the people who are soul-weary in the cities. We must find ways to teach and help neglected youth. We must find ways to set church spires in mushrooming suburbs. We must do more to fulfill our mission under God, here in America.

We have never given what we should through the Annie Armstrong Offering for Home Missions. Have you ever tried to visualize how much an extra dollar, or even an extra few cents, added to what each gave last year would accomplish in taking the gospel into every spot of our America? Have you ever thought of what it would mean to enlist others who have never given to bring an offering, their first? Could we try it this beginning year of a new era? Could we let 1960 be the year we greatly increase our effort to attain the high goals of our Jubilee Advance Program? An upsurge in the amount of the 1960 Annie Armstrong Offering would place us on the road to achieving the tremendous ideal of adding 30,000 churches and missions by 1964. We have set ourselves to an imperative reality. We must help the members of our churches to be vividly aware of all that is involved now. This praying, studying, giving effort will help us all.

Why not try it in your church a few days hence? Why not encourage your pastor to preach on home missions? He will want to do it! Why not urge the W.M.U. members to attend this Week of Prayer every day? They should do it! Why not ask every boy and girl, man and woman to give a love offering and help the many who need to know the love of our blessed Lord and Saviour? It will bless each one who does it! Why not try to make this a time of prayer, real prayer for our beloved country? It will re-make the spirit of your church! Why not make it worthy; worthy of all the blessings that God has given! Well, why not? Let us do it! The Lord will surely bless in and through it, beginning in our own homes, churches and communities. Then on the foundation stones of a new Christian way of life

here in the home land. He will make it possible for us to have an even greater witness to the ends of the earth.

March 7-11, 1960 may well be a new beginning for us in home missions as we accept the challenge of our opportunity.—Mrs. R. L. Mathis, President, Woman's Missionary Union, SBC

## Brotherhood

### Four Hundred Men

WE ARE praying for, working for, and looking for, at least 400 men at the annual meeting of the Arkansas Baptist Brotherhood Convention which will meet in Little Rock at the 2nd Church on March 4 and 5.



MR. TULL

400 preachers and laymen!

We are working not only towards the goal of 400 men, but our aim is for a balanced representation of men — men from every section of the state, men from all places of church, associational, and regional leadership, rank-and-file men from every area of Arkansas.

Who should attend the State Brotherhood Convention? The answer is: pastors, associational missionaries, associational moderators; state, regional, associational, and church, Brotherhood officers; Royal Ambassador counselors and leaders; Brotherhood men, whether officers or not; men from churches without Brotherhoods; — all Baptist men ought to be there!

The program for the Brotherhood Convention is approaching its final form. Some of the speakers will be: John Farmer, Brotherhood secretary of South Carolina; Lucien Coleman, associate Brotherhood secretary of the Brotherhood Commission; Dave Mashvurn, associate Brotherhood secretary of the Brotherhood Commission; Dr. T. K. Rucker, Arkansas representative of the Relief and Annuity Board; and many other fine men and good speakers.

There will be good singing, special music, and many other features which will add up to a convention that is worthwhile from every viewpoint.

The convention will be held in three sessions as follows: Friday afternoon, 3:00 to 5:00; Friday night, 7:00 to 9:20; Saturday morning, 9:00 to 11:00.

Plan to attend the whole convention if possible. If you cannot remain overnight for the closing session on Saturday morning, come to both of the Friday sessions.

Come to the Friday night meeting only if it is not possible for you to attend either of the other sessions.

Come, and bring a good representation from your church!—Nelson Tull, Secretary





God's Wondrous World

Musical Sounds

By Thelma C. Carter

Have you noticed how many musical compositions are written to represent the sounds animals make? Many famous composers have written music to show their appreciation of our wondrous natural world.

If you are learning to play the piano, violin, fife, flute, drums, harp, oboe, tuba, trumpet, or one of the many other musical instruments, you have found sounds which remind you of some particular animal, bird, or insect.

The sounds or movements of many creatures — cuckoo, jumping kangaroo, swan, donkey, alligator, raccoon, humbebee, duck, lark, thrush, mockingbird, and even the lion — are imitated in many compositions.

We do not know for sure when people began imitating animals with musical instruments. We are told that an-

cient people, such as cave men, liked the sounds of arrows humming through the air and bowstrings twanging their different tones. Perhaps these cave men tried to act out a thrilling hunting scene by making sounds like the animals they hunted.

We know that for hundreds of years men have clapped their hands, stamped their feet, beaten on dry gourds and hollow tree trunks to express joy and sorrow.

In Bible times shepherds played music while they watched over their flocks of sheep. The flute or pipe made from a reed were the shepherds' favorite instruments.

We can imagine David as a young shepherd boy playing perhaps the sounds of nature — running streams, singing birds, and animal sounds. We know that David was a musician. "David took an harp, and played with his hand" (I Samuel 16:23).

(Sunday School Board Syndicate, all rights reserved)

One Spring

By Clarice Foster Booth

One spring when young, George Washington

Was not inclined to share  
The big red apple given him.  
(One bite seemed hard to spare.)  
His father pointed out to him  
That in the coming fall

Their orchard, now a sea of bloom,  
Would bear much fruit for all.

Since God is always generous,  
Young George ashamed said then,

"I'm sorry I was selfish, sir;  
I will not be again."

(Sunday School Board Syndicate, all rights reserved)

JOHNNY WAS stuck with his arithmetic lesson. "Grandpa," he pleaded, "can you help me with this lesson?"

"I could, my boy," replied his grandfather, "but it wouldn't be right, would it?"

"I don't suppose it would," was Johnny's reply, "but take a shot at it, anyway, Grandpa."

WHEN THE first-grade teacher began to check birth records she found that little Alice was several months under school age, so the child was sent home.

"What is the matter?" asked the little girl's mother when the child returned. "What has happened?"

"I—I got laid off," sobbed the child.

A MAN was moving along a dimly lighted street when a stranger slipped from the shadows and stopped him.

"What do you want?" asked the man nervously.

"Would you be so kind," said the stranger plaintively, "as to help a poor unfortunate fellow who is hungry and out of work? All I have in the world is this gun!"

"I'VE BEEN racking my brains, but I can't place you," one man said to another at a social gathering. "And you look very much like somebody I have seen a lot — somebody I don't like but I can't tell you why. Isn't that strange?"

"Nothing strange about it," the other man said. "You have seen me a lot and I know why you resent me. For two years I passed the collection plate in your church."

MADAME WAS driving for the first time. Monsieur was next to her. After a quarter of an hour of daring driving in the downtown area he could stand it no longer. "Good heavens! Don't you even see those red lights?"

"Of course I see them! But what is so special about them? When you've seen one, you've seen them all!"

Church Chuckles



"Goodness, I'd hate to be his poor wife, and be reminded of my sins day after day after day!"

This lady's perspective is a bit askew on two counts. First, no minister sets himself above his congregation—neither as its critic nor its judge. His calling does NOT exempt him from the same trials, tribulations and temptations his members endure. Secondly, when a sermon happens to trample our toes, we should feel no resentment—except toward ourselves for failing our Lord.



# A Program of Christian Service

February 21, 1960

Acts 20:13 to 21:16

By Clifton J. Allen

in Points For Emphasis, 1960

(Copyright 1959 by Broadman Press)

**O**UR LESSON covers the closing incidents of Paul's third missionary tour. But it centers attention on Paul's summary of his work in the city of Ephesus set forth in a charge to the elders of the church as he stopped at Miletus on the way to Jerusalem. Paul's work in Ephesus stands out as one of the foremost pieces of mission work in Christian history.

## *The Lesson Explained*

### Personal Example (vv. 18b-19)

**P**AUL CALLED upon the leaders of the church at Ephesus to recall the life he had lived in their midst. From the day of his arrival, he lived a consistent life. With humility of spirit and tears which sprang from a burden for souls, he served the Lord. All the while his life was in constant jeopardy because of the plots of the Jews. Further, he was faced with the necessity of self-support. Paul was not a braggart. He had no thought of exalting himself. He was simply declaring what every Christian ought to be able to say: "My life has been my witness; my deeds have been the proof of my words." If Paul had not been able to point to his personal example, his other efforts would have amounted to little.

### Faithful Witnessing (vv. 20-21)

**T**HE SECOND aspect of Paul's service was his faithful declaration of the truth of the gospel. He held back no truth that was profitable for his hearers. This meant that he had to declare fearlessly the reality of God's judgment upon sinners. The heart of his message was "repentance toward God, and faith toward our Lord Jesus Christ." Repentance and faith are really inseparable. One must have genuine penitence for sin in order to renounce it. He must also have faith in Christ, who was God's propitiation for sin and who is the one and only Saviour from sin. Paul's method was one of public witnessing and house-to-house visitation. He really labored to win the lost. Night and day he ceased not to warn and to persuade. The apostle put first things first.

### Strong Churches (vv. 28-32)

**T**HE APOSTLE had a pastor's heart, and he charged the elders of the church in Ephesus to be true to their responsibility as shepherds of the flock. First of all, they needed to take stock of themselves lest they be unfaithful in example and ineffective in work. They needed to remember that they were under appointment of the Holy Spirit and therefore answerable to him. It was their work to feed the church. This puts the strongest kind of emphasis upon the function of preachers and teachers to nurture the members of a church by sound instruction in Christian doctrine.

Paul warned the elders of dangers they would face. False teachers with unworthy motives would try to ravage the flock, wreck the church, and draw the Christians away after them. Some of their own number would prove faithless. Paul reminded them of his own tireless efforts to warn everyone and fortify the believers against error. He then reassured the elders by commending them to God and his word of grace, which would build them up and make certain their inheritance.

### Selfless Purpose (vv. 33-35)

**T**HE FINAL words of Paul's charge were a testimony to selfless purpose. He had given himself to the gospel with no covetous concern for material gain or reward. Rather, he had labored with his own hands to provide food and clothing for himself and his companions. Through his self-denial he had experienced the reality of a saying of Jesus, "It is more blessed to give than to receive." Serving Christ will always demand self-denial. It will always demand making material rewards and enjoyments secondary. It will always call for pouring out one's strength to the utmost limit in doing the work of God.

**T**here are many ways to serve Christ.—Service to Christ is not chiefly a matter of special vocation but a matter of dedication in any and every vocation. A housewife, a student, a policeman, an industrialist, a stenographer, a cook, a salesman, a mechanic—any Christian can serve Christ by doing the best work he is competent to perform for Christ's sake and by capturing every opportunity on the job and off the job to witness for Christ. There are countless ways to serve—a word of encouragement, help in overcoming a sinful habit, food for a hungry family, attention toward a lonely person, friendliness toward strangers, any one of a hundred activities in the church, tithes and offerings, even a cup of cold water, provided always the desire is to honor Christ by serving.

**P**ersonal soul-winning is a Christian duty.—The fact that we have the saving gospel should impress on us the obligation to share it with others. Even more, the fact that unbelievers are without God and without hope, facing eternal separation from God if they are not led to Christ should compel us to go to them with loving entreaties to accept the gospel. Christ came into the world to seek and to save the lost. We, his followers, must go out into the world, from house to house and person to person, to find and to warn and to persuade and to help those who are lost. If we do less, we are in part responsible for the doom of our fellow-men. If we do less, we make a sham of calling Christ our Lord.

## *A Verse to Remember*

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus 2:11-12

The fruits of salvation are meant to be the moral transformation of life. Our redemption ought to make us really different. ■



## Beacon Lights of Baptist History

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

### Civic Responsibility

BAPTISTS HAVE found no conflict between Christian and civic responsibilities. Their leaders have practiced both.



DR. SELPH

John Clarke, pastor of the second Baptist church organized in America, is an illustrious example.

Born in England, he was highly educated in arts and medicine. His arrival in Boston, November, 1637, was in time to get involved

in the religious controversy led by Roger Williams. As a result, he left with a group seeking liberty of conscience and freedom of worship.

Early in 1638, this party made its way to Providence and was received by Mr. Williams. Title to this island was secured from the Indians and became known as Rhode Island. The colony was organized March 1638, and Dr. Clarke's name is second on the organizational list.

Dr. Clarke led in establishing the new community of Newport, April, 1639. He became pastor of the church organized the same year. Just when it became a Baptist church is not known, surely by 1644.

Dr. Clarke affiliated with this church until his death. Much of this time was taken with civic and public affairs.

Looked upon as the most likely to succeed in the effort, he was sent to England in the autumn of 1651 to secure a better charter for his people.

Twelve years later, Charles II granted a charter securing the civil and religious freedom of the Rhode Island colony. The state was governed under this until 1843.

Back home he was received by his people who sought to honor him for his achievements. They paid his expenses, expressed their thanks, and gave him one hundred pound sterling.

Ardously, he pursued the work dear to him. When or under what circumstances he adopted Baptist views is not known. Some would have him a Baptist before leaving England. As others of that day, he may have come to accept this idea through Biblical study. No doubt, his surroundings in the New World helped. However, he had embraced these views before he met Mr. Williams.

Though he did not write as voluminously as Roger Williams, he was as thoroughly mastered by the principle of liberty of conscience. His was a more stable, conservative nature.

Described as one of the most public spirited men and eminent Baptists of his day, he left an example for Baptists of any day. ■

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