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2-16-1961

### February 16, 1961

Arkansas Baptist State Convention

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ARKANSAS

*Baptist*

NEWSMAGAZINE

FEBRUARY 16, 1961



## Pastorless Churches

Number Pastorless Churches	Size Member- ship
93	0 - 100
39	101 - 200
13	201 - 300
9	301 - 400
3	401 - 500
1	501 - 600
1	601 - 700
1	801 - 900
1	901 - 1000
1	1001 - 1200
1	1401 - 1600
1	2000 - 2500

AS OF Feb. 1, 1961, we had 164 churches in Arkansas without the services of a pastor. The record indicates that most of this number fall within the category of less than one hundred members. This number is not excessive according to our past record.



DR. WHITLOW

During the past year we had reported to our office the constituting of 15 new churches. However, we suffered a loss of 12 churches which made the net gain in new churches for 1960 only 3. This poses one of our serious problems. When one of our churches ceases to operate as a church there are a number of people left in those communities without a Baptist ministry.

The Executive Board has authorized a "pilot" program for one of the areas of our state which we hope will result in strengthening our associational missions program to the extent of rendering a more effective ministry to these sparsely populated areas. This must be

(Continued on page 17)

ONE reason the poor are always with us is that those who are not so poor are in a better position to take advantage of situations which can be made to yield the "haves" more at the expense of the "have-nots." In other words, the big fish live off of the little fish. Most of the time an effort to favor one class of people over another class is not nearly so blatant as that strange action of the Arkansas Senate which was reported in the papers last Thursday morning. By an overwhelming vote of 27 to 6, the Senators present and voting passed Senate Bill No. 115, which would make the sky the limit as to the amount of so-called "carrying charges" dealers could charge people buying on credit.

## The Big Fish Still Eat the Little Ones

According to the proponents of the bill, the Arkansas State Constitution, which since 1875 has prohibited interest charges in excess of 10%, does not allow enough margin for dealers. The plea is that they have to pay 5% for the money they borrow for financing purposes and that leaves them a mere 5% net for their lending services.

The new bill, it is pointed out by its originators, would not affect the restriction on interest charge. It would just make it possible for dealers who sell on credit to add as much to the price of goods as the traffic would bear, and call it something besides "interest."

Speaking against the bill, Senator Robert Hays Williams, of Pope County, warned that its passage would legalize the dealings of "sharp traders" in automobiles and appliances so that they may sell at any price they choose. He said that one of his clients had actually been charged interest at the rate of 27.8% on a time-payment contract.

Arguing for the bill, Senator Roy W. Milum, of Harrison, an automobile dealer and one of the bill's sponsors, asserted the bill was designed to "help the little fellow. He can't go to the bank and borrow that money. All he's got is his honor."

Unfortunately, many people have no choice but to buy on credit. And the higher and more unreasonable the "carrying charges" and interest, the less the prospect they will ever be self-sufficient in financial matters. And the less self-sufficiency of our people, the worse it will be for business, in the long run. But there is far more than business involved here. There is the basic consideration of what is right before God.—ELM

EVANGELIST Billy Graham, who has pledged President Kennedy his prayerful support and who has played golf with the President since the election, has expressed grave concern over the free flow of liquor under the new administration. How can America expect to be spared God's wrath unless she repents? Mr. Graham continues to ask. The well-known fact that the Kennedy family fortune was made in the whisky business does not mean that Americans must or should accept as inevitable that Washington official functions are to be drinking orgies.

## Liquor Flows Freely in the White House

It is deeply to be regretted that the new occupants of the White House saw fit to have their first official party on the Lord's Day, even if they had not set up their bar, as they did, in the State Dining Room for the serving of champagne, scotch, martinis, bourbon and vodka highballs. What are special prayer meetings worth when mixed with this sort of shenanigan?

None of us has the influence of Billy Graham. But all of us can let it be known that we are opposed to Belshazzar parties in the White House. And the voices of many voters cannot well be ignored, even by the President.—ELM

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 16, 1961

Volume 60, No. 7



*THE new Baptist Student Center at the University of Arkansas Medical Center in Little Rock was built as a joint effort of the Arkansas Baptist State Convention and the Pulaski County Baptist Association.*

*Its 3,000 square feet encompass a lounge, work room, suite of offices, small chapel, library and conference room on the top floor and kitchen facilities and recreational space on the lower floor. As yet only partially furnished, the center will be dedicated later in the year.*

*Construction cost was \$30,000. Joe Kaufman, Little Rock, was the contractor. Mrs. W. F. Howard, Dallas, Tex., is in charge of the decorating. The Pulaski County Baptist Association, foreseeing the need at the Medical Center, purchased the property in 1953 and later deeded it to the state convention.*

*Arkansas Baptists now own seven centers representing an investment of approximately \$250,000. Other centers are located at the University of Arkansas, Fayetteville; Arkansas State Teachers' College, Conway; Southern State College, Magnolia; Arkansas Polytechnic College, Russellville; Arkansas State College, Jonesboro, and Arkansas A. & M. College, Monticello.*

*The Pulaski County Baptist Association recently purchased property near Little Rock University for future student needs. ■*

## Open Letter

### to Voters of Arkansas

[Editor's Note: The names and addresses of members of the Arkansas State Legislature were carried on page 19 of our issue of Feb. 9.—ELM]

THE 63rd General Assembly of Arkansas is rapidly drawing to a close. Pending legislation must be completed within the next three weeks. Our continued vigilance is necessary to help prevent passage of "wet" legislation and we must continue to make our wishes known in support of favorable bills.

Therefore, I urge you and your friends to immediately correspond with your legislators in support of the following bills:

House Bill 242 by Maddox of Montgomery County prohibits the sale, gift or procuring of alcoholic beverages for minors;

House Bill 302 by Maddox of Montgomery County prohibits the sale of beer, wine or other alcoholic beverages in food stores;

House Bill 361 by Hammons of St. Francis County sets up the machinery for blood tests for drinking drivers, also provides for the "implied consent" of drivers to submit to a test when suspected of drunken driving, this consent given automatically by application for a driver's license;

House Bill 366 by Galyean of Benton County which reduces legal possession limit of liquor in dry territory from one gallon to one-fifth gallon;

House Bill 374 by Wahlquist of Nevada County, which provides for conviction of illicit distiller practices when found with any part of the distilling apparatus.

It is highly important that you contact all of your legislators now. Please compliment those who support us and try to change the minds of those who oppose us.

In connection with the vote on House Bill 296, reported on page 7 of the ARKANSAS BAPTIST NEWSMAGAZINE of Feb. 9, the roll call should have recorded Representative L. L. Morrow, of Polk County, as voting against the Bill. One of our finest Representatives, E. L. Moseley of Ouachita County, not only voted against this bill but also stood on the floor of the House and made an effective speech against its passage.

LEE I. DANCE

Legislative Secretary

Christian Civic Foundation of Arkansas

## BULLETINS

A FORMER president of the Southern Baptist Convention, Brooks Hays, is President Kennedy's choice for the position of Assistant Secretary of State for Congressional Relations.

Mr. Hays, Arkansas's Fifth District congressman for 16 years, will resign as a director of the Tennessee Valley Authority and return to Washington from Knoxville, Tenn., where he has resided since receiving the TVA appointment from former President Eisenhower in 1959.

Senate confirmation of Mr. Hays for the sub-cabinet post is reported in Washington to be assured. His duties will involve maintaining contacts with the Congress for the State Department and interpreting State Department policy.

A men's class of Second Church, Little Rock, bears the name of Brooks Hays, its teacher for many years. He is a native of Pope County.

CONWAY County Representative Clay Brazil, 52, died Feb. 11 at a Morrilton hospital shortly after suffering a heart attack at his home. He was serving his third term in the state legislature. He was an attorney, and a World War II veteran. Mr. Brazil was born at Perry and moved to Morrilton in 1924. He was a graduate of Morrilton High School and Ouachita College. He was a member of First Baptist Church, Morrilton, a past president of the Chamber of Commerce and Rotary Club and was a Mason.

Survivors includes his wife, Mrs. Velma Alford Brazil; two sons, Bill and Jimmy Brazil, both of Morrilton; his parents, Mr. and Mrs. J. E. Brazil, Morrilton, and two sisters, Mrs. Vivian Rice, Houston, Tex., and Mrs. Inez Lane, Morrilton.

THAT the Southern Baptist Convention should have a new name has been proposed from time to time. And each time, the pent-up emotions of loyal Southern Baptists across the land have exploded in vociferous opposition. Now it is back in the news again. This time the call for a new name comes from a spot in our newer fields — out where Southern Baptists as such have not long been organized — in the State of Wisconsin. Pastors attending the sixth annual pastors' retreat of the Wisconsin-Minnesota Baptist Association (affiliated with the Baptist General Convention of Texas) recently agreed that their work in the pioneer areas of Southern Baptist missions would be easier without the "Southern" label.

## *Baptist Convention USA Proposed as New Name*

According to these men, who are Southern Baptists in doctrine and practice as well as in membership and organization pattern, the term "Southern" tends "to preserve the animosity generated during the Civil War." While the pastors made no plans to petition the denomination for a name change, they said they hoped Southern Baptist leaders would seriously consider the idea.

The traditions of the Southern Baptist Convention are dear to the hearts of all of us. It would be easy for us to set ourselves against the name change without facing the issue fairly and squarely. But we need to realize that we have long since expanded our base of operations beyond the South. Further, we should keep before us the fact that we could change our name without changing our beliefs and practices. This is most important.

Surely we should give fullest consideration to what our pioneer-field workers say about the present name being a hindrance rather than a help. If these men are correct in their conclusion, and they are in a unique position to know whereof they speak, how can we blindly stand against the choice of a more appropriate name? Our main consideration must always be that of winning people to Christ around the world.

It is not likely we Southern Baptists would be quick to change our convention name. We have had it since 1845. And what are we to call ourselves if we are no longer to be designated Southern Baptists? We cannot call ourselves American Baptists. The former Northern Baptists beat us to this choice. And many other names have been preempted by other Baptist bodies: National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, and Baptist General Conference, to mention a few.

Why not rename our convention "Baptist Convention USA"? We are world Baptists, or should be, as far as our outreach is concerned, but the base of operations will always be the United States of America, or so it appears as of now. No doubt this name, along with many others, has already been proposed. The important thing is not who has the honor of suggesting a new name, nor what that name shall be, but that the new name be appropriate for us in our day and our purpose of world evangelization.

In an attempt to get the ball rolling, we are suggesting that the Executive Committee of the Southern Baptist Convention name a special committee, if no appropriate committee now exists, to make a thorough study of the advisability of changing the name of the convention, and that this committee be asked to report its findings to the Executive Committee for its consideration and action, with a view to a possible recommendation to the convention itself. We believe it is time for a change.—ELM

## *What's on Bottom?*

AS you look out on the blue waters of a beautiful lake, do you ever wonder what's under the surface, what's on the bottom?



ELM

The other day one of the Arkansas dailies carried an interesting story about the experiences a certain skindiver has had going down into Lake Norfolk and walking again what used to be crosscountry roads but which have now been a part of the lake bottom for many years.

As I write this, I am looking out a back window at the bottom of Lakewood Lake No. 1, which is being drained so that its upper end can be dredged and made more suitable for Lakewood boaters.

The scene now that the water is out of the upper end of the lake is not breath-taking, to say the least. A half-drained lake is really in no condition to "have company." It is sorta like the inside of our house at the end of a week that my wife was away and I wasn't.

One of the questions that comes to the mind of a fisherman as he looks out upon a body of water is whether there are any fish down there, and, if so, what kind and where?

A man in a boat wants to know something about the depth of the water and whether there are submerged objects that might be in the boat's path.

The natural and healthy curiosities of many cause them to wonder: What's down there? What's on bottom?

One thing is sure, a lake may be quite different from what it appears to be on the surface. And depth psychology is no help here!

You knew this was coming: Lives are a lot like lakes. Some lives are far more revealing on their surfaces than are lakes. But no life is ever so shallow that you can know all about it by what you can see from the outside.

It is an interesting pastime to study even the surfaces of lives — of people you know personally and of people you merely meet but do not know. But the most worthwhile study is of the lake or ocean whose surface you gaze upon while shaving or powdering your nose — depending, of course, upon which of these is your daily practice.

Go to your mirror, now, and look yourself straight in the eye and ask: "What's down there? What's on bottom?"

And remember, it's out of the heart come the issues of life.

*Erwin L. McDonald*

**Extra Curricula**

THE average college student of today has little time for extra curricula. But the cover on the "Arkansas Baptist," 19 Jan., called for this extra time. After reading the article "A New Pilot," I could hardly contain my near perished spiritual soul. I could only sum it up in these words, "The sign of a higher culture."

I shall note each publication with pleasure and look forward to read each issue.—Ronald L. Hamby, University of Arkansas

**Concerning Deacons**

I AM surprised that you attached enough importance to an unsigned letter to offer it to the readers of your magazine.

If the writer had real convictions (the right kind) about this problem he certainly should have had the courage to sign his name. The letter I'm referring to is on page seven in the Jan. 19, 1961, copy.

I scanned the page, but could not find the author's name. I can only believe that he is one of the "few and far between dictators," or at least would like to be one of them.

I sincerely hope he is referring to the need for pastors to have complete freedom to preach the kind of sermons they feel the Lord leads them to preach. In that I am in agreement. As to the business and the activities of the church, I find that the church, as a democratic body, should, even must, have a say.

Can it be that the preachers who move so often are really more interested in larger salaries and nicer homes than anything else? — Mrs. Doyle Terrell, Box 93, Norphlet, Ark.

**REPLY**—The letter was not anonymous. But the writer requested his identity not be revealed.—ELM

**Invitation to ABIS**

SOME three thousand years ago a great servant of God's said, "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." I am sure David would agree that time has not changed this heart's cry, for there are many human beings among us who, because of life's circumstance, must feel like he did when he wrote these words in Psalm 142:4.

Mr. and Mrs. Arkansas Citizen, let me extend a cordial invitation to you to attend a church service at the Arkansas Boys Industrial School Chapel.

If your heart is not broken when you see these young boys march into the Lord's house, when you get to know them personally and learn something about their problems and some of the real reasons why they are in this correctional institution, if you cannot thank your God that your teen-age son

is not serving time there, and if it does not make you come away with an earnest desire to be of help in this rehabilitation program, then I suggest that you examine your own heart more thoroughly . . .

Superintendent Dean Rowell and his staff are to be commended for their fine work at ABIS, but ABIS needs help in its spiritual program which, after all, is most essential in returning these boys to a useful and law abiding life. Rev. E. A. Richmond, our Baptist chaplain at the school, is doing a noble work, but he needs your prayerful interest in this mission project. The need for Sunday School teachers, pianists, and song leaders is great. Surely our Baptist people of Arkansas will want to join in prayer that the spiritual needs of the boys at this school will be met.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40). — Jean Jeter, 1804 Linden, Pine Bluff.

**Church Needs Pews**

SOMETIME ago I called you concerning the possible location of some pews for a Negro church. I now have more information.

The 50-year-old sanctuary of the 153-member Mt. Shelby Baptist Church burned several weeks ago. Under the leadership of Solomon King, pastor, the congregation is rebuilding a 28' x 52' structure. They inform me that they need 16 or 20 pews 10' or 11' long.

They are prepared to buy some good used pews or would be happy to accept them as a gift.—Chas. A. Thompson, Pastor, First Church, Marvell

**My 90th Year**

(This is a continuation of a letter from a beloved Baptist preacher. It began in our issue of Feb. 9.)

So one of the most satisfying acts of my 90th year has been selecting my casket for a funeral to cost \$150, with "no flowers," my grave to have no monument, but only a simple marker. I leave my children liberty to choose for their mother within limits. Costly funerals and monuments I regard as pagan; Christians should put emphasis on the immortal spirit, not on the body, doomed to dust.

This disposal of my property and of my body I regard as the greatest acts of my 90th year, giving me great satisfaction. I pray my example may influence others touching money and funerals.

**Joys of my 90th Year**

I name certain solid joys of my 90th year: a visit to my preacher son in Washington, D. C., and hearing his 11th anniversary sermon as pastor of a Baptist church—a passionate appeal to save the most strategic city in the world; a visit to my daughter in Georgia, wife of a Baptist pastor, both struggling to hold their people to a sane, friendly attitude in the midst of race tension. The father's heart finds joy also in the two younger sons, one a columnist in San Diego, now under contract to write a book by October

for Random House on our Great West; the other son and his wife striving to make my home for me seem home in place of her who for so many years was my light and life.

A unique joy was the recent Sunday set apart in my honor by the First Baptist Church of Henderson, N. C., called "S. L. Morgan Day," I the preacher to a great congregation, many standing to say I baptized them or married them in the years 1912-22. It seemed indeed unique to call a former pastor out of 30 years' retirement to preach on a great occasion. I commend it as an act both humane and gracious to one in his 90th year, an act worthy of emulation. To preach was long his delight, and never more than in his 90th year.

**My Joy as a Writer**

In retirement my pen now for years has been life and joy to me. I have been an avowed crusader for old people, millions of them without jobs and income, pining in their rejection and loneliness. My articles in their behalf have brought me hundreds of letters from across the continent. They give me a sense of mission in my 90th year. The Baptist editor of a leading paper in the Middle West has repeatedly thanked me for articles, his recent letter saying, "We consider your articles among the best we receive, and we are honored to use them from time to time . . . You have something to say and know how to say it." Numerous readers, lonely or bereaved, write me warmly of the help I give them.

The burdened wife of a Mississippi minister, anxious about her afflicted husband, writes, "In my distress it seems strange that God sends me to you for comfort," referring to my articles . . . A woman in Arkansas in her beautiful script says, "Your article on death has helped me more than anything any one could do or say; I read it ever so often." Lonely souls in Texas, Missouri, California, even Canada, write me just because my articles show that I seem to care.

And so in my 90th year needy souls still give me a sense of mission. I pray to live only so long as I can be useful, also to see my helpless wife reach her coronation. I can welcome death any time, sure it will be but the peaceful, painless, beautiful translation of the soul into its next higher state of being, even as the caterpillar falls into a torpid state to sprout wings—then a lovely butterfly.—S. L. Morgan, Wake Forest, N. C.

**'People Speak'**

AFTER being absent from the state for 8 years it was a pleasure to again receive the Arkansas Baptist upon moving my membership back to First Baptist, Gravette.

I especially like the column "The People Speak."

A special thanks to the person for the letter containing Life Pattern. Let's have more letters like these.—Mrs. John Whitten, Gravette

## Peace

PEACE on earth depends, not upon the pompous platitudes of the treaty-makers, but upon the individual behavior of every single being upon the earth. It is your children and mine who must make a better world. — A. J. Cronin, *Redbook*

MAN is a wonderful fellow, learning from the other animals the way he does. He studies the hawk and the vulture and flies through the air with the greatest of ease. He learns from the crab with its shell and the skunk with its teargas. He considers the ways of the squirrel and becomes a hoarder; the ways of the snake in the grass and goes in for espionage. He observes the caterpillar and the hippopotamus, the shark and the crocodile, the mole and the hedgehog, and makes himself terrible on land and sea and underneath both . . . About the only creature left in nature for him to learn something useful from is the dove. — *New York Times Magazine*

WHEN Pyrrhus was about to sail for Italy, Cineas, a wise and good man, asked him what were his intentions and expectations. "To conquer Rome," said Pyrrhus. "And after that?"

"We will subdue Carthage, Macedonia, all Africa and all Greece."

"And when we have conquered all we can, what shall we do?"

"Do? Why, then we will sit down and spend our time in peace and comfort."

"Ah, my Lord," said the wise Cineas, "what prevents our being in peace and comfort now?" — George Lincoln Walton, *From Those Nerves* (Lippincott).

A SECURE and stable peace is not a goal we can reach all at once and for all time. It is a dynamic state produced by effort and faith, with justice and courage. The struggle is continuous and hard. The prize is never irrevocably ours. — Dean Acheson, former U. S. Secretary of State.

PEACE is like matrimony — no marriage is successful if two people merely sign a marriage license. And no peace is successful if two or more countries merely sign a peace treaty. Peace must be an everyday living reality. There are no uniforms, no glamour, no brass bands marching down the road to peace. It's an unexciting, humdrum job — just as unexciting as peeling potatoes, which sometimes is so necessary to making a marriage successful. — Drew Pearson

## Baptist Quotes

From *Church Administration*,  
March 1961

Every church member is responsible to a great extent for establishing and maintaining good church public relations. — Gomer R. Lesch

We who are deacons need to take another look at ourselves. We must examine our ministry in relation to the Bible and the democratic nature of a Baptist Church. — G. Harold Massey

A church building should be a testimony to the world of the fundamental beliefs of the congregation. Through the physical structure, the people can portray their convictions about the basic elements of their faith. A completed building should be an exacting outgrowth of these basic ideals and beliefs. — Rowland Crowder

## It Has Been Said—

WHO shall put his finger on the work of justice and say, "It is there"? Justice is like the kingdom of God: it is not without us as a fact; it is within us as a great yearning.—George Eliot

\* \* \*

DO NOT waste your time on Social Questions. What is the matter with the poor is Poverty. What is the matter with the rich is Uselessness.—George Bernard Shaw

\* \* \*

CONVICTION brings a silent, indefinable beauty into faces made of the commonest human clay; the devout worshiper at any shrine reflects something of its golden glow, even as the glory of a noble love shines like a sort of light from a woman's face.—Balzac

\* \* \*

DIE when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln

### Church Chuckles by CARTWRIGHT



"Our preacher had him so worried over his shortcomings we had to change churches!"

A very human trait to meet our failings from any direction except head-on. But evasive tactics seem to offer only a momentary impression that problems are solved—sooner or later they return like homing pigeons, to be dealt with or evaded again and again.

# Arkansas All Over

## Jesse Reed To Direct Evangelism Program



Arkansas Baptist Newsmagazine Photo

ASSOCIATE Reed, left, with Secretary of Missions-Evangelism Caldwell.

PROMOTION of Rev. Jesse Sherman Reed, Little Rock, to the position of associate to Dr. C. W. Caldwell, executive secretary of the Missions and Evangelism department of the Arkansas Baptist State Convention, has been announced by Dr. S. A. Whitlow, executive secretary of the Convention.

Selection of Reed for the new post was made by the Convention's Executive Board in a poll by mail, Dr. Whitlow said. Since 1954 Reed has served as state evangelist for the Convention and he will now direct the Convention's state program of evangelism, beginning April 1.

Dr. Whitlow said that Reed "is well known and loved by all the pastors of the Convention and is highly qualified by temperament, training and experience" for the position.

Dr. Caldwell, now in his fifteenth year as head of the Missions department, has had full responsibility for the evangelism program of the Convention, in addition to missions, since the retirement two years ago of Dr. I. L. Yearby as secretary of Evangelism.

ism.

A native of Aly, where he was born 45 years ago to the late J. M. and Hattie Barrows Reed, Evangelist Reed is a graduate of Dumas High School and Ouachita College and he received his theological education at Southwestern Baptist Seminary, Ft. Worth, Tex.

His pastorates have included First Baptist Church, Wylie, Tex.; and the following Baptist churches in Arkansas: Perla, Cedar Glades, Buckville, Story, Harvey Chapel near Hot Springs, Park Place, Hot Springs, and Second, El Dorado.

During his nearly seven years as state evangelist, working largely with smaller churches, Reed has preached 2,600 times; welcomed 1,565 who publicly accepted Christ as Savior; baptized 1,336 into church membership; received 766 on transfer of membership by church letters; witnessed public rededication of 944 Christians and has seen 30 persons volunteer for Christian service.

Mrs. Reed is the former Miss Imogene Lacy, Mountain Pine. There are two sons, Douglas Sherman, 15, and David Eugene, 12. ■

## Northwest Little Rock Census Scheduled Feb. 19

A RELIGIOUS census will be taken by five cooperating churches in the northwest section of Little Rock Feb. 19.

This is the fastest growing section of Little Rock, yet the most recent complete survey is four years old. On Sunday afternoon church workers will go to every home in the area to ask the name, age and religious affiliation of each member of the family. Rev. Darrell Ross, coordinator of the census, suggests: "The fact that so many of us are working together will mean that we have a more complete survey, each church gets its necessary information more easily and we inconvenience the community less. People will know that they are answering the questions only once instead of four or five times."

The churches participating in this venture are: Calvary Baptist, Forest Highlands Baptist, Parkview Christian, St. Mark's Episcopal and Trinity Methodist.

Forest Highlands Church, of which Mr. Ross is pastor, celebrated its third anniversary Feb. 5 with the largest Sunday School attendance—196—since its founding. ■

## New Pastor at Wheatley

WHEATLEY Church has called Rev. Carl Fawcett to be its pastor. He preached for the first time there at services Feb. 5. A graduate of Ouachita College and New Orleans Seminary, Mr. Fawcett comes to Wheatley from Knoxville, Ark. He has also held pastorates at Sumrall, Miss., and for two years at Second Church, West Helena. He and Mrs. Fawcett have two children, Steven, 7, and Michele, 1½. ■

1960 additions to First Church, Conway, totaled 111 — 28 by baptism and 83 by letter. Each six months the members read the church covenant together as a recommitment to their vows. The pastor is Rev. J. H. Street.



**ARKANSAS Church Music** secretary LeRoy McClard has been named to a committee to plan national Music Conference tentatively scheduled for 1964. Members were appointed by state music secretaries, seminary deans and the Church Music Department of the Sunday School Board. Other members include the state church music secretaries of Texas, Tennessee and Florida.

**Russellville Pastor Former Engineer**

REV. Sam D. Davis, who preached his first sermon as pastor of Russellville's Second Church Christmas Day, is a former electrical engineer who abandoned a well-paying engineer's job to accept his first pastorate in a Louisiana church which could pay him only \$130 a month.

**Revivals**

SOUTH Side Church, Pine Bluff, will begin preparations for its spring revival to begin April 23 with a city-wide census in March. Rev. Curtis Mathis, pastor of Central Church, Jonesboro, will be the evangelist. In June the church will participate in a city-wide revival led by John Haggai. Rev. Ben M. Elrod, South Side's pastor, will lead a revival at First Church, Searcy, April 9-16.

**Schools Set for Pulaski TU Leaders**

TRAINING schools for leaders of Training Unions of the Baptist churches of Pulaski Association will be held at ten centers of the association the week of Feb. 20-24.

Lew Reynolds, minister of education at Baring Cross Church, North Little Rock, associational training union director, is directing the schools.

Meeting places for the various schools, and the school deans, are:

First Church, Jacksonville, Bunyan Wallace, pastor of Highway Church;

Park Hill Church, North Little Rock, Bob McKee, minister of education of the Park Hill Church;

Levy Church, North Little Rock, Bob Hall, minister of music and education of the host church;

Gaines Street Church, Little Rock, John Farris, minister of music and education at the host church;

Life Line Church, Little Rock, Larry Foster, pastor of the host church;

Rosedale Church, W. C. Henley, pastor of University Church, Little Rock;

Forest Highlands Baptist Church, Little Rock, Darell S. Ross, pastor of host church;

South Highland Church, Little Rock, Haskell Lindsey, minister of music and education of the host church;

Immanuel Church, Little Rock, Russell Oldham, minister of education, host church;

Calvary Church, Rose City, W. V. Philliber, pastor of the host church. ■



MR. DAVIS

The Russellville *Daily Courier-Democrat*, which interviewed Mr. and Mrs. Davis, quotes Mr. Davis as explaining "I began attending Bible class in my pastor's home and felt led to enter the ministry." A graduate of Valparaiso University in Indiana and Dodge Electrical Engineering School, he entered Moody Bible Institute in Chicago.

After his first church in Louisiana and a year at another Louisiana church, Mr. Davis worked out of Pine Bluff for 5½ years as associational missionary. During this period Mrs. Davis did promotional work for the state Sunday School Board on the staff of Dr. Edgar Williamson.

From Pine Bluff, Mr. Davis went to Texarkana as Red River Association missionary on the Texas side. Just before coming to Russellville, he served Tulsa's 11th Street Baptist Church for almost seven years.

The *Courier-Democrat* article called Mr. Davis a "connoisseur in his particular field of antique clocks and furniture." Mr. and Mrs. Davis have a married daughter in Colorado and two grandchildren. ■

CHURCHES in Rocky Bayou Association have voted to hold a simultaneous revival Mar. 19-April 2, Missionary Noble Wiles reports. Those which have already announced their evangelists are Evening Shade, Dr. C. W. Caldwell, evangelist; Melbourne, Rev. Hugh Cooper, church pastor; Franklin, Rev. S. A. Wiles; Myron, Rev. Fred Westmoreland; Dolph, Rev. L. D. McDoughle; Sidney, Rev. Shelby Bittle; Belview, Rev. A. E. Muncy, pastor, and Oxford, Mr. Wiles. Other participating churches which have not yet announced evangelists are Calico Rock, Zion and Boswell.

REV. Lehman Webb, El Dorado, will be the evangelist at a revival Mar. 19-26 at First Church, Newport. The pastor is Rev. Ed. F. McDonald, Jr.

FIRST Church, Cabot, Rev. H. L. Lipford, pastor, will be in revival Feb. 26 - Mar. 5. Evangelist Billy Walker will be the preacher and Haskell Lindsey of South Highland Church, Little Rock, will direct the music and singing.

REV. Warren E. Butler of North Side Church, Charleston, reports "God has really blessed us in our work here. We are really breaking the records all the time in many ways."

North Side will hold a revival May 28 - June 4 with Rev. Billy Walker as evangelist.

A CITY-wide religious census has been set for Mar. 5 by the Magnolia Ministerial Alliance, Central Church reports in announcing its participation. Dr. Loyd L. Hunicutt is Central's pastor. ■

## Interim Director



MR. RUSHING

**PARKER** David Rushing of Fayetteville is the interim Baptist Student Director at Arkansas State Teachers College in Conway. James Smalley, formerly director at the college, has become new Baptist Student Director at Southern State College in Magnolia. Mr. Rushing is the son of Mr. and Mrs. Parker Rushing of Fayetteville.—Tom J. Logue, S. U. Secretary ■

## Lake Village Church Calls Student Pastor

G. M. Harrison, a student at Ouachita College, has been called by Lake Village Church as pastor of Rossmere and Smith Chapel missions.

Mr. Harrison was born in Scotts Bluff, Nebr. Before matriculating at Ouachita he served four years in the Navy. He and Mrs. Harrison have a baby daughter. ■

## Marks Third Anniversary

**VISTA** Heights Chapel of Second Church, Hot Springs, celebrated its third anniversary Feb. 5. Missionary Hugh Owen was guest speaker. Since it was started Feb. 2, 1958, the chapel has had 93 additions, 53 by baptism and 40 by letter. Sunday School enrollment is 114 and Training Union lists 50. Dr. Ralph Kirkman is interim pastor at Second Church. ■

## Goodwin Church Ordains Fuqua

**JOHNNY** Fuqua, a student at Southern Baptist College, Walnut Ridge, was ordained to the ministry recently at special services in Goodwin Church. Rev. Johnny Green, pastor of Goodwin Church, preached the ordination sermon. Members of the ordaining council were Rev. Fred Sudduth, Rev. Dwayne Whitman, Rev. Buddy Uth, Rev. Edgar Harvey, and deacons Harold Vaughan, Howard Hines, E. S. Brown and Melvin Whitefield.

Mr. Fuqua, son of Mrs. Otto Bates, Goodwin, is serving as pastor of Jacksonport Church near Newport. He and Mrs. Fuqua have two children. ■

## Miss Bunch Weds

**MISS** Jo Ann Bunch, daughter of Rev. and Mrs. Carl Bunch, Jonesboro, and Franklin L. Matthews, son of Mr. and Mrs. Marshall Matthews, also of Jonesboro, were married Jan. 26 at First Baptist Church, Jonesboro. Mrs. Greg Freeze was her sister's matron of honor. Mr. Matthews served his son as best man. Mrs. H. C. Wilbourn, organist played the nuptial music. Rev. and Mrs. Bunch held an informal wedding reception in the church fellowship hall.

Both Mr. and Mrs. Matthews are graduates of Jonesboro High School. They are students at Arkansas State College where the bride is a junior and the groom will receive his Bachelor of Science degree this year. ■

**ONE** year pins and diplomas for a year's perfect Sunday School attendance have been awarded at Springriver Church to Charles Frailey, Mrs. Lula Frailey, Mrs. Joe Sharp, Harold and Elwine Sharp. Rev. Frank Wise, pastor at Springriver, who was ordained June 19, 1960, attends Arkansas College, studying to become a medical missionary. During his ministry there have been seven additions to the church, three by baptism and four by letter. The membership now is 49.

## Dottley to Monticello



MR. AND MRS. DOTTLEY

**REV.** Robert A. Dottley has accepted a call from North Side Church, Monticello, coming there from Hammond, Ind. He is the son of Mr. and Mrs. W. M. Dottley of McGehee, a graduate of McGehee High School, Mississippi College at Clinton, Miss., and of New Orleans Seminary.

Mr. Dottley has pastored two mission churches near Lake Village and served as youth director for First Church, Jonesboro, for two years. He served his last pastorate at Hammond for 18 months.

Mrs. Dottley, the former Jeanette Harrison of Skein, Miss., assists Mr. Dottley in music and youth work. She also attended Mississippi College where she was a member of the choir, president of the Women's Student Government, an honor student and in Who's Who in American Colleges and Universities. ■

## Tyler Street Church Ordains Deacon

**TYLER** Street Church, Little Rock, ordained Dean York, Jr., as a deacon Jan. 4. Rev. Harold Hightower, the pastor, gave the ordination message, Paul Orton led the questioning and Dale Short gave the ordination prayer.

Newly elected officers of the deacons at Tyler Street are Frank Watson, chairman; Mr. Short, vice chairman and Norman Young, secretary. ■

## Lepanto Calls Jeff Campbell



MR. CAMPBELL

REV. Jeff Campbell has accepted a call to First Church, Lepanto, and will preach his first sermon there Feb. 19.

Mr. Campbell, a native of North Little Rock, has completed eight months as an intern in the Department of Pastoral Care at Arkansas Baptist Hospital. He is a graduate of Southwestern Seminary, Fort Worth, and Ouachita College.

Mr. and Mrs. Campbell have two sons, Jeffery Scott, 22 months, and Steven Craig, seven months. ■

## Levy Church Ground Breaking

LEVY Church will have a groundbreaking ceremony at the close of morning worship Feb. 26 for the second unit of its Educational Building. Financing plans are complete and sub-contractors' bids were taken Feb. 10. The building will provide a dining hall and kitchen, room for a second adult Sunday School department, and two young people's departments. Rev. W. Harry Hunt is pastor. ■

## Deaths

JODY Jones, a three-year basketball and baseball letterman at Ouachita College, died of cancer at his home in Arkadelphia Feb. 3, after a lengthy illness.

Jones, 21, was Ouachita's leading scorer last year in basketball with 390 points. He received honorable mention on the Arkansas Intercollegiate Conference honor basketball team. A baseball star, he hit home-runs in three consecutive games last year.

Jones underwent an operation for malignant tumor in September, 1960, but returned to school where he was a senior business major and assisted in coaching the cage squad until illness forced his withdrawal. He was a native of Quitman, Tex., where he was a football, basketball, and baseball star.

Survivors include his wife, Flo; a year-old son, Jack Perry; his mother, Mrs. August Jones, Mansfield, La.; a brother, Donald Wayne Jones, also of Mansfield, and a sister, Mrs. Raymond Boswell of Fort Hood, Tex.

Those wishing to honor the memory of Jody Jones are requested by the family to send contributions to the American Cancer Society in care of Ouachita College.

W. W. BODIE, 62, Cabot building contractor, died Jan. 28. He was senior deacon of First Church, Cabot, having been elected and ordained by the church Jan. 3, 1932. He was elected chairman of deacons for 1961 at the January meeting. Mr. Bodie was also a Sunday School teacher and through the years supervised the construction of most of First Church's educational buildings. ■

## Beech Street Officers

BEECH Street Church, Texarkana, deacons have elected officers for 1961. John Measel is chairman, J. Ferguson Martin, vice chairman, and Kelley Presswood, secretary. Bill Atchison was ordained a deacon at Beech Street Feb. 5. ■

## First, Paris, in City-Wide Census

A CITY-WIDE census, conducted by the Men's Fellowships of the Paris churches Feb. 12 was participated in by First Church, Paris. Rev. Tommie Hinson is pastor. First Church will hold a revival April 22-30, preceded by a soul-winning study March 20-24, in preparation. Dr. W. C. Hultgren will be the revival evangelist and Sam Allen will be the musician.

First Church instituted a new promotional program Feb. 12 when weekly Sunday morning radio programs (at 8:15 over KCCL) were begun. A local businessman who wishes to remain anonymous paid for a full year's program time. Don Hallum and Marlin Davis are in charge of production. The programs will include interviews, announcements of special events, and generally seek to acquaint the public with the type of services offered by First Church. ■

## Dr. Abington's Son To Open Med Clinic

DR. R. B. Abington, son of Dr. and Mrs. E. Butler Abington, DeQueen, has passed an examination for designation as a specialist in the field of Internal Medicine and, in association with three other physicians, soon will establish a clinic in San Jose, Calif. He has been associated with Beaumont Hospital, El Paso, Tex. The senior Dr. Abington is pastor of First Church, DeQueen. ■

## Palestine Pastor Resigns

REV. A. C. Uth has resigned as pastor of Palestine Church, which he had served since May, 1959, and where he was ordained to the ministry in June, 1960. During his ministry there were 42 additions to the church and the Educational Building indebtedness was retired. He is attending Ouachita College. Mr. and Mrs. Uth have three children, Lynda, Tony and David. ■

# Ouachita Choir to Sing on KARK-TV



*THE Ouachita College choir, directed by Dr. James T. Luck, will present "Holiday Montage" on Little Rock Today over KARK-TV in Little Rock Feb. 20. The noon-hour program will include a collection of folk music, spirituals, marches, and hymns arranged by Fred Waring, each with a patriotic air. Assisting in the performance will be Bill Trantham, head of the Ouachita Department of Applied Music. ■*

## 1961 OBC Campus Personalities Named

LAMAR Joplin, Magnolia, and Nan Spears, Pine Bluff, both seniors, have been chosen as Ouachita College Personalities for 1961 by a vote of the student body.

The Varsity Boy and Varsity Girl will not be announced until the yearbook is distributed in May.

Other selections were Dick Norton, De Queen, and Kathy Hutto, Damascus, Campus Favorites; Ron Kelly, Hot Springs, and Polly Nation, Pine Bluff, Most Talented; Jim Perry, Muskogee, Okla., and Mary Ann Otwell, Waldo, Outstanding Athletes; Johnny Jackson, Waldo, and Billie Bob Johnson, DeWitt, Most Likely to Succeed; Shelby Ward, El Dorado, Most Handsome Boy; and Barbara Clem, Malvern, Cutest Girl.

Mary Ann Otwell was the only freshman named in the vote. Other newcomers were Joplin, Perry, and Jackson. The others were selected for the same honors last year. ■

## 'Singphony' Feb. 18

THE second annual "Singphony" sponsored by the Baptist Student Union of Ouachita College will be held at 8 p.m. Feb. 18. A plaque will be awarded the winning dormitory, according to co-chairmen Paul Redditt, Little Rock, and Hing Fong, Hughes.

Committee chairmen are: program, Tommy Wilson, Morrilton; judges, Linda Evans, Batesville, and Joe Downs, Texarkana. John Halbert, Little Rock, will serve as master of ceremonies. ■

## Edmondson Resigns

DR. James H. Edmondson resigned Jan. 25 as vice president of Ouachita College, and his resignation was accepted effective immediately, according to Dr. Ralph Phelps, president.

No reason for the resignation was indicated in Dr. Phelps' announcement.

Edmondson's administrative duties and his responsibilities as a business teacher will be distributed temporarily among other staff members, Dr. Phelps indicated. Dr. Edmondson had been at Ouachita since 1951. — *Ouachita College Signal*. ■

## Dr. Phelps in Gazette Feature

DR. Ralph A. Phelps, president of Ouachita College, was the subject of a "different" kind of article in the Jan. 31 *Arkansas Gazette* when the newspaper carried a feature about his interest in sports and outdoor recreation.

"Dr. Phelps not only is an ardent fisherman and hunter, but he writes about it," the article said, referring to a weekly column Dr. Phelps writes for the *Arkadelphia Siftings Herald* called "Outdoors with Doc."

The newspaper reprinted this quotation from one of Dr. Phelps' recent columns:

"Thursday marks the beginning of what to us is the greatest hunting season of them all — quail season . . . When the bird dog comes down on point and holds without flinching on the covey's rise, all of the nights of plodding through rain, mud, snow, mosquitoes and Junebugs to water the big lug suddenly become worthwhile . . ." ■

## —The John Abernathys

By ADRIANNE BONHAM  
Foreign Mission Board, Richmond, Va.



DR. JOHN A. Abernathy, of Arkansas, sending an 8,000-word answer to a writer's questionnaire, told of banquets with Chinese military officials, of wartime imprisonment, of near-fatal injury, and of the opportunities each occasion afforded for Christian witnessing.

Dr. Abernathy and Mrs. Abernathy have enough experiences—gathered through 40 years of Christian mission service in the Orient—to write a shelf-ful of books.

They served in North China for 28 years before being shut out by the Communists. Then they helped begin work in two other areas: in the Philippines, where they were charter members of the Southern Baptist missionary organization, and in Korea, where they were the first Southern Baptist missionaries and where he founded a theological seminary.

War has taken their earthly possessions and separated them three times.

Their modes of transportation have ranged from wheelbarrow to jet airplane; and they have circled the world four times.

The Abernathys retired from foreign missionary service on January 31, but not from Christian work. They are making their home in Hot Springs, where they are members of First Church.

In 1920 John Arch Abernathy, a bachelor from Statesville, N. C., boarded a train in Kansas City, Kan., on his way to China as a missionary. (He had never dated seriously because he was afraid of marrying a girl not meant to be a missionary.)

### Slow Boat to China

B. F. Leonard, of Huntington, Ark., put his daughter, Jewell, on the same train. She, too, was going to China as a missionary. John was impressed with Jewell's courage; she says it was her father who was impressed with John. There began a friendship which lasted through their trip on the same slow boat to China, through two years of language school at the College of Chinese Studies, and through four years when they served as principals of separate schools in Talian, Shantung Province.

Their mission sent them to different stations but they soon met again and "John was in a proposing notion." "The best day's work I ever did," he says of their wedding day, June 20, 1925.

In the years that followed, their life together was interrupted three times by war: when Dr. Abernathy was interned by the Japanese in China during World War II, when he returned to China as a liaison officer during that same war, and when he later returned to Korea to do relief work during the Korean conflict. The first separation was the hardest because they heard nothing from each other for 20 months—from the time she boarded the last ocean liner to cross the Pacific before the bombing of Pearl Harbor until he radioed her from Rio de Janeiro, Brazil, that he was on his way home. In a short time, Dr. Abernathy returned to China in a "holding on" position until mission work could be resumed. Another 20 months stretched by before he and Mrs. Abernathy were reunited in Tsinan.

Locked out of China by Communists in 1948, they were chased out of Korea by Communists in 1950. Separation came quickly as he returned to Korea and she was forced to wait in the Philippines. When she joined him in 1952 he could only say, "Life is different for me now." Even in retirement, the Abernathys cannot be together as much as they would like. They travel separately and endlessly to tell Southern Baptists about missions. Since they returned to the States in January, 1960, their longest time at home together has been two weeks.

Their home — his birthday present to her—is a contrast of sunny new walls and pleasant old memories. It is filled with samples of Oriental art, black and red lacquered urns, handmade photograph albums, and paintings on silk. Either of the missionaries can make their new American piano play both Chinese and American hymns. In the kitchen Mrs. Abernathy puts on a fresh apron and bakes his favorite pie—"pumpkin made from sweet potatoes." He ducks his chin and grins like a little boy who knows he can get away with his tricks. His eyes squint almost closed to keep the fun from spilling out. Then he puts on his apron and washes the dishes.

### Home in Hot Springs

On the rare Sundays when they are home, "Brother John" and Mrs. Abernathy attend First Church, in Hot Springs. Children's faces light up and adults rush up to shake hands and say, "We're glad to see you back. Where do you go next?" They meet no strangers there—only friends they have not known before.

Wherever they go, whatever new friends they make, they remember old friends in the Orient and know that part of their heart is still there, where it was even before their first arrival in China.

John was only 15 when a missionary's plea, added to his reading knowledge of missions, put China in his heart to stay. His parents preferred to have "all nine children go to China and be successful for the Lord than to have one stay in the United States as a failure." When he arrived in China he heard a voice say, "You are now where I want you," and from that moment he has never doubted that he should be a missionary.

Until she was almost grown, Jewell had never heard a missionary speak nor had she read any mission book, except the Bible. But friends and family predicted, long before she decided, that she would be a missionary.

Dr. and Mrs. Abernathy studied in several colleges (she received the bachelor of arts degree) and in theological seminaries before going to China. He received the bachelor of Christian training degree during his first furlough and the honorary doctor of divinity degree some years later. Both taught in public schools before becoming missionaries.

### How to 'Dig' the Dialect

Dr. Abernathy says he thought two years of formal language study would give missionaries all they needed to know of the Mandarin dialect. They were still studying the language when they left China almost three decades later. "You don't 'pick up' the language," he says, "you dig it up."

After becoming Southern Baptist missionaries (they first served with an independent Baptist group) the Abernathys moved from Talian to Tsinan, the capital of Shantung Province. Their field covered new areas of the province. He was also principal of a boys' high school, she of a women's Bible school. Dr. Abernathy made many friends among Chinese officials and served as an honorary member of the legislature. Later the government gave him the "Order of the Cloud and Banner" for his service as a missionary and World War II liaison officer.

During the time he served as liaison officer, he also was chaplain for a Chinese interpreting school, seeing 121 students become Christians. He taught military English, too, and accidentally wrote a book (his lectures were compiled as a textbook still used in Free China). When peace came, liaison officer gladly reverted to missionary, sent for his wife, ordered a Japanese army officer out of his Tsinan home, and told the officer about Christ. He learned that persecution was not over for Chinese Christians, as Communists began to overrun the area. When Tsinan fell the Abernathys were in the States on furlough.

## Awakening in the Orient

They were thankful to be safe from Communists to whom they were too well known, yet sorry to be cut off from Chinese friends. They are still praying for China's Christian growth, which they believe possible because of the Shantung revival. This religious awakening began in the province about 1932, continued through World War II persecutions, and, the Abernathys believe, goes on even behind the Bamboo Curtain.

A similar religious stirring indirectly provided their next place of service, in Korea. It began about 1900 through the work of independent Baptist missionaries and was still going on, without missionaries, when the Korean churches contacted Southern Baptist missionaries in 1950, decided they believed the same things, and asked Southern Baptists to send them trained leaders. As veteran missionaries the Abernathys were sent to survey Korean work and plan for the future.

Thrilled with the situation they found in the financially independent, growing churches, they were just getting into the work when North Korean Communists forced them to evacuate from Seoul in 1950. Wearing his oldest suit, Dr. Abernathy looked out the plane window at the luggage he had to leave on the Seoul airfield and began to frame the cable he and Mrs. Abernathy would send the Foreign Mission Board: "Safe in Japan. No baggage. No bullet holes."

While waiting for Korean peace, they went to the Philippines to help begin work with Chinese refugees and he surveyed mission needs as he had in Korea. She worked especially with the young people and saw many take places of leadership in the new Christian groups.

Dr. Abernathy soon slipped back into Korea and found

that things were different in the churches. Financial independence had changed to starving poverty. During the next months he distributed \$300,000 from Southern Baptist relief funds, gave out tons of food and clothing to grateful Koreans, and helped establish a medical clinic which sometimes had as many as 1,000 patients a day.

## 'A Greater Need'

In the midst of physical needs he remembered a greater need. He preached to both sides of the military conflict, on one side to South Koreans and United Nations troops, on the other side to untrained Chinese boys conscripted by Korean Communists as "cannon fodder" for their attacks. He planned, too, for training Korean Baptist leaders, as he founded the Korean Baptist Theological Seminary at Taejon and served as its first president.

When peace came by truce, Mrs. Abernathy returned to Korea to be the self-designated "shock absorber" Dr. Abernathy needed while carrying 11 jobs, including that of secretary-treasurer of the Korean Baptist Mission. In 1956 the Abernathys wrote, "The past six years have been our busiest . . . We have never been happier or had more visible results."

The Abernathys have a "family" in Korea. Their first love was the people of China, but in Korea they found their "children and grandchildren." Their "children" were younger Korean and missionary co-workers; their "grandchildren" were the 41 children of missionaries. They were "overseas grandparents" from the time one of the two-year-olds identified them from a picture.

With these ties in Korea, the Abernathys' decision to retire was a difficult one to make (they could have stayed until age 70). "If we could go back to China now, we would not retire," they say. But without time to really "dig up" a new language, they decided they could accomplish more by speaking here about missions and encouraging younger people to take their place.

Dr. Abernathy always sums up his retirement plans by saying, "What I dedicated my life to God to preach and be a missionary, it was for life." He and Mrs. Abernathy plan to continue their missionary speaking. And if the time comes when they can spend more than two weeks at a time at home, perhaps they will write that book, or those books, for which they have had so much experience. ■

## Dr. Williams To Direct Tour

A "ROUND The World Mid-South Goodwill Tour" is being directed by Dr. H. E. Williams, president of Southern Baptist College, Walnut Ridge, next summer. The proposed itinerary calls for visits to Germany, Switzerland, Italy, Greece, Turkey, Egypt, Lebanon, Syria, Jordan, Israel, India, Burma, Thailand, Hong Kong, Japan, and Hawaii or Alaska.

Cost of the tour from Little Rock or Memphis will be \$2,388.

Dr. Williams states that this is a goodwill tour. Contact will be made with heads of states, political leaders, civic organizations and others. Leaders of Rotary, Kiwanis, Lions, and other clubs will have opportunity to meet clubs around the world. ■

February 16, 1961



## Hope Springs from Glory

ALEXANDER Pope once said: "Hope springs eternal in the human breast." In so saying he alluded to an element of life that is normal and natural to man.

We sometimes think of hope as a blessing. Some have thought otherwise, have even regarded hope as merely subjective and therefore a curse, because it promises a blessing which it so often fails to fulfill. Whether or not hope is a blessing or a curse depends, at least in part, on the source of hope.

In Col. 1:27 Paul speaks of "Christ in you, the hope of glory." Properly understood "hope of glory" means that hope which has "glory" (or God) as its source. Moreover, this same hope is validated in personal experience, because this hope from glory is "Christ in you."

So, the hope of the Christian is not mere wishful thinking which is common to the race. Rather is it hope based on divine revelation in and a personal experience with Jesus Christ. ■

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New Orleans Seminary

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# Arkansas Brotherhood Secretary Authors Workbook



NELSON F. TULL, secretary of the Brotherhood department of the Arkansas Baptist State Convention, is the author of a work-book on evangelism, *Effective Christian Witnessing*, published by the Brotherhood Commission of the Southern Baptist Convention, Memphis, Tenn. The book is just off the press and is on sale in the Baptist Book stores of the Southern Baptist Convention.

One of a series of books in the Brotherhood Commission's Brotherhood Leadership Service Training Program, it is designed to train laymen in soul winning. The only quoted material is from the Bible, the remainder of the book being based on the personal experiences of Mr. Tull as a lay preacher-evangelist for the past 25 years.

Mr. Tull is the son of a Baptist preacher, the late Dr. J. F. Tull. He was born in Lexington, La., was graduated from Monticello (Ark.) High School and received his higher education at Ouachita Baptist College, Mississippi College, University of Arkansas and the Southern Baptist Theological Seminary.

Before entering religious work, he taught school for a number of years, in Mississippi and at Eastside Junior High School, Little Rock. From 1942 to 1944 he was associate pastor of Walnut Street Baptist Church, Louisville, Ky. For two years previous to becoming secretary of the Brotherhood department of the Arkansas Baptist State Convention, in 1946, he was educational and financial director of First Baptist Church, Nashville, Tenn.

Mrs. Tull is the former Lucille McGraw, of New Albany, Miss. They have a daughter, Mrs. John Mowrey, of Nashville, Tenn. ■

AUTHOR — EVANGELIST TULL      Arkansas Baptist Newsmagazine Photo

## Editors, Secretaries Hold Louisville Meet

LOUISVILLE, Ky. — Editors of more than 30 Baptist journals, and executive secretaries of 28 state Baptist conventions will have meetings here Feb. 16-18.

The two groups hold simultaneous annual meetings each winter in various cities around the Southern Baptist Convention.

The editors, forming the Southern Baptist Press Association, will receive pointers on improving their publications.

The executive secretaries will discuss administrative matters common to each state. ■

## Fall-Out Shelters Needed

PLAN a building with a radioactive fall-out shelter area! This is the advice of Paul M. Johnson, architectural supervisor of the Church Architectural Department of the SBC Sunday School Board. Churches frequently become hospital centers in disaster areas; citizens have made little effort to provide their own shelters, and an attack could occur during services. ■

## Travel Allowances To Summer Assemblies

By C. E. AUTREY

THE Division of Missions and the Division of Evangelism of the Home Mission Board are jointly sponsoring and financing the attendance of the associational chairmen of missions and the chairmen of evangelism at Ridgecrest and Glorieta for the Home Mission weeks.

We shall pay 4¢ per mile for each car if the car brings as many as three. The car load must consist of the chairman of missions and the chairman of evangelism, or a member of the evangelism and missions Committee. The associational missionary may travel in the car. If he does, he will still receive all expenses which he ordinarily receives without any deduction for the travel expense. It will therefore be of interest to him to help promote a car load of the associational officers for attendance at Ridgecrest or Glorieta.

The associational officers will pay their own room and board while they are at the assembly un-

less the association decides to defray part of this expense. We might suggest also that the local church may help defray some of the room and board expense of any associational officer who is a member of that particular church.

Missions and evangelism are jointly sponsoring the attendance of these associational officers, but our meetings at Glorieta and Ridgecrest will be conducted separately. All Evangelism chairmen and/or their committee members who come will be given intense training in their manifold duties and opportunities. They will meet and hear first-hand the leaders of Evangelism and the leaders in Sunday School, Training Union, Brotherhood, Woman's Missionary Union, Music, and B.S.U. They will hear the testimonies of our missionaries and receive the lift of the Bible hours. They will thrill at the great hours of inspiration. They will get the feel of our great Home Mission Week.

Besides the intense training in associational evangelism, they will

get the benefits of the Home Mission Week. Let every chairman of Missions and Evangelism plan now to attend, or arrange for one or more members of his committee to attend.

Each chairman of Missions and Evangelism, or their respective committee members, will attend the assembly nearest to them. If they live east of the Mississippi River, they will attend Ridgecrest, ordinarily. If they reside west of the Mississippi River, they will probably attend Glorieta. The dates are: Glorieta, Aug. 3-9; Ridgecrest, Aug. 17-23.

The Associational Evangelism Committee consists of the chairman, the associational president of the Woman's Missionary Union, the associational Brotherhood president, the Training Union director, Sunday School superintendent, and chairman of Music.

This committee has formerly been known as the steering committee and more recently as the Baptist Jubilee Revival Committee. It is now called the Association Evangelism Committee. It helps plan both the Jubilee revivals and perennial evangelism. Any of these members are urged to attend Home Mission Week for this special training. ■

### **BSSB Board Meeting**

In its annual meeting here Jan. 24-25 the Sunday School Board of the Southern Baptist Convention:

Recommended modernization of the interior of the Frost Building in 1961, but keeping the exterior in its original historic appearance;

Agreed to request the Southern Baptist Convention's Executive Committee to consider a recommendation to the Convention that the Board's fiscal year close Sept. 30;

Appointed members to its committees and nominations as follows: Chairman, Robert L. Smith, Pine Bluff, Ark.; William K. Weaver, Sylacauga, Ala.; Wilford Lee, Elizabethton, Tenn.; Paul Brooks Leath, Fresno, Calif.; and James B. Leavell, San Angelo, Tex.

Announced that the Board's publishing and book store operation programs reached a total sales record of \$25,246,672, an increase of \$157,747 over 1959. ■

## **Baptist Crosscurrents**

### *Merger Under Discussion*

**P**ROTESTANT circles have been buzzing recently with a discussion of a proposal which would merge four of the largest evangelical groups in this country—the Presbyterian Church, the Methodist Church, the Episcopal Church, and the United Church of Christ. This four-way union would produce a new Protestant communion with 18,309,000 members and 41,802 local churches.

The suggestion originated with Dr. Eugene Carson Blake, clerk of the United Presbyterian Church, U. S. A., and a former president of the National Council of Churches. In a morning sermon delivered at Grace Episcopal Cathedral in San Francisco on December 4, the day before the convening of the Triennial General Assembly of the National Council of Churches, Dr. Blake presented his proposition.

Questioned later on a television panel program concerning his omission of Baptists, Dr. Blake replied that the chief point of theological difference between Baptists and the ecumenicalists is "believers' baptism." He pointed out that in his church baptism is a parish idea and that people are sprinkled into church communion in their infancy without regard to their own wish or their own spiritual condition. On the other hand, Baptists have always believed that baptism is for believers only. Dr. Blake might have added that the acceptance of the Scriptures as the sole rule of authority would also be another insurmountable difference between Baptists and other evangelicals.

As might be expected, Dr. Blake's proposal was received with varied reactions, ranging from hearty approval to studied opposition. It was immediately endorsed by the Right Reverend James A. Pike, Episcopal bishop of California, in whose church Dr. Blake delivered the sermon.

Speaking in opposition, Bishop W. Angie Smith of the Methodist Church declared: "I am radically opposed to the false statements which are made by some overly-enthusiastic people who state that, because we are divided into denominations, it is a sin. I do not accept that, and no one has a right to make that kind of statement," he stressed.

"The fact of the business is, I believe that because we do have separate denominations we have a stronger Christianity and stronger church life in America than we would have if we were all in one institution," wrote the bishop.

Bishop Gerald Kennedy, Los Angeles, president of the Council of Bishops of the Methodist Church, probably spoke for the majority when he noted: "There are a large number of church men who are committed to closer cooperation but are not at all enthusiastic about organic union, that would make a Protestant church topheavy with administration and machinery. Certainly we believe in the variety of our tradition, while at the same time we want to consider carefully every proposal leading to increasing Christian cooperation."

It was generally agreed that the process of arriving at the oneness which was suggested in Dr. Blake's proposal is going to be long and tedious.

All this discussion recalls a statement of Dr. George W. Truett, eminent Southern Baptist preacher, who frequently prophesied that the day would come when the Christians in the United States would be organized in three major groups—Roman Catholics, the Protestant Church, and Baptists.—Editor H. H. McGinty, in *The Word and Way* ■



## Clear Creek Association

By PAUL E. WILHELM

REV. Milton Edmonson is the new pastor of Lamar Church.

Brother Edmonson comes to Lamar from the Woodland Heights Church, Harrison. During his nearly two years as pastor there a new auditorium was built worth over \$9,000 and a 50 percent increase in membership was experienced.

Brother Edmonson has also been pastor of First Church, Dover, and of two churches in Carroll Association.

Rev. and Mrs. Edmonson have four children. The children at home are Sandra, 14, and Ronald, 16.

The Executive Board of Clear Creek Association voted Jan. 18 to build a missionary's home in Ozark. The following committees were appointed by Moderator J. W. Burrows and approved by action of the board:

**Lot and Location Committee:** Rev. Ben Haney, pastor of First Church, Ozark; Rev. Vernon Cavender, pastor of Webb City Church; David Dryer, a member of First Church, Ozark.

**Plans Committee:** Rev. Charles Charles Chessser, Jr., pastor of Kibler Church; Rev. O. L. Langston, pastor of First Church, Alma; Rev. J. W. Burrows, pastor of Oak Grove Church.

**Finance Committee:** Rev. Charles Graves, pastor of First Church, Van Buren; Faber L. Tyler, associational treasurer and a member of First Church, Ozark; Rev. Jewell Morris, pastor of First Church, Dyer.

Rev. Arch Wheeler, pastor of East Mt. Zion Church, is to be ordained the afternoon of Feb. 19 at 2:30. Preachers and deacons have been invited to make up the ordaining council. In addition to his leadership as pastor of the East Mt. Zion Church, Brother Wheeler was instrumental in helping start Batson Mission while he was a deacon in First Church, Clarksville. Rev. and Mrs. Wheeler have one daughter at home, Linda.

Concord Church will be in revival Feb. 26 through March 5 with Rev. Paul McCray, pastor of Grand Avenue Church, Fort Smith as evangelist. Rev. Alfred Duncan is pastor.

Kibler Church closed a revival Feb 5 in which Rev. William West, pastor of Second Church, Conway, did the preaching with Mark Short in charge of the music. Rev. Charles Chessser, Jr., is pastor.

A new and welcome guest in the home of Rev. and Mrs. Louis Dewett of Ozark is a new daughter, LeeAnn. Rev. Dewett is pastor of the Woodland Church.

One hundred forty three were present at two hymn sings Feb. 7 in Clear Creek Association meeting at Van Buren, First, and Clarksville, First. Willis Jones, a member of Second Church, Clarksville, is associational music director. Attendance banners were awarded to First Church, Alma, for the west zone, where Finis Card is director, and to the Woodland Church for the east zone, where Mrs. Kenneth Dennis is director. A one-night music school is to be held at First Church, Ozark, Feb. 21.

Rev. James Ward, student of Ouachita College, Arkadelphia, did the preaching, with Willis Jones, associational music director in charge of music, in a recent week-end meeting at Cass Church, north of Ozark.

Rev. L. E. Hatfield, Fort Smith, resigned as pastor of Uniontown Church effective Jan. 22.

All paper work has been completed for a \$6,000 loan from the Home Mission Board to Second Church, Clarksville. This is to provide for new educational space and work is to begin soon. Rev. George Domerese is pastor. ■

## Gainesville Association

REV. L. E. Coleman, associate, Brotherhood Commission, Memphis, will be the speaker for the Brotherhood rally, Feb. 17, Tipperary Church. Rev. Eugene Dudley, Knobel, associational Brotherhood president, will lead in the first rally for Gainesville Association in several years.

## Black River Hymn Sing

CHURCHES of Black River Association joined in an associational Hymn-Sing Feb. 5 at First Church, Tuckerman. Nine churches were represented among the 121 in attendance. The program theme was "The Love of God." Special music was presented by Mrs. Jake Shambarger, minister of music at First Church, Tuckerman, and the chapel choir of First Church, Newport, under the direction of Mrs. Kenneth Marlar. Mrs. V. C. Tims and Mrs. Barrett, organist and pianist respectively at First, Tuckerman, played for the program. The chapel choir was accompanied by Miss Shirley Morgan of First, Newport. James E. Taylor is music director for the association.

## Current River Association

A TOTAL of 105 attended the S.S. Workers' Conference, Feb. 6, at Shannon Church, Pocahontas. It was the best attended Workers' Conference in several months. Of those present, 32 were S.S. workers in the local churches, six were general superintendents and seven were pastors. There were also nine associational Sunday School officers present. Ten churches were represented at the meeting.

Something new was begun with Basil E. Goff, Biggers Church, leading a Youth Conference for the youth attending the meetings and Dale Maddux leading a Training Course for the adults that were not Sunday School workers. The response was very good and these extra conferences will become a regular part of the monthly meetings. Norace Adams, Corning, is the associational Sunday School superintendent.

Rev. C. H. Seaton, associate Brotherhood secretary, Arkansas Baptist Convention, will be the speaker for the Current River Brotherhood Rally Feb. 16, Witts Chapel Church, Maynard. The associational Brotherhood officers are to be installed at this first Brotherhood rally in several years. David Hanning, Corning, is the new Brotherhood president. ■

## Missions-Evangelism

### Home Fellowship Missions

A LITTLE leaflet titled "Home Fellowship Missions" has been mailed to all pastors from Dr. C. C. Warren, Director of the 30,000 Movement. This little leaflet carries one of the finest suggestions ever made in regard to a church's mission program in the town or city of which it is located. We would urge pastors to read it carefully and consider seriously leading their churches to establish Home Fellowship Missions.

The Home Fellowship Mission is a temporary mission. It can be used to win, enlist and minister to the unchurched; to break down sociological or cultural barriers, and can be most effective as the nucleus for a new church.

Do you know of a little neighborhood where the majority of the people are not attending church services? Why not go there and establish a Home Fellowship Mission? It won't cost the church a dime to start this kind of mission. First, locate the neighborhood of homes, get the church to vote its approval of a Home Fellowship Mission, enlist some leaders who will visit in the community and secure a home in which to have a service some week night. A different home may be secured from week to week. The people of the neighborhood will be invited to the home for fellowship and a religious service. The service may be conducted by any good consecrated member of the church willing to give of his time.

This fellowship meeting does not take the place of the regular worship services of the church but rather cultivates people who may be enlisted. It will help to acquaint the people of a given community with each other and with some of the members of the church.

Now here is a mission field that most of our churches can enter. Even rural churches may discover that there are several families down the highway some distance away, where a Home Fellowship Mission might be held. Many of the town churches can reach out in the neighborhoods around them while the city churches can find innumerable places in the suburban areas of their towns and cities.

Brother pastor, there are plenty of workers in your church for service of this kind. Many laymen would be thrilled to go and conduct such services as well as the women and some of your fine young people. Why not start a Home Fellowship Mission? — C. W. Caldwell, Superintendent. ■

## Brotherhood

### Two Significant Projects

THE BAPTIST men of Arkansas have opportunities within the next few weeks to learn more about the work to which they are dedicated, and to participate in activities which will not only enable them to render a service now but to prepare for better and greater service in the future. These projects are:

1. The State Brotherhood Convention, scheduled for Mar. 3 and 4, at Pike Avenue Church, North Little Rock.

The Convention is held annually during the first Friday and Saturday in the month of March. There will be three sessions: Friday afternoon, Friday evening, and Saturday morning. There will be men who will drive in from all over the state for the Convention, many who will be able to attend only the evening session.

The Friday afternoon session is dedicated particularly to Brotherhood leadership on every level; the Friday evening session is the big session of the Convention, a night of inspiration. The Saturday morning session will be given over largely to methods and materials.

We trust that your church is planning to send a good delegation of men to the Brotherhood Convention.

#### 2. The Laymen's Tour of Ohio

The Brotherhood Commission and the Home Mission Board are jointly asking 24 laymen from Arkansas to go to the state of Ohio during the period of April 15-22 (possibly 16-23), to engage in a week's work in visitation, in personal witnessing and evangelism, in survey work, and in mission revivals. It will be necessary that the men shall be able to pay their own expenses (transportation, food, and lodging).

The Brotherhood Department is calling on all interested pastors to search out such laymen in their churches and to notify the Brotherhood Department. Also the Department is contacting some laymen personally, and through the "Brotherhood Challenger" will send out a blank broadcast for volunteers to fill Arkansas' quota for the tour. We are praying that the quota of 24 men will be filled; and that God shall use these laymen of Arkansas in a mighty way to project His work in a pioneer area. — Nelson Tull ■

## Sunday School

### Before You Build

THOUSANDS OF churches have used

to great benefit the free services of the Sunday School Board's Church Architecture Department. The churches have both saved dollars and provided the best kind of space for education and worship.



MR. HATFIELD

Before you build or remodel, let us put you in contact with the proper field men of the Church Architecture Department. The board does not serve as a local architect. It is recommended that every building program have a good architect. The function of the Church Architecture Department is to serve as a qualified counselor with the architect of the church. Good architects everywhere gladly welcome the counsel of this service.

Prior to the drawing up of working drawings the department can check the floor plans, offer suggestions when needed and counsel with churches seeking advice.

Your state Sunday School secretary is also your state building consultant. We have already studied the preliminary plans of many churches, and put pastors and committees in touch with the board's field representative.

If your church does not use an architect's services, although it is strongly recommended, before you build or remodel, let us study your procedure and floor plans before you sink hard-to-come-by money into permanent buildings.

For some few churches of 300 and less floor plans and specifications are available on a cost basis.

Among the services of the department are many excellent free leaflets and booklets. Some booklets contain perspective drawings and pictures of both traditional and modern types of buildings.

Also there are booklets available from Nashville at a nominal cost: The Church Survey Committee; Church Building Committee; and Architectural and Data Material for Church Buildings. — Lawson Hatfield, Secretary. ■

### DR. WHITLOW—from page 2

done or else many of these people will eventually be lost to the Kingdom as represented by Baptist work.

It is also interesting to note that we have a few less than 100 churches each year which do not contribute to world missions through the Cooperative Program. Churches which live unto themselves soon cease to live at all. Our program needs the point of a new approach which will enable a larger number of these smaller churches to live. We hope the "pilot" program will help us to discover that approach. — S. A. Whitlow, Executive Secretary. ■

# EIGHT DISTRICT TRAINING UNION CONVENTIONS

March 13-17, 1961

6:45 — 9:15 P.M.

N.W. District ..... 1st, Springdale — March 13 — S.W. District ..... 1st, Nashville  
 S.E. District ..... 1st, Monticello — March 14 — W.C. District ..... 1st, Ozark  
 Central District ..... 1st, Benton — March 16 — N.C. District ..... 1st, Mtn. View  
 E.C. District ..... 1st, Forrest City — March 17 — N.E. District ..... 1st, Paragould

## PROGRAM

### DISTRICT PRESIDENTS, PRESIDING

- 6:40 Important meeting of sword drill, Junior memory-sword drill and speakers' tournament participants and judges
- 7:00 Worship
- 7:10 Junior Memory-Sword Drill
- 7:25 Song
- 7:30 17-18 Year Speakers' Tournament
- 7:45 Intermediate Sword Drill
- 8:00 Song
- 8:05 19-24 Year Speakers' Tournament
- 8:20 Department Conference led by District Approved and State Workers



PALMER  
N. W. District  
President



NELSON  
N. C. District  
President

### ATTENTION, PASTORS!

There will be a conference at this time for PASTORS and DEACONS. Bring your deacons to this important conference. The Deacon-led Spiritual Growth Program will be discussed. If time permits, the new filmstrip will be shown.

The State Training Union Departments are working closely with the Church Administration Department of the Sunday School Board. Instead of setting up a new department in each state, the Church Administration Department is working through the State Training Union Departments. Pastors will be glad to know about this relationship.



WEBB  
S. E. District  
President



WHITNEY  
N. E. District  
President

## STATE YOUTH CONVENTION

FIRST CHURCH, LITTLE ROCK, APRIL 14, 1961

Send to Training Union Department names, addresses and ages of Intermediates or Young People who could take part on program.



SUTTON  
Central District  
President



HAIRE  
E. C. District  
President



THOMAS  
S. W. District  
President



HINSON  
W. C. District  
President

## Executive Board Piggott Church Wins Victory

THE church that teaches and promotes Bible stewardship through the Forward Program of Church Finance ordinarily wins a victory.



DR. DOUGLAS

First Church of Piggott, where Rev. E. Clay Polk is pastor, has proved again that the above statement is true.

First Church, Piggott, is a good church where the people have been studying and teaching the Bible

through the years. The pastor is a good preacher and has been able to proclaim the doctrine of stewardship in an excellent way.

But, after all the teaching and preaching in the church, the good stewards needed a tool that could help them put all that they knew into practice. Then they needed a program to enable them to assist in leading others to do the right and worthy thing about church finance.

Here are the statistics. We are aware of the fact that statistics do not tell the entire story, because the spiritual results sometimes mean more than figures can show.

Last year the congregation at First Church, Piggott, pledged \$17,137. This year the same congregation pledged \$32,040. This is an increase of 87 percent.

Last year 111 members pledged to tithe while 238 members pledged to tithe this year. This is an increase of 114 per cent in the number of tithers.

Pledge cards were signed by 181 members last year but 394 members signed pledge cards this year. This is an increase of 117 percent in pledgers.

The real victory in a church comes when people have been led to make a definite commitment to Christ and to the church. It is not enough for church members to hear about what the Bible teaches and what God expects of them. They must be led to do something about the matters. That's the way Jesus taught it. He said, "Come, follow me," then he proceeded to show the people what they must do to follow him.

When any church can double the number of tithers it wins a far greater victory than the church which merely subscribes the budget without much effort.

Jesus was always concerned with the individual and he had a program to help the individual in every walk of life. So, he said, "It is more blessed to give than to receive."

By giving, the windows of heaven can be opened. Let's not only teach our Baptist people what to give and how much to give, but let's try to show them the way that God grows his children. — Ralph Douglas, Associate Executive Secretary. ■



DR. S. A. Whitlow, executive secretary, Arkansas Convention, (second from right) is greeted by (l. to r.) Arthur Rutledge, director, Division of Missions; C. E. Autrey, director, Division of Evangelism, Home Mission Board, and Courts Redford, executive secretary-treasurer, Home Mission Board, at a recent meeting in Atlanta with Home Mission Board leaders during which studies were undertaken in the task of the church, missions and evangelism. ■

## Annuity Board

### Your 1960 Federal Income Tax Return

INCOME tax time is upon us and most everyone is frantically striving to get all the information that they can to help them in this vital matter.



DR. RUCKER

The Annuity Board has secured a little booklet entitled "Your 1960 Federal Income Tax Return" for ordained, licensed, and commissioned ministers. This booklet has been prepared by J. K. Lassen Tax Institute. If you would like to have one you may write the Annuity Board, 511 North Akard, Dallas 1, Tex. They are free. You will find them very helpful and the information is authoritative. It will help you with your deductions and give you up-to-date information that will mean dollars in your pocket.

Also there is another pamphlet that ordained, licensed, and commissioned ministers will be interested in, and that is "Your Social Security." This pamphlet is furnished free by the Annuity Board. Write them in Dallas and ask for one if you are interested. Many ministers are interested in getting in now that it has been opened again until April 15, 1962. Many changes have been made in the program. We are not recommending that ministers get into Social Security. We are not recommending that they stay out. We do strongly urge that every minister take a good look at Social Security and talk with someone who can explain the program fully before you let the door close on April 15, 1962.

There is no conflict between our Retirement Program and Social Security. They are two separate programs and each is designed to provide primary protection in different areas. It is not a question of either/or but both.—T. K. Rucker, Field Representative ■

## Race Relations

### Now is the Time

NOW is the time for churches and associational mission committees to begin to plan and promote Vacation Bible Schools for this summer.



DR. HART

Many of our churches and associations are doing a commendable job assisting Negro churches in Vacation Bible Schools. Some have conducted clinics to train VBS workers, others have supplied workers in conducting Vacation Bible Schools in the churches. Outstanding work has been done in this field through the leadership of Associational Missionaries in Black River, Harmony, Mississippi County and Arkansas Valley associations.

One local church, under the leadership of the pastor and education director, conducted four Negro Vacation Bible Schools last summer. This church used college young people, home for the summer, as workers and leaders in this project. How about letting the college young people of your church spear-head "project Vacation Bible School" for your community this summer? Now is the time to decide. — Clyde Hart, Director ■

## Beacon Lights of Baptist History

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

### Voters Call Pastor

FOLLOWING a court order, voters in the town of Swansea, Mass., called a pastor of the Baptist church in 1693.



DR. SELPH

The law stipulated that each church in the province should have the power, according to the scriptures, to choose its pastor. But before this could be accepted it must have the approval of a majority of voters in town affairs — regardless of their religious beliefs.

In addition to this, individuals and estates lying within such town or part of a town were taxed in proportion for ministerial support.

Not long after this act was passed, the town of Swansea was ordered to call a minister according to law. Since the Baptist church was the only church in

town, it was no trouble to obtain a majority concurrence of the town's voters.

Whether the church permitted a general assessment to be carried out for ministerial support is not known. When the town site was given to the Baptists, certain lots were set apart for the support of public worship. General assessment may not have been necessary.

This law stayed in force until 1778. At this time, an act was passed exempting Anabaptists and Quakers from being taxed for support of ministers.

Tax assessors were required to make lists of Anabaptists in each community, and these lists were subject to inspection and correction on the presentation of certificates signed by two principal members of this persuasion.

This is an unusual bit of Baptist history. Some historians think it was because the leaders of Swansea were from Wales where their training was in the state-church system. Be that as it may, no doubt the teachings of Roger Williams and John Clarke helped them understand more clearly the fundamental principles of separation of church and state. ■

### The Bookshelf

**The Worldmark Encyclopedia of the Nations**, "A practical guide to the geographic, historical, political, social, and economic status of all nations, their international relationships, and the United Nations system," Moshe Y. Sachs, Editor and Publisher; Benjamin A. Cohen, Editor-in-Chief; Worldmark Press, Inc., 1960, \$30

INFORMATION about all of the 119 independent nations of the world, including the 22 nations to gain their independence in the past two years, is contained in this unabridged-dictionary-size volume of approximately 1500 pages.

Every independent, sovereign or autonomous country is treated in an individual chapter. Colonies and territorial possessions are included with the country by which they are administered, or with which they are associated. Textual material is supplemented by up-to-date maps.

Prominent political and social scientists, jurists, educators, authors and diplomats spent seven years assembling and writing and organizing the vast amount of information contained in this unique volume.

The book is a treasure store for those who want to be thoroughly informed about the places mentioned in the news of the world; for young people studying history, geography, economics or social studies; for travelers planning to visit particular countries; for writers, teachers, discussion groups; and for businessmen engaged in any way in international commerce or investment.

A 272-page section gives complete information about the structure of the United Nations and the functions of each of its 15 bodies, such as the International Labor Organization, the Food and Agriculture Organization, the World Health Organization, the United Nations Educational, Scientific and Cultural Organization, the International Atomic Energy Agency, and all the others.

Here are combined, in easily accessible form, what usually is found only through several reference works — an atlas, a standard encyclopedia, a history. To assure accuracy, the editors enlisted the services of responsible officials of the nations to check the material about their respective countries.

**The Worldmark Encyclopedia of the Nations** is the current and second offering of The Pre-Publication Society, a division of the Book-of-the-Month Club. ■



IS

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# The Friendly Race

By GRACE KROGH BOLLER

EVERYBODY waited in the schoolyard for sides to be chosen for the relay race. Bruce looked eagerly at Tom, who would choose first. Bill would start the second team. Tom was sure to pick Bruce. They were good friends.

The new boy, Sam, looked the most anxious of all. Would someone pick him? So far, in all their games no one had picked Sam for a team.

"I pick Bruce," said Tom, just as Bruce had felt sure he would.

Then it was Bill's turn, and he chose Al. Next came Bruce's turn to choose someone. He looked all around. He wanted to pick Sam, but maybe Tom wouldn't like it if he did.

"How about Sam?" Bruce whispered to Tom.

Tom shook his head. "He looks like a sissy. He can't run fast, I'm sure. We don't want him, Bruce."

Bruce kept on looking. Once he opened his mouth, but no name came out. It was as if a name stuck in his throat. Sam was looking at him so wistfully.

"If I were new, I'd want somebody to pick me," Bruce thought, "But if I pick Sam, Tom will be cross. He won't be friends any more."

"Come on, pick somebody;" the group began to cry. "Hurry up!"

"I pick Sam!" Bruce took a deep breath, and then he smiled.

Sam was smiling so happily that it made Bruce have a warm, fine feeling in his heart.

One by one, the teams were picked. At last, they lined up for the race. Tom and Bill started off. How fast they ran! Everyone jumped up and down in excitement. Everyone cheered and yelled and called out advice.

Behind him, Bruce could hear Sam. He could feel Sam pounding on his back in excitement as Tom headed back ahead of Bill. Bruce got ready, and when Tom's hand touched his, Bruce took off, running as fast as he could. He tried not to think of anything but running fast. He tried not to think of Tom's being cross. He tried not to think of Sam's not running fast, of maybe losing the race for their team.

As he started back, Bruce could see Sam ready for him. His hand was out for the touch that would send him off. Bruce puffed up to his new friend, touched his hand, and Sam darted off like a rocket. Even Bill's team cheered, he went so fast. Bruce could hardly believe his eyes. Tom jumped up and down and shouted.

"Look at him run!" cried Tom. "Just look at him go!"

"He can run," Bruce thought happily. "Tom said he couldn't but he can."

Sam had reached the end, turned, and was almost back before Bill's teammate finished the first half. By the time the other boy came back, Tom's team was one full lap ahead.

How excited everyone was! All the boys jumped up and down. They cheered. They shouted. They slapped one another's backs.

"We won! We won!" Tom cried at



last. "That boy Sam surely can run! We want him on our baseball team! I'm glad you picked him, Bruce."

"You didn't want me to," Bruce pointed out. "I'm glad I picked him, too — not because he can run so fast, but because he was lonely and needed friends. It was the right thing to do, to give him a chance and a turn."

"You're a good friend to everybody," Tom smiled gladly. "I'll remember next time to be fair to everyone. Come on; let's ask Sam to walk home from school with us this afternoon."

"Sure," Bruce smiled. "We can all be friends together, thanks to the friendly race." ■

(Sunday School Board Syndicate, all rights reserved)

## DO YOU EVER?

By EVELYN CARROLL

Do you ever stop to listen  
To the spring's first robin sing?  
Do you run to see who's calling,  
When you hear the doorbell ring?  
Do you ever stop to wonder  
At the music of violins?  
And the, oh, so tiny music  
Made by clattering of pins?  
Do you ever stop to marvel  
At your mother's voice so dear?  
Do you ever say, "I'm happy  
That I have two ears that hear?"  
(Sunday School Board Syndicate, all rights reserved)

## ONE SMILE

Someone gave me a smile today.  
I tried my best to give it away  
To everyone I chanced to meet  
As I was going along the street.  
But everyone that I could see  
Would give my smile right back to me.  
When I got home besides one smile,  
I had enough to reach a mile.

—Copied

## Fenced Cities

By THELMA C. CARTER

LONG ago, noblemen and their families, servants, and soldiers had to live in strongly fortified castles. Built on steep, rocky cliffs, on mountain summits, and on islands in places hard to attack, castles were used for protection.

Stories of long ago tell of the lives of kings and noblemen and their families in the big, cold castles. Small children played near the stone fireplaces in winter. They sought the sunshine on the outside terraces in the summer. The stories also tell of assorted pets, such as birds, dogs, cats, and turtles, which were kept in the castle because the children loved them.

A castle was as strong as its walls. Sometimes the walls were twenty feet thick. The massive walls were necessary to protect the people inside from the battering-rams, arrows, flaming brands,

and gunfire — crude as they were — of the enemies.

Some castles had rooms within rooms. Even these rooms were also enclosed within other rooms, all for added protection.

In the lower rooms of castles were kept the horses and other livestock and food supplies for animals and people. There were also gun rooms, cisterns, washrooms, and sickrooms.

Castles, with their thick walls, towers, and parapets, existed in Bible times to protect the people and their herds from neighboring tribes. David may have lived in a castle. Paul was held prisoner in one.

Many of the ancient, beautiful castles contained priceless art, furniture, scrolls, and books. Some are used today as museums and as hotels. ■

(Sunday School Board Syndicate, all rights reserved)

## Christ Gives Life Eternal

By AL BUTLER

Pastor, First Church, Bentonville

February 19, 1961

Bible Material: John 10-11

Verse to Remember—

*"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die"* (John 11:25-26).

THE most important theological teaching given to us by Jesus was that concerning eternal life. No doctrine of our Lord has given the hope, comfort, and encouragement as has this matchless teaching of Jesus. Marvelous as it is, it is set in the story of one of life's common experiences, a funeral. Among the personal friends of Jesus were Mary, Martha and Lazarus, all of Bethany.



MR. BUTLER

Lazarus became very ill, and his sisters were greatly concerned. They sent for Jesus to return to Judea and to their home with the hope that He could heal Lazarus as He had healed others. However, instead of rushing to the bedside of His friend Jesus remained another two days where he was before going back so close to Jerusalem (Bethany was a suburb of Jerusalem). Jesus had left Judea in the face of the mounting threats on his life and had gone beyond the Jordan River to seek safety. Neither He, nor His disciples, were overly anxious to throw themselves into the hands of the enemy. The disciples reminded Him of the chance they would be taking, by saying, "Master, the Jews of late sought to stone thee; and goest thou thither again?" (John 11:8).

Jesus opened the way for the return to Judea by reminding the disciples that God's work must be done while "it was yet day." Jesus was given a task to do and a limited time to do it. Jesus explains that the sickness of Lazarus did not have death as its end and that the ultimate result would be God's glory (John 11:4). Every miracle that Jesus did manifested the glory of God and when Jesus would raise Lazarus from the dead, this also was a sign that manifested His glory. When Jesus arrived at Bethany, Lazarus had been buried four days. The fact that friends of this prominent family had come to mourn and offer consolation gives proof of the actuality of Lazarus' death. To the onlookers Jesus had merely come to join in expressing sympathy to the bereaved family, a custom which often lasted seven days in the Jewish society. Coming on the fourth day would still

mean that He had plenty of time to express His grief to the friends. Jesus came for this purpose but not this purpose alone. It has been said that Jesus broke up every funeral He ever attended and this was His intention here. Jesus wept tears of understanding and compassion for the tragedy that had come to Mary and Martha. Friendship with Jesus does not protect us from human sorrows but it does give us assurance of comfort through His presence.

When Martha learned of Jesus' arrival she hastened to him, and falling at his feet poured out the cry, "Lord, if thou hadst been here, my brother had not died." This is the cue that started Jesus on the great passage about eternal life. Recognizing that the situation presented an opportunity for teaching, Jesus said, "I am the resurrection, and the life." Then He continued to say that this "life" had a quality beyond that of the present life, and that those who believe in Him might enjoy the blessings of it.

After weeping in infinite compassion and tenderness with the family Jesus asked to be taken to the nearby grave of Lazarus. There he prayed with thanksgiving and absolute assurance as to the miracle about to be worked. He prayed that the glory might be given to God and that the people might be led to believe that the Father had sent Him. With the stone taken away Jesus called for Lazarus to come forth. No sooner had the command been given than the excited crowd witnessed the appearance of one bound in the clothes of death but walking in the light of life, Lazarus. Lazarus came forth, and as he came the world would learn two things: (1) This same Jesus would someday walk out of the open end of a tomb at the command and by the power of this same Father and (2) That through this same Jesus, death was from henceforth powerless over those who hear and obey His voice.

### I. The Fears of Eternal Life

RECOGNIZING that our term eternal life is closely associated with the idea of immortality we begin by saying that there are signs all around us indicating that things have a tendency to "live on and on." Even if the Bible had not taught of life after death we could still surmise it on the basis of what we see, i.e. the ability of things around us to continue indefinitely. Grass dies in the fall and is resurrected again in the spring, as are trees and other forms of plant life. Something innate in the mind of man tells him that there must be something beyond this life.

So, in the mind of primitive man

there was perhaps a fear that all the sorrows, fears, dangers, and struggles of this present life would be carried on beyond the grave. The ancient Egyptians shared this belief that life as we know it is extended beyond the tomb. In order to prepare for it they sent the ruler to his resting place among the pyramids with "earthlike" supplies and equipment. The natural fear of death perhaps did not originate with the idea that we must leave our friends behind in this world but that we must continue this suffering and drudgery somewhere in the land of an endless eternity. It may have been in the light of this knowledge or supposition that Job asked long ago, "If a man die, shall he live again?" (Job 14:14). Perhaps Job did not want to extend this suffering and agony into another life.

### II. The Quality of Eternal Life

OFTEN we are heard to say that eternal life is something that has no end, that goes on and on. This much is true but we err if we leave it only at this point. The life that Jesus spoke of in our lesson had other qualities than that of timelessness. Eternal life is not just an extension of the present life. If it were we would be "of all men most miserable." Jesus came to give us a new kind of life, expressing it in this manner, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This relates to a quality of life because it comes through union with God. It is life that is free from sin and all its guilt, from suffering and all its pain, from turmoil and all its heartache (cf. Revelation 21:4). It is a life that has eternal security in Christ Jesus, and has unlimited potential for goodness and happiness.

### III. The Source of Eternal Life

ALREADY we have suggested that Jesus is the source of eternal life. Let us go back to say that Jesus (in God) is the source of all life. "In Him was life . . ." (John 1:4a) gives evidence to the Power of Christ to give life. He is the Divine Source. He alone is the Way, the Truth, and the Life.

The wonderful truth about this new life is the way by which it is received. It cannot be bought. Just as earthly life cannot be purchased for any price neither can eternal life. God gave us our first life and He alone can give the second life. It has been so well said that nothing which belongs to God is for sale, the only way we can get it is to have it given to us. Christ gives eternal life. Notice this in the lesson, title. We cannot earn it. We do not deserve. We are not taught it. We may not steal it. "Not of yourselves, it is a gift of God. . ." (Eph. 2:8b).

We receive God's gift to us by believing in His Son Jesus Christ, and

# A Smile or Two

# INDEX

thereby receiving Him into our hearts. Christ plainly tells us that eternal life is something that belongs only to the children of God. And John elsewhere reminds us that by receiving Christ we become sons of God, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). When we become sons of God we also become heirs to the life that comes from God. "Believest thou this?"

Summing up this wonderful passage from our lesson text it is only fair to remind us that we Christians have the solemn obligation of telling others about this new kind of life, this way of life. In a day when life is so precious and man is so ignorant of spiritual things we must be busy about our Father's business of telling others about Christ. ■

**The Hard Way**  
THE sculptor had just finished an enormous statue of an elephant.

"What did you use for a model?" a man asked.

"I didn't have one," was the reply. "But how could you get such a perfect likeness?"

"Oh, I just kept chipping off the pieces that didn't look like an elephant."

### Deadly Technique

MOTHER discovered her little daughter fighting with the boy next door. After parting them she lectured her daughter. "Next time," she said, "I don't want you hitting Johnny back. Remember that you're a lady. Outtalk him!"

### Loosely Tense

"YOU just can't come in like this and ask for a raise," the boss said, "you must work yourself up."

"Can't you see I'm shaking all over?"

### Justified Confusion?

AN elderly lady, while riding a trolley car, was anxious not to pass her destination. She poked the conductor with her umbrella.

"Is this the First National Bank?"  
"No, ma'am," replied the conductor. "That's my stomach."

### Good Psychology

RIDING in a propeller airplane, the passengers saw first one and finally three of the four engines conk out. The cabin door opened and the pilot appeared with a parachute on his back. "Keep calm folks and don't panic — I'm going for help! ! !"

### Semi-Alumnus

"THAT college turns out some great men."

"When did you graduate?"  
"I didn't graduate — I was turned out."

### Choosey!

GUIDE: "Why didn't you shoot at that tiger?"

TIMID SOUL: "Er-er, he didn't have the right kind of expression on his face for a rug."

### Rough on the Fairways

"I'd move heaven and earth to be able to break 100," sighed the new golfer.

"Try heaven," advised his caddy. "You've already moved most of the earth."

### Waning Honeymoon

"WHO spilled mustard on this waffle, dearest?"

"Oh, Albert, how could you? This is a lemon pie!"

Should Come With Every Car  
TRAFFIC Officer: "Use your noodle lady! Use your noodle!"

Lady: "Quick, where is it? I've pushed and pulled everything else in the car."

## Attendance Report

February 5, 1961

Church	Sunday School	Training Union	Additions
Alpena	75	50	2
Benton			
Highland Heights	116	76	7
Berryville			
First	180	69	
Freeman Heights	141	84	
Camden			
Cullendale	457	218	4
First	519	218	4
Crossett, Mt. Olive	224	97	
El Dorado			
East Main	244	111	2
First	900	296	
Parkview	261	110	4
Eudora, Omega	82	50	
Ft. Smith			
Grand Avenue	725	321	16
Kelley Height	188	100	1
Trinity	303	131	3
Fountain Hill, First	56	21	
Harrison			
Eagle Heights	240	120	
Hot Springs, Park Pl.	468	160	
Jacksonville			
First	633	285	7
Gravel Ridge	134	103	2
Second	299	100	5
Jonesboro, Central	438	209	
Levy	572	244	
Little Rock			
Forest Highlands	196	78	1
Immanuel	1364	538	1
Second	754	233	12
South Highland	587	261	
Magnolia, Central	759	343	4
McGehee, First	458	207	2
Mountain Home			
East Side	55	48	
North Little Rock			
Baring Cross	765	300	7
Central	350	88	
Park Hill	757	237	
Springdale, First	533	195	3
Van Buren, First	411	180	
Waldron			
Evening Shade	40	39	
First	263	90	
West Memphis, Calvary	211	136	

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**COUNSELOR'S CORNER**

By DR. R. LOFTON HUDSON

**"Marrying a Divorcee"**

QUESTION: My nineteen year old daughter, a Christian, is dating a twenty-four-year-old young man, who is seemingly a fine Christian person, but he was married at the age of seventeen and divorced shortly thereafter. From all I can find out his wife, a mere girl of fifteen,



DR. HUDSON

did the divorcing.

What would you do or say if this were your daughter?

ANSWER: After I had talked with her about the kind of person who makes a good mate and what real love means, I would say something like the following:

"Daughter, there are many sincere Christians in this world who will say or think that if you marry a divorced man, you will be living in adultery. There will be times when you may be embarrassed in church or in Sunday School classes because some honestly interpret the Scriptures to mean that a divorced person should never marry. Be prepared for this, and don't let it hurt you or make you turn against the Lord's church.

"Now, you should know also that the majority of Christians will not sit in judgment on you, but will accept you as a sincere, true believer.

"Frankly I do not know what you ought to do. The Bible seems to be opposed to divorce, but once it has occurred (for whatever reason) it does not seem to me that our gentle, kind Savior would doom a person to a life of loneliness and celibacy. If I were you, I would read my New Testament for myself, look at the total picture of Christ and his teachings, not at one or two verses that bear on this subject; then I would decide, after prayer, what I think would be the will of God in this matter. Then I would act accordingly."

(Address all questions to Dr. Hudson, 116 West 4th Street, Kansas City 12, Missouri.) ■

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