

3-23-1961

March 23, 1961

Arkansas Baptist State Convention

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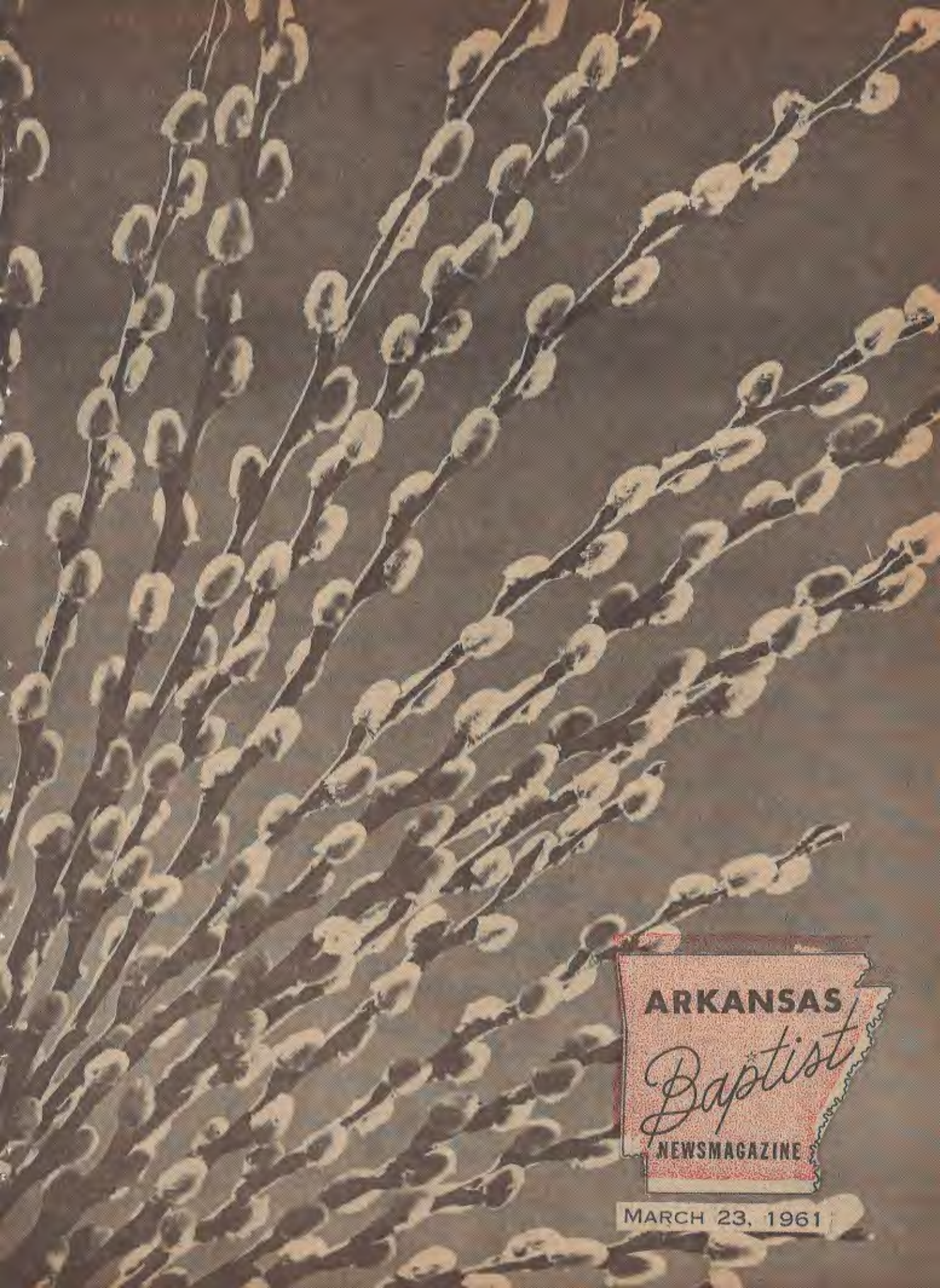


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Recommended Citation

Arkansas Baptist State Convention, "March 23, 1961" (1961). *Arkansas Baptist Newsmagazine*. 52.
<https://scholarlycommons.obu.edu/arbaptnews/52>

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ARKANSAS
Baptist
NEWSMAGAZINE

MARCH 23, 1961

Revival Spirit

REPORTS coming to our office concerning a number of revival meetings this year are encouraging. We could hope these are a portent of the spring revivals to be held throughout our state. There seems to be more than ordinary depth to the revival spirit in many of the churches we have heard about.



DR. WHITLOW

Most of us are acquainted with the time-honored formula for revival. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We would not discount the value of promotional methods and means, but there is the ever-present danger of substituting these for those heart conditions without which there is small prospect for revival. One report was that "we used no 'special gimmicks' to promote attendance, but there was a sustained interest throughout our meeting which resulted in good attendance and a good number of professions of faith."

One wonders if we have not turned heaven and earth in a number of instances to "get people out" to the meeting, but did not provide much in spiritual nourishment and challenge when they did come. We need as many people as possible in attendance provided there is something spiritually worthwhile for them when they come.

None would deny that we need to pray. We need to pray for that disposition of



A FULL color picture of the Memorial Building at Southwestern Seminary, Ft. Worth, appeared on the cover of the Greater Fort Worth Telephone Directory for 1961. More than 500,000 copies of the book were recently distributed. Joe Chowning (right), district president of Southwestern Bell Telephone Company, presented a large replica to Robert E. Naylor, seminary president. ■

soul that would lead us to genuine confession and a readiness of will to turn from the evil of our way. Then God has a way of honoring His word with His presence and blessings. This we need. God grant that it might be so!—S. A. Whitlow, Executive Secretary. ■

Another Success Story

GAINES Street Church, Rev. J. Richard Perkins, pastor, used the Forward Program of Church Finance to teach Stewardship.



DR. DOUGLAS

The church was organized about 10 years ago and has from the beginning taught Bible Stewardship. The members of the church have been liberal contributors and the church has been liberal in its contributions to all Baptist causes. But they needed something extra to help the people see the need and blessings of giving more money.

The Forward Program was used and we want to pass some of the results along to our readers. The amount of money pledged over the year before was \$23,299 which was an increase of 36.8 per cent. The number of tithers increased from 245 to 406 which was a 65.7 per cent gain.

The total number of members who pledged increased from 317 to 549. This means that 70 per cent more people


responded to this Stewardship opportunity than the year before.

If every church in Arkansas could do as well as this church has done, great things could be accomplished in every phase of our Baptist work.

After all is said and done just about everything we do as Baptists is done through the teaching of Stewardship. It takes money for a pastor to stay on a church field. It takes money to erect church buildings. It takes money to pay the utility bills. It takes money to buy literature. It takes money to conduct an evangelistic campaign. Yes, whether we like to talk about it or not, we cannot do much more than our money will allow us to do. Yet, in many instances, church people boast of the fact that the Stewardship of money is never mentioned in their church. For this and many other reasons, Baptists keep millions and millions of dollars in their pockets that could go into our churches to help preach the Gospel and bless all mankind.

If there was some magical way to get every one of our 1,162 Baptist churches in Arkansas to teach Stewardship by the Forward Program methods this year, we would increase not only in number of dollars contributed but there would be increases in many, if not all, phases of our work.

Again, let us urge all of our people to learn something about the Forward Program of Church Finance and then pray about plans to emphasize Stewardship in a better way.—Ralph Douglas, Associate Executive Secretary. ■



ARKANSAS
Baptist
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"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Published weekly except on July 4 and December 25.

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

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

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

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

March 23, 1961 Vol. 60, No. 12

Church Lets Inactive Members Drop Selves

QUINCY, Ill. (BP) — Quincy's Central Baptist Church has adopted a policy for dealing with inactive members: They now drop themselves automatically from the church roll.

The church (affiliated with the American Baptist Convention) adopted this statement:

"Any member who has been absent from the church for the period of one year without manifesting an interest therein by communication with the church or contributing to its support, will by his own action be placed on the 'record' or 'inactive' roll. Persons so carried on this 'record list' shall not be counted as members and shall have no rights of membership."

The policy does not affect sick or shut-ins who cannot attend.

The bulletin said that a person joining the church "enters into a covenant with God and his fellow members . . . to support the worship services by his presence, prayers, to contribute cheerfully and regularly to the work of the church and the spread of the gospel through all nations; and to 'watch over one another in brotherly love.'" ■

The Cover



Spring arrived formally Mar. 20 but the pussywillows bathing their little cat ears in the sunlight were here first, one of the earliest harbingers of the new season welcomed after the cold winter by all living things.



Arkansas Baptist Newsmagazine Photo

A \$4,000 check from Cooperative Program funds of the Arkansas Baptist State Convention is presented here by Editor Erwin L. McDonald of the ARKANSAS BAPTIST NEWSMAGAZINE to James Ferguson, treasurer of Bull Shoals Mission, at a special service Sunday afternoon, March 12. Looking on, left to right, are Pastor Howard H. King, of First Church, Flippin, sponsor of the mission, and Missionary Dale Barnett, of White River Association. A total of \$8,000 has been appropriated by the State Convention to apply on the new brick sanctuary being constructed for Bull Shoals Mission. ■

Men Needed for Ohio Mission

BAPTIST LAYMEN from over the Southern Baptist Convention will go into Ohio April 15-21, 1961, for a mighty mission movement. The Brotherhood Department of Arkansas is being asked to provide 24 men for this purpose. The effort is being sponsored by the Brotherhood Commission and the Home Mission Board together with the State Convention of Ohio.

Ohio is one of our pioneer areas so far as Baptist work is concerned. There are multiplied communities without a Baptist witness. These laymen will assist in surveys, lead prayer meetings in homes, engage in personal visitation, give soul-winning and tithing testimonies. These are things that any dedicated layman can do, and in many instances do more effectively than anyone else. This effort should make a mighty impact for good in this pioneer area. This work has been planned by the Baptist forces in Ohio in connection with the 30,000 Movement.

Here is a wonderful opportunity for two dozen of our laymen to do a really constructive kingdom work. The men are being asked to defray their own expenses. If three or four men travel together the entire cost to each of them for this period should not exceed \$125. Perhaps there are few places where an investment of this sum of money and this amount of time would produce such dividends. We hope the pastors will urge their men to participate in this effort. Please notify Nelson Tull, Secretary, Brotherhood Department, 401 West Capitol Avenue, Little Rock, Arkansas, immediately, if you can go.—S. A. Whitlow, Executive Secretary. ■

Midwestern Promotes One, Elects Two

KANSAS CITY, Mo. (BP) — Midwestern Baptist Theological Seminary trustees here elected two new professors and promoted one faculty member at their meeting.

They named Heber F. Peacock from Baylor University, Waco, Tex., to become full professor of New Testament and Allen Gragg, a Duke University doctoral candidate, to become assistant professor of Christian philosophy and theology.

They promoted William B. Coble from associate professor to full professor of New Testament and Greek.

Trustees elected Conrad R. Willard, pastor of Kansas City's Calvary Baptist Church, their president. He succeeds H. I. Hester of Liberty, Mo., who resigned to become vice-president of the seminary. ■

I HAD the privilege during the last few days of having parts in two Baptist affairs which brought me face to face with mission ventures financed largely by funds distributed through the Cooperative Program. I refer to the groundbreaking service and ceremony on Sunday afternoon, March 12, at Bull Shoals, here in The Land of Opportunity, and the annual meeting of Southern Seminary trustees, in Louisville, March 14-15.

Close-up Glimpses of Baptist Missions

On a stormy day that was destined to be the stormiest, tornado-wise, Arkansans had seen in many years, 85 people attended the Bull Shoals service, held in the Bull Shoals Community Building, adjacent to the building site for a new, brick sanctuary and educational building for Bull Shoals Baptists. In the absence of Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, and of Dr. C. W. Caldwell, secretary of the Missions-Evangelism department of the State Convention—both of whom had conflicting engagements—I was happy to present to Treasurer James Ferguson (see cut, page 3) a Cooperative Program check in the amount of \$4,000 to apply on the new mission building. This is half of the \$8,000 which has been appropriated by the State Convention to apply on the new building.

One thing that impressed me greatly in Bull Shoals was the fine community spirit evident as people of the neighborhood, representing several different religious faiths, came together to witness the official groundbreaking for another new church—the third in the community, Methodists and Presbyterians each having a beautiful church building already.

Here is another concrete example of what the Cooperative Program means—all of us pooling our offerings and our prayers to provide a place of worship and Bible study and evangelization in a new community where we have not had the Baptist witness before. Our hat is off to Pastor Howard H. King, of the sponsoring church, First, Flippin, and to his members and those forming the nucleus of the new mission. We are expecting great days ahead for Bull Shoals.

ATTENDING my second annual meeting of Southern Seminary trustees since my election to the board in May, 1959, I was thrilled again to see this modern school of the prophets, which is made possible through our week-to-week tithes and offerings to our churches.

There are still some reverberations from the faculty split more than two years ago that led to the dismissal of a dozen professors. But there is a wonderful, new spirit evident on campus. At the direction of American Association of Theological Schools, the accrediting agency of which Southern Seminary is a member, each of the dismissed professors has now been paid a full year's salary beyond the date of his dismissal. Further, the Seminary has voted to forego receiving any additional students for the graduate school for at least the coming year.

After hearing Dean Penrose St. Amant speak to the trustees on the over-all effect of temporarily discontinuing admissions to the graduate school, I do not feel so glum about the AATS restriction in this area. Our Seminary is now doing at the direction of the accrediting agency what we have needed to do for a long time. The graduate faculty is being strengthened and books being acquired for the library on the graduate level. We have not discontinued the graduate school. Students already accepted will continue. And the prospect is that in a year or two the graduate school will be on a much sounder operating basis than ever before.

It was reported at the trustee meeting that Southern Seminary added \$744,478.20 during the past year to the Seminary endowment fund, increasing the endowment to \$3,439,492.53. This once would have been considered large, but not anymore. Organization of a fund-raising foundation to be known as "Southern Seminary Foundation" was approved. It is expected the new organization will soon be in position to undergird the needs of the Seminary considerably.

Work on the new Music School building, previously approved, is expected to begin next fall. This will be a \$500,000 addition to the campus facilities.

On this and other college and seminary campuses, and in Bible schools, we Baptists are helping to educate our leaders for the churches and mission fields of tomorrow.—ELM

Little Rock Drama

JOHN Doe lolls in the swank surroundings of his home in a fashionable section of Greater Little Rock. Which means that he may reside on either side of the Arkansas River — in North Little Rock or South Little Rock. It is obvious to anyone merely passing that way that Doe lives in a well-to-do neighborhood. You must spend at least \$50,000 to build a home



ELM

anywhere within blocks of his house. And anyone with a smattering of real estate prices knows without asking that many in the community, including Doe, have spent — or pledged to spend — far more than the minimum.

Those who have been through the Doe home know that it is furnished throughout with nothing but the best. And the two-car carport is the regular parking place for two late-model Cadillacs, when Mr. and Mrs. Doe are both at home.

But today there is just one Cadillac on the premises. Mr. Doe is alone with these badges of his business acumen—and his ability to use others for his own aggrandizement. He has the whole place to himself. But he occupies only a small part of it — an easy chair in front of the new, color television set.

Suddenly the chimes of the Doe door bell break into the television show at a place where such sound effect is not indicated. Doe comes to life and flicks the ashes off his expensive cigar. Who could that be? He is not expecting anyone. Probably some neighborhood mothers marching for the Heart Fund, the Cancer Fund, or the P.T.A. They've gotta march now for about everything!

"Mr. Doe?" asks a man with a paper in his hand.

"Yes," replies Doe, adjusting his house coat and rather puzzled.

"I'm Joe Doakes, from the Sheriff's office," says the man, flashing his officer's badge. "I have a court order on behalf of Mrs. Doe, ordering you to move out. You'll have 20 days in which to answer her charges of cruelty."

"You've got the wrong Doe," smiled Mr. Doe, greatly relieved. "I am John Doe and my wife is Mary Doe, and we live here at 3500 Apple Blossom Road."

"That's the way it is on the paper," says the deputy. "Mrs. Doe is at the Sheriff's office now. Says she fears for her life if she continues to live with you."

"Look, Officer, me and Mary have our little fusses — like everybody else.

(Continued on page 18)

THE PEOPLE SPEAK

The Sit-ins — An Appeal to Reason

VERY earnestly I caution a slowing down of arrests and convictions in lunch-counter disturbances. I dare to show sound reason for my firm belief that the crux in the dispute will not stand the scrutiny of the U. S. Supreme Court. I urge caution because I feel sure the conscience of the nation will suffer by learning that scores of conscientious young people across the land continue to suffer fines and imprisonment contrary to the Constitution.

Instead of the crusade to protect the supposed rights of the lunch-counter owners, let us demand the prompt facing of the issue by the U. S. Supreme Court, meanwhile calling a moratorium in the lunch-counter battle, now so prominent.

I am so confident of the ruling of the High Court that I, a Baptist minister in my 90th year, have jocularly but sincerely offered to "bet \$1" that the Highest Court will strike down the crucial contention of the lunch-counter proprietor that he has a legal right to choose whom he will serve or not serve.

To me absolute proof of this was given in an article in the *Raleigh News and Observer* March 13, 1960, by Prof. E. M. Halliday, of North Carolina State College. In it he reported the reaction of a cross section of the student body after listening for some weeks to an able series of debates put on by the faculty on the right or wrong of segregation, the most acute racial issue at the time being the lunch-counter segregation.

The students in general began with the assumption handed down from slavery days, that Negroes are innately inferior to whites. But this view was reluctantly changed as they heard the able arguments on both sides. They concluded only that some Negroes are inferior to some whites, and some Negroes are superior to some whites. That, and nothing more. *Why* then deny seats to Negroes?

Also, they reached another conclusion even more

pertinent to the legal question involved: namely, that the owner of the lunch-counter *property* ceases to own it absolutely when he applies for a license to turn his lunch-counter property into a *public facility*.

His securing a license involves his losing his absolute right as owner and controller of it. For his license is his legal permit simply to use his property as a public facility to serve the general public—all the public, impartially, without regard to color.

As a public facility his property now becomes a public trust, which he must willy-nilly administer in the interest of *all the public*: white, black, red, brown, yellow. That is simply the legal implication in the license granted as his authority to serve the general public. Assuredly the license is not a permit to serve whites alone!

In three cases lately the North Carolina Supreme Court has ruled that the lunch-counter owner has the right to say whom he will serve or not serve. The first case was some years ago before lunch-counter segregation had become a real issue. This earlier ruling naturally became a precedent strongly influencing the decisions in the last few months.

It is to be noted that practically all recent rulings by the Federal courts across the land in segregation cases have followed the famous ruling of the U. S. Supreme Court, declaring that color or race alone cannot justify discrimination in favor of whites.

Dr. Halliday asks pertinently: "Suppose the lunch-counter segregationist were to enter a barber shop asking to be served and the proprietor were to say, 'No, your hair is red, and we don't serve red-headed people!' Which, indeed, is the more arbitrary!"

To me the argument above is unanswerable—and I renew my "bet": the highest court will rule bye and bye that numerous court decisions and penalties imposed in the lunch-counter dispute were unjust and must be reversed.

My appeal is to call off sit-ins and arrests and press for action by the highest court. No place now for even hot debate. I have boldly "bet" on the outcome. You bet—if you dare to!—S. L. Morgan, Wake Forest, N. C.

'Cooperative Program'

I WAS out of town when your advance copy of the March 2 editorial came to me. Then I was called home for my mother's funeral. I am just now getting around to answering some of my mail.

I love the Cooperative Program. There is no question but that through it Baptists have done what they could never have done without it. It is not perfect. I doubt that any budget completely satisfies everyone on the way it divides the funds received. And at this point we must continue to exercise much care. The people who supply the money must be reasonably happy with the way it is used. However, I believe the Cooperative Program is still the best method of support for the total program of Christ's Kingdom we have found yet.

It could well be that the "special offerings" are the first steps toward

undoing all that the cooperative effort has made possible. I hope not. And as I write these words, I share as great love as anyone for the causes supported in part by these "special offerings." It is in the interest of the total program that I believe you have written, and I readily agree with you.—Tommie Hinson, Pastor, First Church, Paris

Bouquets

WE ARE grateful for your use of the Young Woman's Auxiliary Focus Week picture — publicity, February 12-18. The outreach of your ministry through the printed word is tremendous. Be assured of our appreciation of the fine work you and your staff are doing — Doris DeVault, Director, Young Woman's Auxiliary, Woman's Missionary Union, Birmingham, Ala.

MY sincere thanks to you for the **Arkansas Baptist**. To me, it is one of the best state papers I have ever had

the privilege to read. — A. D. Corder, First Church, Mountain View. ■

Church Chuckles
by CARTWRIGHT

"We want to join up, Reverend! You serve the best church suppers in town!"

More on Prejudice

APOTHEGMS

THERE is no such thing as Jewish measles, Catholic flu, or Protestant mumps.—Walter Winchell.

A LOT of stuff being dished out these days as food for thought is nothing but pap for prejudices.—Grit.

RACE prejudice is as thorough a denial of the Christian God as atheism, and a far more common form of apostasy.—Rev. Harry Emerson Fosdick, *Missions*.

NO PREJUDICE has ever been able to prove its case in the court of reason.—*Christian Advocate*.

PREJUDICES—they put one behind hate-balls!—P. K. Thomajan, *Phoenix Flame*.

THE notion that one is without prejudices is the greatest delusion he can harbor.—*Detroit News Booster*.

THE infection of prejudice must be terminated with fire and iron—the fire of persuasion and the iron of law.—*Amerikai Magyar Nepszava*. (Hungarian Daily, New York).

THE tight skirts of Prejudice shorten the steps of Progress.—*Wesley News*.

THE golden arrow of wisdom cannot pierce the toughened hide of prejudice.—*Optimist*.

UNBIASED PERSON: One who has the same bias you have.—*Coronet*.

PREFERENCE becomes prejudice when we refuse to see the good in anything we happen to dislike.—C. E. Katerndahl, *Rotarian*.

MOST of us compel other people to help us pay the costs of our own prejudices.—*Christian Advocate*.

INSTEAD of uprooting his prejudices, the average person whitewashes them and presents them as principles.—*Lyon County* (Kentucky) *Herald*.

BEWARE prejudices. They are like rats, and men's minds are like traps; prejudices get in easily, but it is doubtful if they ever get out.—Jeffrey.

I DON'T like him and I'll find a reason for it yet!—*The Reformatory Pillar*.

PREJUDICE is not held against people because they have evil qualities. Evil qualities are imputed to people because prejudices are held against them.—Marshall Wingfield.

THE greatest hazard toward progressive thinking is prejudice.—*The Bulletin*.

MANY a person makes the mistake of developing his opinions in the darkroom of prejudice.—*Cincinnati Enquirer*.

PREJUDICE cannot see the things that are, because it is always looking for things that aren't.—*North Carolina Churchman*.

Maxim

By ETIENNE DE GRELLET

I expect to pass through this world
but once.

Any good therefore that I can do,
Or any kindness that I can show to
any fellow creature,

Let me do it now.

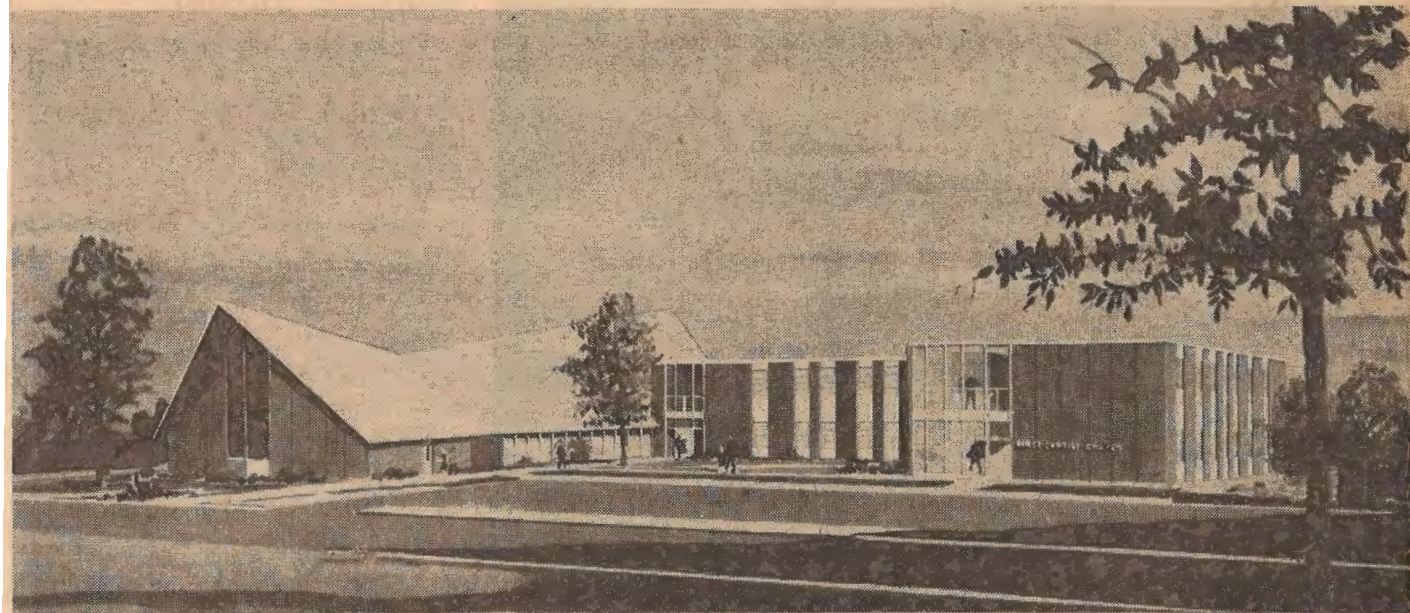
Let me not defer or neglect it,
For I shall not pass this way again.

Quotes

ALL genuine progress results from finding new facts. No law can be passed to make an acre yield three hundred bushels. God has already established the laws. It is for us to discover them, and to learn the facts by which we can obey them.—Wheeler McMillen

A PEOPLE who are poor and moving forward are greater than a people who are rich and standing still. A people who are only partially free but see freedom looming ahead of them are greater than a people whose freedom is an achievement only of the past—who have freedom of speech without anything great to say, and freedom of thought without the daring to envisage a not impossible world.—Max Lerner, *Mademoiselle*

CHARLES BEARD, the historian, has advanced what might be called the "calamity theory" of progress. This theory holds that most of our progress springs from tragedy and catastrophe. We don't get an international iceberg-reporting system until a *Titanic* sinks. We don't get social security until a national depression creates wholesale unemployment. We don't get a United Nations until we have two world wars.—William Dow Boutwell, *National Parent-Teacher*



FIRST BAPTIST CHURCH OF SYLVAN HILLS NORTH LITTLE ROCK, ARKANSAS

THE FIRST step in a 10-year building program was taken by First Church, Sylvan Hills, North Little Rock, Mar. 5 when ground was broken for a \$75,000 educational building. The two-story air-conditioned rose brick structure will be completed in approximately six months. A third floor will be added later. Other construction plans for the future include two more educational units and an auditorium to seat 1,200.

A \$75,000 church bond program will finance the new building. Raymond Branton, North Little Rock, is supervising architect for Joseph R. Coleman and Associates of Tulsa. E. E. Armbrust, Little Rock, is the contractor. Rev. Walter N. Hill is pastor of First Church. Members of the Building Committee are H. B. Anderson, chairman; Dr. Ken Lilly, Joe Boerner, Gorman Robinson, John Martin, Earl Sorrells, Mrs. Robert Baker and Mrs. James Flack. ■

Southern College To Exhibit Art

MRS. Dorothea Jeffers, Southern Baptist College, Walnut Ridge, will be in charge of the representation from Southern College during the State Arts Festival, Little Rock, April 30 - May 7. Paintings by the students and Mrs. Jeffers will be on display in the library of First Baptist Church, 12th and Louisiana.

Mrs. Jeffers has had pictures shown in the Tri-State Fair, Deming, N. M., and in the Sun Carnival Show, El Paso, Tex. She also has pictures in private collections. Since being at Southern Mrs. Jeffers has had a one-man show at the college and a joint show with Mrs. Betty Jean Sparks, Arkansas City. ■



MRS. JEFFERS

UNIVERSITY Church, Fayetteville, celebrated its eighth birthday Mar. 12. Including the charter members, there have been 889 additions in the eight years. Total gifts have been \$282,485, with gifts in 1960 totaling \$51,694. Dr. Walter L. Johnson is pastor.

First Church, Bauxite Calls Music Director

DON Davis has been called as music director of First Church, Bauxite. A student at Ouachita College, he is the son of Dr. W. E. Davis, pastor of I m m a n u e l Church, Newport.



MR. DAVIS

Mr. Davis will be in charge of the music during revival at Bauxite First Church, Mar. 26 - April 2. The pastor, Rev. F. M. Robinson, will be the evangelist. ■

Trinity, Little Rock Dedicates Building

A NEW building housing an auditorium, choir rooms, baptistry, two assembly rooms, rest rooms and a modern heating system was dedicated in special services Mar. 12 by Trinity Church, Little Rock. Rev. Harold C. Clower, the pastor, was assisted by Rev. W. Dawson King.

Trinity was started in 1938 as Hanger Hill Mission of First Church, Little Rock. The mission was organized into Hanger Hill Church, with 69 charter members, Feb. 20, 1944. The name was changed to Trinity Nov. 30, 1945. A one-room building for Sunday School and worship services, erected in 1940, has been enlarged and converted into an educational unit with 14 classrooms, two assembly rooms, two nurseries, kitchen and rest rooms. The church now has a membership of more than 300. ■



MISS Lois Gardner instructs two Ouachita College students in French by the Oral-Aural method, which stresses conversation over grammar as a learning process. The students are Betty Carol Morgan, freshman from Hot Springs, and Kenneth Blackmon, junior from Arkadelphia.

Ouachita Produces Student Linguists

A RECORD number of foreign language students will be among 1961 graduates of Ouachita College. At present, six seniors are student-teaching languages at high schools in the state and five others will graduate with at least 18 hours of language.

The record number of linguists is a personal triumph for Miss Lois Gardner, who came to Ouachita more than a decade ago to build a foreign language department. Upon her arrival she found virtually no program and little enthusiasm for language among the students. She attributes the progress to the Oral-Aural method which has been used at Ouachita since

1955. It consists of stressing conversation over grammar as a learning process.

Student teachers from Ouachita include Billie Bob Johnson, teaching French at Benton; Diana Rodgers, French at Hot Springs; Bonnie Atchison, French at Malvern; Marcia Bowden, French at Arkadelphia High; Mary Charlene Horton, French at Arkadelphia Junior High; and Ernest Whitten, Spanish at Hope.

Other seniors who will graduate with majors in language are Caroline Woodell, Arkadelphia; Billy Mack Baker, Malvern; Charles Tittle, Hope, and Annie Laurie Rodgers, Arkadelphia. ■

Revivals

PULASKI Heights Church, Little Rock, will be in revival Mar. 26-April 1 with Dr. M. Ray McKay as evangelist. Rev. W. Harold Hicks is pastor.

REV. George Harris, pastor of East Henderson Street Baptist Church, Cleburne, Tex., will be the evangelist in a revival meeting at Archview Church, eight miles south of Little Rock on Highway 167, April 2-9. Rev. James H. O'Cain, pastor of the church, will be in charge of the music, assisted by Johnny T. Farmer.

DR. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, was the evangelist and Gale Dunn of Highland Baptist Church, Shreveport, La., conducted the singing during revival week, Mar. 5-12, at First Church, Crossett.

There were 29 professions of faith, six by letter, one for the ministry, three for special service, and a host of rededications. Jimmy Karam, Little Rock, began the revival services by giving his testimony on Sunday morning, Mar. 5. Soul-winning visitation has been started by the members and the deacons are leading the church in the deacon-led spiritual emphasis program. Rev. Bill G. Hickem is pastor.

IMMANUEL Church, Little Rock, will be in revival Mar. 26-April 2, with its own pastor, Dr. Vaught, as evangelist. Mrs. Martha Branham, Dallas, Tex., will be guest soloist and Amon Baker, Immanuel's music director, will lead a 60-voice choir.

DR. C. W. Caldwell was the evangelist in a revival at First Church, Manila, Mar. 5-12 which resulted in 20 additions, 18 for baptism and two by letter. Rev. Emmett Pipkin is pastor.

SECOND Church, Pine Bluff, will be in a revival April 2-9 with Dr. Clyde Freed, Jr., the evangelist and the church pastor, Rev. George E. Pirtle, Jr., leading the singing. ■

Rel Larkin Gray Named BSU President

REL Larkin Gray, son of Mrs. Rel Gray and the late Dr. Gray, has been elected president of the Baptist Student Union of Louisiana Polytechnic Institute, Ruston, La. This organization is composed of 750 of the 1,800 Baptist Students on the campus. During the past year Rel was publicity director for this organization. He is also a member of the B.S.U. choir, and active in the work of the Temple Baptist Church, where he is a member. His mother serves as secretary to the dean of men at the institute. ■



MR. GRAY

Present "Messiah"

HANDEL'S "Messiah" was presented Mar. 19 by First Church, Fayetteville, choir, with Mrs. Alma Brothers, Mrs. Nina Sue Lewis and Russell Newport as featured artists. ■

A SON, Robert Paul, their fifth child, was born Feb. 25 to Rev. and Mrs. Vernon Bradley of Forrest City. Mr. Bradley is pastor of Beck Spur Church, Forrest City.

Vote to Build

FIRST Church, Pocahontas, has voted to let a \$70,000 contract for construction of a new educational building. Rev. Lawrence Ray is pastor. ■

Andy O'Kelley To Plumerville

REV. ANDY O'Kelley assumed the pastorate of First Church, Plumerville, Mar. 1.



MR. O'KELLEY

A native of Rossville, Ga., and a senior at Ouachita College, Mr. O'Kelley was ordained to the ministry in 1956 by First Church, Van Buren.

He has pastored Northview Church, Charleston, and Marlbrook Church, Blevins. Just prior to coming to Plumerville he was pastor of Beirne Church. Mrs. O'Kelley also attends Ouachita College. ■

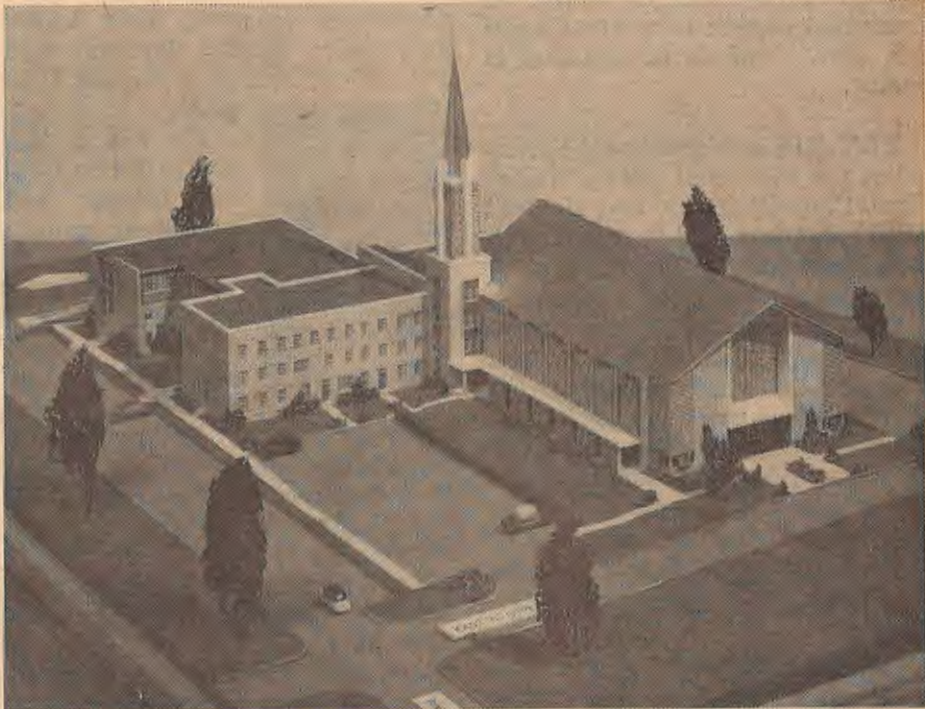
Television Program To Teach Illiterates

ON APRIL 10 a new kind of educational television program will be on the air in Arkansas. The first of 98 half-hour instructional programs designed to aid at least some of the 197,000 adult "illiterates" estimated as residing in the state will be shown on that date from 6:45 to 7:15 a.m. on Little Rock's television station KTHV.

The Foundation for World Literacy, a non-profit organization in Memphis, Tenn., sponsors the educational films which are designed to bring the education of persons who cannot read or write up to the third or fourth grade level.

Robert Collins, Foundation executive secretary, cited two major needs to get the educational program off to a start: "To find the adult illiterates and motivate them to take the course, and to find volunteer teachers to assist the program." The Foundation and assisting organizations also must establish viewing centers to be set up throughout the state.

Persons interested in helping—and teachers should have at least a high school education—should contact the Little Rock Junior Chamber of Commerce or KTHV television station. ■



PARK HILL Church, North Little Rock, which will celebrate its 14th birthday Easter Sunday, has announced plans for a three-story \$500,000 addition to the church building. The new wing (to the right in the picture) will house offices, educational facilities and a four-story sanctuary which will have a 115-foot tower for the Daniel Memorial Chimes.

At its organization in 1947 the church had 47 members and met in a school and a private home before a small frame building was erected on the site of the present sanctuary. Membership has grown to 1,100 and Sunday School membership to 1,227.

A financial campaign will be conducted this spring within the church to finance the construction plans, which will make Park Hill the largest church building in North Little Rock. Swaim, Allen, Wellborn and Associates, Little Rock, are the architects. Rev. Rheubin L. South has been pastor for 10 years. ■

Revivals

FIRST Church, Prescott, has scheduled its revival May 1-7 with Rev. J. C. Myers, pastor of First Church, North Little Rock, as the evangelist. Rev. William R. Woodell, pastor of the Prescott Church, has been invited to speak at dedicatory services at Second Church, Springfield, Mo., July 2.

Four years ago, while serving as pastor of the Springfield church, Mr. Woodell led in a \$100,000 Building Fund campaign. First Church, Prescott, recently completed a similar campaign with approximately \$50,000 pledged for an education building on which construction is to begin in two years.

FIRST Church, Ft. Smith, will have Dr. C. Wade Freeman as evangelist during its revival April 2-9. Rev. Newman R. McLarry is pastor.

REV. Bill Lewis will be the evangelist for the April 2-9 revival at First Church, Ozark, and Herbert (Red) Johnson will be the singer. Rev. Ben Haney is pastor.

SECOND Church, Arkadelphia, will be in revival April 2-9. Rev. Roy A. Lambert, secretary of the Direct Missions Department for the Baptist General Convention of Texas, will be the evangelist, and Teddy Stanton, Ouachita College, who recently became minister of Music for Second Church, will lead the music. ■

Charles Petty Summer Missionary

CHARLES Petty, a junior religion major at Ouachita College, has been selected by the Arkansas B.S.U. Greater Council to represent Arkansas young Baptists as a summer missionary to Ghana, Africa. He is the son of the late Mr. and Mrs. J. E. Peggy of England, and attended Mississippi State University prior to enrolling at Ouachita in the spring of 1960.

He is a member of the Ouachita Ministerial Association, Life Service Band, and the Beta Beta Social Club. ■

Ouachita Composer's Music Performed

TWO compositions by W. Francis McBeth, associate professor of music at Ouachita College, were performed on the 10th anniversary concert of the Southwestern Symposium of Contemporary American Music at the University of Texas Mar. 16-19. This was the fourth year of the 10 years of the symposium for McBeth's works to be programmed and the first for two compositions to be selected.

Two other McBeth works are scheduled for performance later this semester, one at the University of Oklahoma and the other at the University of Utah in May. ■

Deaths

THOMAS J. Cloar, 60, Earle plantation operator, civic leader and active Baptist layman, died Feb. 28 at Memphis Baptist Hospital.



MR. CLOAR

He was a deacon in Earle Baptist Church and served as church treasurer for nine years and as a member of the church finance and pulpit committees. He was secretary of the Junior Department of the Sunday School. He had been president of the Earle school board since 1940, and a board member 29 years.

Survivors include Mrs. Cloar, the former Amelia Fullwood; a son, Thomas J. Cloar, Jr., of Earle; a sister, Mrs. Rhoda Pitts, of Memphis, Tenn.; three brothers, C. W. Cloar and J. R. Cloar of Earle and Carroll Cloar, of Memphis, and two grandchildren.

Services were at Earle Baptist Church with Rev. Homer Bradley and Rev. Harold Wilson officiating.

ALBERT Newton Stanfield, a native of IZARD County, who pastored several Arkansas churches, died Feb. 16 at Texhoma, Okla. Funeral services were at Guymon, Okla., where he had resided for the past 31 years.

Mr. Stanfield spent his childhood in Lamar (Ark.) and was ordained to the ministry by Pittsburgh Church near Lamar. He entered Ouachita College in 1909, withdrawing at the completion of his junior year to enter full time pastoral work. Churches served in Arkansas include Dalark, McGehee, Rison, Oak Grove near Van Buren, Gentry and Magazine. He was pastor of First Baptist Church, Guymon, for eight years.

He was married to the former Julia Burns, daughter of a pioneer Arkansas pastor, Rev. S. J. Burns. After her death four years ago, Mr. Stanfield was married to the former Mrs. Urcie Chronister, who survives him. He is also survived by three sons, Truett of San Diego, Calif.; Jay, of Guymon, Okla., and Paul, of Hutchinson, Kansas; three daughters, Mrs. Pearl Mitchell, of Dumas, Tex.; Mrs. Zola Sewell, of Perry, Okla., and Mrs. Tennie Sosh, of Warrington, Fla.; nine grandchildren and several great grandchildren.

TEMAN JOHNSON, age 75, died Mar. 9 in a hospital in Sacramento, Calif., after a long illness.

Mr. Johnson was born and reared in the Hagarville community, ten miles from Clarksville, and lived there until ten years ago when he moved to California. He was one of the founders of the Hagarville Baptist Academy and was a deacon and an active member in Baptist churches until his death.

He is survived by his wife, Mrs. Jewel Johnson, 2874 Poquito Street, Sacramento; four sons, Blakelt, of Morley, Mo.; Frank and Brownie, Salanis, Calif.; and Rev. Teman, Jr., BSU Secretary for the University of California, Berkeley; and three daughters, Mrs. Anna Lea Phillips, Sacramento; Mrs. Wanda Smith, Portland, Ore.; and Mrs. Jay W. C. Moore, 5910 South Y St., Ft. Smith.

Funeral services were held in Sacramento, with burial in Roselawn cemetery, Los Angeles. ■

Concord Association

By JAY W. C. MOORE

REV. ARNOLD T. Combs, who has served Lakeview Church in Cave Springs for the past two years, has accepted the pastorate of First Church, Hackett. During the past six years, he has served the Pleasant Hill Church and the Lakeview churches in Benton County Association.

Under his ministry in the Pleasant Hill Church, for four years, there were 63 additions, 33 by baptism. There were 37 additions during the two years in Cave Springs.

Mrs. Combs is the former Agnes Fagala of Rogers.

Mr. Combs succeeds Floyd Sheeks, who resigned a month ago to accept the pastorate of First Church, Des Moines, N. Mex.

DR. C. E. AUTERY, who will conduct an area wide revival in Ft. Smith senior high football stadium July 9-22, will meet with a hundred men and women who comprise the 16 committees to plan the revival, in the dining room of the Holiday Inn Motel on Towson Avenue Monday, April 3, at 11 a.m., it has been announced by Paul McCray, general chairman of all committees.

GROUND was broken recently for the second building to be constructed by Oak Cliff Church in the southeast part of Ft. Smith. The building will be 36 x 108 feet and will be of tile and brick construction, costing \$25,000. The new unit will house a six-room nursery; an assembly room and six classrooms in the Junior department; an assembly room and four classrooms in the Intermediate department. Central heat and air conditioning will be installed throughout the building. First mortgage bonds bearing six per cent interest will be sold to pay for the unit.

JAMES Fitzgerald, pastor of Kelley Heights Church, has been discharged from Sparks Hospital

where he had major surgery. He has recovered sufficiently to return to the active ministry.

FIVE men will graduate from the Concord Seminary Center in May, with certificates in Pastoral Training: Bobby Joe Martin, pastor, First Church, Huntington; James Simons, pastor, First Church, Ratcliff; Warren Leonard, North Hartford Church; Franklin Faries, First, Barling; and Levi Stephens, a supply preacher and assistant teacher in the adult class in the Clark Chapel Church. Formal graduation exercises for the men are being arranged for May.



MR. COMBS



MR. MARTIN



MR. SIMONS



MR. LEONARD



MR. FARIES



MR. STEPHENS

Trinity Association

Fisher Church has added a new baptistry, new church office and study, several Sunday School classrooms and other improvements to its church building. Rev. Henry Coleman is pastor. Fisher Church was 4th in the number of baptisms reported in the association in 1960.

White River Association

Dale Barnett, Missionary

A GROUND-breaking service was held at Bull Shoals Mission Mar. 12 to mark the beginning of work on the new church building. Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, was the speaker for the occasion.

YELLVILLE Church has called Rev. Roy Dunn as pastor of Summit Mission, which has been averaging 40 in Sunday School recently.

THE associational W. M. U. presented the half-hour taped program "Spiritual Needs U. S. A." over Radio Station KTLO, Mountain Home, Sunday morning, Mar. 5, to promote the Week of Prayer for Home Missions.

Caroline Association

J. M. James,

Missions Superintendent

FOUR group training schools held in February at Austin, Hazen, Wattensaw and Caney Creek had a total enrollment of 173, with average attendance of 153. There were 14 churches represented.

THE association-wide revival Crusade will be held Aug. 6-13.

Greene County Assn.

ROBB'S Chapel Church has called Rev. C. E. Moses, former pastor of Walcott Church, as its pastor:

SEVERAL churches have building and renovation programs underway or just completed. Center Hill Church added a nursery and has voted to buy new pews for the auditorium. Eight Mile Church redecorated the auditorium with all work done by members and friends of the church. Finch Church plans a new addition soon for added Sunday School space. Vine's Chapel Church is remodeling the building interior and has plans for a new rostrum.

Independence Assn.

A SON, Harrison Haynes Johns II, was born Feb. 22 to Mr. and Mrs. Harrison Johns of Batesville. Mr. Johns is superintendent of missions for Independence Association. Mr. and Mrs. Johns also have a daughter, Rebecca, 5.

A Segregationist Speaks

By B. L. Bridges

(Editor's Note: Needless to say, the ideas and conclusions expressed in this article are those of the author and do not necessarily coincide with those of anybody else. As the editor, over his name, expresses his own views; Dr. Bridges, formerly executive secretary of the Arkansas Baptist State Convention, is expressing his. And neither of us can or would speak for others. While the editor disagrees with some of Dr. Bridges' conclusions, he is 100 per cent in favor of the Doctor having the privilege of his own convictions and the right to express them.—ELM)

I AM a studied segregationist. I have been rather quiet about it. I have followed no particular leadership in the controversy. I never joined the "Citizens Council." In our Baptist work I have not been very vocal about it. Our Editor certainly has the privilege of being an integrationist, but the *Arkansas Baptist News-magazine* belongs to all of us and is our official organ. The paper, therefore, does not have the right to promote a cause or movement to which a vast majority of our constituency is opposed. But recently much of the paper was used to promote integration by commending two writers who were promoting integration. I refer to an article entitled "This Is What We Found," by Ralph and Carl Creger. I am asking for space for a reply.

I am willing to "go on the mat" with any reputable white man who is a recognized debater, on the following propositions: (1) The Bible does not support racial integration; (2) Biological facts and principles do not support integration; (3) Sociological facts and principles do not commend integration; (4) Sanitation conditions in Arkansas do not justify integration; (5) Economic conditions do not justify integration; (6) Many legal authorities and groups do not approve of racial integration.

I. The Bible on Integration

I DENY that the Bible supports the doctrine of racial integration. The article, [book] "This Is What We Found," by the Cregers, cited the case of Philip and the eunuch, recorded in the eighth chapter of the Acts of the Apostles, to prove integration. But this scripture does not prove integration. The inferences and conclusions drawn from the passage are superficial, erroneous, and spurious. First, Philip preached Jesus to the eunuch. So have I preached to people of other races, and I am a segregationist. But notice that Philip did not ask the man to join Philip's church. The Bible never said that the eunuch was integrated with the church. Second, "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." The Lord gave no opportunity for the integration to be brought up. I can cite many other Bible passages all of which definitely support segregation, but it would all make this article too lengthy.

II. Biology and Integration

BIOLOGICAL facts and principles do not support the doctrine of integration. In Negro blood there is a cell known as the sickle cell. From it is developed a disease known as "sickle-cell anemia." It is a disease marked by anemia and by ulcers and characterized by the red blood cells of the patient acquiring a sickle-like or crescentric shape in vitro. The disease seems confined to the Negro race and is hereditary. It is different from the blood cells of other human beings. Would anyone dare to say that God did wrong when He segregated the Hebrew race?

III. Society and Integration

SOCIAL relationships do not harmonize with racial integration. The Negro, if left alone by communists and other ceaseless agitators, feels "more at home" and is happier among his own people in church and school and communities, than he does when forced into mingling with other people who are not always congenial. The NAACP was able to push only seven Negro students into Central High School in Little Rock. After the Supreme Court of the United States set aside the rulings of all other sessions of Supreme Courts regarding the Fourteenth Amendment and the NAACP was planning to place seven Negro children in white schools, the governor was warned that there would be trouble. The governor believed that if the schools could go along as they had always done without mixing the races the trouble would be avoided. So, he called out the National Guard to prevent the Negro children from entering a white school. Then it was reported that Mayor Woodrow Mann wired a message to President Eisenhower who forthwith sent a unit of the U. S. Army to Little Rock to enforce integration. Thus at the point of bayonets our innocent young people were forced to go to school with bayonets at their backs. Pressure was brought to bear in Washington for the withdrawal of Federal troops. Governor Faubus stated that "I now declare that upon withdrawal of Federal troops, I will again assume full responsibility, in cooperation with local authorities, for the maintenance of law and order, and that the orders of the Federal courts will not be obstructed by me." President Eisenhower later decided that this promise was not satisfactory and withdrew the agreement to recall the Federal troops. If Negroes were undisturbed by other agitators there would be no trouble. It is also true universally in all creation. Deer do not mix with cattle. Cardinals do not mix with wrens.

IV. Sanitation and Integration

IN OUR part of the country conditions of sanitation do not recommend integration of the races. Venereal disease is far more prevalent among the Negro race than among the white people. Generally, the same bathroom should not be used by both races.

V. Economics and Integration

IN GENERAL, economic conditions do not justify integration of the races. The Negro, in general, has not lifted his ideals and standards of living to the level of that of white people. Many Negroes have good incomes, but make very little effort to help bear the tax load of the country. There are a few lawyers such as J. R. Booker, a few doctors, such as Dr. Ish, a few educators, such as T. W. Coggs, but the "tribe" is small indeed.

VI. The Law and Integration

MANY of our strongest legal and judicial minds do not approve of integration. Many governors and high public officials have raised protests. There are men like Senator McClellan, and Governor Laney, and Walter George and many others too numerous to mention that are in the ranks of the segregationists. It is quite evident that some national characters have positionized themselves with integrationists, because it seems that they need the Negro vote.

For the sixth time, in 1950, the members of the District of Columbia Bar Association voted against admitting Negro attorneys. Since the Supreme Court's action in 1954 one hundred Southern members of Congress issued a historic manifesto challenging the Supreme Court's decision against discrimination in pub-

It's Warmer In The South

Segregation vs. Integration Issue Everywhere

AN impromptu motion by Houston pastors urging Baptist leaders to prayerfully consider desegregation of all Baptist schools has prompted similar resolutions by two other metropolitan pastors' conferences and caused a minor split within the Houston group.

Two weeks after the first Houston action, the Lubbock Baptist Association's executive board passed a resolution urging eight Baptist schools to admit all qualified students regardless of race. At the same time a group of about 15 Houston pastors staged a walk-out from their weekly meeting to form a separate pastors' conference because of disagreement on the race question.

The split followed an unsuccessful attempt by opponents of desegregation, many of whom did

not attend the original meeting, to rescind the earlier motion. An association representative said, however, that he believed the integration issue was just a smoke-screen for something the separatists had wanted to do for a long time.

Ross Dillon, superintendent of missions for the Union (Houston) Baptist Association, said that he did not believe the group would withdraw its cooperation from the Southern Baptist Convention or the Union Baptist Association. "Many pastors who are cooperative in every way do not agree on this issue, but will never split with the Convention," Dillon said.

The new pastors' conference has no name, no officers, will conduct no official business, and will not pass resolutions or take official stands.

lic schools on constitutional grounds.

The Associated Press said, "these men who help make the laws of the nation speak as no other group of Southerners can (speak) against the Court's reversal of the 'separate but equal' doctrine." Every time the Supreme Court made a directive on this question the Court approved the "separate but equal" doctrine until the Court led by Chief Justice Earl Warren. And what did Earl Warren have to dignify or enhance his decision? Nothing. No previous judicial experience, whatever. The Indianapolis Star observed: "The federal administration has gone far beyond the law, far beyond the constitution, far beyond even the Supreme Court in what is obviously, in part, at least, a deliberate effort to placate the Negro vote pending next year's election."

I cannot understand why Negroes would want to repudiate their own race and try to push themselves into another race, where for the most part, they are not wanted. If they do not want to mingle with themselves why should they expect the whites to want to mingle with them? Most all of us would gladly help them into better conditions, but not through integration which will eventuate in inter-marriage and mongrelization of the races which is bad for the Negro as well as the white race. Of course, it is true that "Uncle Sam" holds the big stick and seems determined to use it to force integration upon us.

I am one who wanted calmness and harmony among us, and on October 9, 1957, I wrote a letter to Daisy Bates appealing to her to withdraw the nine Negro students from Central High, which would, as we all believed, restore peace and harmony among an infuriated people. The Supreme Court and the NAACP have cost the taxpayers millions of dollars and employed bayonets to conquer a strife-torn people. ■

NEGRO young people staged "sit-ins" at four East St. Louis all-white churches recently. In an effort that was apparently a "trial balloon," the Negroes appeared at State Street Methodist, Westminster Presbyterian, First Methodist and Winstanley Baptist.

At Winstanley, where W. C. Dobbs is pastor, ushers took the young people into the auditorium, provided them with hymnals and conducted them to favorable seats on the main floor. The all-white audience took their presence as a routine affair and invited them to return again.

When asked his personal attitude, Dobbs said, "I was happy to have them. They were two more people to whom I had the privilege of preaching the gospel." (BP) ■

18 New Missionaries Bring Total to 1,491

IN ITS March meeting the Southern Baptist Foreign Mission Board appointed 18 new missionaries, the first of 160 expected this year. They bring the number of active missionaries to 1,491.

The new missionaries, their native states, and fields of service are: E. Preston Bennett and Audie Ercanbrack Bennett, both of Texas, appointed for Japan; Robert S. Franks, Oklahoma, and Sallie Dollins Franks, Arkansas, for Mexico; James C. Muse, Jr., and Patsy Slabaugh Muse, both of Oklahoma, for Ecuador; Marshall E. Phillips and Dorsie Murphy Phillips, both of Kentucky, for East Africa;

Murray C. Smith and Dixie Sills Smith, both of Louisiana, for Uruguay; Paul S. C. Smith, Mississippi, and Virginia Walker Smith, Missouri, for Jordan; J. William Trimble and Vivian Paulk Trimble, both of Louisiana, for Lebanon; Kenneth R. Wolfe, Kansas, and Glenda Burk Wolfe, Missouri, for South Brazil; and Jack N. Young, Missouri, and Jean DeVore Young, Texas, for South Brazil.

Lottie Moon Offering \$6,367,731

DR. BAKER J. Cauthen, executive secretary, announced that the amount of money received from the Lottie Moon Christmas Offering stood, as of Mar. 9, at \$6,367,731. This is \$360,577 more than the amount of the offering on the same date last year. It is too early to estimate the full amount of the offering as the books will remain open until May 1.

"It is impossible to state the gratitude with which this money is received at the Foreign Mission Board," Dr. Cauthen said. "Without it mission work across the world would be greatly reduced. We are dependent upon this money for \$3,000,000 of the operating budget of the Foreign Mission Board for 1961."

Dr. Cauthen called attention to advance projects in evangelism and church development now in prog-

ress in several areas.

Later this month Dr. Porter Routh, executive secretary-treasurer of the Southern Baptist Convention Executive Committee, and Kendall Berry, chairman, will confer with Baptist leaders in several counties of the Orient and participate in the Orient Missions Conference in Hong Kong, a gathering of Southern Baptist missionaries and Baptist leaders of the Orient for several days of worship and intensive discussion.

Caribbean Survey Planned

DR. FRANK K. Means, Latin-American secretary, outlined plans for a three-week survey of the Caribbean area which will be conducted the last of March and first of April to bring up to date information on evangelical work and opportunities in the area and to find ways to expand Southern Baptists' outreach and witness there.

Because of the unique relation-

ship of Puerto Rico to the United States and the resulting growing feeling that the Home Mission Board should take responsibility for any Southern Baptist undertaking there, Dr. Courts Redford, its executive secretary-treasurer, will accompany the Foreign Board representatives on their visit to that island.

Europeans Enthusiastic

"ACROSS Southern Europe I sensed a cautious optimism that Baptists may stand on the verge of a new era of opportunity," Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, said in his report airmailed to the Board shortly after he reached Italy on his current month-long visit to Europe and the Near East. He is conferring with missionaries and national Baptist leaders on plans for strengthening established work and beginning new projects. ■



Photo by Lawrence R. Snedden

REV. AND MRS. Robert S. Franks, of Erick, Okla., examine the certificate presented to them upon their appointment as missionaries to Mexico by the Southern Baptist Foreign Mission Board. Mrs. Franks is the former Sallie Dollins, a native of Paragould.

(See article on next page)

Guest Speaker at WMU Convention India's 'Missionary' to America

MISS Mercy Jeyaraja Rao (pronounced, Jay-uh-rah-ja Row to rhyme with how) of Andhra, India, is lovely to look at, very gracious in her manner, speaks beautiful English and is a challenge to one's deeper thinking.

She is from an outstanding Christian family. Her mother and father and their four daughters all were won to the Lord the same week during evangelistic efforts in her town 13 years ago this last October. Since then they have been making their lives count in Christian service.

Miss Jeyaraja Rao (many in the States have shortened this last name to just "Rao") directs a school for boys and girls established by Canadian Baptists and under their board. She is vice-president of the Asian Baptist Women's Union and attended the full organization meeting of that union in Calcutta two years ago. She was a representative at the 10th congress of the Baptist World Alliance in Rio de Janeiro this past summer.

She did not know anything about the work of Southern Baptists until she went to Rio and was assigned to a room with Mrs.

R. L. Mathis, president of the Southern Baptist Convention. WMU. Miss Rao came back to the States with Mrs. Mathis and Miss Alma Hunt and attended both of the summer WMU conferences at Glorieta and Ridgerest where she thrilled her listeners with her messages. She is never without her Bible in hand. This was commented upon by the reporters writing for the Rio papers this past summer. In her beautiful saris (the outer garment of Hindu women) she has a natural beauty that could be the envy of American women. Seldom does one see her without a flower in her hair. Since the WMU conferences last summer Miss Rao has spent most of the time in Canada, on speaking engagements.

Miss Rao will be one of the guest speakers at the Woman's Missionary Union annual meeting, April 4-5, at Immanuel Church, Little Rock. The week after the annual meeting, Miss Rao will be returning to India with stop-overs in Hawaii, Tokyo and Hong Kong for speaking engagements. There she will again take up her work in the school which she left a year ago this June. ■



MISS MERCY JEYARAJA RAO
ANDHRA, INDIA

... lovely to look at ... gracious in manner ... a challenge to one's deeper thinking. These are only some of the phrases evoked by India's Miss Rao who will be at the Woman's Missionary Union annual meeting in Little Rock April 4-5 as a guest speaker.

Arkansan Appointed Foreign Missionary

MR. ROBERT S. Franks, the former Sallie Dollins, a native of Paragould, and her husband were appointed missionaries to Mexico at the March meeting of the Southern Baptist Foreign Mission Board. Mr. Franks has been pastor of First Church, Erick, Okla., since March, 1957.

A native of Okemah, Okla., Mr. Franks attended East Central State College, Ada, Okla., and Seminole, (Okla.) Junior College and received the bachelor-of-arts degree from Oklahoma Baptist University, Shawnee, and the bachelor-of-divinity degree from Southwestern Seminary, Fort Worth, Tex.

Mrs. Franks received the bach-

elor-of-arts degree from Ouachita College, Arkadelphia, and served as a Training Union field worker for the Arkansas Baptist State Convention during one summer and as music education secretary for a church in Stuttgart, during another. She has been a secretary at churches in Seminole, Madill, and Erick and a music teacher in the public schools of Boyd, Tex.

Mr. and Mrs. Franks have three children, Robert Stephenson, Jr., almost eight; David Hugh, five; and Francita Lynn, two and a half. They were among 18 missionaries appointed at the March meeting of the Foreign Mission Board, bringing the total of Southern Baptist foreign missionaries to 1,491. ■

Help For Family Institute Objective

TO STRENGTHEN the family for the fight against disruptive influences in modern society will be one of the chief objectives of the Family Life Institute Mar. 27-29 at New Orleans Seminary.

With the belief that the home has a unique mission in God's plan, the Seminary, Southern Baptist Hospital, New Orleans; Family Life Department of the Baptist Sunday School Board, Nashville; and the New Orleans Baptist Association are cooperating to bring the institute to New Orleans. It will be open to pastors, ministers of education, youth directors, elementary workers, Christian educators, and others.

Prominent family life leaders and educators and counselors who will have roles in the Institute are Dr. Ernest M. Ligon, director, Character Research Project, Union College, Schenectady, N. Y.; Dr. John M. Price, dean and professor of psychology and counseling, School of Religious Education, New Orleans Seminary; and Dr. Myron C. Madden, chaplain, Southern Baptist Hospital.

From the Family Life Department of the Sunday School Board: Dr. Joe W. Burton, secretary of the department and editor of Home Life magazine; Mr. Ellis M. Bush, editor, family life education; and Mr. Robert M. Boyd, recreation-leadership consultant.

Others who will have leadership roles in the institute are Dr. H. Leo Eddleman, president, and Drs. V. Wayne Barton, J. Kelva Moore, Donald W. Minton, Harold L. Rutledge, and Stanley J. Watson, all of the Seminary; Dr. T. Sloan Guy, Southern Baptist Hospital; and Mr. Reuben Herring, Sunday School Board.

Ware to Hawaii

WESTON W. Ware, department of Christian Ethics at Southwestern Seminary, Ft. Worth, has been named state secretary for Student Work for the Hawaii Baptist Convention.

MISSIONS

It Happened in 20th Century USA

A MOUNTAIN girl, who is a member of a mission pastored by a Clear Creek man, tells this story:

"After I was saved, my folks started bootlegging and they got me into it. I had to deliver the stuff all over the country. I got discouraged and quit trying to live right. Then the preacher got after me and I rededicated my life. Now my folks want to start bootlegging again so they can get me mixed up in it. They'd rather see me dog-drunk than see me go to church. They never said a word when I got drunk all the time but now they fuss at me for going to church."

Thank the Lord for a pastor who loves the mountain people and ministers to this girl and many others. Pray for our Clear Creek preachers as they go "everywhere preaching the Word."—By D. M. Aldridge, President, Clear Creek Baptist School, Pineville, Ky.

JFK's Position Praised

THE BAPTIST Joint Committee on Public Affairs at a semi-annual meeting in Washington, D. C., has approved a resolution in which it expressed agreement with President Kennedy's interpretation that Federal aid to parochial schools is in violation of the Constitution.

JFK, Bishops Deadlock

By W. BARRY GARRETT*

THE Roman Catholic bishops of the United States have declared war on President Kennedy's proposals to aid the public schools of the nation because he has not included parochial schools in his program.

The Administrative Board of the National Catholic Welfare Conference, composed of the five Roman Catholic cardinals in the United States and 10 archbishops and bishops who head departments in the Conference reportedly:

- (1) took a neutral position on Federal aid to education;
- (2) demanded participation of Catholic school children if a Federal aid to education bill is passed;
- (3) declared that this participation could take place through

Such aid would be "unwise, undesirable and unfavorable to our best national interests," the statement said, adding: "It would start us on the road back into the tragic entanglement of church and state that has produced so much anguish and confusion in the course of human history.

"With profound gratitude we see in President Kennedy clear evidence of recognition of the basic importance of the principle of separation of church and state."

The Joint Committee is maintained by six national Baptist conventions with a constituency of 20 million members. C. Emanuel Carlson is executive director.

The Committee also commended the National Council of the Churches of Christ for its pronouncement that it is the responsibility of all citizens to share by taxation in the support of public schools but that the non-public schools "cannot fulfill the responsibility of the whole society for educating all children."

The Council favored welfare services for all children, whatever school they attend, provided such services are identifiable by recipients as public services, but opposed tax grants for non-public elementary and secondary schools, or tuition, grants or tax credits for children who attend parochial schools. ■

long-term, low-interest loans to private schools;

(4) announced opposition to any Federal aid to education bill that excluded Roman Catholic school children.

Last year the Senate narrowly defeated an amendment to the Senate education bill which would provide long-term, low interest loans for parochial school construction. The House of Representatives ruled that such a proposal was not germane to the issue of aid to education.

The administration's bill may have only a 50-50 chance for survival in the 87th Congress. Some observers think it has less than that. The administration's forces admit they are in for a bitter fight, but they think they will win.

*Mr. Garrett is associate director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

The Baptist Paper Contending for the Faith

By PENROSE ST. AMANT

An address given before the
Southern Baptist Press Association
Louisville, Kentucky, February 17, 1961

(Continued from Issue of March 16)

LET US recognize that there is in our time "*an inner climate of emptiness*," Walter Lippman has called it a "spiritual vacuum." This emptiness is described by Graham Greene in a novel which begins: "The cabin passenger wrote in his diary a parody of Descartes: 'I feel discomfort, therefore I am alive,' then sat pen in hand with no more to record." This man, Querry, is clearly at the end of his rope. He cannot feel suffering, only discomfort. He is empty. Religion, work, and love has lost their meaning in his life and what remains Mr. Greene calls "total vacancy."

Who can look at our time without seeing this *malise* of the human spirit? Hope is hidden beneath the tinsel of our secular life. C. S. Lewis describes post-modern man as "an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by an offer of a holiday at sea."

The danger of vacuity is that it will be filled with demonic powers and at the last state will be worse than the first. Someone has truly said, "The unbelieving epochs are cradles of new superstitions." On the other hand, what Mr. Greene calls "total vacancy" can be the beginning of new life refurnished with meaningful possessions. The "spiritual vacuum" can be a point of contact with the Gospel.

Freedom is Threatened

LET US recognize that ours is a time in which *freedom is threatened*. I speak not only of political freedom but also of individual freedom. One is reminded of England in the 1640's, a time of revolution and a time of intolerance toward ideas opposed by those in authority. In his *Areopagitica*, John Milton wrote passionately: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." Here is a historic Baptist conviction which we cannot afford to lose. In a sense, the genius of the Baptists can be defined in terms of an open Bible and an open mind through which God speaks to us here and now.

Ours is a time of new questions, widespread emptiness, and much conformity. The organization man tends to displace the man of independent judgment. The status seekers are concerned more with status than with service. The hidden persuaders try to make us dissatisfied unless we have what others have which we do not have which they sell. We do well to stress a text of which Baptists have made much historically: "Be not conformed to this world, but keep on being transformed by the renewing of your mind."

Theological Renewal Our Great Need

LET US recognize that *theological renewal* in pulpit and press is our great need. Baptists are activists. Let us continue our activism but let us undergird our doings with deep doctrinal concern. There are too many chasms between what we believe and what we do. The Biblical faith must be brought to bear steadily upon our common life. This is the only way a general religiosity can become profound faith, the spiritual vacuum can be filled, and conformity can be constructively counteracted.

A young minister once called on William Stubbs, a noted English divine, to ask him for advice about preaching. Stubbs was silent for a moment and then replied: "Preach about God; and preach about twenty minutes."

The Christian witness has one theme—the reality, nature, and purpose of the living God. This God is not God in general but the God who is disclosed in Holy Scripture, the God and Father of our Lord Jesus Christ, who is the Creator, Redeemer, and Sustainer of life.

What is God like? I quoted Lin Yutang on the failure of humanism. Let me quote this distinguished Chinese sage on the Christian faith which he recently embraced. "I found that no one ever spoke like Jesus. He spoke of God the Father as one who knew Him and was identified with Him in the fullness of knowledge and love. It was astounding to learn that God as Christ revealed Him is so different from what men had thought Him to be . . . I saw why men had turned to Him, not merely in respect but in adoration. In Him the message of love and gentleness and compassion becomes incarnate."

'He Is Like Christ'

WHAT IS God like? He is like Christ. Paul saw "the glory of God in the face of Jesus Christ" (II Corinthians 4:6). And in the Gospel of John we read, "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:18). The philosophers who speak of God abstractly barely touch the mighty fact of the living God. To describe God as "a cosmic drift," "a principle of concretion," or "a personality-producing process" leaves us cold. A man cannot pray to a cosmic drift. The God who is like a Father who goes to meet his wayward son, a shepherd who searches for the lost sheep until it is found, one who looks patiently for a lost coin until it is recovered, is a God who pursues man to redeem him and one with whom personal encounter is possible.

(To be concluded in our next issue)

By DR. R. LOFTON HUDSON
(Author of the book, "Sir, I Have A Problem," at your Baptist Book Store.)

"Love Ex-Wife"

QUESTION: I love my ex-wife who divorced me last September. How can I get her to come back to me?



DR. HUDSON

ANSWER: You may not be able to get her back. Divorces usually close doors that can never be opened again.

Try being the kind of man she could not well do without. If this doesn't work, close this door, throw the key away, and move on in life.

Many people just do not know how to close doors. They keep looking back. It seems to me that Jesus said something about a man who puts his hand to the plow and looks back. Remember Lot's wife. ■

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

Personally Speaking . . .

(Continued from page 4)

Why, we had a little spat this morning. But she wouldn't do anything like this. This is ridiculous."

"Well, you can talk with her — and the officers — down at the courthouse," says Deputy Doakes. "Now, get your things and come with me. And if you have to come back for anything, just remember you must be accompanied by an officer."

A short time later, after a hurried and frantic call to the Sheriff's office by Doe, he is seen leaving the house, with several pieces of expensive luggage and accompanied by a man. He bears all the outward marks of a business magnate who has just discovered that the stock he had thought was gilledge has turned out to be just so much paper.

And this, says my informant, Deputy Doakes, (of course, that is not his real name) is what is being lived out on the real-life stage in ten to twelve different homes in Greater Little Rock each month. Not always are the stage surroundings as plush as in the John Doe drama. But the heartbreak and the terrible realization of failure are about the same.

What shall it profit a man if he succeed everywhere except in his own heart and home?

Erwin L. McDonald

The Bookshelf

A Roman Catholic in the White House, by James A. Pike, Doubleday, 1960, \$2.50

Written several months before it was known that a Catholic was to be the next occupant of the White House, this book will continue to be pertinent to American politics for some time to come. Despite the fact that Bishop Pike has in recent weeks become more than ever a controversial figure, because of theological views regarded by many of us as radical if not heretical, here is a book we can recommend as profitable for any who desire an objective study of Roman Catholicism and its possible effects on the Presidency. The opening chapter, "Bigotry, A Religious Test?" is one of the best treatments of its subject we have seen.

The conclusion of the book indicates that the author, even as you and I, will be watching JFK and the Roman Catholic Church from many angles during, not just the "first 100 days," but throughout the four-year term: "A Roman Catholic for President? It depends. "The asking of the question is not bigotry. It is the exercise of responsible citizenship."

Laughter in the Bible, by Gary Webster, Bethany Press, 1960, \$2.95

An anthology of biblical references to laughter — amusement, mirth, delight, satire, sarcasm, wit, scorn, irony, and joy are analyzed here. The author defines laughter as a hallmark of man setting him apart from the beasts; serving as a rod to measure him; providing insight into his background, loyalties and experiences. Laughter is pictured as both negative and positive, as a forceful catalytic agent for social change, a powerful stimulus to self-appraisal, and an indication of victory on the side of God. His examples of biblical personalities and their laughter are vibrantly alive and colorful.

The Cross Still Stands, by Alfred Doerffler, Baker, 1960, \$2.50

This book of sermons based on the events of the Friday of Crucifixion are offered as suggestive to ministers who wish to focus the spotlight on the cross which still stands in our world as the hope of all mankind in the hours of distress and despair, declares the author in his foreword. The sermons include material on the Seven Last Words. They offer the reader vital sermons of homiletic and devotional value. ■



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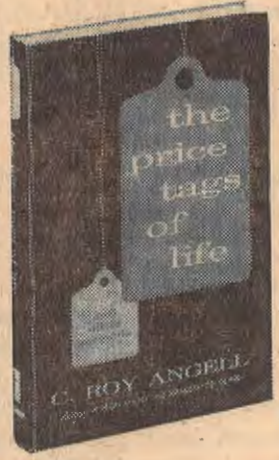
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The Little Voice

By BERNADINE BEATIE

ONE Saturday morning Mr. Collins offered Larry a job delivering handbills. Larry was thrilled. With just a little more money, he would have enough to buy a baseball glove. He followed Mr. Collins into the grocery store.

"Here are five hundred handbills, Larry. Put them in all the cars around the square and then in the mailboxes of the houses on Main and Center Streets." Mr. Collins' blue eyes twinkled, "I'll pay you now, and you won't have to come back to the store. Here's a dollar, Now, mind—just one handbill to each car and house!"

"Yes, sir!" Larry took the stack of bright yellow handbills and pocketed the crisp new bill. A whole dollar! That was more than he had expected.

In no time at all, Larry had placed a handbill in every car around the square. But when he started up Main Street, the stack of handbills seemed as thick as ever. It was getting heavy, too. Five hundred handbills were a lot!

Just then, David and Jonny Cooper passed David on their way to the playground in the park.

"Come with us, Larry!" called Jonny. "We're going to play baseball!"

"Later!" Larry called waving a handbill. "I have a job."

"Oh!" Jonny was disappointed. "Hurry, we need you to play shortstop."

"O.K.!" Larry grinned. He guessed everyone knew that he would rather play shortstop than anything else. He hoped sometime that Mr. Jenkins, coach of the little league team, would choose him to play on the regular team.

Thirty minutes later, Larry paused to rest. He was only halfway up one side of Main Street and the stack of handbills still seemed as thick as when he had taken them from Mr. Collins. At this rate he would never finish in time to play baseball.

Larry heard the town clock strike. He listened and counted aloud, "Seven, eight, nine, ten!"

At the park only a block away, Larry could hear the happy shouts of his friends. Suddenly, he decided to go by the park and watch for just a few minutes. Mr. Collins had not told him to hurry.

At the corner of the park, Larry saw a big metal trash can. He looked around. No one was in sight. Larry very softly lifted the lid. Almost before he knew what he was doing, plop! in went the handbills. Larry's heart was in his throat as he quickly covered the can.

A little dull ache came into Larry's heart as he turned and started for the baseball diamond.



"Mr. Collins won't know!" he whispered.

"But you will know, Larry; you will always know!" a little voice deep inside of Larry whispered.

Larry paused. The little voice was louder now. He turned and ran as fast as he could back to the trash can. Very carefully, he lifted out the handbills. Suddenly, he felt ever so much better.

The work went faster now. Before long, he left the last handbill in a mail-

box on Center Street. Larry heaved a big sigh, turned, and fairly flew toward the park.

"Hey, Larry, hurry up!" David called from the pitcher's mound. "Mr. Jenkins is here. He wants to see you play!"

Larry grinned. His feet seemed to sprout wings as he hurried to shortstop position. He would play well today; he knew he would. The little voice that lived way down inside of him told him so. ■

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God's Wondrous World

A Crippled Boy's Blessings

By THELMA C. CARTER

SOMETIMES the most beautiful flowers bloom on a dwarfed, crooked tree. Many times the sweetest bird song comes from a bird with an injured wing or foot.

We are likely to forget the special blessings that God gives to those less fortunate than other people. A wonderful example is that of God's special blessings bestowed upon a deformed, hunchbacked child who later became a great man of science.

As a child, Charles Steinmetz was short in stature and so severely crippled that he was not able to enjoy an active life as other boys. Because he could not enter into games and outdoor activities with his friends, he began to read and to study. As a result, he determined to learn all he could about mathematics, chemistry, and electricity.

Eagerly, he learned of the great natural world about him. He studied how lightning was formed and what it had

to do with the elements. Whether he knew it or not, this boy was applying a Bible verse to his life: "I applied mine heart to know, and to search; and to seek out wisdom, and the reason of things" (Ecclesiastes 7:25).

Charles Steinmetz became a brilliant electrical engineer. He was one of the first to predict that electricity would one day be used as fuel for train locomotives instead of coal. He also predicted that electricity would become more and more useful to the human race as the years passed.

A friend wrote about Steinmetz, "This deformed hunchback had the mind of an angel and the soul of a seer."

Our Creator blesses beyond our understanding; the crippled bird with its delightful song, the crooked, shrunken tree with its beautiful flowers, a deformed but kindly and brilliant man who startled the world with his knowledge. Special blessings are all about us as well as in our own lives. ■

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Home Missions and Arkansas

THROUGH THE years the Home Mission Board of the Southern Baptist Convention has performed a vital ministry in the state of Arkansas. The very existence of many of our churches was made possible through this ministry. Supplemental help from the Home Mission Board made possible much of the mission work carried on throughout the state.



DR. HART

Today, as Southern Baptists move westward, eastward, and northward, the major emphasis of our Home Mission forces is in these new, pioneer areas. Here we find whole states and great cities with their teeming millions who have never heard the Gospel of Christ as Southern Baptists proclaim it.

These lost multitudes are hungry for, and responsive to, the Southern Baptist ministry. Southern Baptist Home Missions is witnessing its most glorious period as we break out of our regional shell and move into all sections of the nation.

In order to major in these pioneering areas it has been necessary for the Home Mission Board to decrease its work in some of the older Southern Baptist States. This has been done by voluntary agreement between the Home Mission Board and the State Conventions. In Arkansas, by voluntary agreement, the Home Mission Board gives direct financial assistance only to the work of our Department with Negro Baptists. It was the opinion of both the Home Mission Board and Arkansas Baptist leadership that our work among the Negro people of our state had been neglected and that the work in this field is still in its pioneering stage.

As a result of this agreement, the Home Mission Board pays 40% and the State Convention 60% of the Race Relations Department budget. It would be impossible for us to carry on our six night schools for Negro Baptist pastors, two summer camps for Negro boys and girls, many institutes, workshops, and clinics on Sunday School, Training Union, W.M.S., Brotherhood, Evangelism, Stewardship, Missions and the Unified Budget without the assistance we get through the offering for Home Missions.

Moreover the Home Mission Board, through our Department, gives college scholarship assistance to six ministerial students and one young woman mission volunteer to the amount of \$125 each for the school year 1960-61. We are also recommending the appointment of five Negro Baptist college students as summer field workers for our state this year. The Home Mission Board has agreed to pay 40% of the operating cost of the B.S.U. and Chair-of-Bible program at AM&N College, Pine Bluff.

When you make your offering for Home Missions, think on these things.—Clyde Hart, Director ■

Student Union

News and Notes

THE FIFTH annual Arkansas Baptist Student Directors' Workshop was held at the new Baptist Student Center in Little Rock Mar. 16-18. Ten directors were present, and seven students and recent graduates interested in student work as a profession were guests of the Student Department.



DR. LOGUE

The state director of student work spoke at the annual Religious Emphasis

Week at Beebe Junior College.

The Woman's Missionary Union has notified the Student Department that it will provide the financial arrangements for the 1961 International Student Retreat next Thanksgiving.

Carol Burns, Baptist Student Director at Arkansas State College, installed new Baptist Student Union officers at Arkansas Baptist Hospital Mar. 16.

Plans for the 1961 summer mission program include sending Arkansas students to Ghana, Alaska, Jamaica, Oregon, Chicago, New York City, and two to work in the state. Names and pictures of these will be featured in a future issue of the *Arkansas Baptist*.

Construction of the new Baptist Student Center at Arkansas State College has reached the halfway mark.—Tom J. Logue, Secretary ■

Missions-Evangelism

'Later On'

THE POEM below, clipped from a bulletin, stresses the idea I would like to pass on to pastors and Mission Committees. Too many churches are going to do something — "Later on."

WE'RE GOING TO START A MISSION

We're going to start a mission
 From our church, later on,
 When we finish our new building
 And then pay off the loan.
 We may need to add a bathroom
 To our lovely pastor's home
 And landscape our church ground
 And cover it with loam.
 But we're going to start a mission
 On the idea we are sold,
 The trouble is the mission kids
 Are likely to grow old
 Before we start the mission
 With hearts that are stone-cold!

—C. W. Caldwell, Superintendent ■

Church Music

Primary Festival Report

WOULD YOU believe it? In our two primary festivals we had an overall gain of 118 choristers even though we planned festivals in two locations, Fort Smith and Little Rock. The final report of the festivals reads something like this: In the Fort Smith festival 113 choristers, 57 choir mothers and friends, and hundreds of guests. In the Little Rock festival 592 choristers, 100 parents and friends, and hundreds of guests.



MR. McCLARD

The singing of the children participating in the combined choir was so beautiful that I thought my heart would burst. I felt like crying for sheer joy during these festivals. It seemed to me that the singing of the individual groups was far improved over the performance of last year.

In moments of discouragement, we need only remember the singing of the festival choirs as compared with the singing of the choirs when we did not have festivals and choirs in areas where the children do not participate in the festivals. Mrs. Boyter, our guest leader from Atlanta who travels all over the nation, repeated over and over that there was not anything like this in the entire Southern Baptist Convention.

Each year in the festivals, we learn of adjustments that must be made for a better festival. We believe that the music was slightly difficult this year and perhaps there was too much ma-

terial for the choirs to learn. We will try to make this adjustment and keep the same high standard that has been set in the past. Most of the directors felt that the list of festival music should be published before August 1. We will attempt to do that this year.

A comment should be made here about the excellent discipline of all the choirs participating in the festivals. Never have I known or heard about children carrying out their assignment in such workmen-like manner and with such happy, expressive, joyous faces.

Now, we look forward to the two junior festivals and a youth festival. A beginning junior choir festival is set for Mar. 25 in the Gaines St. Church and the advanced junior festival April 1 in the South Highland Church. The youth festival is set for April 29 in the Immanuel Church. All these churches are located in Little Rock. We are expecting over 2,000 youngsters to participate in these three festivals.

The festival schedule for the junior festivals is as follows: 9:30—Registration & Assignment; 9:55—Welcome & Introduction of personalities; 10:00—Combined choir rehearsal; 11:00—Adjudication of choirs; 12:00—Lunch; 12:45—Rehearsal of small ensemble; 1:30—Combined choir rehearsal; 2:00—Adjudication of choirs; 2:30—Festival Program.

You are invited to attend the festivals as a participant or a listener. We promise you a day of joyous experience. —LeRoy McClard, Secretary ■

Church Pews Needed

A NEGRO Baptist Church at Marvell, which recently lost its building by fire, has erected a new building. They are about ready to move in but have no pews or seats of any kind.

The plea comes from Rev. Charles A. Thompson, pastor of the white First Church, Marvell, to help these brethren secure pews for their church. They need 20 pews 12 feet long.

Do you have some pews in your church that you could donate or sell this church? — Clyde Hart, Director Race Relations ■

BIBLES REBOUND—Sizes to 6"x9". Genuine Morocco or Cowhide \$11.00 Inquiries invited on larger Bibles, other treasured books. The Bible Bindery, Dept. 2B, 818 North Third, Abilene, Texas.

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The Library



PAUL Cates has been designated as official greeter to the Second National Conference of Southern Baptist Men at Memphis Sept. 13-15. Mr. Cates is Tennessee Brotherhood secretary. Still in the beard growing stage, Cates' likeness to Colonel Memphis is compared by Mrs. Sandra Lee Trammell, secretary at the Brotherhood Commission, which sponsors the men's conference. More than 10,000 men are expected to attend the event. ■

Brotherhood

S.O.S.

EVER SINCE the first of the year the Brotherhood Department has been searching out laymen from all over our state, to go to Ohio for the period of April 15-21, to join with other laymen from over the Convention in a program of intensive work in visitations, evangelism and missions.



MR. TULL

Over 500 men are expected to join together to make up the total group. However, Arkansas has been requested to send only 24 of these.

The Brotherhood Department made the announcement to the Evangelistic Conference in January. We have writ-

ten dozens of men personally. We have written dozens of pastors asking for their help in finding qualified men. We have sent out a blanket invitation to over 2,400 men on our Brotherhood Challenger mailing list. We have invited the men in every Brotherhood meeting we have been in this year, to join the Tour. We have announced it at our Brotherhood district meetings and our state Brotherhood Convention. And we have talked to many of the men personally about making the trip.

Up to this date about half of the 24 men have been found. Several others have agreed tentatively to go, but, for one reason or another have had to give up the idea.

We need your help! We need the help of every pastor to suggest men to go and to encourage them to go. We need laymen who will agree to make the trip. We need Brotherhoods and churches to help some of the men pay their way. One of the difficulties about finding men is that it will be necessary for them to pay all of their expenses (transportation, meals, and lodging).

If you know of a qualified man, please send his name in to the Brotherhood Department; and in the meantime try to sell the man on going to Ohio for what can well be the greatest mission of his life.

If you are one of these men, let us hear from you. Write the Brotherhood Department, 302 Baptist Building, Little Rock. — Nelson Tull ■

Jesus Gives His Life

By REV. HUGH CANTRELL

Pastor, First Church, Stephens

March 26, 1961

Bible Material: John 19:17-24; 28-30

IMMEDIATELY after the sentence had been pronounced Jesus was led to the place of execution. The law did not require a delay. In the provinces of the empire no such law existed. The imperial laws on this point applied only to Roman citizens. The general practice compelled the condemned man to carry his own cross to the place of execution, and no exception was made in



MR. CANTRELL

the case of Jesus.

Jesus' own act in literally bearing the cross on which he was to die lends powerful effect to his word about our taking up the cross to bear it after him. The place of execution bore the name "kranion" in the Greek and "Golgotha" in the Aramaic, both of which signify "cranium," hence, "skull" or (Latinized) "Calvary." Undoubtedly the hill had the shape of the top of a skull.

The site has long been in dispute. It is only too certain that the site now shown in Jerusalem in the Church of the Holy Sepulchre is spurious. Far more acceptable is the skull-like hill, now a Mohammedan cemetery, which rises above the recently discovered "Garden Tomb," the rock-hewn sepulchre which bears so many marks of being the actual tomb in which the body of Jesus rested.

John records the actual crucifixion with only a subordinate clause: "There they crucified him and two other with him, on either side one, and Jesus in the midst."

Among the astounding things in the scriptures are the records of the supreme events in all history — one word for the scourging, one word for the crucifixion, one word for the resurrection. Here is one of the plain marks of divine inspiration in the product itself. "They crucified him." That is all!

First the Cross

FROM the great mass of evidence that has been collected, we gather that, first of all, the cross itself was erected. Only in very exceptional cases was the cross high. That on which Jesus was suspended, elevated his feet not more than three feet from the ground, for the short stalk of hyssop was sufficient to reach his mouth. A block or heavy peg was fastened to the beam, and on this the victim sat.

The victim either climbed up himself,

assisted, perhaps, by the executioners, or he was raised up to the seat, and then his body, legs, and arms were tied with ropes, and the great nails (of which the ancient writers speak especially) were driven through the hands and the feet. The central seat or peg kept the body from sagging to one side after the ropes were removed.

The agony of crucifixion needs no description. We mention only the hot sun, the raging thirst, the slowness of death, which at times did not set in until three or four days had passed. It was a great relief for the malefactor to learn that he was to die that very day.

How the two malefactors came to be crucified with Jesus is not known. Their crucifixion fulfilled Isa. 53:12. Only Pilate himself could have issued the order. Pilate's intent is evident: to add further insult to the Jews who demanded that their king be crucified.

The Superscription

JOHN amplifies the record of the other gospels on the subject of the superscription. Pilate, we learn from John, wrote that title, placed it on the cross, and refused to alter it at the bidding of the Jews. It was not until Jesus was crucified that the soldiers put the inscription in place and not until that time did the Jews read the words it contained.

What enraged the high priests was the publicity of the inscription among the Jewish crowds. It is John who calls it a title and in fact it merely gave Jesus a title. The remarkable thing about Pilate's superscription is that it names no crime whatever. It only records a significant title. In three languages and thus to all the world, it shouts the great title of Jesus.

No implication of secular kingship appears in Pilate's title. That is completely shut out by "of Nazareth." The old Jewish kings did not claim origin from Nazareth. Pilate is having his last revenge by simply giving Jesus this title. Without an added charge Pilate proclaims the innocence of Jesus, of which he was completely certain. The High Priests hurried back to Jerusalem to have this title changed.

John does not say that he answered "them." Pilate may not even have come out of the praetorium, but may have only sent his answer to them. They had made him miserable enough, let them now be miserable in turn. And back of all this clash of human passions was the serene hand of God. Jesus was, indeed, the true spiritual King of the Jews. What was written was written.

After the execution the executioners

divide the spoils. Nothing is said about the soldiers and the division of the clothes of the two malefactors. So there must have been a quarterion of soldiers for each of the crucifixions. There were probably other soldiers also to act as guards to control the multitude.

The Casting of Lots

THE synoptists say that the clothes were divided. John says the soldiers made four parts; then, the synoptists say, lots were cast for the clothes.

John alone mentions the tunic which helped to fulfill the ancient prophecy in a most striking way.

They had already made four parts exclusive of the tunic. Its exceptional nature made them decide about that separately. Their decision lies between two alternatives: letting each man again have a part, or allowing one man to have the entire garment. They decide quite sensibly, on the latter.

The astonishing thing is that the action of the soldiers about the clothes of Jesus fulfilled to the letter the prophecy of Ps. 22:18.

John now tells his readers exactly how Jesus died. The phrase "after this" intends only to mark the fact that an interval of time occurred between what John has just told and what he now tells. Providing for Mary was not the last work Jesus had to do to fulfill the scriptures. More than three hours had passed since the word to Mary and to John had been spoken. During this time the hardest part of Jesus' task was accomplished. After this is over Jesus asks for a drink.

He wanted the vinegar. He is rallying his last strength. He wants his lips and his throat moistened in order that he may do just what the synoptists report that he does, utter a loud cry and then die.

The request of Jesus is fulfilled; he receives the drink for which he asks. John's plural is explained when we note that this soldier acted with the centurion's consent.

It is Finished

JESUS received the sour wine. Then without a pause, he said, "It is finished!"

From Matthew and Mark we learn that Jesus cried with a loud voice. To aid him in this he had asked for the wine. These two evangelists record no words, but Luke reports that Jesus cried aloud, "Father, into thy hands I commend my spirit!" and having said this, died. While John does not repeat what Luke reports, John's statement that Jesus gave up the spirit in a manner implies the last word as recorded by Luke, for Jesus gave up his spirit into his Father's hands even as his last word declared. It is natural too, that one would commend his spirit to the hands of God only after he could truly say that his entire task had been finished. Thus, the Son went home to the Father after doing that Father's will. No wonder his voice rose to its loudest pitch. ■

Attendance Report

March 12, 1961

Church	Sunday School	Training Union	Additions
Armored	147	92	2
Beirne, First	69	63	
Berryville			
First	165	57	
Freeman Heights	178	80	
Camden			
Cullendale First	520	234	
First	532	218	
Hillside	113	61	3
Charleston, Northside	99	76	
Cherry Valley, First	92	78	1
Conway, First	484	101	2
Crossett			
First	564	234	13
Mt. Olive No. 2	219	112	1
El Dorado			
East Main	253	132	
First	1048	264	1
Immanuel	654	306	
Parkview	255	96	2
Trinity	250	129	
Ft. Smith			
Grand Avenue	693	326	2
Townson Avenue	230	128	1
Trinity	243	102	1
Fountain Hill, First	58	27	
Gentry, First	208	79	
Harrison, Eagle Heights	229	77	
Hot Springs, Park Place	375	151	2
Huntsville, First	164	89	
Jacksonville			
First	623	268	2
Gravel Ridge, First	151	71	1
Jonesboro, Central	596	235	
Levy	503	197	
Little Rock			
First	1116	454	4
Forest Highlands	149	64	6
Gaines Street	456	273	3
Immanuel	1281	515	4
Markham Street	110	58	1
Tyler Street	284	139	
Magnolia, Central	723	345	2
McGehee, First	459	195	
Mena, First	289	90	
Mountain Home, East Side	74	52	1
North Little Rock			
Baring Cross	721	270	6
Central	337	92	6
Highway	207	114	
Park Hill	713	236	2
Pea Ridge, First	169	80	
Pine Bluff			
Sulphur Springs	75	50	1
Watson Chapel	120	54	1
Springdale, First	561	188	
Van Buren, First	387	163	3
West Memphis, Calvary	198	116	

Churches are urged to mail their reports—on postcards—so they will be received by the deadline on Wednesday.

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A Smile or Two

False Colors

A PROSPECTIVE mother was showing the pink dresses she bought for her expected child.

"But what if it's a boy?" a neighbor woman asked. "What are you going to do with all these dresses?"

"In that case, he'll wear the dresses and I'll teach him to fight!"

Helping Hands

SONNY: "Mother, we're going to play elephants at the zoo and we want you to help us."

MOTHER: "What on earth can I do?"

SONNY: "You can be the lady who gives them peanuts and candy."

All the Discomforts of Home

WAITRESS: "May I take your order, sir?"

SALESMAN: "I want two eggs overdone, lukewarm coffee and burnt toast."

WAITRESS: "Anything else, sir?"

SALESMAN: "Yes, sit down and nag me, I'm homesick."

Male Animal

"MY father has George Washington's watch in his collection."

"That's nothing. My father has Adam's apple."

Shoe Still Fits

DEEPLY disturbed by the prevalence of juvenile delinquency in his community, a certain writer was moved to present the situation in these stinging sentences:

"Our youth now love luxury. They have bad manners, contempt for authority, disrespect for older people. Children nowadays are tyrants. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble their food, and tyrannize their teachers."

The writer? Socrates. The time? The 5th century before Christ.

Afterthought

JUDGE: "And how do you find the defendant, guilty or not guilty?"

FOREMAN: "Your honor, we find the defendant, Miss Jones, gorgeous, breathtaking, warm, lovable, and—oh yes, not guilty!"

Every Little Bit Helps

A LITTLE girl wrote an answer to a question in an examination: "Armistice was signed on Nov. 11, 1918, and since then we have had two minutes of peace every year."

Above the Battle

EVERY baseball team could use a man who plays every position superbly, never strikes out and never makes an error. Actually, every team has plenty of men like that but there's no way to make 'em lay down those hot dogs and come out of the grandstand.

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Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

Drop in Enrollment

NEW YORK (EP) — During 1960, the number of public school pupils enrolled in the Released Time Program for Religious Instruction here decreased to 106,136. This was a drop of 5,677 from the previous year.

The main loss, as indicated by the Board of Education figures, was in the elementary and junior high schools.

Sponsored by a committee representing Protestants, Roman Catholics and Jews, the program provides an hour's religious instruction each week in nearby churches and synagogues for children whose parents request their dismissal from school for the purpose.

Spanish Church to Reopen

WASHINGTON — (BP) — Spanish government officials have authorized the reopening of the Baptist church at Seville, one of five ordered closed by Spanish police in 1958.

The Ministry of Foreign Affairs of the Spanish government communicated news to Erik Ruden, associate secretary of the Baptist World Alliance in London, "that on December 21, the legal functioning of the Baptist church at Seville has been authorized."

'Cranny' Leaves Washington

WASHINGTON — (BP) — Clarence W. Cranford, pastor of Calvary Baptist Church here for the past 19 years, has resigned to accept the pastorate of the United Baptist Church, Lewiston, Maine, effective March 12.

"Cranny," as he is popularly known, has been pastor in both the Southern and American Baptist Conventions, has served as president of the American Baptist Convention, and is now chairman of the Baptist Joint Committee on Public Affairs, serving on the Committee as a member from the Southern Baptist Convention.

Scores Housing Bias

SEATTLE, Wash. (EP) — The Presbytery of Seattle has adopted a resolution calling for support of and work toward passage of such housing legislation "as would bring equal opportunities for all people in our state in selecting a home and neighborhood."

The action followed a report that "residential segregation is an accepted and well-entrenched practice in the Greater Seattle area that is becoming increasingly severe."

Alaska Church Boom

BUCK HILL FALLS, Pa. (EP) — Fastest growing home missions area of The Methodist Church is Alaska. During the last decade, says a denominational official, the number of Methodists there increased from 945 to 3,136 or 232 per cent. During this period, the 49th state had a population growth of 74 per cent.

Mossi Translation

SPRINGFIELD, Mo. (EP) — After 35 years of tedious labor and research, a translation of the Bible has been completed in Mossi, the language of Mossiland, Upper Volta, West Africa.

Through the work of the Rev. John Hall and four other Assemblies of God missionaries, Mossi has been reduced to writing and translations made. Six remaining books of the Old Testament are being printed and prepared for shipment to West Africa.

Requests Correction

WASHINGTON, D.C. (EP) — Sen. Joseph S. Clark (Dem.-Pa.) has asked that his listing be corrected to Unitarian in the list of religious affiliations of members of the United States Senate.

A library of Congress compilation, made from biographical sources, had listed him as an Episcopalian, but he said this was in error.

The change reduces to 13 the number of Episcopalians in the Senate and increases the number of Unitarians to five.

Anti-Church Program

WARSAW (EP) — A Cracow Communist daily has sharply attacked Stefan Cardinal Wyzynski, Primate of Poland, accusing him of organizing a nationwide campaign to undermine the Polish Red government.

Warsaw Radio quoted the *Dziennik Polski* article as saying that "the peoples' rule is so strong in Poland it cannot be overthrown. It will not allow the undermining of the foundations of Socialism which Cardinal Wyszynski is trying to do, contrary to the agreement between the State and the Church," which was signed in 1956.

Cardinal Wyszynski was accused by the daily of violating the Church-State agreement, "sabotage of all state-organized festivities in connection with the millennium of the Polish State" and seeking to turn the 1,000th anniversary celebrations into religious observances by "falsification" of Polish history.

Record Distribution

AN all-time record distribution of 1,240,760 Scriptures during the year 1960 was reported at the 151st Annual Meeting of the New York Bible Society. This exceeded by 150,000 the 1959 distribution, which in turn had set a new record for a single year. Over its century-and-a-half of existence, the Society has distributed over 43 million Bibles, Testaments, Gospels and other Scriptures in metropolitan New York in over seventy languages.

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