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Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

JUNE 8, 1961

The Life-Line of Southern Baptists

AFTER ALL is said and done by Southern Baptists about meetings, plans, etc., the Cooperative Program re-

remains the real life-stream of all our denominational work.

Through the Cooperative Program, Baptists have been able to reach out more effectively, in more directions than ever before. Through this Program, Baptists have been challenged to give to all causes

and this has helped in all phases of Baptist life.

In the churches that contribute through the Cooperative Program, the leaders have been able to encourage the members to give by presenting world needs and challenging them to give generously, even above the tithe, in order to meet the needs. This in turn has helped the local church, and that church has been able to do a better job of preaching the gospel at home.

Arkansas Baptists, through the Cooperative Program, help support Sunday school, training union, Baptist student union, music, brotherhood, woman's missionary union, race relations, state missionaries, evangelism, plus Ouachita College, Southern Baptist College, the children's home at Monticello and many new churches. Thirty-six cents out of every Arkansas Cooperative Program dollar goes beyond our state. The Cooperative Program helps more causes outside of our state than within our borders. This is true because Baptists are able to preach the gospel in many areas.



DR. DOUGLAS

There are more than 1,600 home missionaries and more than 1,500 foreign missionaries. Cooperative Program funds also help support seminaries; six of these are here in the United States and others are scattered across the world. Within the walls of these schools, young people are being taught truths and trained to go out and serve.

Yes, the Cooperative Program is an instrument in the hands of Baptists to furnish life-giving blood to a world that is anemic with sin and dying a spiritual death.

Need we say more in order to convince Baptists to do their best to give more?—Ralph Douglas, Associate Executive Secretary. ■

Baptist Crosscurrents

John the Baptist

And Shades of McCarthyism

WE never thought we'd see the day when some Southern Baptists (only a few, thank goodness) were guilty of a McCarthyism approach when talking about their fellow Baptists. As Baptists, we have a right to differ with our brethren, but we have no right to make smear attacks which are unsupported by facts. In recent weeks there seems to have been a fresh outbreak of this despicable type of thing which has no place among Christian bodies.

The *Baptist Digest*, official publication of Kansas Convention of Southern Baptists, recently carried an article written by one "John the Baptist." We don't blame the writer for not signing it. This is the safer way to operate—behind anonymity. We have written the Kansas editor asking for the name of the writer. Accusations and smears that the writer made should be signed when written for a responsible publication.

After taking to task those who would dare suggest that Southern Baptists sit down with their Baptist brethren for friendly talks, the writer turns out this gem of a sentence: "They propose exploratory talks with a denomination that has already joined with a denomination that teaches baptismal regeneration for the joint publication of materials." Figure that one out if you can. It must be bad if John the Baptist says it is.

Continuing, the writer attacks Dr. E. S. James, editor of the *Baptist Standard of Texas*. "The *Baptist Standard* proposes the exchange of pulpits with pastors (not just a few) who are congregationalists but not Baptists! They propose to bring into the pulpits of Southern Baptist churches men who flatly deny what we cherish! . . . These editors are doing a lot of talking because they are not hampered by the facts."

John the Baptist continues his tirade by saying that "these editors ought to move North for a while and be forced to attend a church . . . that preaches that 'a new birth' is a non-essential, that has cut the heart out of the Gospel, that laughs and ridicules the 'ignorant Southern Baptists.' This is not the exception, but the rule."

These are serious accusations against another body of Baptists. The writer should call names, churches and conventions instead of making such broad statements. We hope John the Baptist will throw off his cloak of anonymity and have the courage to sign his articles in the future.

—Editor Marse Grant in *Biblical Recorder*.

ARKANSAS

Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D., Editor
MRS. E. F. STOKES, Associate Editor
MRS. HARRY GIBERSON, Secretary to Editor
MRS. GARY LARUE, Mail Clerk

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EP Evangelical Press.

June 8, 1961

Volume 60, Number 23

Sunday Laws Upheld By U.S. Supreme Court

WASHINGTON (BP) — Laws prohibiting business and commercial activities on Sunday are constitutional, according to a decision by the United States Supreme Court.

However, such laws are constitutional only to the extent that they are general regulations to protect the health and welfare of the public by providing a "community day of rest," the Court ruled.

If such laws are designed to enforce the observance of a religious holiday, they violate separation of church and state and would be unconstitutional, the Court warned.

The Supreme Court ruling came as it handed down decisions on four cases involving Sunday laws in Maryland, Pennsylvania, and Massachusetts.

By a vote of 8 to 1 the Court ruled the Maryland and Pennsylvania Sunday laws constitutional, but it divided 6 to 3 in two other cases upholding enforcement of the Sunday laws of Massachusetts and Pennsylvania against Orthodox Jewish merchants who close their stores on Friday evening and Saturday and then are prevented by law from being open on Sunday.

Acknowledging that the Sunday laws were originally religious regulations, the Court pointed out that Sunday legislation has undergone extensive changes. The majority held that "as presently written and enforced, most of these laws, at least, are of a secular rather than a religious character and presently bear no relationship to the establishment of religion as those words are used in the Constitution."

According to the Court the states have a constitutional right to enforce Sunday closing of such businesses as discount stores. The Court divided 6 to 3 in upholding the constitutionality of laws that refused to allow Orthodox Jews to open on Sunday.

There is another Sunday case now pending before the Court. It has to do with a South Carolina law forbidding the showing of movies on Sunday. This may be the Court's first chance to apply its new standards to other Sunday legislation. ■

As the Editor Sees It

A Second Chance — For The People And For State Institutions

THANKS to a majority of the Arkansas Supreme Court, which this week invalidated the so-called Omnibus Appropriation Act of 1961, it will now be possible for the genuine needs of the state's University and colleges, the State Hospital and other institutions to be met without the bonds that would guarantee the Oaklawn Jockey Club a 43-day race meet annually for 20 to 30 years.

Nevertheless, Governor Faubus has accommodated the bond promoters by calling a special election for June 27, when the voters will reject or accept a \$60,000,000 debt burden. The Bond Act authorizes \$20,000,000 of bonds this year. That is approximately the amount of the "surplus" revenues unappropriated in the Treasury.

With the Omnibus Act knocked out because it was clearly violative of the constitutional requirement that each appropriation shall deal with a single subject, the General Assembly cannot avoid giving deserved priority to the State Hospital and educational institutions—unless, of course, the bond issue should be approved in the special election.

Despite growing sentiment against the bonds, the proposal conceivably could receive a majority of the votes in a special election, when so many would forget, neglect or find it inconvenient to go to the polls. Thus it is doubly important that those of us with the state's moral and economic welfare at heart move ahead with the campaign to inform the public of the penalties that would assuredly accrue if the politicians and their greedy allies should be allowed to commit this and future generations of Arkansans to payment of \$90,000,000 principal, interest and fees.

The governor has announced his intention to call the Legislature into an extraordinary session to appropriate the \$15,000,000-to-\$20,000,000 "surplus" revenues after the fate of the bonds has been settled.

The best assurance that the State Hospital and the institutions of higher learning will be allocated an equitable share of this huge reservoir of tax money, for use in 1961 and 1962, will come from rejection of the bond deal.

But, let the bonds win approval in the special election, however light the vote, and the General Assembly will be left without the weapons it needs to repulse a second attempt to accomplish the Omnibus Act's purpose—to turn over perhaps as much as \$20,000,000 to be divided by executive order.

Many of those who have declared their opposition to the bond deal are in sympathy with the pleas of the State Hospital, University and college boards for the money with which to improve facilities. They should have it without having to pay off the political powers-that-be by relinquishing just claims to existing Treasury balances.

Inevitably, if the bonds should be sold, will come a tax increase to pay them. But the taxes imposed on the Oaklawn Jockey Club won't be raised, for in the bond deal is a pledge not to disturb the race track and its 43-day gambling license while a single bond remains unpaid.

Arkansas citizens have an opportunity now to rectify wrongs that were implicit in the Bond and Omnibus Acts. For that opportunity they owe thanks to Pulaski County Rep. John H. Cottrell who challenged the Omnibus Act successfully and to the Supreme Court which fulfilled its obligation to safeguard the State's Constitution.

First, we must vote "NO" on the bond deal.

Then we must instruct our legislators, in the forthcoming special session, to use the surplus revenues first for the benefit of the State Hospital and institutions of higher learning. If there is anything left over, the merits of other services' claims can be assayed.

And, in the process of re-appropriating the millions of tax dollars, let's omit favors to special interests such as race tracks.—ELM

MESSENGERS to the Southern Baptist Convention in St. Louis voted unanimously to express their appreciation to President Kennedy "for the constitutional stand you have taken and to assure you of its [the Southern Baptist Convention's] continued support of your every effort to uphold the time-honored principle of separation of church and state and the constitutional guarantee of absolute religious freedom." The Convention, in a telegram to the President signed by Convention president Ramsey Pollard and the Convention's senior secretary, James W. Merritt, assured President Kennedy of "its deep interest in the many problems and crises which you face and assure you of its prayers."

IFK Encouraged in Church-State Stand

ONE of my Assembly of God friends seemed surprised to hear from me the other day that we Southern Baptists believe it is possible for a Christian to backslide. I told him that we Baptists not only believe in backsliding, we practice it. In some things we are not so consistent. I am thinking now of our highly-touted democracy, as it actually applies to the election of officers of the Southern Baptist Convention.

What We Don't Know Can't Hurt Us

Under the provision of our by-laws, messengers vote by ballot for nominees to the convention offices, and tellers are named from among the messengers to count the ballots and report the outcome to the Convention through the Convention secretary. But, it appears, there is nothing to require the tellers to report what the count was.

For example, those of us from Arkansas were very much interested in knowing how well our Arkansas man—Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock—did in the presidential election. But there is little prospect we will ever know. An inquiry addressed by me to Secretary Joe W. Burton, asking for the vote in the presidential election, brought forth this interesting reply:

"I do not know—the tellers simply certified to me the election of H. H. Hobbs—as they did in all balloting. I may be in error, but I do not recall any announcement of the vote (number of ballots received by any candidate) in any Convention election in the fifteen years I have served as secretary."

Our Arkansas man who served as a teller—Dr. Harold Hicks, pastor of Pulaski Heights Church, Little Rock—helped to count the ballots but never received the final information as to what the totals were.

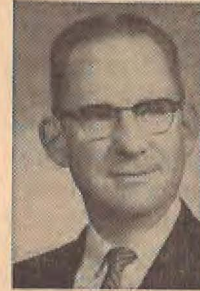
Now, I am sure there is no question as to the accuracy of the report of the election results, but is this the best way to conduct an election in a body that takes pride in its democratic processes? Why should not the actual count be turned in to the recording secretary and be entered in the official minutes, if not announced publicly to the Convention itself? And why should such information not be made available to any one who asks for it?

Some have questioned the method of taking the vote. Of course, no one but a duly seated messenger has a right to vote. But, actually, we leave the matter open to the conscience and character of each and every one in attendance, just as we do when we observe the Lord's Supper and pass the elements to everybody. There is no official ballot. You just tear you off a piece of paper and write the name of your candidate on it and pass it to the end of the row to be received by one of the tellers. There is nothing to keep you from filling out two or more ballots, if that is the state of your heart. And, even those who are not messengers can vote, if they have a mind to.

Whether or not this is as it should be I leave to others to decide. Official ballot paper for the various offices could be handed out with badges as the messengers are registered. Of course, this might work a hardship on messengers, such as preachers and denominational servants, who are not too good at keeping up with and holding on to "official" forms, not to mention Convention attenders who are not messengers and who might be more political minded than conscientious. —ELM

More Blessed To Keep

MY barber used to offer his services free to preachers, regardless of the denomination—back before he started trimming my wool. "I'd give 'em whatever they wanted, all on the house," he told me the other morning. "But it was like feedin' hobses," he confided. "They got to askin' for more and more. At first, they'd just take haircuts. Then they got to askin' for shaves along



ELM

with their haircuts, and it wasn't long till they'd take the whole works—includin' shampoos, hair tonic and massages. Not only that, they began tellin' their preacher friends and my ministerial business really picked up. It got to the point that I was workin' hour after hour for free. So I got off that stuff!

"I learned to be free hearted from Pa. We'd work hard—us boys—growin' a big patch of corn, and just as the corn was in roasin' ears, the neighbors would happen along and start braggin' on our corn—'My my,' they'd say, 'what a nice corn crop you've got,' and the next thing you knew Pa'd be saying, 'Take a mess home with you.'

"They'd hop into the middles and start pulling it, picking the biggest and nicest ears they could find. And when they had their pockets and arms full, they'd say, 'We shore do thank you!' And Pa'd say, 'Not at all. Jist help yourself anytime.'

"Well, there was one thing about it, Pa's liberality sure simplified matters at corn-gatherin' time. It didn't take long to pull what was left!

"When Pa'd kill a beef, the neighbors would come and say, 'I bet that'd taste mighty good fried,' and they'd point to a choice strip in a hindquarter. 'Well, I'll sell you a slice,' Pa would tell them.

"If they replied, 'No, I don't have any money,' Pa'd say, 'Well, in that case, I'll give you a mess.' And he would. And they sure would thank him.

"But when Pa got old and not able to work, do you think these folks he had fed across the years come to see about him? Not on your life. Once in a while one of them would say to another one, 'I wonder how old—is making out. He's not able to work any more.' But they didn't go to see how he was doing.

"When I first started out in business, before I got to barberin', I was doin' real well—makin' a hundred dollars a week. And I was awful big-hearted. When they'd come around takin' up money for this and that cause, I'd say,

(Continued on page 5)

The Bond Issue

I AM a Deacon in the First Presbyterian Church of Clarksville. I understand that your publication is opposing the proposed \$60 million dollar Faubus Bond Issue. I want to commend you on your stand. It's certainly time for the Christian people of the State of Arkansas to take a stand on horse-racing and other un-Christian practices in the state of Arkansas. We are certainly going to have to work on this or horse racing will have a twenty-year guarantee here in Arkansas.

I have been out touring the city of Clarksville urging people to vote this bond issue down when it is called up for a vote. I think every church member in Arkansas should be informed about this bond issue. At the present time the Baptist Church here in Clarksville has no minister. I certainly hope your good publication keeps them all informed. — Leonard E. Reynolds, Clarksville.

Recommends Pastors

I KNOW two fine young men who have just graduated from the Seminary in Fort Worth. They are both from Arkansas and I sincerely hope some of our pastorless churches will contact them.

Jack Pennell is from Lincoln and is to be married on June 7 to a lovely Baptist girl. He is a splendid preacher and has had pastoral experience.

Herbert Hodges is a native of Fayetteville and served as pastor of Second Church here before going to the seminary. He is a fine preacher and a hard working pastor. Let's bring these men

Personally Speaking

(Continued from page 4)

'See what the other fellows are giving, and I'll match it.' They would and I did. I was awfully popular — had lots of friends. Then one day I suddenly woke up to the fact I was giving away all I was making. So I quit. The next time they come around raisin' money, they said, 'So-and-so give us \$25, so we put you down for the same.' They acted awfully stunned when I told them I had decided to quit being so liberal. Over night there was a great fallin' away of my friends.

"So I have decided if you are going to have anything to live on when you get to where you can't work, you better take care of your own affairs and let the other fellow look after his."

The moral seems to be: If you are doing your giving for earthly gain or to win friends and influence people, it's not worth what it costs you. Wonder if the same is true in national and international politics?

Edwin L. McDonald

back to Arkansas. — Andrew M. Hall, Pastor, First Church, Fayetteville.

'Faithful Unto Death'


SHIBUYA Station is in a resident section of Tokyo. In the little plaza in front of the station is a statue of a dog. Your story of "Bobby" in the May 25th Arkansas Baptist reminds me of this Tokyo statue erected to a faithful dog.

Some years ago the station master at Shibuya notice this dog that came late in the afternoon and waited outside the turnstile until about nine o'clock and then disappeared. He began giving the dog attention and some food. Then one evening this station agent decided to follow the dog. After passing through several narrow streets he came to the yard which the dog entered. He learned that the man of the family had died a few months before, that the dog for several years had met his master at the station each evening, and that he still kept watch at the accustomed hour. The station master wrote for a Tokyo paper a story about this dog, thinking that it would be of interest to people passing through the station each day. The response was instantaneous. People from all over the nation began sending in money for the care of this dog, so much money that the station master was troubled to know what to do with it. He decided to have erected in the little station plaza a statue of this dog.

One evening in 1934 I was walking to this station with Dr. T. T. Brumbough of the Methodist mission board and he told me this story of this dog, and suggested that we look to see whether the dog was there. Sure enough, there he was lying with his head partly resting on his front paws, and casting his eyes toward every man coming through the wicket.

I was in Tokyo again eighteen years later. The statue had been destroyed by war bombardment and fire. A new statue to this dog had been erected and a very common place for friends to meet by appointment was at the dog statue. — Joseph B. Hunter, Secretary, Arkansas Council of Churches, Little Rock. ■

Church Chuckles
by CARTWRIGHT



"Give it everything you've got. We're bucking 'Porky Grunt and His Cartoon Pals' on the other channel!"

THE BOOKSHELF

A Table of Green Fields, by Richard Campbell Pettigrew, The Fine Editions Press, New York, 1961, \$3.50.

Nature and the out-of-doors are featured directly or indirectly in most of the poems in this little book by Dr. Pettigrew, who was for many years head of the English department at Ouachita College and is now professor of English at Carson-Newman College, Jefferson City, Tenn.

Two of the poems will give an idea of Poet Pettigrew's great depth of imagery and his easy-moving style:

My Will, A Gaunt, Fly-Bitten Nag

*My will, a gaunt, fly-bitten nag,
Stands and droops its head in the
rain,
And wonders must its master lag,
And must it wait for him in vain.*

*There is no answer in the weather,
A bleak, dull drizzle, non-committal.
He'd like the feel of saddle leather,
As far as stable, and of bridle.*

*My will, a sagging, rain-drenched
horse—*

*Should Body, sharp-spurred, come
and ride*

*Him home,—would feel but small
remorse,*

*Would little regret the green hill-
side.*

A pretty good case for getting away from the pressures of modern-day living seems to be made in:

Woodsmen

*These are my woods, and this is my
own hill.*

*I am more tree than man; can stand
tree-still*

*And hub, by night, the circling
whippoorwill.*

*I wear the slow, green silences of
time.*

*The weathers wash me clean. My
moods all rime*

*With rains, and suns, and patient
things that climb.*

*Deep in the earth my roots find God,
deep, deep.*

*And, in the branches of my mind,
cares creep*

*For refuge, or, with folded wings,
they sleep.*

*Yes, this is my own hill; these woods
are mine.*

*And I am one with beech, and birch,
and pine;*

*Peace rises in my woody veins, like
wine. ■*

Nuggets of Gold

Things Better Than Gold

CHARACTER cannot be measured in terms of property and possessions. There is more than in all the mines of gold, discovered to this date. There are endless things greater, and more marvelous than mere gold. Friends for one. All along the way of life are posted the names of many great men and women who have proved that there are many things that are better than gold. And more beautiful. A baby's smile for example.

Nature bursts with things that are greater than gold and better. The very earth is crowded with undiscovered treasures. There you will discover the greatest laboratory in the world. We are made up from its elements. This nature displays itself in the break of dawn, in the feathery clouds, and in the call of birds. Something is always going on. What miracles we miss—all better than gold.

There is no study more fascinating than natural history. You will have revealed to you great truths that you never before knew. You see wonders all about you. You will be humble and amazed. Time displays its maps and samples. In the blue of the sky you will have the great Creator revealed to you. The stars in the sky, and each sunset will bury its beauty in your heart! How many things are far greater than gold!

Nature asks for nothing but gives it all. Man fumbles most of its revelation. He misses its spiritual quality that contributes so much to happiness.—George Matthews Adams, in *The Canadian Baptist*

THE WORD "tolerance" has of late lost much of its original meaning and value. Just to tolerate somebody or something is not enough. We can tolerate while being narrow, smug and even bigoted. In our pride we can look down upon that which we tolerate. All too much of our practice of brotherhood is founded upon this negative aspect of being tolerant. True tolerance . . . has a basis of equality, understanding, and love. It does not condemn, but lifts up. It behaves towards others with respect and helpfulness. It never tries to get the better of those a little more unfortunate. It is even willing to sacrifice that others may rise to higher levels.—Stanley I. Stuber, "Toward True Tolerance," *Link*, 1-61

FREEDOM has its life in the hearts, the actions, the spirit of men and so it must be daily earned and refreshed—else like a flower cut from its life-giving roots, it will wither and die.—Gen. Dwight D. Eisenhower in *The Christian Leader's Golden Treasury*

TWO American pilots, forced down on a Pacific Island during the last war were surprised to discover a neat, clean village where many of the people spoke English. The natives showed them their beautiful Gothic chapel, and behind it a crude jumble of stones and mud. They explained that the latter was their first church, and added, "As we became better Christians, we became better builders."—Walter L. Moore in *Christian Herald*

* * *

THE world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty; but in using the same word we do not mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself . . . while with others the same word may mean for some men to do as they please with other men . . .

"Here are two not only different but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny."—From an address delivered by Abraham Lincoln at Baltimore, April 18, 1864.

The Crossroads

By BARBARA GREEN SHACKELFORD
Texarkana

*A fellow went a-walking
Down the road of life one day
When he came upon a crossroad
With a sign that said, "One way."*

*It was the most amazing thing
For the young man could see
One road was broad and beautiful
One narrow as could be.*

*The broad road, it was crowded
Thronged as far as he could see
People laughing and a-playing
Just as happy as could be*

*Just going here and yonder
Not a worry or a care
Then he looked into their faces
And he saw fear lurking there.*

*He looked upon the narrow road
Not many passed that way
But those who did seemed happy
In a different kind of way.*

*They seemed to have a goal in mind
As onward they did go
And their faces were so peaceful
With a kind of inner glow.*

*As he stood there hesitating
A Stranger passed that way
With a face so kind and gentle
And a smile as bright as day.*

*The Stranger beckoned to him
And He softly whispered, "Come
I'll take you to that City up above
That I am from."*

*He gazed into the distance
Saw a City wondrous fair
And softly he could hear
Angelic music in the air.*

*And so he took the Stranger's hand
And the joy that filled his soul
Was worth all the worldly pleasure
That the broad road could unfold.*

*One day, you, too, will have to
choose
Between the two roads there
The one to joy and happiness
The other to despair.*

*If you would know that Stranger
And walk within His light
And know the touch of His dear
hand
Then, my brother, just turn right!*

Arkansas All Over

Ouachita Graduates Warned: Beware Power of Destruction

"THIS graduating class belongs to a generation that has at least one distinction that could not be claimed by any previous generation — the power of the destruction of the human race."

Thus Dr. Doak Campbell, a 1911 graduate of Ouachita College and president emeritus of Florida State University, told a class of 138 graduates of Ouachita at the college's 75th anniversary commencement exercises May 28.

"While we are preoccupied with our fears of powerful communistic aggression, we must constantly warn ourselves of the danger of disintegration within our own body politic," he continued. "Indifference, neglect, irresponsibility with respect to the basic tenets of our Republic could bring about

our defeat without the firing of a single shot."

Dr. Campbell pointed out three paradoxes:

1. Church attendance is at an all-time high of 60 per cent, but the incidence of crime of all kinds has constantly increased;

2. With millions of hungry people in the world, we pay with our own tax money for farmers not to raise food;

3. While the whole world is hoping and praying for peace, we stand precariously upon the edge of the abyss of self-destruction.

"The growing preoccupation of people with a philosophy of materialism, or animalism, is cause for great concern among those who believe in an eternal God and His everlasting truth," he warned.

The speaker explained that many of the graduating class of 1961 accept as commonplace many of the conditions in the world that tend to confuse those who had lived through these changes.

"As you move into your own experiences in a world that will continue to change, we remind you of the prime importance of keeping in mind at all times an adequate balance between the changing and the changeless aspects of life," he emphasized.

He illustrated by showing that many of the world's great scientific advances were made under the theory that the atom cannot be changed in structure, atomic weight, or balance. He said that a whole system of nuclear science has been developed that is literally earth-shaking in effect because someone questioned the theory and tampered with the atom.

"On the other hand," he pointed out, "there are truths that do not lend themselves to the tools of analysis that characterize the pursuits of science. There are in the realm of the human mind and soul certain basic, immutable truths that constitute the real essence of



Ouachita News Bureau Photo

Mrs. W. C. (Ma) Maguire of Arkadelphia was enrolled in the preparatory division of Ouachita College when the college first opened its doors in 1886. She was a guest at the former students luncheon prior to the diamond anniversary commencement exercises Sunday, May 28.

life. They include such homely words as truth, honor, forbearance, forgiveness, faith, love, unselfishness, and their kindred words."

Receiving the "Distinguished Alumnus Award" from Dr. Ralph A. Phelps, Jr., Ouachita president, were David W. McMillan, Arkadelphia; Miss Ann Wollerman, Pine Bluff, a Southern Baptist missionary to Brazil, and Col. James P. Jernigan, Lackland Air Force Base, San Antonio, Tex.

Dr. Phelps conferred honorary Doctor of Laws degrees upon Miss Emma Riley, Little Rock, and Marvin Green, Stephens. Receiving the honorary Doctor of Divinity degree was Loyce Nelson, Texarkana, a Southern Baptist missionary to Japan.

Ouachita granted her first master's degree under her new graduate program when Doyle Lee Lumpkin, Sparkman, received the Master of Arts degree in religion.

Those graduating summa cum laude included Patricia Brown,

(Continued on page 8)

The Cover



Photo by John R. Baker

DR. DOAK S. Campbell (left), president emeritus of Florida State University and a 1911 graduate of Ouachita College, and Dr. Ralph Phelps, Ouachita president, are shown as they headed the faculty procession at the college's diamond anniversary commencement exercises Sunday, May 28. Dr. Campbell delivered the commencement address to the 138 graduates.

Arkansas All Over

Karam Scheduled for Carolina Meetings

JIMMY Karam, Little Rock Baptist layman, is scheduled for a "Testimony Tour" of 16 one-stop meetings in the Carolinas, July 30-August 13. An attractive leaflet listing the engagements features a picture of Mr. Karam with Billy Graham.

Karam spoke last Friday night at Pinnacle Springs, at a Faulkner County Association meeting; Sunday morning at Martindale Church, near Little Rock; Sunday night, at Pickles Gap Church, Conway; and Monday, at Gaines Street Church, Little Rock.

On June 11 he will speak at the morning worship services at Baptist Tabernacle, Atlanta, Ga., in a service to be televised. On the evening of the same day he will speak at Kirkwood Church, Atlanta.

Other engagements for June include: June 12, p.m., 2nd Ponce de Leon Church, Atlanta; June 13, p.m., city-wide meeting at First Church, Atlanta; and June 29, p.m., Cherokee Church, Memphis, Tenn.

Ouachita

(Continued from page 7)

Blytheville; Billie Bob Johnson, DeWitt; Jacque Sue Peeler, Nashville; Drollene Plattner, St. Albans, W. Va., and Charles Tittle, Hope. Billy Mack Baker, Malvern, was graduated magna cum laude.

Those who were graduated cum laude included Veta Anderson, Harrison; Bette Curtis, Marianna; Mary Charlene Horton, Hope; Kenneth Jennison, Carthage, Mo.; Polly Nation, Pine Bluff; Robert F. Smith, Carlisle; Worthy Sykes, Cabot, and Mary Ellen Venable, Lincoln.

At the luncheon for former students were D. H. Gill, Dallas, Tex., and Mrs. Margaret Hardage Pearce, Arkadelphia, the only surviving member of the class of 1896, and Mrs. W. C. Maguire, Arkadelphia.

James Hobgood, Arkadelphia, was elected president of the Former Students Association. W. I. Bill Walton, Arkadelphia, made the presentation to the college of two oil paintings — one

of Dr. B. F. Condray, a former Ouachita teacher, and the other of David W. McMillan, Arkadelphia lawyer who served on the Ouachita board of trustees 1922-46. ■

Revivals

FIRST Church, Harrisburg, Curtis K. McClain, pastor; Jimmy O'Quinn, evangelist; 23 for baptism, 10 by letter, 19 rededications, six for special service.

GRAND Avenue Church, Ft. Smith, Paul McCray, pastor; Anson Justice, pastor, Crestwood Church, Oklahoma City, Okla., evangelist; Don Sears, Grand Avenue Church, music; 28 professions of faith and six additions by letter.

BETHEL Church, Little Rock; April 2-9; Roy Simpson, pastor, First Southern Church, Sheridan, evangelist; Harold W. Taylor, Bethel Church pastor, music; 16 for baptism, six by letter.

SECOND Church, Little Rock; scheduled for July 9-16; Dr. Dale Cowling, Second Church, pastor, evangelist; Rose Arzoomanian special soloist.

FIRST Church, Conway, J. H. Street, pastor; scheduled for July 23-30; Dr. L. L. Hunnicutt, pastor, Central Church, Magnolia, evangelist; Don Edmondson, Magnolia, music.

HOLLYWOOD Church, Red River Association, Doug Wooderson, pastor; May 7-14; Buddy Coleman, pastor, Chidester Church, evangelist; Gene Stacks, music; six for baptism and one by statement.

HIGHWAY Church, North Little Rock, Bunyan A. Wallace, pastor; May 14-21; Max Cohn, North Miami Beach, Fla., a converted Jew, evangelist; 11 professions of faith.

New Youth Director

RONALD D. Kelly has accepted the invitation of First Church, Morrilton, to become director of youth and music. A student at Ouachita College, Mr. Kelly has served First Church, Nashville, and Calvary Church, Benton, in a similar capacity. He is the son of Dr. C. W. Kelly, formerly pastor of First Church, Hot Springs. ■

Newman to Speak at Church Conference

DR. LEWIS W. Newman will be a featured speaker and Conference leader at the Rural Church Conference, Lonsdale, June 19-22.



DR. NEWMAN

A native of Corpus Christi, Tex., he attended the university there. He has a bachelor's degree in speech and a master's degree in Bible from Baylor University, and a bachelor of divinity, and master and doctor of religious education degrees from Southwestern Seminary in Fort Worth.

Newman taught at the University of Corpus Christi for five years. He also pioneered in developing churches and in helping churches to be related to total world missions before his coming to the Home Mission Board in July, 1960, to serve as associate secretary in charge of the Church Development Ministry and in-service training of the Associational Missions Department. ■

Parkview, El Dorado GA Has First Presentation

THE Nan Owen Junior Girls Auxiliary of Parkview Church, El Dorado, organized in October, 1960, with 15 members has held its first presentation. Twelve girls passed their maiden steps.

The girls and their fathers were honored by the W.M.U. at a Father-Daughter Banquet at which Rev. J. D. Tolleson, pastor of Parkview Church, was the speaker. Mrs. Willis Sutton is G.A. director, Mrs. George Jeffers, counselor, and Mrs. Archie Goodwin, co-counselor. ■

COLD Springs Church, Route 3, Conway, is the first church in Faulkner County Association to achieve three associational banners — Sunday School, Hymn Sing and Training Union. Rev. Doyle R. Howell is pastor.

Ladies Learn Genius Of Starting Churches



By WALKER KNIGHT
Atlanta Regional Editor

ST. LOUIS (BP) — The Southern Baptist genius for starting churches threaded itself through a program of international design at sessions of the Woman's Missionary Union here preceding the Southern Baptist Convention.

The tapestry also included an expression on segregation by a Liberian vice president, a call for "mass bombing" with the Gospel by Southern Baptists' "Baptist Hour" speaker, and a major address by a Canadian Baptist woman.

The more than 3,000 women who attended the sessions of this auxiliary to the Southern Baptist Convention heard speakers tell of new churches in such scattered areas as Japan, Africa, the Philippines,

South America, Hawaii, and the United States.

The WMU, a prayer and fund-raising arm for mission causes, helped raise more than \$10 million last year for foreign and home missions, according to Miss Alma Hunt of Birmingham, Ala., executive secretary of the organization.

Re-elected at the sessions were Mrs. R. L. Mathis of Waco, Tex., president; Mrs. Robert Fling of Seminole, Okla., recording secretary; and Miss Hunt, executive secretary. The vice presidents are the presidents of the state WMU organizations.

Disgust with Segregation

THE vice president of tiny Liberia on the West Coast of Africa

expressed his hope that all men might enjoy respect, common decency, individual freedom, liberty, and justice.

Declining to comment on the South's segregation problems, W. R. Tolbert did express his feelings on South Africa's apartheid (segregation) policy. "With feelings of disgust and chagrin I think about the independent nation of South Africa, whose contemptuous, diabolical apartheid policy denies the teeming majority of its depressed and suppressed peoples human respect, common decency, individual freedom, liberty, and justice."

He called the practice a great threat to the peace and security not only of the African continent but to the entire world.

Tolbert paid tribute to the Christian missions, especially the education brought to his country. Liberia was founded in 1882 when freed United States slaves established a colony. It became a republic in 1847, with a government modeled after the United States. English is the language of the 2½ million people, and Christianity is the most dominant religion.

Tolbert, a Baptist, is a vice president in the Baptist World Alliance, the international organization of Baptists. The president of Liberia, William Tubman, is a Methodist lay minister.

'Mass Bombing' Call

A CALL to soften the world's population for the message of Christianity by "mass bombing" was issued by Southern Baptists' Baptist Hour speaker.

Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City, later named president of the Southern Baptist Convention, said, "By means of mass communication we can so preach

At W.M.U. Sessions



Pictured at the W.M.U. meeting preceding the Southern Baptist Convention at St. Louis (l. to r.) are: Mrs. R. L. Mathis, Waco, Tex., re-elected president; Mrs. L. S. Casazza, Washington, D. C., chairman of the 1961 Nominating Committee; Mrs. Robert Fling, Seminole, Okla., re-elected recording secretary, and Miss Alma Hunt, Birmingham, Ala., re-elected executive secretary.

the Gospel to the multitudes as to make the missionary's work more effective."

Hobbs suggested Baptists add radio, television, and the printing press to their present program. "The military strategist knows that to have an objective you must first 'soften it up' by mass bombing," he added. "If men use such methods to sell gadgets and to achieve military victory, surely we should do so."

He said such methods would not mean less missionaries and did not call for a reversal of strategy. "An army does not take an objective from the air," he stated. "It weakens the enemy's will to resist, so that the ground troops can achieve the objective. By means of mass communication we can so preach the Gospel to the multitudes as to make the missionary's work more effective."

Canadian Baptist Speaks

WE MUST turn our opposition into opportunities," Mrs. Edgar Bates of Hamilton, Canada, suggested to the WMU delegates.

Mrs. Bates, a dean of women at McMaster University and chairman of the women's department of the Baptist World Alliance, cited instances of opposition which Baptists face throughout the world.

She spoke in place of John Soren of Rio de Janeiro, president of the Baptist World Alliance, who was unable to attend because of illness.

Journey of Faith

A GEORGIA evangelist recounted his journey of faith, a trip that carried him from Orthodox Jewry, to agnosticism, alcoholism, and finally Christianity.

Don Brandeis of Atlanta studied eight years to become a rabbi. Later he entered the Navy, where he was one of five in a crew of 175 who escaped the explosion of a ship carrying nitro-glycerin.

He became an alcoholic and was imprisoned for a minor offense, but there he was converted. He became a Baptist "because every Jew knows that when you speak

of baptism you are speaking of immersion."

Churches Everywhere

THE EMPHASIS on the local church reflects the basic philosophy of Southern Baptist mission work, Courts Redford of Atlanta, executive secretary of the Home Mission Board, reported. He announced that more than 12,000 churches and missions have been started in the past five years.

Other speakers accented his words. A missionary to Brazil, Miss Anna Mae Wollerman of Pine Bluff, Ark., told of penetrating the forest of the Sao Lourenco River Valley where the government's colonization program has moved many families to Jaciara.

"Families cleared forests, built mud huts, prepared the land, and planted crops, and at the same time they helped form the nucleus of a church that now has 112 members, a primary school, and three missions," she said.

Mrs. Howard Olive of Bolivar, Mo., missionary to the Philippines, said the Aurora Hill Baptist Church in Baguio City started when a man pleaded, "Please sirs, please ma'am, come and start Bible classes and services in our place."

The presence of many dialects made the work difficult. She told of services where interpreters translated into Tagalog, Pangasinan, and Iloçano simultaneously from English.

New England Penetration

SOUTHERN Baptist penetration into the northeastern region of the United States has placed a church in every state in the New England area, according to Paul S. James of New York City, pastor of the Manhattan Baptist Church.

The denomination had left this area entirely to other Baptist groups until four years ago, when the Manhattan church was organized. James called the starting of this church "historic, because the world's largest Baptist body had a beachhead within the shadow of the world's tallest building, at the vortex of the world's largest con-

centration of cities, and at the gateway to New England."

He cited the chain-like reaction which resulted from the starting of other churches, some of which now have four missions.

Redford announced that "to be as well churched from a Baptist standpoint as the state of North Carolina, the region needs 30,000 churches."

75-Year-Old Sunbeams

A DRAMATIC presentation utilizing elaborate staging and costumed actors commemorated the 75th anniversary of the Sunbeam Band, a missionary organization of the WMU for children through eight years of age.

Actually the Sunbeams got a head start on Woman's Missionary Union, which wasn't organized until 1888. By 1889 there were 284 bands with almost 10,000 members, and the organization had spread to mission fields in Africa, South America, and the Orient.

Continuing to grow, the Sunbeams now number more than 300,000 boys and girls in over 27,000 bands. The Woman's Missionary Union also sponsors organizations for older groups. These are the Girl's Auxiliary, the Young Women's Auxiliary and the Woman's Missionary Society. ■

Dove Named to Head Training Union Assn.

ST LOUIS (BP) — Robert N. Dove, secretary of the Training Union Department for the Baptist General Convention of Washington-Oregon, was elected president of the state Training Union Secretaries Association during the annual meeting of state Training Union secretaries just before the Southern Baptist Convention.

Other new officers are H. Walton Connelly Jr. of Virginia and James E. Frost of California, vice presidents.

During a special auxiliary session Tom Dempsey, associate secretary of the Texas Baptist Training Union Department, was elected president of union secretaries. ■

Baptist Pulses Vary At St. Louis Meet

By LLOYD WRIGHT
Dallas Regional Editor

ST. LOUIS (BP) — If you could have taken the blood pressure of most of the 5,000 Southern Baptist pastors attending their annual pre-convention conference here, you probably would have recorded some unusual variations.

At one moment they basked in praise for their personal sacrifices and strong defense of religious liberty. At another, they chaffed under stinging criticism for their reluctance to talk with other religious groups.

One speaker gave them tips on how to get higher wages ("Get you a layman who is the highest income man in your church. . ."). Another assailed their "dearth of doctrinal preaching." Still another urged them to accept desegregation as inevitable.

Through it all, the pastors remained attentive, occasionally exuberant. But they seemed keenly aware of the current world scene which most speakers insisted provided them and all Christians with their greatest challenge "since Jesus Christ walked this earth."

Carl E. Bates, pastor of First Church, Charlotte, N.C., was named president of the conference, succeeding Roy McClain, pastor of First Church, Atlanta.

Other officers for the 1961-62 term are W. Morris Ford, pastor of First Church, Longview, Tex., vice president, and Roy McCollum, pastor of First Church, North Hollywood, Calif., secretary-treasurer.

Church-State Separation

MOST of the pastors' exuberance came during a scathing attack on Roman Catholic efforts to get federal aid for parochial

schools. It was made by Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU).

Often interrupting Archer's talk with "amens" and loud applause, the pastors gave him a standing ovation when he finished with a pledge for POAU to "never surrender" in its fight for church-state separation.

Archer chided the Catholics for crying "injustice" and "discrimination" when President Kennedy insisted that loans or grants to parochial schools would violate the Constitution. He warned that the principal danger in proposals now before Congress seems to lie in the attempts to include benefits for sectarian schools in the extension of the Defense Education Act.

"The public will not be duped into believing that we have to subsidize church schools in order to advance the teaching of science, mathematics and foreign language," he said. "Separation of church and state is now being challenged by a church whose policies are created in Europe, ruled by a European dictator and committed throughout the world to a demand for public revenue to sustain its institutions."

Independence Chided

BLOOD pressure of the pastors probably shot to its highest point when Carlyle Marney, pastor of Myers Park Church, Charlotte, N.C., ridiculed their strong adherence to independence from ecumenical (universal) movements.

Saying that Baptists fear nothing like criticism, he proceeded to sharply criticize their "attempts to match the Roman Catholic

claims to unbroken descent in place of the truly valid spiritual accreditation open to all who receive His spirit," and their tendency to measure success by numbers.

"The proclamation of our Baptist witness by absence from the arena is singularly ineffective," he said. "The refusal to converse is a refusal to admit our own errors of withholding even what we have learned.

"We have as yet little sense of a common task in areas whose tensions sociologically and ethnically we do not know," he said.

A spot survey following his address indicated a wide divergence of opinion.

"I can't agree with him," said one pastor.

"It's something we needed to hear," said another.

"I'll have to think it over awhile," said another puzzled-looking minister, expressing the view of many that Marney's philosophical address may have soared over the heads of a host of preachers.

But there was no mistaking the straight-forward insistence of seminary Professor Dale Moody, Louisville, Ky., that pastors should instill a Christian approach to race relations in their churches.

"One decade from now, you won't know this social order in which we are living. The day must come when church members will accept all mankind as equal in the sight of God if the church is to minister to the people of this earth."

Another professor, J. B. Weatherspoon of Southeastern Baptist Theological Seminary, Wake Forest, N.C., urged the pastors to saturate their preaching with love.

"To preach without love easily results in 'ding-dong preaching,'" he said. "Every truth preached without love may only burn and blister. In many of our churches there is a dearth of doctrinal preaching. Some pastors let it be crowded out; some do not have a heart for it; and some just don't have it."

(Continued on page 14)

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Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows

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DR. H. LEO EDELMAN, President New Orleans Baptist Theological Seminary: "To whatever extent non-drinkers are a better risk from the standpoint of hospitalization, sickness and accidents, it stands to reason that they should be permitted to enjoy the savings resulted therefrom in connection with insurance. This appears to be a fair pattern for placing insurance costs and all the more so to the extent that statistics confirm the 'better risks' status of non-drinkers."



DR. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: "After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

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With a Gold Star Total Abstainers Hospitalization Policy, you would receive \$100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

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Elizabeth O'Glee, Taylor, Arkansas—"I can't say enough in praise of your Company. You are prompt and do exactly as you promise. I tell all my friends about you and I would like to have some applications to pass on to others."

Ola Nancy Lovelace, Rutherfordton, North Carolina—"Thank you so much for your kindness and quick settlement in time of need; I am greatly pleased with your policy and I can now heartily recommend it to my friends. I believe I was providentially led to cancel my excessive premium which I had paid for many years and take your policy which gives more for less money."

Mrs. Frances Holsomback, Rusk, Texas—"With pleasure I write to thank you for your prompt payment. Will be glad to tell people they can not go wrong being a member of an inexpensive and very reliable association, The Gold Star Family."

W. P. Funderbuck, Shreveport, Louisiana—"Thank you so much for the check which I received for my recent surgery and twelve days in the hospital. The Gold Star Policy and your service have been a life saver to me."

Mrs. E. L. Walker, Searcy Arkansas—"It is a real pleasure to tell you how much I appreciate your quick and prompt service. Thank you so much for the check. It will give me great pleasure to recommend your policy to others."

Check These Remarkable Features:

- ★ Guaranteed renewable. (Only YOU can cancel)
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I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X** _____

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY	I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.
	Each adult age 19-64 pays →	\$4.	\$40.	
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SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

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HERE'S ALL YOU DO:

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YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

(Continued from page 11)

The Financial Question

LOUISIANA College President Earl Quinn told the pastors that the gap between their church budgets and receipts is not a financial problem.

"It's a spiritual problem," he said. "Our people have the money. When they say they can't give, they mean that they cannot give and still have the comforts they want."

Defending Baptist seminary professors who have been criticized in some circles recently, Quinn said there is "no justification for raising doubts about all our professors because one man has written or said something we do not understand or has said something with which we do not agree."

Religious Educator Man of Many Parts

By GOMER LESCH

Southern Baptist Church Public Relations Consultant

ST. LOUIS (BP). — The well-adjusted religious education worker learned at his professional meeting here that he needs to be a person of many parts: leader and servant, writer and reader, volunteer and paid worker, adult worker and children's worker, foreign missionary and church minister, individual operator and Sunday School Board co-operator, interpreter and accomplisher.

These opposites on the occupational scale represent some of the apparent contradictions made by speakers at the sixth annual meeting of the Southern Baptist Religious Education Association just prior to the Southern Baptist Convention.

S. C. Ray, minister of education of First Church, Greensboro, N.C., said, "This is one of the finest meetings we have had. The spirit of those attending was excellent

Layman J. A. Avari, Jr., of Atlanta, Ga., offered tips on improving wages when he told the pastors that they are too often taken for granted. "If we are merchants we think when we give the preacher a 10 per cent discount for his family we have made peace with God."

A lot of the preachers, he said, sell their wares below cost. What they should do is get high-income laymen interested in their plight.

"When we look to you men to save us from what's happening around us as well as for the salvation of our souls, we have a strange sense of values, and some of us have a guilty conscience about accepting your services at the price we've been paying." ■

House Committee Okays Education Aid Bills

THE HOUSE Committee on Education and Labor has approved a bill authorizing assistance to public and other nonprofit institutions of higher education.

The bill (H.R. 7215), introduced by Rep. Edith Green (D., Ore.), provides assistance for construction and scholarships for undergraduate study. This is the final version of the administration's higher education proposal. The committee ordered the bill favorably reported to the House.

The proposal contains a grant and loan program for construction in both public and private colleges. The formula designates 60 per cent of the available funds for grants and 40 per cent for loans.

A provision in the bill states that buildings used for sectarian instruction or places of religious worship, or buildings as a part of a school of divinity are not eligible for grants for construction. The scholarship program included in the bill makes scholarships available to students attending a college of their choice, public or private, and places the administration of these scholarships directly in the hands of the colleges.

The House committee, headed by Rep. Adam Clayton Powell (D., N.Y.), approved the administration's public school aid bill, with no provision for private schools. The bill was sent to the floor of the House for action, probably early in June.

An amendment, sponsored by Rep. Herbert Zelenko (D., N.Y.), to provide federal grants for the construction of science, mathematics and foreign language buildings in private schools was ruled out of order as not germane to a bill whose title limits aid to public schools.

The House bill, as approved by the committee, provides \$2,484,000,000 in grants over a 3-year period to help public elementary and secondary schools build classrooms or pay teachers' salaries or both. (BP) ■

and interest in the program was unusually high." Ray, who presided over this year's meeting, turned the gavel over to incoming president J. P. Edmunds, secretary of the Sunday School Board's Department of Research and Statistics.

Other new officers elected by the association include three vice presidents: for church workers, Russel Noel, minister of education at Tower Grove Church, St. Louis; for field workers, Harold C. Marsh, Sunday School secretary for the Alabama Baptist State Convention; and for teachers, J. B. Nichols, professor of religious education at Golden Gate Seminary. All are serving their first terms except for Nichols and Miss Gracie Knowlton, secretary-treasurer. Miss Knowlton is professor of secretarial training at Southwestern Seminary, Fort Worth. ■

Music Ethics Code Tabled Until 1962

By JIM NEWTON
Texas Baptist Press Representative

ST. LOUIS (BP) — Music directors attending the annual Church Music Conference have closed out heated discussion on a proposed code of ethics for ministers of music by tabling the proposal until the 1962 meeting in San Francisco, Calif.

The code of ethics, prepared by a four-member committee upon the request of the 1959 Church Music Conference meeting in Louisville, Ky., outlined in detail how a minister of music ideally should go about changing churches and working with other church staff members.

For more than 90 minutes the music directors debated the proposal, changed the wording, killed phrases and amended motions.

Climaxing the debate, one unidentified minister of music questioned whether the code of ethics was needed at all, and made a motion that the rules of the previous 1959 meeting be suspended and the committee work junked completely.

"There are only 240 registered conference members attending this meeting," the music director said, "and we are implying in this proposed code of ethics that we are speaking for all the churches, colleges and seminaries in the entire convention."

The chairman of the committee that drafted the measure, Paul McCommon, Atlanta, secretary of the Church Music Department for the Georgia Baptist Convention, said the proposal had been in the mill for two years and that every music director in the 32,000 Baptist churches across the nation had been invited to join the conference and speak up on the issue.

Officers Named

IN OTHER action, the group elected T. D. (Jack) Dean, professor at Southwestern Seminary,

Fort Worth, Tex., president of the organization.

Other new officers include McCommon, secretary-treasurer; and three vice presidents — W. Rudolph Howard, minister of music at First Church, Murray, Ky.; Maurice Hinson, professor at Southern Seminary, Louisville, Ky.; and Frank Charton, secretary of the Church Music Department for the Tennessee Baptist Convention, Nashville.

During the conference's opening session, outgoing President Dwight Phillips of Decatur, Ga., recounted the growth of the five-year-old organization and stressed the need for increased use of the ministry of music in Baptist foreign missions services abroad.

As a special feature on the conference program, an eight-year-old child prodigy from Hattiesburg, Miss., Susan Lynn Walters, was presented in a piano recital.

The group granted an honorary life-time membership to Edwin McNeeley, retiring professor of Southwestern Seminary, for "his long and untiring efforts in the field of church music. ■"

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CIRCULATION GOALS FOR 1964

The Arkansas Baptist — 65,000
NEWSMAGAZINE

Goal for 28 Baptist State Papers: Up 20% to 1,750,000

Clear Creek Association

Paul E. Wilhelm, Missionary

THERE were 347 present for two simultaneous Hymn Sings May 2. Trinity Church won the Attendance banner in the west zone which met with Oak Grove Church with R. C. Meadows of Van Buren in charge. Woodland Church won the east zone banner, as this zone met with Second Church, Clarksville, with Willis Jones, associational music director in charge.

OVER 300 gathered May 8 at First Church, Van Buren, to hear Rev. E. A. Richmond, chaplain of the Boys Industrial School. The evening program was sponsored by the Associational Brotherhood, Virgil Smith, president.

OFFICERS elected for an associational youth organization to be sponsored by the associational Training Union Department are: President, Sharon Carson, First Church, Alma; vice president, Jerry Blaylock, First Church, Clarksville; secretary - treasurer, Jeannie Gunn, Kibler.

REV Carl Nelson, pastor First Church, Huntsville, preached and

Ralph Denny, Ft. Smith, led the singing in a revival at Second Church, Van Buren; three for baptism, one by letter; Rev. Robert Morrison, pastor.

REV. Alfred Duncan has completed his first year as pastor of Concord Church. There have been 21 additions, 11 by baptism.

OAK Grove Church conducted a revival with its pastor, Rev. J. W. Burrows, preaching and Rev. Mark Short in charge of music.

LAMAR Church had Rev. Walter Ayers, Conway, and Rev. Don Hallum, Paris, as evangelistic Youth team for a week-end meeting recently; one profession of faith, one addition by letter; Rev. Milton Edmonson pastor.

AT Shady Grove Church, Rev. Audra Martin, pastor, First Church, Muldrow, Okla. was the evangelist; Rev. W. O. Flanagan, pastor.

REV. O. Lynn Langston, pastor, First Church, Alma, was the evangelist for a revival at Trinity Church. The pastor, Rev. Finus Card, led the singing.

Beacon Lights of Baptist History

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

Pennsylvania Baptists

WHEN Charles II sold Pennsylvania to William Penn in 1681, a new day dawned for lovers of religious freedom.



DR. SELPH

One of the first acts of the new state Assembly specified that no one would be compelled to participate in any religious exercise contrary to his belief. Anyone

who abused another for his religious views would be considered disturbing the peace.

Baptists began settling in the state, followed by Quakers from England, Wales, Scotland, and Ireland. Mennonites, Dunkards and Pietists came from Germany and the Netherlands.

It was an appropriate time in history. Desire for religious freedom was growing in the Old as well as the New world. No state church hindered Baptists in the Middle Colonies.

Besides religious freedom the soil and climate were attractive. By 1685, the population had reached 7,200, and was made up of French, Dutch, Germans, Swedes, Finns, Scotch-Irish, English, and Welchmen.

The first Baptist church organized in this Quaker county was at Cold Springs, 1684, by Thomas Dungan, an Irish Baptist minister. He came from Rhode Island, having moved from Ireland to this country a few years before to escape persecution. Little is known about him or his work, but he attracted a number of influential people around him. He was advanced in years, but zealous. Apparently, those who knew him revered him. He died in 1688, and his church survived until 1702.

A beginning had been made and this area became a Baptist stronghold in the New World. ■

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Sixteen Months a Pastor in Alaska

By AUBREY SHORT

Pastor, Hamilton Acres Baptist Church
Fairbanks, Alaska

MRS. SHORT and I arrived in Fairbanks, Alaska, Nov. 6, 1959, to assume the responsibilities of pastor of the Hamilton Acres Baptist Church. That day marked the beginning of a wonderful experience for us.

The church was then five years old. It was organized in the home of Seth Moore, a layman, who came here from Comanche, Tex. The first unit of the church building was located in one of the nicer residential sections of Fairbanks near the back gate of Ladd Air Force Base. When we arrived an auditorium with a seating capacity of 400 had just been placed on top of the basement and the basement converted into educational space. All of the work was done with volunteer labor. The church was never sponsored as a mission of another church and has never received aid from mission funds.

In December of that year the average Sunday School attendance was 134. We moved on the church ground a barrack-type building that would provide Sunday School space for an additional 150. By April it was filled. The average attendance in the Sunday School that month was 301. Then Ladd Air Force Base was closed. In June and July 136 members of the church left Fairbanks. Since 75 percent of our membership was made up of military personnel and their families, this put us right back where we started. In December of 1960, one year later, after having had 212 additions—86 of these by baptism—we had six more in Sunday School than the year before.

'Like Riding a Bicycle'

THE WORK here is like riding a roadster bicycle, one without a coaster brake; the minute you quit peddling it stops. Keeping trained workers is difficult in any church. It is near impossible here. We teach study courses, get people committed to tithe, then rotation takes them away and we have to start all over again. We have the satisfaction of knowing we are building the kingdom even if we are unable to build the church as fast as we would like. Almost 100 percent of those who go out transfer their membership immediately.

We can see sure signs of better days ahead. The Sunday School attendance Feb. 12 was 249. During the first four months of this year we have baptized 49 and have had 34 by letter. A much larger percentage of our new growth has been among civilians. We are now getting people who either live in Alaska or plan to make Alaska their home. While 75 percent of the membership last year was military personnel, 70 percent is now civilian. What is true of Hamilton Acres is largely true of other Baptist churches of Fairbanks.

Started Fifteen Years Ago

THE FIRST Baptist work in Fairbanks was started fifteen years ago when the First Baptist Church was

organized. We now have five full time churches, three of them self-supporting and three in outlying areas: North Pole, Big Delta and Fort Yukon. These eight make up the Tanana Valley Association. Native Mission is a full time native work supported by the Home Mission Board. College Avenue is just off the campus of the University of Alaska. It now has about 60 members and, with the help of the Home Mission Board, has a full-time program. According to a recent survey by the Ford Foundation, enrollment at the University will be 7,000 by 1970.

Presbyterians, Methodists and Episcopalians got here long before Baptists. The Presbyterians have two churches in Fairbanks, the Episcopalians two and the Methodists one. However, the three largest non-Catholic congregations in Fairbanks each Sunday are Baptist.

We have been using the Presbyterian facilities at Harden Lake for our Youth Camps. Last year at the Junior Camp two bears, lured by the aroma of cooking food, made their appearance in broad daylight. One of them was killed.

The Simultaneous Evangelistic Crusade sponsored each year by the Home Mission Board coupled with the fine leadership of L. A. Watson, executive secretary, are largely responsible for the growth of our work in Alaska.

Just a little progress here is purchased at the price of one's best effort, but we cannot escape the feeling of kinship with foundation diggers. By faith we can see the day when the vast resources of the North will be developed and the white wilderness will be the home of many people and strong churches.

Land of Enchantment

ALASKA is truly a land of enchantment. Sunsets are made here; they are reflected elsewhere. The clear, cold, windless nights, the play of Northern Lights, gorgeous sunsets, moon-smitten snow, the midnight sun, the majestic mountains, luxuriant foliage, and hundreds of silver lakes set in green velvet valleys of tundra make it into a fairyland. There are wide stretches of land in Alaska where the foot of man has never been. Only three percent of it has been surveyed. Nearly everything one sees here is something God made.

We should like for you to remember us in your prayers. If you have a tendency to feel pity for the people who live here in the cold, frozen region of the North in the midst of snow and ice and loneliness, it might be a relief to you to know that most of us who live here do not want to be elsewhere. Why that is true is something illusive. Nobody seems to know why they feel sorry for people who do not live in Alaska—they just do. ■

Training Union

Siloam Speakers



MR. ELLIFF



DR. SMITH

REV. J. T. Elliff, Bethany Baptist Church, Kansas City, will be the devotional hour speaker during the second Training Union assembly at Siloam Springs, July 10-15. Dr. Robert Smith, Pine Bluff, will be the devotional speaker and will use chalk talks during the first week, July 3-8.

Bus loads are coming from every section of Arkansas. We are still in need of a few women dormitory counselors the first week and several young people to work in the dining hall the second week. Those who work will receive all expenses while at the assembly, including registration and insurance.

Many people are inquiring about the type of clothing to wear. This statement, which is the policy of Arkansas Baptists, will appear in the program booklet:

"There will be no recreational activities during the morning sessions or evening worship services. Shorts of any kind are not worn at anytime by anyone. Women and girls having slacks or bluejeans are requested to wear them only in the afternoons for recreation."

Full robes must be worn to and from the swimming pool.—Ralph W. Davis, Secretary. ■

Brotherhood

Important Notice

IT IS going to be necessary for the Brotherhood Department to combine the two Intermediate Royal Ambassador Camps, scheduled for this summer, into one camp. This is due to the fact that not enough boys have registered for the camp scheduled for June 12-16 to justify an Intermediate Camp during that period. The shift is not at all a serious matter, because we have never had more than one Intermediate Camp in any one summer. We do believe that when the camp program of the Con-



MR. TULL

vention is stabilized with the construction at the new campground (for which land has already been purchased), we can fill up the whole summer with camps.

So the Intermediate Camp will be held during the period of July 17-21. Please take note!

WE ARE GRATEFUL

We are grateful for the clear action of the Southern Baptist Convention (during the recent meeting in St. Louis), whereby the Convention refused to ask the Brotherhood Commission to serve as liaison between the Boy Scouts of America and pastors of Baptist churches of the Convention in the matter of giving assistance to such boys "as might be seeking assistance in earning the God and Country Award"; and "in such general matters as are of common concern."

We believe that the action of the Convention in this matter was wise. If the Convention had passed the recommendations, our people would have suffered a barrage of propaganda designed to cause them to believe that the Convention had put its approval upon an organization which is competitive with Royal Ambassadors in our churches; also, that Boy Scouts have something of a spiritual nature to offer Baptist boys that Royal Ambassadors do not.

We are not fighting Boy Scouts. We are perfectly willing for them to operate, and to do all for boys that they can; but we believe that the best organization for Southern Baptist boys is the Southern Baptist organization for Baptist boys: The Royal Ambassador organization. We believe this because the purpose of Royal Ambassador is to help bring boys up in the nurture and admonition of the Lord; to help them to develop into well-rounded boys, balanced in personality; to point boys to the will of God, and to lead them into and through a program of activities every objective of which is Christ centered, church centered, and denominationally centered.—Nelson Tull, Brotherhood Department ■

Sunday School

Two Books, One Will

RECENTLY I was discussing the place of the Sunday School in the church with a respected Southern Baptist leader. He has had wide and successful experience as a pastor.



MR. HATFIELD

He said something like the following: "If a pastor will take two books and the will to work, he cannot help but build a church. He needs the Bible. He needs **Building a Standard Sunday School**. With these two books and the will to work,

a man can build a strong church any place."

Indeed, this is true. A preacher's book is the Bible. This is his textbook. A guide book of spiritual truths, principles and history. The preacher needs to make the Bible the first book in his life. Daily the preacher reads the Book. Daily he studies, prays over, and meditates on the inspired message of Jesus and salvation. The preacher breaks the bread of life to his congregation.

The Bible is the first book. Preaching is of primary importance.

The preacher needs another book. He needs a book of tried and proved principles of organization. The book, **Building a Standard Sunday School**, is such a book. This book states the principles of how a church, led by a pastor can organize to reach, teach, win and develop people. As the Sunday School grows and develops, so more opportunities are opened and enlarged in kingdom work.

This is another way of saying, "As goes the Sunday School, so goes the church."

Preacher, have you reviewed the two books recently? How is your Sunday School going?—Lawson Hatfield, Secretary ■

Missionary Union

Leadership Conferences

AUGUST 29-30 are the dates for a Leadership Conference for 1961-62 local WMU officers to be held at Ouachita College, Arkadelphia. Instruction will be provided for major officers under the direction of state and convention-wide leaders.



MISS COOPER

Miss Elaine Dickson, associate in the WMS Department of WMU, SBC, will be a featured speaker and conference leader. Mrs. Ernest Lee Holway, Jr., Japan, will also speak. Details will be forwarded local organizations at an early date, but attendance should be scheduled by those charged with leadership responsibilities in 1961-62.

Preceding the conference for local WMU leaders, there will be one for associational officers August 28-29 and extending through the conference for local folk. This, too, will be under the direction of state leadership assisted by visiting leaders.

IT'S TIME TO STUDY!

And there are new books available! **Christian Sharing of Possessions** is the

third of a series being published by Woman's Missionary Union, SBC, on the aims of the organizations. The author is Annie Wright Ussery, and she has given a very sound and challenging presentation of responsibility and response. This book is suggested for study by missionary societies during the July-September quarter. Texts and teaching helps are available at the Baptist Book Store.

Affording time for adequate preparation for mission study institutes and classes, the 1961 series of foreign mission books on Southern Baptist work in Europe are now available along with the helps. They are: WMS—**Hands Across the Sea**; YWA—**Your Guide to Europe**; Int.—**Teen Traveler Abroad**; Jr.—**Sylvia Goes to Spain**; Pri.—**A Present for Dino**.—Nancy Cooper, Executive Secretary and Treasurer ■

Holloway to Davenport

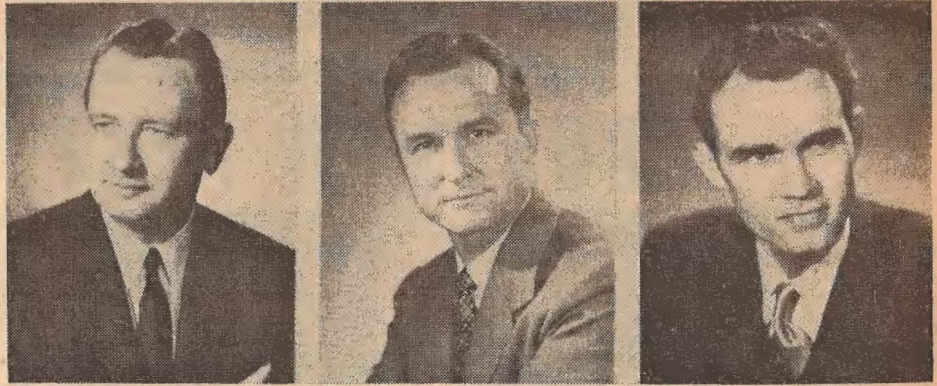
LEONARD L. Holloway, Corpus Christi, Tex. public relations, advertising, and promotion specialist, has been named executive vice president of Arthur Davenport Associates, Inc., Oklahoma City, effective June 19.

Holloway has had more than 12 years experience in religious, commercial and military public relations. He has recently been public relations consultant for a Texas supermarket chain, vice president of the H. E. Butt Foundation, and executive secretary of Christian Men, Inc., a national laity research foundation. He programmed and co-ordinated the 1960 and 1961 international Christian Leadership conferences in Miami Beach, Fla., with Billy Graham as a participant and sponsor.

The 38-year-old public relations practitioner is an ordained Baptist minister. For six years he was public relations director for the Baptist General Convention of Texas and served as a member of the Southern Baptist Public Relations committee.

As an officer and partner in Arthur Davenport Associates, Inc., Holloway will create and design new church promotional materials, assist Mr. Davenport in improving and expanding existing services and materials, and serve as a consultant on special accounts. ■

Ridgecrest Speakers



RIDGECREST speakers for the three Southern Baptist Training Union Leadership assemblies (l. to r.) are: H. Guy Moore, pastor, Broadway Church, Ft. Worth, Tex., speaking June 29-July 5; James Potter, pastor, Pritchard Memorial Church, Charlotte, N. C., July 6-12; and Luther Joe Thompson, pastor, First Church, Chattanooga, Tenn., July 13-19. The three conferences are directed by the Training Union Department, Baptist Sunday School Board, Nashville. ■

GLOBE-TROTTING With Ginny . . .

Yugoslavian 'Miss Sunday School Board'

BY VIRGINIA HARRIS HENDRICKS

NOVI SAD, Yugoslavia (BP)—Ruth Lehotsky is unknown outside Yugoslavia, but she is loved and appreciated by her Baptist countrymen. Ruth is the "Baptist Sunday School Board" of Yugoslavia!



RUTH LEHOTSKY

In this country there is no publication house for Baptist literature. Yet there is a need for Sunday school teaching helps, children's literature and newsletters. These materials must be written, mimeographed, compiled and mailed out to Baptist workers. Ruth is the person who does most of this work by hand during her spare time!

While visiting in Ruth's home, I examined a book used by Baptist teachers of young children. I was amazed to know that the beautiful contents were the work of a mimeo-

graph machine and that the hard cover binding was hand-applied. There were neat illustrations and pictures to color!

In American churches a common sight is the oversupply of literature which must be disposed of in various ways. Baptist papers and magazines lie neglected and unread in many homes. In nations where publication is a hand-accomplished work of love, each page is eagerly awaited.

Baptists in Italy, South America and the Orient also started out with the laborious system of hand-made literature.

Many precious missionary hours were required for translating and for writing materials for programs and teachers. Today there are Baptist publication houses in more than 20 foreign countries. Southern Baptists have had a part in establishing those publication houses through their Foreign Mission Board! ■

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Skate Fun

By GRACE KROGH BOLLER

BILLY was happy with his new skates. They were bright and shining, fast and fun. They were not a bit like his old ones, which were rusty and dull.

"Whee! Watch me go whizzing down the street!" Billy told himself, as he fastened on the new skates as quickly as he could.

They were much faster than the old ones, but Billy was a good skater. He went whizzing down the street just as he had promised himself he would do. He went whizzing around the corner. He went whizzing so fast that he could not stop quickly. That is how he whizzed right into Mary Lou Morrison and knocked her down, kerplunk!

Mary Lou was a new girl at school. Billy didn't know her very well. She was shy and quiet. He was sorry when he knocked Mary Lou down.

Billy looked down at her now where she sprawled on the pavement. He expected her to cry and blame him because he had run into her, but Mary Lou smiled up at him.

"You look so funny," she giggled, "scared and mad and sort of sorry, all rolled into one."

Billy helped her up and brushed some dirt from her jacket. Then he grinned, too.

"I was afraid you were hurt," he explained. "I was mad because I had run into you. I was sorry, too, because I knocked you down."

"New skates?" Mary Lou eyed the shining brightness wistfully. "I wish I had skates. I tried some once and I did pretty well. But I don't have any. Thanks for picking me up, Billy."

"I'm glad you aren't hurt," Billy smiled as Mary Lou skipped away.

Then he turned and slowly skated back toward home. What he wanted to do, really, was keep on whizzing around the block. He would like to stop at Jimmy's house. Maybe he could skate clear down to the Boulevard where the pavement went on and on for miles. But he couldn't forget Mary Lou's face when she wished she had skates.

Billy stopped by his step, took off his new skates, and dangled them into the house. He stopped by the garage for a clean rag, some oil, and some rust remover. He also picked up his old skates that lay neglected in a corner.

First he dusted the old skates. That was a help. Then he applied rust remover. That was a help, too, a big help.

"They don't look so bad now," Billy grinned, eying the old skates happily. "Now for some oil."

Deftly, he put oil in the wheels and rubbed some over the spots which had rusted. In Pop's gadget drawer, he even found his old skate key.

"Now I wonder where she lives?"

Billy put on his new skates and cruised slowly down the street in the direction he had met Mary Lou. Jimmy had his skates, too. Billy joined his friend, explaining about looking for Mary Lou.

"I know where she lives, right down there," Jimmy pointed to the next small street. "We can all skate together then, Billy. O.K.?"

"Sure," Billy smiled, turning into Mary Lou's street.

He could see her sitting on her front steps. He smiled to think how happy she would be when he gave her the skates.

"Hi, Mary Lou!" he and Jimmy greeted her.

"Hi," Mary Lou smiled back, eying the extra skates with big eyes.

"I wish you would take these skates," said Billy, holding them out. "I can't use them since I have my new ones."

"Then we can all go skating together," Jimmy chimed in.

"Oh, thank you!" Mary Lou accepted the skates with the happiest smile the boys had ever seen. "You are a good friend, Billy. I'm glad now that you knocked me down. Otherwise I might never have had skates."

"I'm not glad I knocked you down, but I'm glad you can use the skates," Billy chuckled.

"Now we can all three have fun," added Jimmy.

"Skate fun," said Mary Lou as she fastened the skates and stood up.

The three friends whizzed down the street together. ■

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God's Wondrous World

The Clever Butterfly

By THELMA C. CARTER



HAVE you ever tried to capture a beautiful butterfly, only to have the brightly colored creature vanish out of sight in a moment's flight?

Butterflies are much more clever than we might think. A bird chases a lovely butterfly, intent on making a meal of the insect. His eyes are full of the bright yellow, orange, blue, and green of the butterfly. Then when the insect folds its wings above its back and alights on a branch only a few feet away, the bird cannot find it.

Nature has many ways of protecting her beautiful creatures. One is reminded of the psalmist's words: "The Lord is good to all; and his tender mercies are over all his works" (Psalm 145:9). God has a great concern for all of his wondrous natural world.

All the colors of the rainbow are found in fragile, silky-winged butterflies. The blues of the skies and the greens of the seas are found in butter-

flies around the world. Strangely, butterflies, flying with their flapping or sailing flight, are found from the lowest lands and hottest climates to the highest mountains and coldest polar regions.

A naturalist tells of butterflies darting madly at a rubber ball, a hat, or some other object thrown into the air. He believes that these frail, beautiful insects like to play in the air as do animals on the land.

How long do butterflies live? Naturalists tell us that some live many weeks, some ten months. The great monarch butterflies travel in hordes to lands of warm sunshine when cold weather comes. Imagine crossing the oceans with such fragile wings and bodies!

How long is the average life of the rainbow-colored butterflies we see in our flower beds? Four to five weeks appears to be their life span. ■

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Two Views of Life

By DAVID E. RAILEY

Pastor, Immanuel Church, El Dorado

June 11, 1961

Bible Material: Ecclesiastes 12; II Timothy 4:6-8

Memory Verse: "I have fought a good fight, I have finished my course, I have kept the faith." II Timothy 4:7

WHAT one sees in life depends upon where he stands. Those who stand nearer to its end and looking back, behold its length, often hold either a dearer affection or a costly grudge. It is a delight to discuss with an elder Christian his philosophy of life. It is heartbreaking to speak to a senior citizen who has not known the way of the Lord. Those who stand at the beginning of life sometimes

diminish the importance of a spiritual viewpoint for the road ahead. Youth rebels against a charted course. But those who have sailed, know the need for a compass in life. Speaking with this in view Solomon says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh." (Ecclesiastes 12:1)

In the days of opportunity before the years take their toll and perhaps even leave one in a state of physical and spiritual paralysis, one should hold up before him and review every aspect of the Supreme Being. It is imperative that one think long about God before the day of service is past. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows shall be darkened." (Eccles. 12:3) Before such a day of inability overtakes one, he should give himself in a personal dedication to God.

I. Remember the Person of God, 12:1

THE WORD "remember" refers to an experience with the Creator. Just as the thief cried out to Christ on the cross, "Remember me when thou comest into thy Kingdom," so advises Solomon to have this experience with God. It means to hold foremost in one's mind. It means to love and esteem. If one loves another, he "remembers" that one on every occasion. If we hold God in our remembrance in the days of our youth, we place him foremost in our lives.

What about God are we to remember? Four aspects of the person of God are revealed in Ecclesiastes. The true sense

of our text would be to hold in thought the total person of Deity rather than confining our minds to any single area.

God should be remembered as the Giver. He is the Giver of life. "It is good . . . to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him." (5:18) He is the Giver of the necessities of life. "And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God." (3:13) He is the Giver of sore travail. "This sore travail hath God given to the sons of man to be exercised therewith." (1:13)

God also is the Giver of blessing and opportunity "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy . . ." (2:26) He is the Giver of prosperity. "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof . . . this is the gift of God." (5:21)

God should also be remembered as the Sovereign. "Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other . . ." (7:13-14)

He should be remembered as the Judge. "I said in mine heart, God shall judge the righteous and the wicked . . ." (3:17)

Finally, God must be remembered as the Creator. "Lo, this only have I found, that God hath made man upright." (7:29). "Remember now thy Creator" our text commands. The nature and person of God must be held in the hearts of men especially through the years of youth.

II. Recognize the Weakness of Man, 12:2-8

SOLOMON makes one master point in this book: man in all of his best efforts is weak and produces only vanity. Except for the years of youth, man spends most of his life struggling, trying to keep out of the grave. These adult years of life are called "the evil days" in which man says, "I have no pleasure in them." (12:1) Verses 2-6 describe these years of man's weakness. Keepers tremble; strong men bow; grinders cease. Music is brought low. Fears fill the path; all nature seems a burden. Because man is proceeding to "his long home." The final cord of life from this defeatist viewpoint is, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Vanity of vanities, saith the preacher; all is vanity." (12:7-8)

III. Renounce the Viewpoint of Defeat, 12:13-14

THE CONCLUSION or moral of Ecclesiastes is a product of the total picture of travail painted in the book. The highest calling that can be found in such a life is duty. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (12:13-14). The best advice that the world's wisest man can give, is for man to be duty-bound to God out of fear for Him and His judgment.

Today many preachers and other believers have just such a distorted view of why we serve the Lord. But New Testament is man's covenant with God out of which love is the constraining force. "The love of Christ constraineth us." The cross took the fear out of the judgment for the believer. I will never be judged for my sins, that was settled forever at the cross.

So the New Testament view of man's relation to God is on the highest level of fellowship. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7). As long as the blood takes care of the sin question, the believer should have no fear of the judgment. Jesus said, "If ye love me, keep my commandments." Thus, our motivation today is so high above Solomon's that we must renounce forever his viewpoint of defeat and bondage. The Spirit has made us free from the law.

IV. Rejoice in the Course of Victory, II Timothy 4:7

THERE IS a purpose in life strong enough to cause us to fight. It is the cause of Christ. Paul reflects this viewpoint when at the epic time of his life he declares, "I have fought a good fight." How grand it, is for elder Christians to have such a strong motivation for battle. The New Testament calls for the believer to be an active soldier of the cross throughout his life. Therefore, life has meaning for God's children, and in the fulfillment thereof, we rejoice with joy unspeakable.

The Christian life has a guide, a charted course. Paul said, "I have finished my course." The will of God as outlined to us in the Word of God and as interpreted to us by the Spirit of God is our criteria for a victorious lifetime. I serve the Lord not as duty demands or fear compels, but as the Spirit leads. Do we not see in our churches people who hold places of responsibility in the spirit of drudgery? How many sighs of unwillingness does God hear each Sunday morning? May we learn from Paul that happiness in Christianity comes only when we follow out of love the compass of God's will.



MR. RAILEY

A Smile or Two

INDEX

The third reason for rejoicing in our New Covenant with God is because of the reward that awaits the faithful steward. Jesus said, "Thou hast been faithful over a few things, I will make you ruler over many." Paul said, "I have kept the faith." There has not been any treason in his loyalty to Christ. He has held dearly to the faith. "Henceforth there is laid for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." ■

Why He Got Rich?

HENRY Ford was always dropping into the offices of the executives of his automobile plant. One day he was asked why he didn't have them come to him.

"Well, I'll tell you," Ford answered. "I've found that I can leave the other fellow's office a lot quicker than I can get him to leave mine."

Manner of Speaking

HE: "Why does a woman say she's been shopping when she hasn't bought a thing?"

She: "Why does a man say he's been fishing when he hasn't caught a thing?"

Dog-Gone

THERE are times when puppy love finally leads to leading a dog's life.

Easy Talking

IT takes a person two years to learn to talk and approximately sixty to seventy-five to learn to shut up.—Al Myrick, Wichita, Kans.—This Day

Food for Thought

SOME of the television programs remind us of certain areas of church life. Here is a guide to some of the more popular programs:

"The Thin Man"—the fellow who claims he was at church but nobody saw him.

"Dead or Alive"—what we wonder about non-resident members.

"Groucho"—what it looks like outside the church building between Sunday School and Worship service.

"I Led Three Lives"—confession of a hypocrite who had one life at church, another at home, another at work.

"I've Got A Secret"—some the church gossip can't keep.

"Late Show"—what keeps folks in bed Sunday morning.

"Medic"—what some people need on Sunday but have no use for the rest of the week.

"Lone Ranger"—church member who doesn't cooperate with majority decision.

"On The Go"—church members at the beach, river or lake during church services.

"Playhouse 90"—a program of 90 minutes that seems so much shorter than the 30 minute sermon.

"Rawhide"—people with thin skin who get mad at the church leaders.

—Borrowed from a church bulletin

Some Progress Made

MUTT: "I hear that you've been to a school for stuttering. Did it cure you?"

Nutt: "Peter Piper picked a peck of pickled peppers."

Mutt: "Why, that's wonderful."

Nutt: "Yes, b-b-b-but it's awful h-h-h-hard to w-w-w-w-work the-th-th-that into an ordinary c-c-c-c-conversation."

Attendance Report

May 28, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	57	57	
Benton, First	666	124	12
Berryville, Freeman Heights	177	96	2
Camden			
Cullendale First	444	231	4
First	492	174	2
Conway, First	471	67	
Crosssett, First	559	174	6
El Dorado			
East Main	244	124	4
First	852	240	9
Immanuel	503	261	1
Cook St. Mission	61	46	
Parkview	204	91	
Trinity	245	120	
Eudora	264	91	5
Ft. Smith			
Calvary	356	136	4
First	1395	471	7
Grand Avenue	686	288	4
Mission	14		
Kelley Height	170	94	1
Townson Avenue	219	89	1
Gravel Ridge, First	125	71	
Harrisburg			
Calvary	129	75	5
First	282	151	7
Harrison, Eagle Heights	246	125	
Hot Springs, Park Place	453	148	2
Huntsville, First	104	45	
Combs Mission	12	10	
Kingston Mission	46	28	
Jacksonville			
First	689	342	4
Second	263	109	1
Levy	533	181	2
Little Rock			
First	1001	843	12
Forest Highlands	197	64	5
Gaines Street	410	217	1
Dennison St.	44	40	
Immanuel	1177	400	11
Forest Tower	34	17	
Kerr	28	22	
Tyler Street	238	109	1
Magnolia, Central	700	226	1
McGehee, First	403	159	3
Mission	45	15	
Mena, First	321	107	
Mission	25	12	
Mountain Home, East Side	56	60	
North Little Rock			
Baring Cross	762	255	8
Central	368	112	2
Park Hill	702	158	9
Rogers, Sunnyside	127	78	
Smackover, First	284	112	2
Springdale, First	438	131	2
Van Buren, First	391	152	10

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A
'Alaska, sixteen months a pastor in'—6-8 p17
Attendance report—6-8 p23

B
'Bobby' (letter)—6-8 p5
Bond issue, the (letter)—6-8 p5
Bookshelf, the—6-8 p5
Brotherhood department—6-8 p18

C
Children's Nook—6-8 p21
Clear Creek association news—6-8 p16
Convention, Southern Baptist, appreciation to JFK (E)—6-8 p4; election of officers (E) p4
Cooperative Program (Exec. Bd.)—6-8 p2
Counselor's Corner—6-8 p24

D
Devil, the, in catechism—6-8 p24
Dove, Robert N., heads Training Union association—6-8 p10

E
Education Aid bills okayed—6-8 p14
El Dorado, Parkview, GA presentation—6-8 p8

G
Globe-trotting with Ginny—6-8 p19
Graham, Billy, ill—6-8 p24

H
Holloway, Leonard L., promotion—6-8 p19

J
Japan, Bibles in; on the race question—6-8 p24

K
Karam, Jimmy, schedule—6-8 p8
Kelly, Ronald D., to First, Morrilton—6-8 p8

M
'McCarthyism, John the Baptist and Shades of' (CR)—6-8 p2
'More Blessed to Keep' (PS)—6-8 p4
Music Ethics Code tabled—6-8 p15

N
Newman, Lewis W., to speak—6-8 p8

O
Omnibus Act Unconstitutional—6-8 p3
Ouachita commencement address—6-8 p7

P
Pastors' Conference at St. Louis—6-8 p11
Pastors recommended (letter)—6-8 p5
Pennsylvania Baptists (BL)—6-8 p16

R
Religious Education Association meeting at St. Louis—6-8 p14
Revivals listed—6-8 p8
Ridgecrest speakers—6-8 p19

S
Smile or Two—6-8 p23
Sunday Laws Upheld—6-8 p3
Sunday School department—6-8 p18

T
'Things better than gold' (NG)—6-8 p6
Training Union department—6-8 p18
Two Views of Life (SS)—6-8 p22

W
W.M.U. department—6-8 p18
W.M.U. meeting at St. Louis—6-8 p9

Key to listings: (E) means "editorial"; (PS), "Personally Speaking"; (SS), Sunday School; (NG), Nuggets of Gold; (CR), Baptist Crosscurrents; (BL), Beacon Lights of Baptist History. The first numeral is the number of the month, as 10 for October, and the second number indicates the day of the month the issue was published.

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COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

Pastor's Wife Works

QUESTION: Our pastor's wife works in a beauty shop. This is disturbing to many of our church members as we pay our pastor a good salary, pay his annuity, utility bills, etc. They have children in grammar school and he (the pastor) does all of the house work. Don't you think



DR. HUDSON

the place for a pastor's wife is in the home or helping him in the church?

ANSWER: Ideally, yes. But we are not living in an ideal world.

The role of the woman in America is changing. Whether for the better or not is another question.

Here is what I really think. One, the church did not employ the pastor's wife, else two salaries should be paid. Two, if the pastor is not doing his job, but is spending his time doing the house work, that should be dealt with quite apart from his wife. Three, how do you know that the salary is adequate? Maybe he has to pay an old school debt or support an aged parent. Four, some ministers' wives are not satisfied with being "assistant pastors" and need a life of their own.

If you believe in the Christian home I would not meddle in the pastor's family affairs. To be Christian, a home must be free. ■

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

Graham Is Ill

LONDON (EP) — Evangelist Billy Graham, confined to bed with a throat infection, had to cancel two preliminary meetings of his three-week "North of England Crusade" — scheduled to begin May 27 in Manchester — and one which Dr. Graham envisioned as exceeding in importance and scope both his 1954

Greater London Crusade and his 1955 crusade at Glasgow, Scotland.

Back in Graham's home country, Comedian Red Skelton testified in Los Angeles, Calif., that hoodlum Mickey Cohen once told him Graham paid Cohen \$15,000 to sit in the audience at a revival meeting. Skelton reportedly said that ex-mobster Cohen told him the evangelist would pay him \$25,000 if he would become converted to Christianity.

Evangelist Grady Wilson, Graham's long-time associate, said the story is "completely and wholly untrue," and that "Mr. Graham has never paid a penny to anyone to attend a revival meeting . . . He has never paid Cohen anything. He has never even made him a loan."

The Devil and Catechism

LONDON (EP) — Bishops of the Convocation of Canterbury failed to reach agreement on a recent discussion whether the Devil should be mentioned by name in a proposed new Anglican catechism.

A convocation committee which has been studying the question, announced itself as against the old catechism phrase which said: "I should renounce the Devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh."

Alternate phrases suggested included: "I would renounce all that is wrong and fight against evil;" and "I would renounce the Devil and fight against evil."

The proposals were debated, but a final vote was deferred.

Said the Bishop of Coventry, Dr. Cuthbert Bardsley, "We feel we cannot leave out the Devil. After all he is basic to biblical teaching."

But the Bishop of Birmingham, Dr. J. L. Wilson, demurred. He said that the Devil, in his opinion, is not a sharply defined personality since he is mentioned in the Bible only three times.

Bibles in Japan

TOKYO (EP) — An official of the Indonesian Ministry of Religious Affairs has revealed a plan to print some 500,000 copies of Christian Bibles here for Indonesian Christians.

H. M. Usman, technical assistant to Indonesian Minister of Religious Affairs, has said that he will soon

start preliminary discussions with leading Japanese firms for printing Christian Bibles.

"This will help provide our six million Christian population with Bibles," Usman declared.

Japan on Race Problem

TOKYO, Japan (EP) — Translated from the Column Tensei Jingo in the *Asahi Shimbun*, an article entitled "Racial Strife" gave Japanese views on recent U. S. racial discrimination acts:

"Discrimination against Negroes is a black mark on American democracy. Clashes between whites and Negroes are virtually an annual event in the South. This year is the 100th anniversary of the Civil War, which began as the result of the movement to free slaves. Even after one century, this black mark has not been erased."

The article further reported on the "freedom riders" . . . Attorney General Robert Kennedy's intervention in the Alabama riots . . . President Kennedy's concern about racial discrimination and subsequent appointments of several Negroes to Federal posts . . . opposition to desegregation in schools . . .

It continued: "This kind of situation tends to develop in any multi-racial country. The United States should learn from the countries of South America which have no racial prejudice. American democracy will not be true democracy until this problem is solved."

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