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Arkansas Baptist State Convention

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Arkansas Baptist Newsmagazine

Shall We Wear A Saddle for the Jockey Club?

THE implication of those who are moving heaven and earth to pass the \$60,000,000 bond issue is that the voters of Arkansas can be bought. "Look, no new taxes," they say, as they dangle the promise of a fabulous building program for state institutions before our eyes. But there is a sell-out involved—a sell-out to the Oaklawn Jockey Club.

Not only would the voting of the bond issue extend horse racing at Hot Springs on its present and recently extended basis of 45 days per season until the last bond has been retired. It would also, in effect, pressure the people of Arkansas to see that the Oaklawn Jockey Club prospers.

Even the pledging of the general funds of the State to make the annual payments on the bonds is a part of the pressure to put the people of the state back of promoting prosperity for the Jockey Club. Should the dip into State funds threaten the life of the public schools, a likely possibility, surely the mothers and fathers of children they take to church on Sunday would be expected to help assure a good income from racing, to "save our schools."

The fact that all of the bond issue—above the undetermined cost of the issue—would be used for new buildings and none for operating and maintenance costs, means Arkansas would have to rely on the nefarious gambling profits for all that could be milked out of them. The taxpayers—glowing promises of the bond sellers notwithstanding—are going to have to pay through the nose in increased taxes as never before. Does anybody believe you can double the number of college buildings in the state at no extra cost for utilities, maintenance, furnishings and additional salaries?

To approve the bond issue would be to extend horse racing for an unknown and indefinite period, for there is no specific time set for the duration of the bonds. That would be left to the discretion of the governor and his board, and, therefore, might conceivably be 20, 30 or even 40 years. Since income from the use tax for the bond issue is cleverly set at funds in excess of 102% of the amount collected in the preceding fiscal year, the state of Arkansas would thus have an automatic pressure on it to make horse racing thrive.

Everything else in the bond proposal ties into the proposed sell-out to the Jockey Club. Which is not surprising when you take into account who authored it.

The fact that the bond act:

Sets no ceiling or limitation as to the amount of interest rate;

Nowhere provides the bonds shall be sold to highest bidder;

Gives no indication whatever as to what fees are to be paid in issuing the bonds;

Sets no ceiling on attorney and agent fees—

All of this makes the sky the limit of cost and would make the horse racing business more and more our master.

Surely the bond proposal is the zaniest, most diabolical come-on ever to be offered the citizenry of the great State of Arkansas.

If you want to see power politics in full swing, just open your eyes and your ears to what the State political machine is doing to get the bonds voted. And if you think politics has a stranglehold on Arkansas and her people now, just wait till you see what it will be like if the bonds are voted. Surely this is the time politics has overplayed its hand. But only the voters of Arkansas can decide.

If you are for free, wholesome and reasonable support for Arkansas and her treasured institutions, go and vote Tuesday AGAINST the bond fix. Let's not permit the Oaklawn Jockey Club to saddle us.—
Erwin L. McDonald

Gambling Aids Communism

"Religion and morality are the indispensable supports of political and national prosperity. To strengthen and not to subvert these great pillars of human welfare is the supreme duty of every patriotic citizen. A nation's greatness can always be measured in terms of its virtue.

"Gambling is an evil in our midst which strengthens and demonstrates the Communist charge that we are morally undisciplined and a spiritually depraved people. For a government, be it federal, state or local, or for any other agency, however worthy, to finance itself out of the weakness of the people is abhorrent to right minded persons, and serves the cause of the enemy.

"When we give our support to or tolerate the gambling menace, we subvert our historic American creed and wield the Communist sickle. America is no stronger than the ideals of her people."
—The Discipline of The Methodist Church

Association Programs

THE ASSOCIATION has been the basic organization in the life of our denomination for a number of decades. It is the denominational organization nearest the churches. It is in the churches that the work of reaching and teaching the people must be done. It is obvious then that if we are to make our total mission program most effective we must reach the churches—all the churches.



DR. WHITLOW

It is altogether possible that we should make a careful study of our present approach and the program contents of our associations. Many factors have entered in to make ours a radically different world than the time when our associational work began. The approach that was effective in the early days of our associational work might be outmoded today. To become hidebound by tradition might well make void efforts of good intention.

Even a casual look at our associational programs will convince one that in most instances we are not making adequate financial provision for the most effective work. We would like to urge the persons and committees charged with the responsibility of formulating the church budgets to give careful consideration to this matter. We would like to see our churches make adequate provision in their budgets for the associational work. It is our judgment that it would be far better for the churches to make sufficient allocations for the associational work than to depend upon the state office for subsidies. There is no virtue in sending money to the Little Rock office which in turn is to be sent right back to the association. There are, on the other hand, a number of dangers connected with subsidies. For one thing there is power in the purse. This power

(Continued on Page 20)

Dealing With the Non-Resident Dilemma

BY BEN M. ELROD

OUR CHURCH (South Side, Pine Bluff) is probably typical, as far as the number of non-resident members is concerned. We found recently that we had 413 members who lived outside the borders of our area, or whose addresses we did not possess.

One of our deacons, T. A. Redden, a retired railroad man, and his wife offered to give their time in an effort to find as many of these persons as possible. And time they did give! Hundreds of phone calls, letters, and other personal contacts were made. Lists were published in our church paper. Response came from every quarter. Our own people were able, in many cases, to tell us how to reach the non-residents. Letters came from far-away places, from people who had somehow received word that we were undertaking such a program.

Of the 413 non-resident members, 10 were found to have died, 20 had joined churches of other denominations, 58 were holding membership in other Baptist churches, and at least some information was gained concerning 267 persons. This left 146 for whom we could not account.

To those who remained non-resident members, whose addresses we had been able to obtain, we sent a letter. We urged them to help us correct our records by furnishing up-to-date information on their church affiliation. We encouraged them to join a Southern Baptist church in their vicinity if they had not already done so. We received, and are receiving even now, a month after the letters were mailed, replies to the letters.

Can any conclusions be drawn? I believe we learned three things:

The problem is, to a great degree, a record problem. Fifty-eight of these people belonged to other churches. Either their churches or ours had failed in keeping good records.

Baptists who move need definite, planned encouragement concerning transfer of membership. The church they leave should accept that responsibility. It is a part of our total ministry to the family.

Many of our people are very poorly informed about the procedure for transferring their membership. Typical of the comments in the letters which we received was this one: "I would like very much to have my letter at this time," etc. . . . This is evidence that our people do not understand the nature of a church letter. Perhaps we have assumed that they understand more than they do.

This one thing more should be said. The greatest benefit which comes from such an effort is the feeling on the part of the church that we are at least making an effort to minister to these people. Any church will be blessed by an honest effort to find the non-residents. ■

On Driving

The Life You Save

TWO cars met head-on, on a narrow one-way bridge. Screeching to a halt, one irate driver stuck his head out the window and shouted, "I don't back up for idiots!" Calmly putting his car in reverse, the other motorist replied, "I do!" . . .

Scientists at the American Optical Company have investigated blinking of the eyes. They've discovered that it requires one-fifth of a second to blink, that a person usually blinks 25 times every minute. Therefore, if you average 50

miles an hour on a motoring trip of ten hours, you drive 42 miles with your eyes shut. That ought to shake you up! Or should I say, wake you up! . . .

It is high time for all of us to remember murder can be committed with an auto as surely as it can with a gun. No person has the right to endanger others through neglect, carelessness, or intoxication.

Listen, neighbor! Be careful. . . remember, the life you save — may be mine! — Jack Gullidge, in "Parson to Person," *The Brinkley Argus*.



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NEWSMAGAZINE

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

June 22, 1961 Volume 60, Number 25

J. T. Harvills Named Foreign Missionaries



REV. AND MRS. HARVILL

REV. AND Mrs. J. T. Harvill were appointed missionaries to Mexico by the Southern Baptist Foreign Mission Board, meeting in full session at Ridgecrest (N. C.) Baptist Assembly, June 15-16.

PASTOR and Mrs. J. T. Harvill, of Lonoke (Ark.) Baptist Church, were appointed missionaries to Mexico by the Southern Baptist Foreign Mission Board, meeting at Ridgecrest (N. C.) Baptist Assembly, June 15-16. They plan to do English-language work.

Since going to Lonoke in October, 1958, Mr. Harvill has served as president of the Kiwanis Club, as a member of the board of directors for the county fair, and as moderator and treasurer of Caroline Association. Mrs. Harvill is choir director for the church.

The Harvills both grew up in Humphrey; she is the former Catherine Crum. He received the bachelor of arts degree from Ouachita College, Arkadelphia, and the bachelor of divinity degree from Southwestern Seminary, Fort Worth, Tex. Mrs. Harvill attended Henson State Teachers College, Arkadelphia; Southwestern Seminary, and the Beebe branch of Arkansas State College.

Mr. Harvill has held pastorates in Brummett, Altheimer, Reydehl, and Camden, and at Fort Worth,

Courtship, Marriage and the Home

Mrs. J. H. Street, Conway, to Edit New Weekly Feature Beginning Soon

READERS of the *Arkansas Baptist Newsmagazine* will be greeted by a new weekly feature, "Courtship, Marriage and the Home," beginning with the issue of July 13, with Mrs. James H. Street, Conway, as editor of the special page.

Since none of the 26 papers published by Southern Baptists carry such a page, we will be pioneering. The new feature has been scheduled for a three-month run on a trial basis. It will take the space formerly given to "Nuggets of Gold," which has featured general devotional and inspirational materials.

The fact that a reader survey conducted several months ago for our paper revealed that two thirds of our readers are women and young people would seem to indicate that the new feature will have a wide appeal. We shall continue to carry "Children's Nook," which has been a regular feature of the paper for many years.

Mrs. Street, whose husband is in his eighth year as pastor of First Church, Conway, is widely known for her participation in religious focus weeks on college campuses and at hospitals, and as a faculty member at the Southern Baptist Assemblies at Ridgecrest, N.C., and Glorieta, N.M. She is a specialist on the theme with which she will be dealing.

Born Rosalind Elizabeth Sheppard in south Mississippi near the little town of Leaf, Mrs. Street grew up in Richton, near Hattiesburg. She received the A.B. degree

Tex.

Mr. and Mrs. Harvill said that they had wondered since seminary days if God wanted them to serve on a foreign mission field or if he just wanted them to be willing to go. They said after the Southern Baptist Convention in 1960 they decided God did want them to go.

The Harvills have three children, Mary Catherine, almost 12; James



MRS. STREET

from Mississippi Woman's College (now William Carey College), attended Women's Missionary Training School (now Carver School), Louisville, one year, and did graduate work at George Peabody College, Nashville, and at Asheville (N.C.) Teachers College.

For several years she was a high school English teacher.

The Streets were married on Dec. 25, 1929. Their only child, Herbert S. Street, is a medical doctor in Laurel, Miss. There are two grandchildren, Tad, 6, and Vic, 4.

As the title of her page will indicate, Mrs. Street will provide a counselling service to readers who direct questions to her, and will carry a variety of materials dealing with the Christian home. — ELM.

Thomas, Jr., six, and Elizabeth Annette, three. ■

'Appreciation Day'

SUNDAY, June 25, will be "Judge Carleton Harris Appreciation Day" at South Side Church, Pine Bluff, where Judge Harris is a member, Rev. Ben M. Elrod, pastor, has announced. ■

THE eyes of Texas—and of the world—will be upon Texas Baptists when they meet in Austin next Nov. 7-10. This is assured by far-reaching recommendations from the executive board of the Baptist General Convention of Texas concerning issues of church and state, which will be voted upon at the annual fall meeting of the Convention.

Texas Baptists Deal With Church-State Issue

If the proposed new interpretation of church-state issues is adopted, Baptist colleges and universities will be told to stop borrowing money from the federal government on the grounds that the low interest rate charged by the government for long-term loans is less than the government would have to pay if borrowing on the open market, and thus amounts to subsidization.

Some idea of how complicated the issue of separation of church and state has become is seen in the specific interpretations of the Texas board. (See article elsewhere in this issue.) Perhaps the weakest part of the board's argument is that dealing with reduced postal rates for Church groups.

The Board stated that "until there is a general overhaul in the postal system . . . there is no practical way to alleviate the government subsidy in this field. While there is technical violation of the principle of church and state by the acceptance in use of a non-profit second class mailing permit, nevertheless the violation in this regard is more apparent than real." Even if the denomination were to mail everything at first-class rates, they still could not say that some portion of the services were not at the expense of the government since the entire system operates at a deficit, it was pointed out.

The fact that the postal service is not paying its way would seem to be argument for every patron, including churches and denominations, to pay more for services received.

The longest discussion in the board consideration, according to the news reports, was on the question of whether or not Baptist educational institutions should be asked to stop applying for or accepting long-range, low-interest loans from the federal government for new buildings.

Some Board members held that there was no subsidy involved in the 3.18 per cent interest on government loans, which Baptist schools paid in 1959, for example, stating that the government actually paid only 2.78 per cent interest on the national debt that year.

Although it is not a part of the official resolution to be presented to the Texas Convention for action, the committee recommended that in the case of religious property being exempted from local taxation that a voluntary fee should be paid to the local government to cover such items as police and fire protection and "in order to keep religious organizations from being burdens on the taxpayers."

Pastor W. A. Criswell of First Church, Dallas, hit a positive note when he issued a challenge to Texas Baptists not to let their colleges and universities suffer for lack of financial support, if they are cut off from federal funds.

Regardless of the outcome, Texas Baptist leaders are to be congratulated for daring to deal realistically with one of the nation's great problems. They should have not only our interest but our prayers. In this, as in many other things, Texas may show the way for the rest of us.—ELM

* * *

IN THE judgment of many, a fellow is overly pious when he lets his religion start interfering with having fun or driving a hard bargain in a business deal.

* * *

PUTTING your money where your mouth is' is an awkward gesture these days.

* * *

ARKANSAS weather and politics being what they are this year, this is the time for a lot of things to be done that have been vowed for "come hell or high water."

We Shall Be Like Him

TIME changes things—and people. We are more mindful of changes in the world we live in than the change that is always taking place in ourselves. One of the first impressions you get upon meeting a friend you have not seen for many years is that he is really showing his age. The thought never occurs to you that he is thinking the same about you. You have been living with yourself all those years and, to yourself,



ELM

you still see a lot more in your mirror than can be detected by others.

Any one who has lived half a century—whether he will admit it to anybody besides the Social Security Administration or not—must have had the disillusioning experience of discovering that he and some one who used to be a very close friend no longer have much in common. You meet and after the first thrill of being together again you begin to discover that things between you are not as they used to be.

Some grow faster than others. Some stagnate. There are many and opposite directions in which you and your friends can grow. It may be that the great difference between you and the friend with whom you used to have so much in common comes about because of different interests that each of you has developed—or one has developed and the other has not.

One likes to read and tries to keep abreast of the changing times. Another cannot or will not read more than the comics, the sports, or maybe the stock quotations. Or perhaps both like to read, but there are so many different types of reading matter these days that they may develop completely different tastes in their choice of materials.

Where you live, when you live, how you live—all of these make their impacts upon you as a person and are continually shaping you into the one you are going to be. We are not conscious of it, but we decide pretty early in life whether the corners of our mouths are eventually to turn up or down.

One of the heartening thoughts about being a Christian is that, imperfect though we are, the daily experience of living the life of a newborn creature in Christ will help us to become more like Christ in our aspirations, our attitudes, in our deeds, and in our character.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:2).

Elmer L. McDonald

THE PEOPLE SPEAK

An Unfounded Rumor

IS there a bill, which has passed the Senate and will be voted on by the House of Representatives 6-19-61, and if it passes the House it would remove all Gideon Bibles from schools and other institutions and, nothing pertaining to God or His word in any way will ever be allowed mentioned in school again; there won't ever be a baccalaureate sermon again, and many other liberties will be removed from all God fearing citizens of America?

Here in this city a Baptist minister has been warning people for the past several days on a radio station. . . This preacher I mention wants everyone who wants to keep our schools as they are to write their Congressman and send it to him. Then he in turn sends, he hopes, four sacks of mail to all the Congressmen in Washington, D.C., from four states.

Please find out about the pending bill and if what he says is true, please help.—Name withheld.

REPLY: I forwarded your letter to Washington, D.C., to our Baptist Joint Committee on Public Affairs, 1628 Sixteenth Street, N.W., and I have this reply from W. Barry Garrett, associate director:

"I have never heard of any such bill. This must be the figment of somebody's imagination. My sixth sense, however, tells me that it is a hysterical and fanatical attack on Federal aid to education.

"Some of the Congressmen hope that the general aid to education bill will be debated the week of 6-19-61. The fact is that the general education bill is 'clean' as far as parochial schools is concerned and there is no mention of the matters that are contained in your correspondent's letter.

"Also there is written into the bill adequate provisions against Federal control and assuring local and state control of the public schools. There is a lot of foolish talk going around the country, but I have not yet been able to identify the sources of much of it. There is enough of such talk, however, that it makes one wonder just what kind of a 'crackpot' leader this country may fall for some day. The best antidote that I know for it all is to continue to give the people the authenticated facts from responsible sources as we have been trying to do. You are doing a statesmanlike job in this respect in Arkansas. May God save us both from extreme liberalism and from reactionary conservatism. . . ."

Thanks for seeking the facts. Just one word more. Any time I write to my Congressman I will send it direct to him, not to somebody who is trying to become a mail boy for the Congressmen.—ELM

Baptist Elections

SINCE reading your editorial on balloting for Convention officers and the reports made by the tellers, I have checked the minutes for the past fifteen years and have made spot checks within most of the decades, beginning with the organization meeting in Augusta in 1845.

At no time in the past fifteen years do I find a report by the tellers of the number of votes received by any candidate for any Convention office. They have simply reported the two high men when no nominee received a majority or the election of the one receiving the majority vote.

The same method of reporting seems to have prevailed in the earlier years as revealed by my spot check. W. B. Johnson was simply reported by the tellers as having been elected in 1845, as were also the officers in succeeding years, with one interesting exception.

In 1859, after having served four terms, R. B. C. Howell was re-elected by majority vote, he having received 228 votes, which was ten more than the needed majority. Howell acknowledged election with appreciation, but requested that he be excused from serving. Whereupon the Convention balloted four more times, after the first three the tellers simply announcing "no election," and after the fourth, reporting the election of "brother Richard Fuller, Md." My research was not exhaustive, but I did not find any other instance of report by tellers of number of votes cast for different nominees, except in that first balloting in 1859.

I cite these facts simply to point out that there is a considerable tradition for the summary nature of the report released by the tellers. I do not know the reasoning back of this tradition, but it may be related to the fact that our sessions are religious in nature and reflect a concern to guard against rivalries and the atmosphere of political meetings.

An effort was made some years ago to provide official ballots, but this was not found to be practical either from the standpoint of distribution or of certainty

(Continued on Page 7)

The Bookshelf

First In—Last Out, by Major Calvin L. Collier, U.S.A.F., Pioneer Press, 1961, \$4.50

It is too bad that Major Collier did not take the time and pages to document the material carried in this story of the Capitol Guards, Arkansas Brigade, one of the crack outfits on the side of the South in the Civil War. He lists on one page some of his sources.

Major Collier lauds the Capitol Guards as "one of the finest military units ever in American Service." He points out that they "were first in at Shiloh and last out. Again at Murfreesboro they led the way in Hardee's smashing charges on the Union right. In the inferno of Chickamauga the Arkansas Brigade became the only Confederate unit to break the U. S. Regulars. They were last out at Tunnel Hill and rescued the army from disaster in the classic rear-guard action when last out at Ringgold Gap. Hardee, the fierce and indomitable fighter, chose the Arkansas Brigade to be first in over the enemy barricades at Atlanta and last out in the debacle at Jonesboro."

Collier is also the author of "They'll Do to Tie To!"—the story of the 3rd Arkansas C.S.A.

Kagawa of Japan, by Cyril J. Davey, Abingdon Press, 1960, \$2.50

Japan's great Christian benefactor, by identifying himself with the poverty he sought to overcome with Christian love, was able to accomplish what most politicians can only promise. Although afflicted with bad eyesight and diseased lungs, Kagawa became noted throughout the world as poet, novelist, preacher and reformer. This is his story.

Living All Your Life, by John A. Redhead, Abingdon Press, 1961, \$2

How Can Everybody Be Somebody? What Does It Mean to Be Converted? How Can I Be Sure I Am a Christian? How Can I Learn to Read the Bible?

These are samples of fifteen searching questions Dr. Redhead discusses in as many chapters. Here is a source book for insight and inspiration, for an understanding of Christian principles as applied to day-by-day situations.

The Context of Decision, by Gordon D. Kaufman, Abingdon, 1961, \$2.50

This brief treatment of the theological foundations of the Christian ethic is based upon the annual Menno Simons Lectures given by the author at Bethel College (Kansas) in 1959. It deals with the nature of Christian ethics, God and man, the Church and the world, the individual disciple, and the problem of decision. ■



Strength of America

WHAT is the strength of America? What are the secrets of our nation's power? Wherein lie the resources which guarantee the perpetuity of the American way of life? The agriculturalist would have you believe that America's strength lies in its soil. The merchant mayhap would say that a nation's power rests in its commerce. The manufacturer may assert that it is in technology, in machinery, and in the skilled labor to operate plants to produce manufactured products. The politician may assume that a nation's strength is in statecraft.

But America's real strength is in the character of its people, in the moral and spiritual fiber and ties which root in the home. For "the hand that rocks the cradle" is still greater than the one "that wields the scepter."

—Adapted from *Baptist New Mexican*

The Mustard Seed

THIS is the smallest of all seeds, yet from it grows a large bush in which "the birds of the air build their nests."

So in life, the little service often turns out to be a big one, both for him who receives and him who gives. All who dedicate themselves to service to others often receive the reward of happiness and fellowship.

Whether a word, a deed, encouragement, a smile or cash is given, it may mean much to the receiver and far more to the giver.—*The Right Hand*

Living Without Being Alive

I WAS tired in the head and in the spirit. Now I think it came partly from never being alone, because in the world in which I lived nobody ever seemed to want to be alone. They seemed to have a terror of it. They all wanted to lunch together, or play golf together, or go to the country club or women's clubs together, or meet in the hotel bar or in the corner drug-store to kill time over the pinball machines. On their tombstone will be written, "He lived without ever being alive. Nothing ever happened to him."—Louis Bromfield in *Leaves From a Spiritual Notebook* by Thomas S. Kepler, Abingdon Press

Do-Gooders Destroy Freedom

THE GOALS of freedom have often been lost and the players dismissed from the possibility of a return match in the great game of self-government through the efforts of so-called do-gooders with their plans to have the government compulsorily take care of the results of the lack of individual self-discipline. Continuously relieving healthy and full-grown people of the consequences of their own actions builds neither good character nor strength. It weakens people and destroys governments.

—*The Right Hand*

Faith or Fear

The Lion Tamer

AN English merchant once visited an old friend in Africa. His first initiation into the customs of that strange land came in the form of an invitation to a lion hunt. Although his fancy turned to less exciting pursuits, the Englishman agreed lest he offend his friend.

From the time he left the safety of civilization, the merchant was restless, looking frequently behind him lest some calamity be upon him unawares. The first night was rendered completely devoid of rest by the wild cries of the jungle night. Determined to hide his fear the Englishman put forth his boldest front.

Shortly after breaking camp the hunters came upon the unmistakable tracks of a lion. The veteran hunter was elated, fire flashed in his eyes and he shouted, "Let's go get him! That must be the largest lion in the jungle, judging from his tracks."

Only a little the less agitated, though quite in an opposite manner, the newly initiated nimrod replied, "Tell you what let's do—you go that way and see where he's going and I'll go this way and find out where he's been!"

Fear usually works like that in matters of the religious life, too. Faith points to the front and demands that the challenges seen there be met with courage. Fear looks about and becomes satisfied with things as they are. It seeks a manner of saving face in some inoffensive activity . . .

—Charles Frank Pitts,
Blytheville

This above all: to thine own self be true;

And it must follow, as the night the day,

Thou canst not then be false to any man.

—William Shakespeare

ARKANSAS BAPTIST

(Continued from Page 5)

that each messenger would have his ballot in hand at the time for use. Such weakness in any plan to provide official ballots you have noted in your editorial.

Your implication that messengers may fill "out two or more ballots" or that those who are not entitled to vote have done so, I believe is most unfortunate, as is also what you say about "Convention attenders who are not messengers and who might be more political minded than conscientious." These statements do not at all conform with my estimate of the wonderful *Christians* who compose the annual meetings of the Southern Baptist Convention. On the basis of 25 years in their fellowship, I do not believe there is any basis in fact for your implications. I believe sincerely in the honesty of the messengers, of the appointed tellers, and of the other Baptists who freely attend the sessions.—Joe W. Burton, Secretary, Southern Baptist Convention, Nashville

REPLY: *Thanks. I had not meant to imply that non-Christians have been participating in Baptist elections. I have been attending Southern Baptist Conventions a long time myself, and have had some mighty close fellowship with fellow Baptists in crowded halls without having my purse snatched. But why shouldn't Christians conduct their business, including denominational elections, on a businesslike basis? You will be interested to know that at least five representatives of that many different daily newspapers covering the St. Louis Convention asked for explanations as to why the tallies were not available in the presidential election. They are being sent marked copies of your letter.*—ELM

I WAS interested in your editorial on the matter of the ballots. We have been giving consideration for several years to a proposal that official ballots be given to the individual messengers when they register and requiring that these ballots be used in all votes which are taken by ballot. I am happy to have your comment on this.—Porter Routh, Executive Secretary, Executive Committee, Southern Baptist Convention, Nashville

THANK you for your excellent editorial, "What We Can't Know Can't Hurt Us."

In the press room at the convention I noticed three fine newsmen from Kentucky, Washington and Houston who rightfully resented the withholding the election count from the press.

The Baptist people have a right to know, I believe. Freedom depends so much upon freedom of information, good or bad. Of course the reason to withhold the actual count, I am told, is to save embarrassment to nominees. I sincerely believe that freedom of information is much more important than saving mature men from presupposed embarrassment.

You said it much better in your editorial, but I'm glad a Baptist came out with the great Baptist position—freedom.

—John C. Taylor, Associate Editor, *The Illinois Baptist*, Carbondale, Ill.

Correction, Please!

THIS week's *Arkansas Baptist* reports us as having the following statistics for June 4: 419 in Sunday School, 168 in Training Union and 22 additions. The attendance figures are correct but we had half the figure of additions as was listed. There were 2! We don't want folks around here to think that a needed revival is underway so I'd appreciate the correction.—Robert A. Parker, Pastor, Cullendale First Church, Camden

From Great Britain

MANY thanks for your most welcome letter. So glad to know that you have returned safely to your desk and that you had such an encouraging crusade in Scotland and so enjoyable a tour through Europe and the Holy Land.

It was a great pleasure to the officers of the London Baptist Association to be able to receive you all, through the kindness of our treasurer, Sir Cyril Black, at the House of Commons. It has been my privilege to attend a number of functions in that auspicious place but none have I enjoyed more than that particular occasion.

The final dinner at your hotel was a splendid wind-up for you all and an especial joy to me, for it enabled me to see and speak with so many folks whom I had met while in your country. Your paper is a 'live' paper to me now for I recognise so many names of people and places and I am very grateful for the copies I receive, keeping me up-to-date with Arkansas Baptist affairs.

You know that Dr. Billy Graham is in Manchester at the moment conducting a crusade. I hear that the first week exceeded all expectations despite the absence of Dr. Graham and in face of wind, rain and cold in an open stadium! From tonight land-line relays are being received all over the country and I have my Church here wired for the purpose. We shall be receiving the Manchester crusade live for nine nights, and we are hoping for great results.

How I wish some of your warmth could be sent over here! We get one day well in the seventies and then shiver for many days waiting for the next high! I love the heat and would travel anywhere to get it if I could. Strange, when I have always lived in England with its unpredictable climate.

With all good wishes and greetings in Christ to all concerned.—A. E. Willmott, Kingsley House, Lynton Ave., Ealing, W. 13, London, England

THANK you for your letter of the 31st ultimo which I was delighted to receive.

I can assure you that the Baptists of London were delighted to have this contact with the recent party which visited this Country from America to conduct evangelistic campaigns in Scotland. I very much hope that we shall meet again before too long.—Sir Cyril Black, 14, Cromwell Place, South Kensington, London, S. W. 7

By DR. R. LOFTON HUDSON

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

Eating Pork

QUESTION: Recently I heard that eating pork was a sin. On looking this up in my Bible dictionary I found that in the Old Testament the pig was considered unclean and forbidden to be eaten. What is your opinion on this?



DR. HUDSON

ANSWER: Your question reminds me of the question put to a Jewish-Christian friend of mine. He was asked if you could eat ham and go to heaven. His reply was, "Yes, and the more you eat the quicker you will get there." But he had never learned to like ham.

Seriously, eating pork was a sin in the Old Testament days. This may have been because of the presence of certain germs in hog meat in that part of the world in that day.

But have you never read the added revelation in the New Testament? God revealed to Simon Peter that "What God hath cleansed, that call not thou unclean" (Acts 10:15). Peter concluded that God had changed his ruling about segregation of Jews and Gentiles, and about unclean foods. In Acts 15 the Christians went further and set aside the legalistic parts of the Old Testament, including circumcision.

I have read many modern attempts to saddle Old Testament rituals and rules on Christians, but there is no reason to apply either Old Testament diet rules or divorce rules to the sons and daughters of grace.

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

Coronation Services at First Church, Hope



SIXTY-six participated in the Girls' Auxiliary Coronation Service May 14 at First Church, Hope. There were 12 queens (l. to r.): Betty Monroe, Susan Turner, Martha McLelland, Mary Beth Allen, Susan Cook, Jacque Fielding, Carolyn Hatfield, Donna Taylor, Carol Ann Taylor, Dianne Purtle, Diane Ellis and (not pictured) Sherrye Moore.

Others progressing through the Forward Steps were Maidens Patsy Hatfield, Pam Butler, Judy Robertson, Opal Kinsey, Pam Thompson, Ruby Thompson, Darla James, Susan McCain, Jan Herring, Debbie Watson and Junanne Reynolds; Ladies in Waiting Linda Luck, Glenda Thompson, Donna Thompson, Marla Jones and Peggy McCorkle, and Princesses Cynthia Trout, Charlotte Moore and Ellen Turner.

Mrs. Charles F. Reynerson is G. A. director assisted by Mrs. John McClanahan and Mrs. Homer Beyerley. Dr. John H. McClanahan is pastor. ■

Special Speakers Scheduled at Benton

HIGHLAND Heights Church, Benton, will have as guest speakers for Sunday, June 25, Dr. and Mrs. John Abernathy, long service missionaries for Southern Baptists in China.

On Sunday morning, July 2, Jimmy Karam will fill the pulpit in the absence of the pastor. Mr. Karam is a recent convert of the ministry of Immanuel Church, Little Rock, and has spoken in over 300 churches.

Coming July 16-23 to Highland Heights for revival services will be Rev. Jimmy Watson, pastor of First Church, Amity. Lynn Chapman will be in charge of music. Dewey H. Greene is pastor. ■

Newport Groundbreaking

SOUTHSIDE Mission, sponsored by First Church, Newport, is soon to occupy a new building, groundbreaking for which was held on Easter Sunday. Taking part in the groundbreaking were Ed F. McDonald, III, first pastor of the mission; Ed F. McDonald, Jr., pastor of the sponsoring church, and James E. Taylor, associate pastor, and Howard Dalrymple, mission superintendent. The mission has a Sunday School enrollment of more than 100. ■

FIRST Church, Carlisle, had a vacation Bible school enrollment of 102 with an average attendance of 93.

Drama Course Offered At Little Rock Center

ARKANSAS Arts Center, Little Rock, has announced a summer course in drama.

Purpose of the course is "to acquaint chairmen of theater groups in churches and other organizations with problems of selection, organization, and production, and also to encourage the development of a layman group which will sponsor drama in churches.

Teacher of the course will be Joseph N. Carner, who formerly taught drama at Chicago Arts Institute and at Yale University School of Drama. Applications for enrollment should be made directly to Arkansas Arts Center, Department of Education, Little Rock, telephone FRanklin 4-9116. ■

Thomas Urrey Promoted

THOMAS Urrey, a native of Camden, teaching fellow in New Testament at Southwestern Seminary, Ft. Worth, has been named contract teacher in New Testament, effective Aug. 1. He received the bachelor of arts degree from Ouachita College in 1956

and the bachelor of divinity from Southwestern in 1959. Mr. Urrey is pastor of the Postoak Church, Postoak, Tex. ■



MR. URREY

Gravel Ridge First Church G.A.'s



FIRST Church, Gravel Ridge, held its G. A. Coronation May 14 at 7:30 P.M. Those completing the maiden step were Jackie Axman, Jimi Barcom, Connie Cundiff and Linda McGill.

Those completing the Lady in Waiting step were Carolyn Bruning, Lauretta Bruning, Susan Burchfield, Linda Gentry and Donna Sue Jones. Those completing the Princess step were Christy Barcom, Phyllis DeBusk, Judy Gentry and Patricia Phillips. Those making the Queen step were Betty Killian and Linda Marshall.

Pictured (l. to r.) are: Front row: Gary Casteel, Jilleta Jo Harrell and Mickey Cox; Center row: Lauretta Bruning, Susan Burchfield, Christy Barcom, Linda Gentry, Donna Sue Jones and Jimi Barcom; Back row: Phyllis DeBusk, Judy Gentry, Patricia Phillips, Betty Killian, Linda Marshall, Linda McGill, Carolyn Bruning and Jackie Axman.

The Junior G. A. Counselor is Mrs. A. W. Cox. Intermediate Counselor is Mrs. C. K. Marshall. Youth Director is Mrs. Charles Barcom. Rev. Jack Livingston is pastor. ■

Deaths

Cherry June Owens

MISS Cherry June Owen, 17, daughter of Rev. and Mrs. Hugh Owen, Malvern, died June 10 in a Little Rock hospital after a brief illness. She was graduated from Malvern High School last month. She was a native of Conway.

Her father is a missionary for the Central Association. The family formerly lived in Pine Bluff. Other survivors include two brothers, David Owen and Ben Owen, Conway. Funeral was conducted in First Church, Malvern.

James E. Dubois

REV. James E. DuBois, retired Baptist minister of Cherry Valley, died June 11 at his home.

He served numbers of rural churches in Arkansas, Tennessee, and Mississippi. He was from a pioneer Baptist family. He attended Carson-Newman College, Union University and Southwestern Seminary. He was often called to large churches but felt his calling was to serve small rural churches and spent his lifetime doing so.

Funeral was June 14, conducted by Dr. Charles F. Pitt, Blytheville, a nephew. ■

Billy Siress Named Education Minister

BILLY N. Siress, who received a Bachelor of Divinity degree last month from Southern Seminary, will become Minister of Education at Pulaski Heights Church, Little Rock, July 1. Rev. W. Harold Hicks is pastor.

Siress, 30, a native of Kentucky, is a graduate of Murray State Teachers College, Murray, Ky., and holds the Master of Religious Education degree from Southern Seminary. ■

Revivals

WALTER F. Ayers conducted a week-end revival meeting in First Church, London (Ark.); 11 decisions, four by letter, one for baptism, six rededications. He also conducted a revival at Gravelly; 20 decisions, two professions of faith, 18 rededications. Both churches are pastorless.

KNOXVILLE Church, Knoxville; Eugene Wright, pastor and evangelist for revival June 4-11; eight for baptism and four rededications.

Arkansas All Over— Bible Conference Speakers



DR. FRANCISCO



DR. NORTHCUTT

DR. CLYDE T. Francisco and Dr. Jesse Northcutt will be featured members of the faculty for the Bible Conference at Ouachita College, July 24-28. Dr. Francisco is professor of Old Testament at Southern Seminary, Louisville, Ky., and Dr. Northcutt is professor of New Testament at Southwestern Seminary, Ft. Worth, Tex. Total cost for the week, including board and room, will be \$8. ■

Little Rock Store To Have New Location

NASHVILLE, Tenn. (BSSB)—A new location for the Baptist Book Store, now at 303 West Capitol Ave., Little Rock, has been announced by the Baptist Sunday School Board, owners and operators of the store.

A 20-year lease has been signed by the Board with the owners, Soltz Machinery and Supply Company, of Pine Bluff, for the building at 408 Spring Street, Little Rock.

The building will be remodeled to care for the needs of the book store.

The store expects to move to its new location in early fall.

The Baptist Book Store has been at its present location since the

early 1940's. Before that, records show that a small shelf of books and Bibles were set aside in the office of the Arkansas Baptist state paper as early as 1901.

Then the store was located at 124 E. Fourth and stayed there until 1912, when Baptist state headquarters moved to what is now the Waldon Building, at Seventh and Main. From this location the store moved to 716 Main Street in 1932, and from there to its present location.

The store is one of 47 Baptist Book Stores owned and operated by the Baptist Sunday School Board for providing religious materials to Southern Baptist churches. It serves 1,162 churches in Arkansas. Richard O. Sellars has been manager of the store since April 1. ■

DR. W. O. VAUGHT, Little Rock, will preach at the Associational Brotherhood Fish Fry at Cabot July 24. Evangelism is the theme of the meeting.

QUARTERLY hymn sings will be held July 31 at Cabot, Hazen, Brownsville and Caney Creek.

Trinity Association

L. D. Eppinette, Missionary

LEONARD Bunch of Nettleton Station, Jonesboro, has become pastor of the Lebanon Church.

CALVARY Church, Harrisburg, pastor Charles Carey, has received a donation of new pews costing more than \$1,300.

TRUMANN Church is constructing a new home for its pastor, scheduled for completion by the end of the summer. The pastor's old home will be converted into Sunday School rooms.

Central Association

By Hugh Owen

BOB Bacon was ordained to the Gospel ministry, June 4, at Third Church, Malvern. Bob is pastor of the Gilead Church, Malvern, and a senior at Ouachita College.

Elsworth Woodall served as moderator, and James Heard as clerk. Hugh Owen led the questioning; H. H. Ashcraft presented the Bible; W. J. Brumley led the ordaining prayer; Harold Presley gave the charge; Graham Fowler brought the message, and George Crowder led the closing prayer.

PINEY Church is air-conditioning its auditorium. Oscar Golden is pastor.

LAKE Hamilton Church had a youth retreat at Lonsdale May 5-6. There were about 30 present. Their program centered around the theme, "Youth Serving the Lord."

HIGHLAND Heights Church has recently air-conditioned its auditorium. It has called Lynn Chapman, Ouachita student, as music director.

Association News

Caroline Association

J. M. James, Supt. of Missions
DARRELL Black, pastor of Toltéc Church, hopes to move his family into the new home being erected by the church within three

months.

WENDELL Ross, who has been pastor of the Brownsville Church, became pastor of the Mt. Carmel Church June 11.

Concord Association

By Jay W. C. Moore

OAK Cliff Church observed its first anniversary on a recent Sunday by entering its second building. The building 36 x 108 feet, has been designed to care for five nursery suites, and beginner and primary departments. The building will also contain a temporary kitchen and dining areas.

During the year 98 members were received by letter, other than the 16 charter members; one by statement, and 41 by baptism, a total addition of 140 for the year.

The church now has property valued at \$100,000, Bruce McNeil, treasurer stated.

Dr. C. W. Caldwell, secretary of missions for the Arkansas Baptist State Convention, was the featured speaker at the morning service. Murl Walker is the pastor.

CHARLES Graves, pastor of First Church, Van Buren, will be the camp pastor for the second annual summer assembly, August 14-19, at Kiamichi Assembly grounds near Talihina, Okla.

The assembly registered 347 last year.

Dr. Andrew Setliff, minister of education for Grand Avenue Church, is chairman of the program committee.

J. N. McFADDEN, minister of music in First Church, Lyman, S.C., will direct a 600-voice choir during the Autery Area Evangelistic Campaign in Grizzley Stadium, Ft. Smith, July 9-23. The stadium is located behind the senior high school, on Rogers Avenue at State Highway 22.

Dr. Carlile Brooks, of Florida, will arrive in Fort Smith July 2 to train and direct a large group of men and women who will visit and do personal work in homes and in the stadium.

BLOOMER Church enrolled 55 in the vacation school the first week in June. Mrs. Maxie Moore was the principal of the school. Irving Crossland is in his second

From This . . .



To This, in One Year!



MEETING under the tent (top) a year ago, Oak Cliff Church, Fort Smith, organized with 16 charter members. They now have the two brick buildings shown here, the latest of which, in foreground, was occupied Sunday, June 11.

year as pastor.

RATCLIFF Church, James Simons, pastor, enrolled 35 in their

recent vacation school. Mrs. Maxie Moore of Ft. Smith served as principal of the school.

Federal Loans for Texas Baptist Institutions Would Not Be Permitted Under New Policy

BY JIM NEWTON

Baptist Press Staff Writer

DALLAS (BP)—Texas Baptist colleges and universities were told here to stop borrowing money from the federal government in a comprehensive statement interpreting specific church-state separation issues ranging from the postal privileges to direct grants.

Government loans, ruled the 191-member Texas Baptist executive board, violate moral, spiritual and constitutional aspects of the church-state separation principle.

The action marks an abrupt change in policy for the Baptist General Convention of Texas and deals a severe blow to building plans for nine Texas Baptist schools.

Ten resolutions adopted by the Texas board opposed outright government grants or direct aid to religious institutions, and government surplus property offered to religious groups at a reduced rate.

In interpreting application of the principle, the board said that it did not consider as a violation of church-state separation (1) loans or grants to college students, (2) research grants in which the government contracts for the services of individuals on the staffs of religious organizations, (3) reduced postal rates for church groups, (4) tax exemptions for church contributions, (5) property made available at its actual valuation through urban renewal programs, (6) government reimbursement for hospital treatment, and (7) government employment of chaplains in the armed service.

Action Next November

FINAL ACTION on the ten resolutions will be taken by the Baptist General Convention of Texas meeting in Austin, Nov. 7-10.

Only the question of whether government loans violated the church-state separation principle drew lengthy debate.

Some board members felt no federal subsidy was involved since the schools, in 1959 for example, paid 3.18 per cent interest on government loans, and the government was paying 2.78 interest on the national debt that year. The government, they said, was actually making money on the loans.

Others argued, however, that if the government had to borrow the money in the open market, it would have paid an interest rate of about 4.46 per cent, and that the difference between 3.18 and 4.46 per cent constitutes a subsidy.

Most of the arguments against cutting off the government loans stemmed from warnings that without the loans, enrollments in Baptist schools might be frozen.

Without 40-year government loans, the schools would have to finance their buildings with 20-year commercial loans at a higher interest rate.

Some board members warned that the result would be either boosting room and board rates so high that students couldn't afford to pay them, or completely stopping any further dormitory construction at Texas Baptist schools.

Colleges Need Millions

A SURVEY conducted by the Texas Baptist Christian Education Commission revealed that within the next four years, Baptist colleges will need to construct 15 new dormitories to house 1,920 students. Total cost of the buildings was estimated at \$6 million.

In an impassioned plea before the board, W. A. Criswell, pastor of First Baptist Church, Dallas, said that the Baptists of Texas must plug the financial gap and assume a moral obligation to make up the losses the institutions would sustain without government loans.

"It would be a tragedy," said Criswell, "to pass this resolution and then sit back and tell our schools, 'you can sink or swim now, we've had our say.'" Criswell said he thought the resolution would do more to boost the morale of the Baptists in Texas to provide the money for Baptist schools than any other thing in the denomination's history.

A special 13-member church-state relations committee made the recommendation to adopt the ten resolutions after an exhaustive two-year study of the principle and actual involvement of Baptist institutions with the federal government.

The committee reported that since 1953, four Baptist colleges (Baylor University, Waco, Tex.; Hardin-Simmons University, Abilene, Tex.; Howard Payne College, Brownwood, Tex.; and the University of Corpus Christi) had accepted 11 loans for building construction from the Housing and Home Finance Agency. The loans totaled \$9,506,000.

Virginia Baptists Act

AT LEAST one other state convention, the Baptist General Association of Virginia, has passed a resolution opposing government loans. Virginia Baptists adopted a recommendation Nov. 23, 1960, stating "that Baptist institutions and agencies secure needed loans from other than government sources."

Baptists were largely responsible for amending the Hill-Burton Act in 1958 to stop federal grants to religious groups building hospitals, substituting loans instead of grants. The so-called "Baptist amendment" to the act was motivated, say most Baptists, not by a desire to get loans for their hospitals, but to stop unconstitutional direct aid to Catholic hospitals.

In its resolution concerning postal privileges, the Texas executive board stated that "until there is a general overhaul in the postal system of the United States . . . there is no practical way to alleviate the

government subsidy in this field. While there is a technical violation of the principle of church and state by the acceptance in use of a non-profit second class mailing permit, nevertheless, the violation in this regard is more apparent than real."

In explaining its resolution, the church-state committee said that even if the denomination were to mail everything at first-class rates, they still could not say that some portion of the services were not at the expense of the government since the entire system operates at a deficit.

The committee also said that tax deductions for religious gifts are interpreted as privileges rather than support, but added that unrelated business income of religious organizations should be taxed.

"In the cases of exemption of religious properties from local taxation, it is suggested that voluntary fees be paid to local governments for police and fire pro-

tection in order to keep the religious organization from being a burden on the taxpayers," said the committee in its report. The statements were not a part of the actual resolutions, however.

The resolution approving research grants to individuals on the staffs of Baptist institutions stipulated that no such grant should be used for the construction of buildings or purchase of lands, and "respectfully requested" that the Health, Education and Welfare Agency of the government change the name of the agreements from research "grants" to "contracts."

The 13-member church-state relations committee was dissolved by the executive board after its report, but the board recommended that the state's 25-member survey committee continue to study church-state relations and the application of its interpretation. ■

Fight Communism By Dropping Racism

RIDGECREST, N. C. — "The threat of complacency is as great as the threat of Communism," more than 1,500 young people were warned during the 35th annual Southern Baptist Student Retreat here.

Robert S. Denny, associate secretary of the Baptist World Alliance, continued:

"I believe this generation will rise to the challenge and meet the threats which are hurled at Christianity today; namely, complacency and Communism. . . . Thus, the prophecy that Communism will take the world in 20 years will not come about because this generation will rise to see that it doesn't."

H. Jack Flanders, professor of Bible at Furman University, Greenville, S. C., issued this statement about Communism: "You and I can make a beginning in the fight against Communism by removing the fragmentations around us by removal of race or color.

"Communism is perhaps the most amazing missionary endeavor since Jezebel herself," he declared. "Christianity holds no hope for a utopia on this earth as wrapped up in a social plot or scheme."

Knoxville, Tenn., professor George K. Schweitzer appealed to students to seek to understand non-Christian faiths. "Out of the need to which they appeal, the church must speak to the hungry," the chemistry professor at the University of Tennessee said. ■

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CHURCH AND STATE

BY E. S. JAMES, EDITOR

Baptist Standard, Dallas, Texas

[Delivered at the Southern Baptist Convention, St. Louis]

THE subject is Church and State.

The text is Job 14:7-10. *For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, Yet through the scent of water it will bud and bring forth boughs like a plant, but man dieth and wasteth away.*

The application of the text to the subject is that man's body dies and rises no more until the resurrection morning; but great principles, like trees, may seem to be dead and then rise again to bless humanity. One of them is the principle of a free church in a free state.

The thesis of this message is that both government and the Christian religion are ordained of God. To each there is assigned by the Scriptures a definite responsibility. Both are essential for the common good of God's creatures.

FOUR SIMILARITIES: Although religion and government are distinctly different there are at least four similarities. Both are intended for all men. Both are responsible for human welfare. Each is necessary to human peace and progress, and each must answer ultimately to the Judge of the whole earth.

EIGHT DIFFERENCES: Regardless of their proximity and their similarities there are many differences.

1. Government is for the regulation of anyone. Christianity is for the evangelization of everyone.
2. Government controls society. Christianity changes it.
3. The strength of government rests upon police power. That of our religion rests upon preaching power.
4. Government is concerned with the administration of law. Our religion is concerned with the inspiration of love.
5. The ultimate weapon of government is fear of incarceration. The appeal of Christianity is faith in inspiration.
6. Government rests on legislation. Christian progress depends on indoctrination.
7. Government has the power of compulsion. Our religion has only the appeal for cooperation.
8. Government is often based on a compromise of ideas. Christianity is conformity to Scriptural ideals.

I. So, Political Freedom and Religious Liberty Go Together

MANY things by nature belong together. That is true of a preacher and his Bible. Perils and oppor-

tunities go together. So do democratic churches and a democratic state. One might find a river without any water. There may be deserts without sand dunes. There could be a rose without fragrance. There could be a ship with no sea on which to sail. There have been kings without thrones and mothers without children. But since time began there has never been a free state without free churches, and there has never been freedom of religion without freedom of government.

A. CONCLUSION. On the basis of these facts we must conclude that church and state go together, but that they must travel apart if either is to go very far. They are parallel lines, and such lines never meet. If perchance someone bends one of them they may converge, but at that point the journey ends for both of them. I walk on two feet, and I might hop a little distance on either of them alone; but so long as I have the two, each of them must stay away from the other. Whenever they get tangled the whole body falls.

This is illustrated by the two Americas. The people in South America are as intelligent as we. Their soil is as fertile. Their harbors are as deep. Their air is just as pure, and their minerals are just as precious. Yet that continent has long depended on ours for support. Why? The answer is simple. The colonizers there came with a closed Bible and united church and state. Colonizers who came here brought open Bibles and found therein the great principle which separates church and state.

II. Government and Religion are as Old as Man

FROM the beginning man has had some kind of government and some kind of a religion. Utilizing both posed no problem for the pagans. They simply deified their rulers and worshipped them. It was no great problem for the Jews. To most of them government and their religion were synonymous terms. They made little distinction between the laws of worship and the laws of human control. Among the ancients the Greeks came nearest to complete separation of religion and government, but even those intellectuals failed.

JESUS AND A NEW CONCEPT OF FREEDOM: It was not until the Savior came to earth that men learned the meaning of cooperation and separation between the two. He talked so much about freedom. He taught men the meaning of freedom in the soul. "If the Son shall make you free, then are ye free indeed." He illustrated it by telling the Jews that their claim of freedom was wrong on two counts. They were not a free nation while Roman legions policed the country, and they were not sons of Abraham so long as they refused to believe on the Christ who is the true seed of the patriarch.

As a rebuttal to this teaching they brought to Him a coin, saying, "Shall we pay tribute to Caesar, or shall we not?" The answer has been quoted a million times, but often without understanding. Whatever else you may make of "Render, therefore, unto Caesar the things that are Caesar's and to God the things that are God's" it is still evident that in that moment our Lord separated government and the Christian religion without derogating any government.

He identified them as two entities.

He indicated the importance of each.

He separated the kingdom of man from the Kingdom of God.

He defined and assigned our responsibilities to both of them.

III. The Tree Which Jesus Planted

IN THAT moment Jesus planted the seed of a precious principle, and it sprang up to become a tree which has never died. Through long periods it has seemed to be dead, but in different ages it has revived a little and shown signs of life. It is quite interesting to look back at the history of this tree.

For 30 years it grew beautifully and became a covert for the disciples who went everywhere preaching the Gospel. Governments seldom *interfered* with them except in Palestine. Most of their trouble came from scattered Jews who were too zealous for their own type of religion.

For the next 300 years the Caesars and other rulers assaulted this tree and seared it to the ground. Every movement of Christians in that period was proscribed, and multitudes of them died as martyrs.

Then came the professed conversion of Constantine, and he married the nominal churches to the government of his empire. For 200 years this evil alliance of a united church and state continued, and it gave to the world two beasts for its children. One of them had seven heads, and the other had two horns. The latter looked like a lamb, but when it spoke its voice revealed that it was a devil.

In the sixth century this two-horned beast which was the combination of church and state saw one of its horns outgrow the other, and this horn of the papacy took over both religion and government. For 1,000 years it dominated the governments of most men and brought on the earth its darkest period of history. There were many of the faithful who, under one name or another, tried to revive the tree which to them seemed to be dead forever. Ultimately, there came men like Huss, Zwingli, Calvin and Luther to lead in the great Reformation.

After more than 1,400 years the tree sprouted again, and the green leaves began to appear, but it did not last for long. Presently these new Protestant churches became just as domineering as Rome had ever been, and now the churches (not the church so-called) reigned over the states.

Many fled to America seeking religious and political freedom, but here the dominant churches took over the governments, too. In New England it was mostly the Congregationalist. In Virginia it was the Church of England. In Maryland it was Catholicism,

and other denominations tried their hand elsewhere. But after about 100 years this religious tyranny met its nemesis in a Baptist preacher by the name of Roger Williams.

In little Rhode Island he established a colony and organized a Baptist church in 1539. A government was established, but every person in the colony was left free to worship God or not to worship Him. Almost overnight the tree which Jesus planted grew out of the roots and became a tremendous shade for freedom lovers. They came from everywhere and then went out into other colonies to tell of this new-found freedom for the soul. Here for the first time in all history the tree bloomed. For the first time church and state were made absolutely separate.

We will not forget that it came about through a Baptist preacher and a Baptist church. There are others who claim credit for this, but documented history refutes their claim. At a recent meeting of the National Convention of the Congregational-Christian group the president of the body extolled the virtues of separation of church and state. Then he stopped to say: "We Congregationalists cannot take credit for it. Our forefathers fought it with all their might, and Baptists badgered them into accepting it."

The next 150 years saw a struggle for growth of the tree. As Baptists went everywhere organizing little churches and preaching this New Testament principle they were persecuted severely. As the tree reached its beneficent limbs out to others it was met at the colony line with blowtorches, but it continued to grow. Through men like Isaac Backus the Baptists won the day for religious freedom in most of the colonies. Then came the day when Virginia was in a position to block the adoption of the new constitution. Baptists had grown strong there by now, and one man, John Leland, could lead the Virginia colony to accept. He promised James Madison his support for the constitution if Madison would guarantee that the first amendment to it would provide for religious freedom and separation of church and state. Thus, we have in that amendment these precious words: "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof."

At long last the principle enunciated so clearly by our Lord had been made a part of the constitution of a great nation; and it was made possible by the endless and sacrificial efforts of Baptists.

The next 150 years were the most glorious in recorded history. Under this amended constitution the state was left free in the realms of legislation, taxation, and regulation of society. The churches were made free to organize, evangelize, and propagandize. They were now free to educate, agitate and assimilate so long as they did not abrogate the rights of others. The nation grew, and the churches of many faiths grew with it. The great tree spread its branches from ocean to ocean and from Canada to Mexico.

America, in the eyes of others, had become the next best thing to Heaven. Our Monroe Doctrine was respected by all nations. Our missionaries were welcomed. Our charities were accepted. Our strength was appropriated. All nations looked to us, and no people dared to insult us.

IV. Then Something Bad Happened to Us

ABOUT 30 years ago something terrible happened to the tranquility of this great nation. Six invisible foes attacked it at one time.

Communism became an abiding threat on the outside.

Socialism began eroding on the inside.

Secularism entered the front door.

Atheism slipped in from the back porch.

Modernism assaulted the churches.

Roman clericalism laid siege to this tree.

V. The Plan of Conquest Was No Secret

ROMANISM'S plan was not derived from the minds of the people. It is the product of the hierarchy, and they have never tried to keep it secret. They saw the old world slipping from their grasp and decided that here in America their Armageddon would be fought to a finish. Anyone could have known it was coming if he had cared to look. George Washington knew it. So did Jefferson, Madison, Lincoln and others. It is an open book, but we refuse to read it.

The plan to destroy separation of church and state, as we have had it, was always evident in her practices. Did she not separate herself from us—Her

children must have separate education. Her church is the sole depository of revealed truth. Even in the cemetery her people must be buried apart from all others. Perhaps they don't want to be bothered with us in the morning of the resurrection. Her constant invitation to all other churchmen to come back home to the Catholic Church reveals her concept of religion. How can we come back to some place where we have never been?

The hierarchy's preachments warned us that it would never agree to our separated system any longer than necessary. It has been published in plain language that separation of church and state is to be accepted by Catholics where it is necessary, BUT that it will be accepted only as an expedient until the situation can be changed to fit her pattern.

Her persecution in other countries reveals her intentions here. She proudly claims that the church is the same over all the world and from century to century. Therefore, the church that persecutes Baptists in Spain and Columbia will persecute us in America if she ever gains mastery of the government.

[Next week, in the conclusion of this address, Dr. James will elaborate on the Catholic strategy aimed at destroying the wall between church and state and will deal fearlessly with the need for Baptists to clear their own skirts on the church-state issue.—ELM]

Beacon Lights of Baptist History

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

Seventh-Day Baptists

WHEN MR. Duncan, member of the Baptist Church, Piscataqua, New Jersey, admonished a neighbor for working on the Sabbath, he was asked to prove its holiness.



DR. SELPH

Accepting this challenge Mr. Duncan began a study which resulted in his adopting Sabbatarian views. About 17 members of the church joined him in organizing a Seventh Day Baptist Church in 1705. They made him pastor.

Stephen Mumford, an English Sabbatarian Baptist, organized a church in Newport, Rhode Island, in 1671. German Seventh Day Baptists organized a church in Germantown, Penn., 1728. They set up a General Conference in 1846 which met triennially. In

1842 they established a Missionary Society, Tract Society, and Publishing House. There have been two colleges under their direction.

Their observance of the Jewish Sabbath is their main difference with other Baptists. This question first arose among English Baptists about 1650. It plagued a number of churches in early American life.

Among the queries sent to the Philadelphia Association in 1724 was one concerning the fourth commandment. Was it to be changed, altered, or diminished? They found the answer in the Confession of Faith of 1689. In it the Lord's Day — the first day of the week — was declared to be the Christian Sabbath, to be continued to the end of the world, because the observance of the last day of the week had been abolished.

Six years later this question still troubled the association. The churches decided to give full liberty to anyone persisting in holding the Jewish Sabbath on conscientious grounds. But those who withdrew from the church on such grounds and associated themselves with Seventh Day Baptists were to be disowned in as moderate way as possible. ■

'Tally a Positive'

"TALLY one on the positive side" for American servicemen overseas, says chief of Army chaplains, Major General Frank A. Tobey.

Hitting the play on the negative influence and impression made by American servicemen abroad by both secular and ecclesiastical press, Tobey related incidents from the "other side of the story."

"Largely untold is the story of the good, the beautiful, the charitable lives and deeds of the majority of American servicemen and their families," Tobey said.

Quoting a member of the inter-board committee for Christian work in Okinawa, the chief of chaplains cited "consistent giving to the scholarship fund . . . for training church leaders, support of the Christian orphanage, financing a water system for a summer camp, visitation, donations for medical equipment and facilities, manual labor on buildings and equipment, and moral support." Tobey asserts that maybe the words "steady" and "quietly" are the clue to the infrequent publicity on the lives of this type of military personnel overseas. (BP)

BY THE BAPTIST PRESS

Ridgecrest Improvements

THE SOUTHERN Baptist assembly grounds at Ridgecrest, N. C., will welcome 60,000 expected guests for the 54th season with several new improvements designed for better service.

Two new housing units, additional conference space, more roads, and better water and sewage provisions are included in the new developments.

Woodland Lodge now has three complete units. The dormitory-type buildings provide 66 bedrooms which average two-to-four persons each. Only one unit of 22 rooms was available last summer.

A new addition to Crystal Springs Annex conference building features 12 new conference rooms equipped with folding doors to allow two assembly conference rooms 40 by 60 feet. The style matches the first units of Crystal Springs Annex, which is new itself. The building now has 36 rooms.

An exhibit hall converted from a large assembly room is now available with wall and panel provision in the Auditorium Annex.

Something new has also been added in food service. The Baptist Sunday School Board, Nashville, Tenn., which operates the Assembly, has engaged Morrison Cafeteria Co., Inc., of Mobile, Ala., to handle dining facilities this summer. The cafeteria chain, which has 41 outlets throughout the South, is providing a resident manager and several assistants, but college students will continue to serve as waiters and waitresses.

Apply for Retrial

REQUEST for retrial in Kansas District Court has been filed by members of the First Baptist Church, Wichita, who are loyal to the American Baptist Convention. District Court Judge Howard C. Kline held earlier the church may withdraw affiliation from the American Baptist Convention, Kansas Baptist Convention and Wichita Association of Baptist Churches. A large majority of the church had voted in favor of this move months ago.

Pulpitless Committee Faces Two-Fold Task

ATLANTA (BP)—The Rock Baptist Church just outside of Atlanta has lost both its pastor and its pulpit.

Harry P. Wooten, Jr., moved to Cartersville, Ga., as pastor of the Tabernacle Baptist Church. The night after the pastorium was vacated thieves broke into the church and made off with the pulpit stand, plus the recording system and amplifier.

Housing Manager Named

H. KENNETH Herren, finance director for Consumers Credit Rural Electric Cooperative, has been named manager of Seminary Village, Southern Seminary, Louisville.

Mr. Herren, a resident of Louisville, is a member of St. Matthews Baptist Church. The 47-year-old graduate of Eastern State College, Richmond, Ky., is married and the father of two children.

Seminary Village is a wholly owned subsidiary corporation of Southern Seminary. Included in Mr. Herren's duties will be the entire operation of the 265 apartments in Seminary Village and the nursery-kindergarten.

Wake Forest Lifts Bar

WAKE Forest College (Winston-Salem, N. C.) trustees further liberalized a policy admitting Negroes when they said the college could admit a "limited number of special students for evening classes or summer term classes without discrimination as to race."

The board action stipulated, however, applicants admitted under such a policy would not be "given undergraduate standing or credit toward an undergraduate degree at Wake Forest College."

An administrative official of the Baptist college explained the intent of the new policy. It is designed primarily for Negro students in the area who wish to take one or two undergraduate courses with the understanding that credit for the courses will be transferred to another institution. It also opens the way for Negroes to audit certain courses.

So far there are no applications from Negroes, the admissions office said.

The trustees at their April meeting first broke the college's color line by voting to admit qualified Negroes to the medical and law schools and to the division of graduate studies. There have been no admissions in these areas.



Faith Of A Stranger

HE was more than a stranger. He was an alien, a foreigner. Literally he was *allogenes*, sprung from another race (Luke 17:18).

Perhaps that is why Jesus thought that the faith of this Samaritan leper was so commendable. According to the narrative, ten lepers had *requested benefit* from Jesus. Jesus had responded with a *benevolent gift*. The nine (Jews by implication) became guilty of a *broken responsibility*,

for they did not return to express their gratitude to Jesus. Only one, a foreigner, had faith enough to say, "Thank you." The response of the Samaritan showed a *beautiful faith*, in part because it was not reasonably expected.

It is not uncommon even today for the most commendable response to the Gospel to be made by those from whom it should be least expected. Hence, the faith of the foreigner on the mission field often shames even those of us who send him the missionary.

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Brotherhood

Camps Under Way

BY THE time you read this column the first week of Royal Ambassador Camps will be well under way, with the holding of the First Junior Camp, June 19-23.

Three other camps are scheduled. They are:

Second Junior Camp: June 26-30

Third Junior Camp: July 10-14

Intermediate Camp: July 17-21

The response of boys to the Royal Ambassador Camps has been gratifying, as it always is. So has the

response to the call to men to serve in places of leadership at the camps.

One week of Royal Ambassador Camp experience often means so much to a boy that his whole life is affected for good, and his entire outlook on life so radically changed that from then on his whole purpose in living is to do God's will and to glorify Him.

We hope that your church is well represented at one or more of the State Royal Ambassador Camps. We hope also, that there will be boys from churches throughout your association and your district.

Royal Ambassador Camps offer a variety of wholesome experiences!—Nelson Tull, Secretary ■



MR. TULL

Church Music

Last Call for Siloam

MONDAY, June 26, Arkansas Baptists of all ages will be flocking to the Siloam Springs assembly for the annual



MR. McCLARD

week of intensive music training and inspiration. Over 500 persons are expected to attend this, the high point of the church music year.

What should you bring to the conference? We suggest the following: Bible, music notebook, linens, towels, toilet articles, recreation equipment, clothing, bathing suit, stunt night costume or materials, musical instrument (if you play), vocal or instrumental solo music, healthy appetite and a joyous spirit.

Registration will take up most of the first day with actual conference activity beginning with the evening meal on Monday.

The high point of the conference will be the presentation of the cantata, "Joseph in Egypt," which will be dramatized on Friday evening at 7:30. Conference will close with the noon meal on Saturday, July 1.

Ride the Arkansas Bus to Glorieta Church Music Department is sponsoring a bus to the Glorieta Music Confer-

ence. Please accept our invitation for a happy, musical holiday in the "Land of the Sky," New Mexico. Send \$40 to the church music department, 312 Baptist Bldg., Little Rock. This \$40 will cover your transportation and motel to and from Glorieta.

In addition to the \$40, you will pay for your meals to and from Glorieta and for your meals, lodging and expenses at Glorieta. You will need to send \$2.50 to Mr. E. A. Herron at the Glorieta Baptist Assembly in Glorieta, New Mexico. This will secure your registration and insurance for the conference. The maximum cost at Glorieta is \$6 per day which includes meals and lodging. There are cheaper accommodations.

Ride the AIR CONDITIONED chartered bus. Leave the planning and worry to us. The best fellowship in the land with good Arkansas people.

We will leave July 12 at 7 a.m. from Little Rock. You may get on board anywhere between Little Rock and Fort Smith. We will return by 7 p.m. on July 21.—LeRoy McClard, Secretary ■

Sunday School

Big Sense

EDITOR JAMES of The Baptist Standard writes Big Texas Sense in a recent issue of the Texas Baptist Paper. His editorial is called "The Advantage of the Sunday School."

"No organization within a church has so many advantages as the Sunday School, and no other organization has contributed so much to the church. While some denominations are questioning the wisdom of giving so

much emphasis to this phase of Christian work, Baptists will do well to remember what it has done already for them and for the kingdom of the Lord Jesus Christ.

The school has the advantage of all other organizations in that it meets at an hour when the most persons prefer to be in the house of God. . . .

In addition to this the Sunday School has the advantage of being the oldest teaching organization in Baptist church-



MR. HATFIELD

es. It has the largest and best trained corp of workers. Southern Baptists have spent more time and money on developing literature, organizational procedures, training manuals, and other helps for Sunday Schools than they have spent on all other organizations combined. It has the advantage of an appeal to the unsaved which no other church organization can have. It has the advantage of a preferred spot on the Wednesday night program of most churches.

In return for the advantages accorded the school the churches reap many more inestimable dividends. Practically all her converts come from the rolls of the Bible school. Her best informed members are those who have attended Sunday School through the years. This organization is the wheelhorse in pulling the financial load of the church. Its workmen do most of the church visiting in the name of Christ. Most of the personal soul-winners come out of the school, and it helps prepare and provide the largest congregation for the worship services. So long as it does this, it deserves the advantages it enjoys."

Och ayé!—Lawson Hatfield, Secretary ■

WANTED

FOR HOUSEMOTHER

A Baptist woman who loves children and has the educational qualifications to work with problem children when necessary.

MUST LIVE at the home with the children. Couple considered if man able to do maintenance work at institution.

Apply in person or contact:
H. C. Seefeldt, Superintendent

BOTTOMS BAPTIST ORPHANAGE

Monticello, Ark.

EMpire 7-3241 or EMpire 7-5288

TURKEY WOOD PRODUCTS, INC.
Fine Church Furniture

HARRISON, ARKANSAS
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LAST CALL FOR TRAINING UNION ASSEMBLIES

SILOAM SPRINGS—Ralph W. Davis, Director

First Assembly—July 3-8

Second Assembly—July 10-15

Theme: "This I Believe"

DAILY SCHEDULE

- 7:00 Wake Up! Get Up!
- 7:30 Breakfast
- 8:10 Devotional Hour—Robert Smith, First Week; J. T. Elliff, Second Week
- 8:55 Training Union Workshops
- 10:25 Recess
- 10:45 Personal Interest Groups (Tuesday-Friday)
- 11:40 Tabernacle Service
- 12:15 Lunch
- 12:45-1:30 Choir Practice — Eugene Quinn, First Week; James Burleson, Second Week
- 1:30-5:15 Recreation
- 6:00 Supper
- 6:45 Fellowship Hour in Tabernacle—Lee Porter
- 7:30 Evening Service—Dr. Gordon Clinard
- 9:00 Film (Everyone will stay in tabernacle area until 9:30 except parents with small children)
- 10:00 Campus Clear
- 10:30 Lights Out

SATURDAY MORNING SCHEDULE

- 6:15 Wake Up! Get Up! Pack Up!
- 7:15 Breakfast
- 8:00 Devotional Hour
- 8:35 Workshops
- 10:00 Tabernacle Service—Awards and Recognition
- 10:30 Sack Lunches
- 10:30 Good Bye! See You Next Year!

ASSEMBLY PERSONALITIES

Dr. Gordon Clinard, Professor of Preaching, Southwestern Baptist Seminary, inspirational speaker for both assemblies.

Dr. Robert Smith, Pastor of First Church, Pine Bluff, chalk talk artist and devotional speaker at the first assembly. Rev. J. T. Elliff, Pastor, Bethany Church, Kansas City, devotional speaker the second week.

Mr. Lee Porter, Baton Rouge, Louisiana, Recreational Consultant of the Sunday School Board, will direct recreation at both assemblies.

Mr. Eugene Quinn, Kentucky Music Department, Music Director first week. Mr. James Burleson, Ouachita Baptist College, Music Director second week.

Dr. Eugene Greer, Dallas, Texas, conference leader second week.



DR. GORDON CLINARD, Speaker

WHEN TO ARRIVE

Each assembly begins Monday night and closes Saturday at 10:30 with sack lunches. First meal will be served Monday evening at 6:00. Come any time Monday, July 3 or July 10.

WHAT TO WEAR

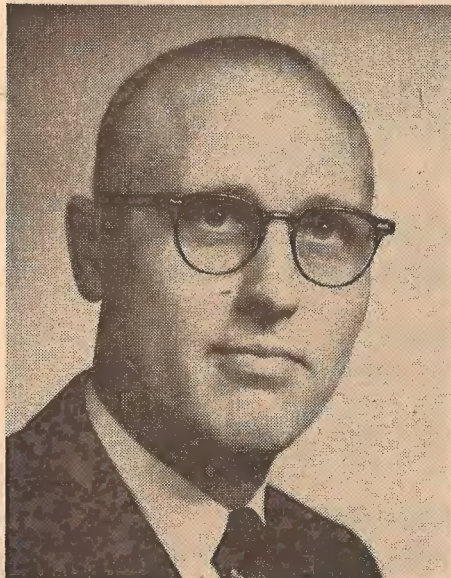
Shorts of any kind are not to be worn by anybody at any time. This includes arriving at the assembly and leaving the assembly. Women and girls taking slacks are requested to wear them only in the afternoons for recreation. Take raincoat and wrap. At times it may be cool, and it may rain.

WHAT SHOULD BE UNDERSTOOD

No one will leave the grounds between 6 p.m. and 12:30 p.m. of the next day without individual emergency permission obtainable at the Business Office. Young People leaving the grounds during the afternoon should be properly chaperoned and have the consent of their pastors or dormitory counselors.

LIGHTS OUT

Lights in all cottages and dormitories must be out at 10:30 p.m. Many come to the encampment for their vacations and have a right to expect to rest during the night hours. These should be considered. Any unnecessary noise or disturbance after 10:30 p.m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted by the encampment. NOTICE: It is understood that those who register for the encampment agree to abide by these suggestions.



RALPH W. DAVIS, Director

WHAT TO BRING

1. FOR RECREATION—

All tennis equipment except nets. Assembly will furnish ping pong balls and badminton birds on a replacement basis. Tennis shoes must be worn on tennis court. For arts and crafts come prepared to buy materials that you will need to use in making things.

2. FOR YOUR ROOM OR DORMITORY—

This is an encampment. Cot, mattress, and meals will be furnished according to rates already published. There will be buckets, dippers, and wash basins in dormitories and cabins. TAKE pillow, sheet, blankets (at least two), towels, and toilet articles. There is no hot water except in Deluxe and Faculty Buildings.

3. FOR TRAINING UNION WORKSHOPS—

Bring your Training Union manuals (1952 edition or later). All union manuals and all leadership manuals will be taught by experienced workers. Books may be purchased at the assembly (36 cents for Juniors and Intermediates; 78 cents for Young People and Adults).

4. FOR PERSONAL INTEREST GROUPS—

Theme for each conference will be "This I Believe." Bring your Bible, a notebook and pencil. This will be a most profitable conference for each age group.

5. FOR SONG SERVICE—

Bring the song book that you purchased last year or be prepared to purchase a song book for 36 cents.

(Continued From Page 2)

should be kept as close to the churches as possible.

On the other hand, if the churches would make adequate provision for the associational work they would likely be more interested in this phase of our work, and would develop a more sympathetic interest and give a wiser direction to the work.—S. A. Whitlow, Executive Secretary

Self-Giving

ONE DAY, Jesus went into the Synagogue at Nazareth on the Sabbath day. He stood up and read these words: "The



DR. DOUGLAS

Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised."

This program of work was not limited to a day or a nation. It was for every day and for every nation. Therefore, He called some disciples and trained them in spiritual matters which included Stewardship. The disciples were so slow to comprehend the scope of Jesus' program that He spent almost two-thirds of His earthly ministry teaching them.

We look at the pattern, the program and the number of disciples and we know that it is not the size of the building that makes a church. It is the way the members follow the pattern set by Jesus. We know, too, that it is not always the volume of hours spent in prayer but the compassionate concern with which a church membership prays that really counts. Finally, we know that wealth does not primarily mean Kingdom success. The thing that really counts is the spirit of giving on the part of the church members.

A church member who does not give self can never express God's way of life. The church member who does not share the right portion of his money through his church can never do what God would have him do. This is because God has a plan of teaching and preaching the Gospel around the world, and it takes money along with some other things to do it, including schools for training, hospitals for healing and churches for worship and ministering, committees, boards and agencies for formulating plans so a better job of preaching can be done.

How can anyone believe that when a church deals with the Stewardship of money that it is being mercenary and non-spiritual? About the only answer to this question that I can give, honestly, is that I do not know unless that person really does not understand what Jesus meant when He said, "It is more blessed to give than to receive."—Ralph Douglas, Associate Executive Sec'y. ■

Yours For Happy Listening!



Treat yourself and your family to good music with these excellent high-fidelity recordings

THE CREATION

The Ridgecrest Music Conference Choir

A recording of Franz Joseph Haydn's world-famous oratorio sung in English. Five hundred dedicated singers interpret this great masterpiece with power and beauty. Two 12-inch, 33 1/3 rpm records in a handsome hinged album. Monophonic or stereophonic (please specify). (26b) **\$7.95**

REJOICE AND SING

The Southwestern Singers

Another fine recording in the "hymn-of-the-month" series. Includes such favorites as: Rejoice, The Lord Is King; O Jesus, I Have Promised; When Morning Gilds the Skies; The Church's One Foundation; Come, Thou Fount of Every Blessing; and 7 others. Monophonic or stereophonic (specify) **\$3.98**

HYMNS OF LOVE AND PRAISE

The Broadman Choral

I Love Thy Kingdom, Lord; Take Time to Be Holy; O Word of God Incarnate; Teach Me, O Lord, I Pray; Where Cross the Crowded Ways of Life; Open My Eyes that I May See; O God, Our Help in Ages Past; 6 others. Monophonic only. **\$3.98**

SONGS AT EVENTIDE

Ken Wright, organist; Wanda Kennedy, contralto

All Through the Night; Rock of Ages; Sweet By and By; Have Thine Own Way, Lord; What a Friend We Have in Jesus; Abide with Me; Ivory Palaces; and 6 others. Monophonic only. **\$3.98**

... and for the children

LET'S SING ABOUT

Songs about Easter, Christmas, creation, and the seasons for children 5 to 8. Two 45-rpm records in hinged album. **\$1.98**

SONGS FOR TINY TOTS

Seventeen songs for Nursery children. Two 45-rpm records in hinged album. **\$1.98**

Order these and other records for the whole family from your

BAPTIST BOOK STORE

The Magic Box

BY VIOLET M. ROPER

TAL peered through the tree ferns at the edge of the jungle clearing.

"Look, Tangip," he whispered to his brother. "The stranger is here."

He pointed to the man standing with the natives in front of a grass hut.

"Has he the magic box?" asked the younger boy.

"I cannot tell," answered Tal. "We will see."

As they ran down the village street to join the crowd, the man turned. Tal could see how different he was, how white and colorless his skin looked. His eyes were not the deep brown of the natives. They were blue, as bright as the New Guinea sky overhead, Tal thought. The man was speaking, but most of the words were new to Tal. Only now and then was there one in the language he knew.

Now the stranger motioned for them to sit down. After the natives squatted on their heels, Tal could see the small square box on the ground. This must be it, he knew, the box he had heard about, the one many called "box-belong-talk." Tal nudged his brother and pointed.

Next, the man placed a round object on the box top. Tal watched wide eyed. The object was thin and flat like one of the bread cakes his mother baked each day.

Suddenly, a strange thing happened. A voice spoke from the box. These words were all in the speech of Tal's people. He understood them, but what they said was new to him.

The message told of a God who made the earth and the people, of a God all-powerful yet kind and loving. The message called him their Heavenly Father and told that he watches over all. Tal listened in surprise. No tribal god he worshiped was like a loving father.

Tal and his brother remained in the village several days. They heard more about God and of Jesus and his teachings. Tal learned that the stranger called himself a missionary, that his hope was to tell all the people of New Guinea of God's love for them and of God's Son Jesus.

Perhaps Tal did not at once understand all he heard, but the box-belong-talk did bring him his first knowledge of God and led to his becoming a Christian. Many others have first heard of God just as Tal in New Guinea did.

This box-belong-talk came from our country. It is a small plastic phonograph easily run by one finger. While it looks like a toy, it is really an important missionary aid. With these machines and records made in the natives' own language, a missionary can tell

them of God long before he has learned to speak their language well. He also sends native helpers deep into the jungles with these phonographs and records. In this way thousands of heathen learn of God.

Missionaries say that at first many of the natives are frightened when they hear this phonograph. They think it is magic, that there must be a devil in the box. But when nothing bad happens, they listen to the story of God's love. They are converted and ask to be baptized. After they give up their heathen gods, they also change their old ways of living. Then when mission schools and

churches are established, they eagerly attend.

The man who thought of this method of spreading the gospel is the Rev. John E. Ford of California. About ten years ago he made his first records for a missionary friend in New Guinea. Since then Mr. Ford and his helpers have made thousands of records. These play sermons and give Christian instruction in sixty-four languages and dialects. More than four thousand of the phonographs have been sent to mission stations in far-off lands such as New Guinea, Borneo, the Philippines, Fiji, and the Congo jungle.

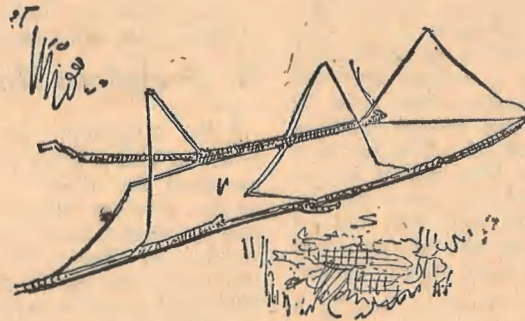
Today the foreign mission groups of sixteen denominations are sending these phonographs and recordings into their mission fields. The box-belong-talk is helping other boys like Tal to know our Heavenly Father. ■

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God's Wonderful World

The Living Walking Stick

BY THELMA C. CARTER



HAVE you ever heard of the insect called the walking stick? You probably have seen one if you have noticed a twig, or what appeared to be a twig, walking over the ground. Perhaps you have even started to pick up one, only to have the twiglike creature vanish.

Walking sticks also project themselves like tiny twigs from trees. What you may think is a small twig attached to a tree branch is really a very clever insect.

The walking stick is a slender, long-bodied creature. Its legs are wide apart, fitted for walking with great speed as well as slowly. Most walking sticks found in the United States are wingless.

The cleverness of this strange insect is almost unbelievable. It will mimic or become almost exactly like twigs, sticks, or portions of leaves and plants which are nearby. This art of mimicry is a way of protection from insect enemies.

Like all other insects, the walking

stick has three pairs of legs. The hind legs are much longer than the others. It is with these long hind legs that it is able to jump, walk, and cling to plants and trees.

Naturalists tell us that the woods and forests of the United States are the natural homes of walking sticks. However, they are found in almost every area of our country, even in our gardens and flower beds.

In the warm tropical countries and islands, where there are wild, strange jungles of plants, trees, orchids, lilies, lizards, snakes, toads, and bats, walking sticks are giant-sized creatures, living in great swarms.

God's natural world is a planned world, even in the world of insects. "And God said, Let the earth bring forth the living creature after his kind, and creeping thing . . . after his kind" (Genesis 1:24). ■

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The Fruits of Faith

By DAVID E. RAILEY

Pastor, Immanuel Church, El Dorado

Sunday, June 25

Bible Material: James 2; 5; Galatians 5:22-25

Memory Text: James 2:17

THERE are two concepts of faith taught in God's Word: faith of Jesus Christ which brings salvation to our souls, and the faith that produces works in our everyday life. The second is an outgrowth from the first.



MR. RAILEY

In order for a sinner to be saved he must be born again by receiving the living Christ into his soul. The presence of Christ, who is the incorrupt seed of the Word of God, is the source for initial saving faith. "Being born again, not of corruptible seed, but of incorruptible by the Word of God" (I Peter 1:23). It is not our faith with works that saves us; it is His faith present at the time, in us, when we are born again.

"Knowing that a man is not justified by the works of the law, but by the faith of Christ" (Galatians 2:10). We do not "exercise" faith to be saved, that is, we do not have a certain spiritual ritual or work of penance that must be done to prove we have enough faith to attain salvation. All of salvation is a gift of God to those who repent by receiving Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

After Christ has come to live in a man's heart, then faith having been planted by Christ begins to grow and produce fruit. And if that faith does not produce works, there is strong evidence that the energizing life of the Spirit is not present. "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

Genuine faith planted by Christ, cultivated by the Spirit and fed by the Word should then be exercised in good works.

I. The First Fruit of Faith

THE ROYAL principle for all service is that it must base spiritual love as its motivation. The first of all fruits that genuine faith will produce is love. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (James 2:8).

Immediately, we know that James is not speaking of the faith for salvation, but rather the working faith of a person already saved. Otherwise he would have quoted the first and great command, "Love the Lord thy God. . . ." Just as faith is the outcome of God's love-gift to us, so love for others is the first yield of the tree of faith growing in our hearts.

Verses 9-11 are a commentary on the first fruit of faith. If you love your neighbor, those with whom you have any social or community relationship, you will express that love without being partial because of their outward person. "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors" (James 2:9). The love that true faith produces transcends prejudice of any sort whether it be social, racial, economical, or religious. If one keeps the whole law, and fails in this one point, he is guilty of transgressing the whole law. God gave one Law rather than ten, and that Law is entirely based on the principle of love. Lack of love for God or for man constitutes a grievous breakage of the law.

II. Freedom Through Faith

THE LIBERTY of conscience and spirit is also a fruit of faith. It is the standard for all of our messages and works. We are not confined to a bondage by Moses' Law; we are set free by the law of liberty, the emancipation of the soul. "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). We make our stand for Christ because our born again conscience issues a desire for such loyalty. We build our system of theology and our Biblical doctrines not by council decree, but rather by the inner voice of a free, Spirit-led conscience.

This privilege of the individual to possess faith gives him the liberty of choice to establish with fellow believers an independent assembly. Herein Baptists find the marvelous, God-given right of the independent local church. Herein is the Martin Luther concept of religious freedom which was responsible for the reformation and for the founding of this nation. Genuine faith will set man free with the liberty of the Spirit.

III. Faith Yields Mercy

GOD'S WHOLE system of judgment is seasoned through with mercy. Therefore, He expects man to live by the same principle. Mercy is a result of genuine faith. "For he shall have judg-

ment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."

Verses 14-17 show that mercy is an action term. Mercy works. It aids those who are destitute. It feeds and clothes the needy. It does more than share, it sacrifices.

IV. Faith Bears Patience James 5:7-11

IT IS genuine faith in our hearts which causes a great desire to see the Lord. But that faith also disciplines our desire to place foremost a spiritual endurance for the labor at hand. Faith gives patience. It establishes our hearts. It gives happiness and courage. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (vs. 8). "Behold, we count them happy which endure" (vs. 11).

The concept of patience in this text is not the weak idea of waiting, but rather it speaks of confidence, firmness, and assurance of victory. Faith alone can produce an overcoming spirit. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). Victory comes through the patience which faith builds into our lives.

V. Faith Produces Spirit-Fruit, Gal. 5:22-25

THE SPIRIT of God can bring forth marvelous fruit in the life of one who has faith enough to yield completely to Him. Here is not faith that produces the fruit, but rather faith makes it possible for the Spirit to bring forth the fruit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (faithfulness), meekness, temperance: against such there is no law." Faith leads us to walk in the Spirit, that is, to yield daily to his way for our lives. If we live in the Spirit, let us also walk in the Spirit. This Spirit-fruit is of the highest quality possible for man. And the greatest spiritual achievement for a son of God is to possess the fruits that the Spirit alone can grow.

Conclusion

DO YOU have a fruitful faith? Can others see in you the above mentioned spiritual products? If there is no such fruit, search first to be sure you have Christ in your heart. Saving faith is primary. Second, examine the seed of faith to see why it has not grown. Then go to the Word of God for the food that your soul needs to grow a fruitful faith. "So then faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). ■

Attendance Report

June 11, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	81	85	
Beirne, First	102	67	
Berryville, Freeman Heights	140	87	
Camden			
Cullendale First	412	191	
First	480	189	8
Conway, First	498	96	3
Crosssett, First	593	178	4
El Dorado			
East Main	223	101	
First	853	253	2
Immanuel	607	285	3
Cook Street Mission	16	16	1
Parkview	252	85	7
Eudora	256	101	1
Ft. Smith			
Calvary	335	129	2
Grand Avenue	675	298	10
Mission	14		
Kelley Height	157	88	
Oak Cliff	151	101	8
Towson Avenue	191	77	2
Trinity	262	108	1
Gravel Ridge, First	152	93	
Harrisburg			
Calvary	148		1
First	283	135	5
Huntsville, First	152	62	
Kingston Mission	40	38	1
Combs Mission	19	17	
Jacksonville, First	656	239	1
Levy	532	229	
Little Rock			
First	1065	463	9
Gaines Street	373	241	3
Dennison St.	64	46	3
Immanuel	1208	465	10
Forest Tower	26	26	
Kerr	30	23	
Magnolia, Central	675	194	6
McGehee, First	383	130	3
Mission	45	19	
Mountain Home, East Side	64	47	6
North Little Rock			
Baring Cross	709	237	3
Central	858	134	1
Highway	232	103	
Park Hill	658	204	3
Rogers, Sunnyside	127	75	1
Springdale			
Caudle Avenue	171	75	
First	441	141	7
Van Buren, First	432	173	11

A Smile or Two

They Need Teaching

THE principal of the vacation Bible school at First Church, Carlisle, was reviewing the children on the Bible verses they had learned during the two-week study. "What did Jesus command us to do, as he left the earth?" the principal asked.

Replied one of the little ones: "Go ye into all the world and teach the gospel!"

'Gogetta' Is Right!

IN Dallas the other day we heard this new definition of a "go-getter":

One who enters the revolving door back of you but comes out ahead of you!

Way They Do in Texas

ALSO out of Texas comes this story about the expert golfer who was fitted with his first bi-focals. The optician was greatly concerned over what he was sure would happen to the golfer's game. But several days later he had a chance to ask the golfer about his game, now that he had his new glasses.

"Oh, it is just fine," replied the addict. "When I am teeing off, I look down and there are two golf balls, a big one and a little one. I just keep my eye on the big one and wham it away down the line. Then, when I get to the ball, I see two again—a big one and the little one. So I hit the big one again and it goes away toward the green. When I get on the green, I look down and there are two balls—a big one and a little one—and two cups, a big one and a little one. I just tap the little ball into the big cup!"

Presidential Suite?

THE HOTEL clerk was losing his patience and so was the gentleman trying to get a room. "Look, Mr.," said the clerk, "I've told you a dozen times already, we don't have any rooms. We're full!"

"If President Kennedy came in," the man persisted, "you'd have a room for him, wouldn't you?"

"Why, of course," the clerk admitted. "Then let me have his room. Kennedy's not coming."—Baptist & Reflector

He Might Try It

A PRIEST was returning to his parish on a secluded road some distance from London when he remembered that he had not read his prayers for the day as required by his order. Since there was no light in the car, the priest got out and knelt before the headlights of his small automobile. He did not have on clerical clothing; and soon a large truck came by. The driver stopped, and leaned out of the window. "I say, mate," he said, "that there must be a flipping good book!"

Man-Handled

A LAUNDRY advertised: "We don't mangle your clothes with our machinery. We do it carefully by hand."

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RELIGIOUS NEWS REPORTS

Israeli Minister Speaks

JERUSALEM (EP)—Speaking to the 3,000 delegates from 28 countries at the Sixth World Conference here, Israel's Minister of Education, Abba Eban, said the aim of the new State of Israel was not merely to add another nation to the international family, "but a holy experience in rule by conscience."

"Your presence here reflects the conviction that the unfolding of Israel's career as a modern nation is a matter of deep moment and concern to the Christian world as well as to the Jewish people," he said.

The Rev. Howard R. Courtney of Los Angeles, a leader of the International Church of the Foursquare Gospel, said that "between the Pentecostals and the Jewish people there is nothing but friendship."

"There is no anti-Semitic spirit at all in our midst," he said further. "We believe God's hand is on you. We don't believe that the Jews are in Israel by accident, but in fulfillment of the prophecies. To us, this is a modern-day God-inspired miracle."

The three-day meeting was the first worldwide Christian convention ever held in Jerusalem.

Before leaving the Holy Land, delegates visited many points of interest and donated a 10,000-tree forest for the Judean hills in the name of Pentecostals throughout the world as a token of gratitude to the people of Israel.

Union for Clergy

LONDON (EP)—A suggestion that clergymen have their own trade union has been sharply criticized by officials of the Church of England and the Free Churches.

Leaders said that the proposal put forward by the Rev. Peter Blagdon-Gamlen, Vicar of St. Bartholomew's, Derby, in an article in his parish magazine, was contrary to the idea of self-sacrifice and service implicit in the acceptance of the vocation.

'Voice of Andes' TV

QUITO, Ecuador (EP) — The first non-profit missionary station, 29-year-old HCJB or "Voice of the Andes" here has been given license to expand its 21-hour broadcasting with six transmitters in nine languages to include television.

Relief for Refugees

GENEVA, Switzerland (EP)—Protestant agencies in the Congo, which were among the first to bring relief to the Bakwanga famine area last year, have been officially invited to share in services for the thousands of refugees from Angola who are now entering the country.

These Protestant agencies have been given responsibility for taking care of 10,000 Angolan refugees at Moerbeke, one of the three main centers around which they are grouped.

A recent Red Cross survey shows there are 20,000 refugees grouped around Songololo, 10,000 in Kimpangu and its neighborhood, and a further 10,000 near Madimba.

New Tract Club

BRUSSELS, Belgium (EP)—A new series of Dutch tracts has been prepared by *Editeurs de Littérature Biblique*, a literature ministry here, for distribution in The Netherlands.

First portion is a Gospel of John with full-art cover, published on high quality paper.

"We expect that 90 per cent of the literature will go to the people who have never seen or read any of the Gospels before," says the Rev. A. F. Koreker, general director.

Elizabeth Visits School

WINDSOR, England (EP) — Queen Elizabeth II, titular head of the Church of England, paid an unprecedented social call to Beaumont College, a Jesuit boarding school for boys near the royal estate of Windsor Castle.

Legalize Polygamy

ACCRA (EP)—Moves in two fields by the Ghana Government provoked sharp comments from church officials last week.

The first was a government-published white paper proposing legalization of the traditional system of polygamy and "common law" marriages. The paper suggests that while a man would be allowed to have only one legal wife, she would no longer have grounds for divorce if he entered into a common law marriage with another woman. He would, however, be legally responsible for all children born of this second union.

Religious Service Attacked

REPELON, Colombia (EP)—When Protestants here gathered for a religious service in a private home on May 17, they were attacked by a mob of school children and adults in the company of Father Jeremias Contreras, the parish priest, according to the Rev. James Goff, of the Evangelical Confederation of Colombia. He says the group, estimated at over 300 persons, surrounded the house.

Following the singing of Catholic songs and hurling anti-Protestant epithets, they stoned the Protestant assembly, inflicting several minor injuries. One of the group was able to escape and call the mayor who came and restored order.

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