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June 29, 1961

Arkansas Baptist State Convention

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At Ridgecrest

The God we meet at Ridgecrest
Is the God of the valleys low.
He is not confined
To the spruce and pine,
To these buildings, and walks, and Lake Dew.

The gospel we hear at Ridgecrest
Is the gospel our preacher proclaims,
Of love divine
Making life sublime
For those who believe in His name.

The prayers we pray at Ridgecrest
Are needed at home, work, and play;
For Christianity's essence
Is to practice His presence
In fellowship found when we pray.

The happiness we feel at Ridgecrest
Can be ours throughout the year;
When we yield our all
To His spirit's call
From our hearts is cast all fear.

The surrender we make at Ridgecrest
Needs a day-by-day follow-through
For life at its best
Comes from meeting the test
Of a daily witness that's true.

So don't leave your God at Ridgecrest
Up here in the land of the sky;
Let Him now your heart fill;
Pledge your life to His will;
Make the Savior the Lord of your life.

—KERMIT S. KING

Prepared for and used first
in a Lakeside service, 1957.

ARKANSAS

Baptist

NEWSMAGAZINE

JUNE 29, 1961

The Stewardship Of Getting

STEWARDSHIP begins in the getting of material possessions.

In modern times much has been said about the stewardship of giving but little has been said about the stewardship of getting. A person who enters into a partnership with God adjusts the acquisition of money to the Christian standard. Jesus was not so much concerned about the social order of his day



DR. DOUGLAS

as he was concerned about showing man his spiritual relation to God. Therefore, money was never to become the end but the means of doing things.

Jesus taught that money was to enrich the spiritual life of the possessor and advance the kingdom of God. In Luke 12:14 we find Jesus saying, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Here we find the teaching that money is neither good nor bad but we can also see what material possessions gained through covetousness can do to the individual's character, service and spirit.

We do not find Jesus getting down to specific teachings in the acquirement of money, but we find him dealing with the fundamental things in all acquisition of property. "Beware of covetousness" means that if the individual can overcome this sin there would be no theft, no gambling, no cheating, no bribery, and no ill-gotten gains.

When the rich young ruler came to Jesus he was advised by the Master to sell that which was not rightfully his.

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Photo by Home Mission Board

THIS picture is a reminder to our people that during these sobering days, Southern Baptists have 451 of their finest, consecrated preachers and their families serving in the military chaplaincy. They need our daily prayers and support as they hold high the Word of God to the men and their families in the military—and also as they extend themselves in giving unselfishly of their time in mission work in this country and around the world—in many countries where Southern Baptists have no organized mission work.

L. to r.: Carmah C. Underwood representing our 176 Southern Baptist Chaplains in the Army; J. C. Brown, Jr., our 107 in the Navy; and William H. Barker, the 168 Southern Baptist Chaplains in the Air Force.
—L. O. Griffith, Home Mission Board ■

Binns Warns Against City College Drives

NASHVILLE (BP)—Southern Baptist educators were warned here about trying to establish colleges in all the large cities.

Walter Pope Binns, president of William Jewell College, Liberty, Mo., told them such an effort "to provide higher education for all Baptist students . . . is beyond our resources and would involve us in a program of second-rate education which will not appeal to our brightest young people."

In the last five years, Southern Baptists have been concentrating on big cities for new colleges. Cities such as Atlanta, Memphis, Dallas, Houston, Louisville, St. Louis,

Mobile, Charleston, S. C., and Washington, D. C., have been in the education news. Local Baptists have bought campuses in some of these large cities already, while the rest are in a planning stage.

According to Binns, the lure of the big cities for Baptist colleges will involve the denomination in "a contest for size and numbers . . . to court defeat."

Speaking on the topic, "Our Responsibility in Such an Age," the Baptist college president further told members of the Southern Baptist Convention Education Commission and college presidents and deans:

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ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY"

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D. Editor
MRS. E. F. STOKES Associate Editor
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Abbreviations used in crediting news items:
BP Baptist Press; CB church bulletin; DP Daily press;
EP Evangelical Press.

June 29, 1961

Volume 60, Number 26

A Dual Citizenship



PATRIOTISM and spirituality are combined in this pre-Fourth-of-July cover featuring the American flag and a Ridgecrest Baptist Assembly poem by Kermit S. King, over this scenic photograph at famous Chimney Rock, overlooking Lake Lure, in Western North Carolina—"The Land of the Sky."

This is appropriate, we believe, because a true piety not only makes one a good citizen of the Kingdom of God, but also a good citizen of the land he lives in. As we come to celebrate another anniversary of our American Declaration of Independence, may we be mindful not only of our rich heritage as Americans and Christians, but also of the great responsibility that is upon us as a people charged of God with winning the world to him through faith in and allegiance to Christ.—ELM

No Paper Next Week

THERE will be no paper for the week of July 4, this being one of two issues the *Arkansas Baptist News-magazine* omits each year. The other is the week of Dec. 25. The next issue will be that of July 13.

The editor and Dr. Bernes K. Selph, pastor of First Church, Benton, and president of the Arkansas State Convention, will be attending a religious journalism workshop July 3-7 at Syracuse University, Syracuse, N. Y., where most of the editors of Baptist state papers of the Southern Baptist Convention will be in attendance.

An 'Unfounded Rumor'?

THOUGH my name was not specifically mentioned, the majority of the Baptist people living in western Arkansas recognized your article [letters to editor] col. 1, page 5, June 26, 1961, issue of the Arkansas Baptist as referring to me. I am heard on Radio Station KWHN, Fort Smith, Arkansas every morning 8:30-9:00 and have spoken on the matters contained in your article. Would you be so kind as to print my answer to this article.

I have never said or printed anything which says that a bill is pending in Congress to make it unlawful to have Gideon Bibles or baccalaureate sermons in the public schools of America. Here is the true story:

I am opposed to the general theory of Federal Aid to Education. I have so stated this over the radio. In a syndicated AP column carried in many newspapers and magazines across America a few weeks ago, the story was told of a group in St. Paul, Minn., who had made a survey of the religious issue in public schools of America. They asked seven questions. Among the seven questions were:

Are Gideon Bibles distributed in your school system?

42.74 per cent said "yes."

57.26 per cent said "no."

Are baccalaureate services conducted in connection with high school graduation?

86.84 per cent said "yes."

13.16 per cent said "no."

Are home room devotional services held in the schools of your system?

50.22 per cent said "yes."

49.76 per cent said "no."

Is Bible reading conducted in the schools of your system?

41.74 per cent said "yes."

58.46 per cent said "no."

Are religious holidays observed by any kind of activities in schools of your system?

Christmas 87.92 per cent said "yes."

Easter 57.82 per cent said "yes."

Thanksgiving 76.75 per cent said "yes."

Others 8.04 per cent said "yes."

This survey is reported to have been conducted for the purpose of attacking our present public school system if and when a Federal Aid to Education is passed which prohibits aid to schools that teach religion. This was one of the many reasons I gave for being opposed to Federal Aid to Education.

I asked my listeners over the radio to write directly to their Congressman if they knew the name of their Congressman. I asked them if they did not know the

name of their Congressman, to write a letter directed to Mr. Congressman, sign it, and mail it to me, and I would forward it to their respective Congressmen. This was done.

I am enclosing to you a copy of the exact message I brought over the radio which gives the names and addresses of the above persons and facts. Anyone reading this column who will address me a card to Fort Smith, Arkansas, I will be happy to send a copy. I think the whole article in your paper referred to above is misleading and throws a bad reflection on me. I am sorry you didn't consult with me before you published this, but if you will be kind enough to publish this letter, I shall be grateful.—Braxton B. Sawyer, Fort Smith

REPLY: You were not named in the letter published last week and I did not know until you contacted me that you were the preacher referred to. We are glad to have your clarification.—ELM

Baptist Elections

I WAS particularly concerned with the observations you have made about the Texas Baptists dealing with the church-state issue. Thank you for bringing this before your many readers and for the apparently unbiased judgment you have rendered upon the action of our people here . . .

I found the correspondence published in your paper between Joe Burton and you, as well as Porter Routh and others to be very interesting. In fact, I had intended to write and tell you that I thought you had brought something out into the open that needed the attention of Baptists. I simply deferred doing it too long but I do want you to know that I am grateful that you brought this to the attention of people; and I am grateful for the publication of the correspondence showing the other side. My personal opinion is that when the last vote is taken it would be nothing but proper to announce the tally. I think 98% of the people would really like to know how the vote comes out whether it has ever been done in the past or not.—E. S. James, Editor, *Baptist Standard*, Dallas, Tex.

Political Paper?

THE Baptist paper has been coming to my home since I was a child, then the Baptist advance. Since you have been its editor you have turned it into a political paper. I will not put any more money

(Continued on page 5)

"What I miss most being away from home . . ."

WHAT do you miss most when you have to be away from home? Mrs. James H. Street, whose new feature page, "Courtship, Marriage and the Home," will begin in our issue of July 13, tells what one college freshman missed most. You might be surprised to know what it was. You will be interested in reading about this and comparing your own experiences.—ELM

Another McDonald!



ED F., JR.



ERWIN L.

OVER my protest, the Arkansas Baptist Foundation Board has chosen a McDonald — Ed F., Jr. — to be their new executive secretary. I did everything I could to steer them away from such folly, telling them, as I told Ed to his face, that one McDonald in the Baptist Building is enough. (Some think it is more than enough.)

Of course, I have to admit that, at least on paper, Ed appears to be tailor-made for his new job. He was educated to be a lawyer, acquiring his LL.B. degree from the University of Arkansas, and he actually managed to exist for several years as a practicing attorney. Which may account for his rather slim figure.

In his new work, in which he will be dealing with wills, bequests, estates, etc., his legal training will certainly come in handy.

His being a minister, with the Th.M. degree from Southern Seminary and many years' experience as a pastor, further equips him to work with the people of Arkansas, particularly Baptists, in the interest of financial support for our total mission program.

All who know Mrs. Ed — "Cousin" Wanda, I call her — know that Ed really out-did himself in his choice of a life companion. Us McDonalds know how to pick our women folks!

Ed and Wanda have two fine children — Ed, III, recently married and soon to be a ministerial student at Southern Seminary; and Martha Ruth, an eighth grader.

My gripe about Ed's coming to the Baptist Building is two-fold. First, a lot of people, including postal clerks, get our names mixed up. That caused both of us trouble when we were fellow students at Arkansas Tech. And we had it all over again this spring as members of the Scotland Evangelistic Crusade party! The bellhops even crossed our luggage a few times. So I'm afraid to think what the mail scramble is going to be from now on!

My greater concern, however, is over the recurring question Ed claims he is asked by Baptists over the state: "Is

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AS THE readers of our "Letters to the Editor" department know, there are still some of our people who feel that the editor of a religious publication such as this has "quit preaching and gone to meddling" when he gets away from themes that are not

When Does an Editor 'Stop Preaching, Meddle'?

only "spiritual" but are only remotely related or, at most, indirectly related to the everyday world we live in. These good people err in the fallacy of a long outdated notion that all of the affairs of life can be separated into "spiritual" and "secular," with very little if any overlapping. It is at this point some people and this editor part company on their viewpoints.

Personally, the kind of religion that commands my respect is the religion which— is to be seen and heard in the busy marts of commerce;

is to be found along the assembly lines of industry and in the camps of labor unions and management alike;

can be detected in schools and colleges, public and private, the various schools of thought on "separation of church and state" notwithstanding;

is present in politics—how else can we be rid of "dirty" politics than by the cleansing power of God through Christ in the hearts of those who seek or hold public office or who as private citizens cast their ballots?

is reflected in recreational activities and during leisure hours, as well as during the hours spent in "making a living";

stands out for a shameless witness to the whole world in human relations, including so-called "race relations."

Benjamin P. Browne, noted journalist of the American Baptist Convention who is now president of Northern Baptist Seminary, Chicago, states, in the preface of his book, *Techniques of Christian Writing*, some things about the role of the religious writer that coincide with my own viewpoint:

"Animated by his high calling, the religious writer will encourage obedience to heavenly visions and he will put lofty ideals into enticing books. 'Write the vision, and make it plain,' is a command of unwithdrawn force. This means the goodness must be made attractive, righteousness heroic, and love courageous if the writing disciple fulfills his mission.

"So also the Christian writer must contribute to our culture though witnessing that Christ is above culture and that he has power to transform culture. In all forms of literature his writing ought to be distinguished by its qualities of excellence, clarity, and force. His literary skills will be acquired by assiduous discipline. He will abhor writing tripe, mush, or gushy piety, because his mission is high and holy. He is not a tear-jerker, a saccharine comforter, or a dispenser of lollipops. He has far greater challenges than either trivialities or sanctimonious cliches can offer . . .

"But there is dangerous work in his mission too, for his pen is dedicated to combat every power of evil. How can he sit in silence while war, race hatred, poverty, injustice, conformity, and debauchery corrupt the minds of men? The fact that Jesus came 'that he might destroy the works of the devil' is sharp in his memory. Every Christian writer must perforce be the archenemy of Lucifer and all his iniquitous schemes.

"Moreover, today there is a special sense of urgency in our concerns as writers. The ends of the ages are falling upon our generation. We are caught in a cosmic conflict with the antichrist, who is seeking to win and dominate the world. Evil is taking frightening forms which the Christian writer must expose and destroy. Brain washing, thought control, prejudice, hatred, materialism, injustice, atheism, and degeneracy must be fought with the weapons of the Spirit. One of the most sobering facts of our time is the general decline of the conscience of the Western man and the blurring of the distinction between good and evil. The serious Christian writer is not on a Sunday School picnic assignment. He ought to be fighting Communism, the kept press, bait advertising, hireling opinion makers, suppressors of freedom, worship of sex, the all-powerful state, and every form of tyranny which seeks to enslave the mind of man . . ."

Here, in words better by far than my own, is a statement of my purpose and ideal as editor of the *Arkansas Baptist Newsmagazine*.—ELM

(Continued from page 3)

into it as long as you are its editor. I am a disabled Baptist preacher. — Emmett Graham, Lonoke

REPLY: *Since Christians are citizens of two kingdoms (Matthew 22:21), why should not a religious paper deal with politics? Too long Christians have left politics to those who have neither conscience nor scruples as to what is right before God and man. For a recent statement by me on the editor's field, read my editorial in this issue.*—ELM

On Eating Pork

RE YOUR recent "Counselors Corner" answer on the eating of pork:

May I speak for those of us who have wrestled with the question of whether or not eating pork is a sin and have found no satisfaction in the scripture always given as "proof" by those who don't think so and so easily refuted by those who do?

I can find no indication in Acts 10:10-20 that Peter thought his vision changed the rules about unclean food. Acts 10:28 says "God hath showed me that I should not call any man common or unclean."

May I offer what I, personally, consider better scripture references?

Gen. 9:2-3 God gave man every living creature (beast, fowl, and fish) as food.

Lev. 11:1-8 Restrictions were put upon Jews only. "Speak unto the children of Israel—they are unclean unto you." These restrictions were placed upon other creatures as well as swine and were for obedience and not because of disease. The communicable germs present in the flesh of swine in that time and place are still present in this time and place and are the reason pork must be so carefully handled and may never be eaten "rare."

In the 15th chapter of Acts, verses 5, 10, 19, 20 and 24-29 state that these restrictions must not be forced upon Gentile converts.

Almost all of Galatians deals with the question of whether Gentile Christians should try to keep the Jewish law and v. 12 indicates the Jewish apostle Peter, Barnabas, and others did not at all times and certainly Paul did not.

The fourteenth chapter of Romans tells us our correct Christian attitude toward others whether we do or do not eat certain foods and the 22 and 23 verses our attitude toward ourselves.

Why do people insist on using doubtful scriptures to prove a point when there are definite ones?—Effie M. Hughes, Decatur

Summer Crucifixion?

THERE are times when I seriously doubt that Jesus was crucified in the spring, as we normally think. Of course, I know that the Passover Feast came at a time which corresponded with our March or April. And Jesus was crucified during the celebration of the Passover. Those facts are beyond dispute.

But if we were not in possession of those facts, I would declare that Jesus was crucified in the summer season! Why? Because that is the season when countless numbers of Baptists crucify

him with indifference, desecration of His day, and a general three month's "vacation", from their obligations to Him and His church. Are there any nails or thorns in your summer plans? —Ben M. Elrod, Pastor, South Side Baptist Church, Pine Bluff

From Great Britain

A LOVELY English June day is brightened still further by the arrival of your kind letter of May 31. Thank you for it, and for the copies of the *Arkansas Baptist*. It is pleasant to be kept in touch with you and your comrades, of whose visit to London we have such pleasant memories.

I am to retire from the general superintendency of the metropolitan area of the Baptist Union at the end of August, but they are not letting the old horse go out of harness. At the annual assembly of the Baptist Union of Great Britain, held early in May in London, I was elected vice president of the Union, with succession to the presidency in May, 1962, the year of our great Ter-Jubilee Celebration of the Baptist Union's foundation.

I think that this election is not so much recognition of me as of the things I stand for. I am a Baptist, and at heart an evangelist, and I believe wholeheartedly in the local Baptist church as a vital element in God's plan for the extension of Christ's kingdom.—W. D. Jackson, 60, Stonards Hill, Loughton, Essex

From Africa

WE appreciate very much the complimentary subscription of the *Arkansas Baptist* that you have given to the faculty and students of the Ghana Baptist Seminary. Let me assure you that your paper will be of value to the growth of our work here in Ghana.—W. E. Verner, Principal, Ghana Baptist Seminary, Abuakwa, Ashanti, Kumasi, Ghana

Arkie in New York

I WANT to thank you for getting my paper to me so promptly after coming to New York. I read and re-read every issue and enjoy it so much . . . the Magazine keeps me in touch with my people.—Mrs. E. E. Pilkington, Rt. 2, Box 303, Newburgh, N. Y.

The Bookshelf

Man, the Bible, and Destiny, by Lloyd L. Ecrement, Eerdmans, 1961, \$2.50

The key to this book, written for "the man in the street" by a Christian layman is found on page 100: "Some difficult quotations or words in the Bible can only be explained or interpreted in the light of the background of the times when the words were spoken or the event took place. A knowledge of the historical background of the peoples, places, and conditions of the times, together with a knowledge of the customs, habits, and practices of the day, is certainly necessary to a proper and a clear understanding of the meaning and significance of the words used. The facts in the background illuminate the words."

As an example of this, the author deals with Romans 12:20: "If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head."

"Obviously, the words 'heap burning coals upon his head' is a figurative expression, a metaphor, which is a form of comparison. In ancient times the smelting of metals was done by putting the ore in a furnace with not only a bed of coals underneath, but also a layer of coals heaped on top over the head of the ore. This was done to increase the heat so that the metal could be better separated from the impurities in the ore. The heaping of burning coals on the top or head of the ore softened it and purified the metal in it. So being kind to an enemy, returning good for evil, should soften his heart and bring out the goodness in him, just as heaping the burning coals upon the head of the ore softened it and brought out the purified — the good — metal in it."

The Religious Factor, A Sociologist's Inquiry, by Gerhard Lenski, Doubleday, 1961, \$5.95

How do Catholics, Jews, Negro Protestants, and white Protestants differ in political and economic values, in competition for economic advancement, and in patterns of family life? Is American society turning into four self-contained subcommunities divided by faith and race?

Here is an interesting study based on research carried out by the Detroit Area Study, providing "an important tool for all wanting to understand better the society in which we live." Dr. Lenski concludes that the group one belongs to, out of these four, increases or decreases his probabilities of enjoying his occupation, whether or not he will indulge in installment buying, "save to achieve objectives far in the future, believe in the American Dream, vote Republican, favor the welfare state, take a liberal view on the issue of freedom of speech, oppose racial integration in the schools." ■



Nuggets of Gold

Preserve Us from Despondency

A Prayer

O GOD, animate us to cheerfulness. May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness under Thy allotments. Fortify our minds against disappointment and calamity. Preserve us from despondency, from yielding to dejection. Teach us that no evil is intolerable but a guilty conscience; and that nothing can hurt us, if, with true loyalty of affection, we keep Thy commandments, and take refuge in Thee. Amen.
—William Ellery Channing, 1780-1842

Applied Psychology

THE CHURCH is being ruined by pious men who have too little sense of dramatics and applied psychology. Christ was an expert public platform psychologist. He waved a coin before an audience when He wished to focus attention on His clever reply about rendering tribute to Caesar. He performed a "magical" feat of feeding five thousand with a few loaves and fishes. He waved his hand and transformed clear water into red wine.

I repeat, you cannot have a live church with a clergyman who is devoid of humor or dramatics.—Dr. George W. Crane, *Hopkins Syndicate*. ■

The Hidden Garden

By ARTHUR WALLACE PEACH

*Beyond the wild winds and the snow
He said he saw a garden glow,
And even heard a vesper thrush
Singing sweetly in the twilight
hush.*

*I hear just winds and only see
The winter night's dark mystery;
The fragrant June has vanished far
Beyond the last cold silver star.*

*But he has reason why he knows
A garden blooms beneath the
snows:*

*For him no singing Junes depart
Who has a garden in his heart!*

—Maritime Baptist

Lost

*Count that day really worse
than lost*

*You might have made divine,
Through which you scattered
lots of frost*

And ne'er a speck of shine.

—Nixon Waterman

Make a New Deposit

OLIVER Wendell Holmes once said, "Just as sure as you keep drawing out your soul's currency without making new deposits, the next thing will be 'No Funds.'

"Souls' deposits and checks must more than just balance if we are to be spiritually dynamic."

The worst bankrupt in the world is the man who has lost his enthusiasm, one who keeps drawing from his spiritual resources without subjecting himself to the sources of spiritual reinforcement and upbuilding.

These sources are available at the Church at Prayer each Wednesday evening at 7:30.—*The University Baptist, Ft. Worth, Tex.*

Quotes

[FROM AUGUST HOME LIFE]

HAVING smoked for 40 years, I can attest that being free of the habit is worth whatever effort it takes. I am convinced that tobacco in all its forms causes more misery and disease than alcohol.—Alvin Dinwiddie, M.D.

* * *

IF I can teach my little boy to think first of God and then of other people and their happiness; if I can help him find a vocation in which he feels a partnership with his Heavenly Father, then I will have succeeded in the most challenging of jobs—I will have given the world a Christian.—Ruth McDill Cary.

* * *

THE greatest experience the Christian parent has known is God's love. It is his privilege to share this truth with his children.—Irwin W. Bowen III.

Give Us Men

Give us men!

Strong and stalwart ones:

Men whom highest hope inspires,

Men whom purest honor fires,

Men who trample Self beneath

them,

Men who make their country

wreath them

As her noble sons,

Worthy of their sires,

Men who never shame their

mothers,

Men who never fail their brothers;

True, however false are others:

Give us Men—I say again,

Give us Men!

—Bishop of Exeter

Rebels and Revolutions

Charge to Graduates, May, 1961

By Duke K. McCall, President
Southern Seminary, Louisville

I THINK that the various ways in which rebellion is now expressing itself within Southern Baptist life is all a part of a basic disillusionment with the effectiveness of traditional and familiar religious forms. There is rebellion in denominational quarters against institutional structures and in theological circles. These are not necessarily a part of each other, and, indeed, are often in conflict with each other. But as is almost always true of rebellions, they are efforts to find a better way.



DR. McCALL

Now before attempting to sketch these different forms of rebellion, let me underscore the fact that a misguided rebellion may produce disaster rather than progress. This is what many people in Asia have already discovered; that is, a misguided rebellion against colonialism may end up in the oppression and servitude of communism. Let that lesson not be lost on the adventurous spirits who would now lead Southern Baptists into a country they know not of.

The rebellions against denominationalism and church institutionalism are being fed by the genuine discovery of real Christian fellowship beyond and outside denominational and churchly institutional lines. There is the fuzzy assumption that if the old denominational patterns and organizational lines do not enclose all the bright Christian spirits and creative minds, then we might as well abandon them.

I rejoice in the discovery of genuine Christian fellowship and applaud the insight that institutional forms are instruments and not ends. I am convinced, however, that denominational life and church structures have served and do yet serve a stabilizing purpose and provide an emphasis upon and a witness to certain truths of the gospel. It is my observation that when men abandon denominational and institutional alignments, they substitute class and cultural and educational alignments for those originally rooted in Christian doctrines.

An early Communist battle cry was, "Workers of the world unite. All you have to lose is your chains." Too late the workers discovered they had more than chains to lose. I am concerned lest we discover too late that we have more to lose than obsolete denominational shibboleths and irrelevant institutional forms.

But let us face it, such talk will not stop these revolutions. Indeed, it would be my hope that a new appraisal of Baptists and of Baptist church forms will result from the challenge of these revolutions and the response to them.

Another area of revolution is even more difficult to sketch. Among Southern Baptists the theological revolt is basically a resurgence of the spirit which has caused Baptists of every generation to reject creeds. Not only written but also oral creeds are being discarded. The oral creeds often reflect the crystallization of the spiritual insights of one or more of the religious giants of a former generation. These include such diverse men

as J. R. Graves, Augustus Strong, E. Y. Mullins, A. T. Robertson, and J. B. Gambrell. The theological revolt among Southern Baptists began with W. O. Carver and W. T. Conner. Carver was more precise and more controversial in his challenge to the often shallow theological assumptions of Southern Baptists. Conner was more subtle in opening the windows for Southern Baptists upon the theological movements swirling around in Christendom.

This theological rebellion flies a banner inscribed, "A return to biblical Christianity." Its objective is, therefore, commendable. It suffers among Southern Baptists from the fact that there is yet no balanced, mature, and responsible theologian in the ranks of the rebels who has the ear of Southern Baptists. There are a handful of noisy, rash, immature spokesmen. They are yet so busy demolishing the old structures that no one knows precisely what they propose to erect. One or two voices have begun to declare what they are, for in terms of specific goals. I repeat, however, they have not yet gotten the ear of Southern Baptists because they have not organized their words into a book.

This situation is made dangerous by the fact that Southern Baptists, having evinced an unwillingness to circumscribe these theological adventures (a correct Baptist instinct for freedom), have at the same time tried to pretend that nothing important is happening. The result is that this theological revolt is running away like a team unhitched from the wagon. Having no heavy load of responsible church life to pull, it tends to be irresponsible, extreme, and essentially destructive.

There is no widely read forum for discussion since most of the state Baptist papers abandoned theological discussion to become popular news media. It is significant that *The Baptist Student* is the one widely-circulated publication which has seriously tried to mine some gold from these theological islands now being explored.

Thus far my impression is that the effect of this theological revolt upon evangelism and missions is negative. On the other side, I am convinced that it is more concerned with biblical authority as such than is the theology it seeks to replace. It has revitalized Christian experience for some and ushered others into spiritual bankruptcy. I fear that it will destroy the Southern Baptist Convention but I am not convinced that it will produce the Kingdom of God.

It is against this background that I charge the members of this graduating class that they hide in no corner but serve as citizens of the world; that they swallow no patent medicine, old or new; that they make their theological education the instrument for a continuing adventure in the revelation of God's Word; that they cultivate through the discipline of prayer and private devotion a genuine piety; that they serve as ministers of all of God's people; and that they let their light shine as a reflection of Him who is the Light of the World to the end that the kingdom of our Lord and of his Christ that he shall reign forever and forever. ■



DR. C. W. Caldwell, Superintendent of Missions (right), is shown presenting a copy of the history of Arkansas Baptists to Rev. S. A. Wiles, Ozark (left), as Dr. Albert Fauth, Kansas City, of the Southern Baptist Convention Seminary extension department, looks on. Copies of the history, by Dr. J. S. Rogers, were presented to all in attendance at the recent Rural Church Conference at Lonsdale.

Rural Church Conference Well Attended.

THE TWELFTH Annual State-wide Rural Church Conference which closed June 22 at Lonsdale was one of the best attended and seemed to have been greatly appreciated by all present.

It was really three conferences in one: The associational missionaries had separate meetings for discussion of their work and missionary objectives; the pastors' wives met separately for discussions on the home, the church, and community relationships.

The pastors, which composed the largest group, had conferences on church administration, the preacher's pulpit and public ministry; and also discussions on pastor-and-people problems.

Dr. Clifford Ingle, Midwestern Seminary; Dr. William Garmon, New Orleans Seminary; Dr. Joe Stiles, Southern Seminary, and Dr. Lewis Newman of the Home Mission Board were the featured speakers.

Dr. Vester Wolber, Ouachita College, was the Bible teacher for all groups which met together the first session each morning. Mrs. James Street, Conway, Mrs. S. A. Whitlow, Little Rock, and Mrs. R. E. Snider, Camden, conducted the conferences for pastors' wives, with Miss Nancy Cooper presiding.

The associational missionaries expressed approval of combining the Missionaries' Retreat with the Rural Church Conference. They were of the opinion that the fellowship with their pastors would be of great help and time could be conserved and yet, in their separate conferences the mission plans and programs could be studied and analyzed. M. E. Wiles, Jesse Reed, Dr. Lewis Newman and Dr. C. W. Caldwell spoke in the meeting of missionaries.

Perhaps the high hours of the entire conference were when our own native sons preached. Don Moore, of Elliott, Carl Nelson, of Huntsville, Ed Griffin, of Pollard, and Dale Barnett of Flippin, all delivered soul-stirring messages which were praised both by Arkansas men and out-of-state guests.

Missionaries, pastors, and pastors' wives expressed the hope that such conference be held each year.—C. W. Caldwell, Superintendent of Missions ■

Dr. John R. Maddox New Camden Pastor

FIRST Church, Camden, has called as pastor Dr. John R. Maddox, pastor of the First Church, Picayune, Miss., since 1950. He will succeed Dr. T. L. Harris, who retired last October after serving the church for 17 years.

Dr. Maddox is the son of the late Dr. and Mrs. O. P. Maddox, who served as Southern Baptist missionaries to Brazil for 43 years. He received his A.B. degree from Georgetown College, Georgetown, Ky., the Th.M. degree from Southwestern Seminary, Ft. Worth, Tex., and in 1956 he received the honorary D.D. degree from Jackson College, Honolulu, Hawaii.

He is married to the former Miss Sarah Frances Gill, of Holly Springs, Miss. They have three children, Johnny, 14, Nancy, 12, and Don, 9.

Prior to going to Picayune, he was pastor of First Church, Magnolia, Miss., for two and one-half years. Before that he was associate pastor of First Church, Denison, Tex.

He is a member of the executive committee of the Mississippi Baptist Convention Board, a former member of the Education Commission of the Mississippi Baptist Convention, and a former moderator of the Pearl River Baptist Association.

Since 1950 the Picayune church has had 1370 additions, 553 by baptism. The church budget has increased from \$32,700 to \$90,977, while \$240,000 has been spent over and above the budget on building. A new educational building, chapel, and pastorium have been erected and paid for. ■

Plans Land Purchase

FIRST Church, Conway, has authorized purchase of land just outside the northwest city limits for establishment of a new church. The state Convention has offered a \$1,575 grant to apply on the cost of the land.

Members of the Missions Committee which recommended the purchase are J. F. O'Kelley, Mrs. Roy Morris, Mrs. J. S. Rogers, Jr., Charles Perry and Lee Shock. Rev. J. H. Street is pastor. ■

Groundbreaking Set

GROUNDBREAKING for a new \$65,000 educational building for First Church, Harrisburg, will be held Sunday, July 2, at 1:30 p.m., Pastor Curtis McClain has announced. The three-story yellow brick structure will harmonize with the church auditorium and will make available greatly needed space for Sunday School and Training Union, Pastor McClain said.

Besides the pastor, others participating in the ceremony will be Glenn Kerr, chairman of deacons; Edward Maddox, chairman of Finance committee; Dean Massengill, chairman of Building committee; and Clyde Koon, Sunday School superintendent.

Actual construction is scheduled to begin soon. The contract has been awarded to J. Rush, of Harrisburg Lumber Co. ■

HOMER Cochran was ordained to the ministry May 28 by Lonoke Church. J. T. Harvill presented the candidate and gave the sermon and charge; R. W. Bishop led the questioning; R. G. Brandon presented the Bible; Eddie Elrod prayed the ordaining prayer; J. B. Hairston and Joe B. Royal led other prayers. J. M. James, missionary of the Caroline Association, served as moderator with Elmer S. Inglin as clerk.

Jerry P. Huling in Springdale Church

A NEW addition to the staff of First Church, Springdale, is Jerry P. Huling, minister of music. Mr. Huling succeeds Robert D. Hatzfeld, who now fills a similar position with Baring Cross Church, North Little Rock.

Mr. Huling received the B.C.M. degree from Southwestern Seminary School of Music, Ft. Worth, Tex. He has served in Calvary Church, Chattanooga, Tenn.; First Church, Anna, Tex.; and First Church, Hugo, Okla. While in the military service he was a member of the U. S. Army Chorus, with which he toured Europe for a year.

Mr. and Mrs. Huling, natives of Tennessee, have one daughter, Kim, 5.

Burton A. Miley is pastor. ■

Missionary Likes Use of Front Page

JUNE marks the first anniversary of the use by Caroline Association of the front page of the *Arkansas Baptist News-magazine* once a month for their own promotion.

Writing about the anniversary, on the cover of our issue June 8, Missionary J. M. James said:

"Our main endeavor has been to publicize our program of the various departments of work. No effort has been made at sermonizing. We have done our best to keep this monthly publication on the associational level.

"Through the year our subscription list has been enlarged. Over 1,000 copies go into the homes of our people each month. During the year, six churches have put the *Arkansas Baptist* in their church budget. We hope many more will do likewise. . . . In this manner we can keep ourselves informed about the work of our association as well as the work of our state and beyond our state, since our association news appears on the front page of the *Arkansas Baptist* each month." ■

In Teaching Plan

LUCILLE Long, daughter of Mr. and Mrs. Hosea Long, College City, Walnut Ridge, has been selected by George Peabody College for Teachers to be one of a group of 25 to participate in an initial pilot "Study-Teach" Program. The participants will earn their B.A. and M.A. degrees and will have completed one year of paid teaching in an outstanding school system in three calendar years. The participants were selected from graduates of junior colleges in seven southern states. ■



MISS LONG

SELMA Church, Bartholomew Association, will dedicate its recently renovated building at services July 2, Missionary Don R. Williams reports. The church building committee is composed of Pastor Raymond Johnson and Bill Eason, R. E. Watkins, Mrs. Floyd Gibson, and Mrs. Idelle Adams.

Walls of the church now have pine panelling from the floor to a height of approximately four feet and are covered with rock sheeting from the panelling to the ceiling. The ceiling has been covered with acoustical tile board. Floors will be carpeted to match the light green walls. New pews and pulpit furniture were recently installed. ■



At Pastoral Care Clinic

MINISTERS enrolled in the 12-week summer session of clinical pastoral training at the Little Rock unit of the *Arkansas State Hospital*, under the direction of Little Rock Unit Chaplain James M. Conard, are: (l. to r.) Rev. Conard, John Mayner, Ozark; Andrew Miles, Columbus, Ga.; Robert Parris, North Little Rock; Graydon Hardister, Pine Bluff; Bill Hedges, Little Rock; Dois Kennedy, Quitman and Robert Billingsley, Little Rock. ■

Arkansas All Over

David T. Cranford To Jonesboro Church

REV. David T. Cranford, of Canton, Miss., has accepted a call to the pastorate of Walnut Street Church, Jonesboro, effective July 1. Mr. Cranford recently resigned as pastor of First Church, Canton, where he had served for eight and one-half years.

Prior to his ministry in Canton, he served six years as pastor of First Church, Indianola, and six years at First Church, Charleston.

At Canton, Mr. Cranford led the church to renovate and modernize the original building, enlarge and air-condition the sanctuary and all existing educational buildings, which programs were cleared of debt ahead of schedule. The church purchased a large house and lot adjacent to the church property, removed the house, and prepared a much-needed parking lot.

Three years ago he led the church at Canton in the adoption of the Forward Program of Church Finance and the church witnessed a 50 per cent increase in tithes and offerings the first year of the program. When he first went to Canton, the operational budget was \$45,000. The budget last year was more than \$80,000.

A new educational building costing \$190,000 was erected, furnished and occupied in the church years 1959 and 1960.

J. T. MCGILL, formerly an associational missionary in Arkansas and for some time now a rescue mission worker for the Home Mission Board of the Southern Baptist Convention, has been transferred from Baptist Rescue Mission, East St. Louis, to Baptist Rescue Mission, 740 Esplanade Ave., New Orleans.

NORTHSIDE Church, Charleston, recently set new records in Sunday School and Training Union, with respective attendances of 154 and 101. In a revival with Billy Walker as evangelist the church received eight new members, seven by baptism and one by letter. Warren Butler is pastor.



MR. CRANFORD

Mr. Cranford is a graduate of Central High School, Jackson, Miss.; Mississippi College, Clinton, and Southern Seminary, Louisville. During World War II he served in the armed forces as a chaplain. He was a member of the State Convention Board.

Mrs. Cranford is the former Catherine Marie Williams. She holds the B.S. degree from Belhaven College, Jackson, and attended the seminary with her husband. The Cranfords have one daughter, Ann, 15.

Last year there were 113 additions to the Canton Church.

The Walnut Street Church, which has a membership of more than 1,100, is located in the heart of a large and growing residential area. ■

W. K. Wharton Retires

W. K. WHARTON has announced his retirement as professor of English and Journalism at Southern College, Walnut Ridge.

Ordained to the ministry in 1917, Mr. Wharton has held pastorates at Stephens, Mountain Home, Green Forest, Imboden, and College City. While at Green Forest, he owned and edited *The Green Forest Tribune*.

Mr. Wharton states that he and Mrs. Wharton expect to continue to live on the campus and to be busy in whatever opportunities of service that may come their way. ■

Plans New Sanctuary

FIRST CHURCH, Mena, Rev. Dillard S. Miller, pastor, recently acquired an additional tract of land 180 by 300 feet adjoining its church grounds and will use the new site for the erection of a new sanctuary.

"This property was the old Central School property and now gives our church a square city block for our future needs," reports Pastor Miller, who recently observed his fifth anniversary as pastor of the Mena church.

During the period there were 456 additions to the church and church offerings totaled \$181,378.70, of which more than \$31,000 went to the Cooperative Program. ■

GIRLS Auxiliaries of Tupelo Church climaxed Focus Week activities recently with a Mother-Daughter banquet at which 16 girls were recognized for their advancement in the Forward Step program. Mrs. Fred Webb is GA director and junior counselor and Mrs. Joe Burnett, wife of Pastor Burnett, is intermediate counselor.

BURYL A. Red, formerly organist at First Church, Little Rock, and now minister of music and organist at Manhattan Church, New York City, served on the faculty as organist for the recent Baptist Student Union assembly at Ridgecrest, N. C.

Mr. Red, son of Mr. and Mrs. W. A. Red, Little Rock, recently received a master of music degree from Yale University School of Music.

Revivals

FIRST Church, Star City, Rev. Pat Titsworth, pastor; Bill Cook, Levelland, Tex., evangelist; 25 for baptism, two by letter.

BEECH Street Church, Texarkana, youth-led revival scheduled August 6-13; A. B. Colvin, secretary of Evangelism, Kentucky Convention, evangelist; Mr. and Mrs. Hugh Sanders, music; C. Nelson Rue, pastor.

FOREST Highlands Church, Little Rock, Darell S. Ross, pastor; Christian Life Week scheduled July 16-21; Dr. David Garland, associate professor of Old Testament, Southwestern Seminary, preacher.

Central Association

Hugh Owen, Missionary

TWO hundred and ten attended a youth rally at Lonsdale May 6. Over half of our churches were represented. Dr. B. K. Selph led the conference group for the young people and Rev. James Hill led the intermediate conference.

LAKE Hamilton Church is planning a mission on Lake Shore Drive, Hot Springs. The church voted to buy a piece of property and received the approval of the executive committee on a request for \$1,500 help from the State Mission Department.

REV. Luther Ward has accepted the call of Walnut Valley Church. Bro. Ward has recently been associational missionary in Caddo River Association.

GRAND Ave. Church has called Rev. Floyd Hoover, who comes from Park View Church, Marshall, Tex. He succeeds Don Chessser, who resigned to go to Stuttgart.



OAK GROVE Church, Clear Creek Association, has seen many improvements to its plant in the past three years.

Clear Creek Association

Paul E. Wilhelm, Missionary

IN THE little over three years J. W. Burrows has been pastor of Oak Grove Church there have been 76 additions by baptism and 33 by letter. The church has conducted two standard Bible Schools, missing the third by only 56 points. The Sunday School in 1958-1959 was Standard. Additional educational and office space has been provided in the amount of 2,256 square feet. The entire church and parsonage has been insulated

and 3,170 square feet of sidewalk and patio space has been concreted in addition to a new parking area. A new dormitory has been constructed at Baptist Vista. New roofs, painting, signs, Baptist Hymnals have all been a part of items done or added during these three years. The 1960 average for Sunday School was 165 with an average 113 in Training Union.

REV. Elmer Linton, pastor of Central Church, Altus, has just returned from conducting a revival in Dryden Church, Cashmere, Wash.

"Thus It Is Written"

OUACHITA BIBLE CONFERENCE

Arkadelphia, Arkansas

July 24-28, 1961

**SPONSORED JOINTLY BY OUACHITA COLLEGE AND
ARKANSAS BAPTIST STATE CONVENTION**

FEATURED SPEAKERS: Clyde T. Francisco, Professor of Old Testament, Southern Baptist Seminary, Louisville; Jesse Northcutt, Professor of New Testament, Southwestern Baptist Seminary, Ft. Worth, Tex.; Bernes K. Selph, Pastor, First Baptist Church, Benton; Charles Frank Pitts, Pastor, First Baptist Church, Blytheville; John McClanahan, Pastor, First Baptist Church, Hope; Paul Roberts, Pastor, First Baptist Church, Little Rock; W. O. Vaught, Jr., Pastor, Immanuel Baptist Church, Little Rock; Newman McLarry, Pastor, First Baptist Church, Ft. Smith; Emil Williams, Pastor, First Baptist Church, Russellville; Robert Naylor, Southwestern Baptist Seminary, Ft. Worth, Tex.; Ralph A. Phelps, Jr., President, Ouachita College; Sam Gash, Pastor, First Baptist Church, Forrest City; Doyle Bledsoe, Pastor, First Baptist Church, Stuttgart; Ben Elrod, Pastor, South Side Baptist Church, Pine Bluff; and S. A. Whitlow, Executive Secretary, Arkansas Baptist State Convention, Little Rock.

TOTAL COST, INCLUDING MEALS, \$8 PER PERSON

Pastors are urged to attend. There will be accommodations for wives.

Pastors 'Brainstorm' Evangelism Program

THE FIRST of a series of "brainstorming" sessions to find better methods in evangelism was held at Memphis with representative leadership from Southern Baptist churches.

Sponsored by the evangelism division of the Home Mission Board of the Southern Baptist Convention, the meeting was attended by nearly 50 pastors from various size churches.

Attending were two former Convention presidents, Ramsey Polard of Memphis and J. D. Grey of New Orleans, and the current president, H. H. Hobbs of Oklahoma City.

No results were released at the meeting, but the group studies included mass evangelism, personal evangelism, conserving results and child evangelism. Similar meetings are planned for each of the state conventions.

Deacon Top Salesman

A FRESNO, Calif., Baptist layman has won the equivalent of an Oscar in selling. At a meeting of the National Sales Executives Association, Raymond H. Jensen was named one of the five "Distinguished Salesmen of the Year." This is an annual competition between 250 participating companies. Jensen was chosen by the McCormick-Schilling Co. He is their headquarters account salesman in the Fresno area.

Means to be Speaker

FRANK K. Means, secretary for Latin America, Southern Baptist Foreign Mission Board, will deliver the summer commencement address at Southwestern Baptist Theological Seminary July 21 at 10 a.m. in Truett Auditorium.

Robert E. Naylor, president of the seminary, will award 114 diplomas and degrees, 13 in the school of Church Music, 26 in Religious Education, and 75 in the school of Theology. Six doctorates will be awarded, two in Religious Education and four in Theology.



Baptist Press Photo

New Nashville Site

AREA MARKED by dotted lines indicates property acquired for new Baptist building in Nashville. It will house the Southern Baptist Convention Executive Committee, Education Commission, Foundation, Christian Life Commission and Stewardship Commission. At far left, next door neighbor is new International Business Machines office; in center may be seen, in distance, Andrew Jackson Hotel sign and Cordell Hull State Office Building. At right, new fashionable apartments go up. Behind scaffolding may be seen dome of Tennessee State Capitol. Property is on James Robertson Parkway only a few blocks from Capitol. Construction boom (center left) is used on Nashville's new 10,000-seat auditorium. ■

Arkansan First Ordained in East

THE FIRST minister to be ordained by a Southern Baptist church in the northeastern part of the United States is Thomas J. Hathcote, Northboro, Mass.

The announcement was made by Elmer Sizemore of New York City, missionary in the area.

Hathcote, mission pastor of Northboro Baptist Chapel and a graduate student at Harvard University, Cambridge, Mass., was ordained by Screven Memorial Baptist Church, of Portsmouth, N. H.

A native of Arkansas, Hathcote is a graduate of Yale University in New Haven, Conn., and Southern Seminary, in Louisville, Ky. Membership of the Northboro Chapel has grown from six to 40 in four months under his leadership.

J. M. Boswell Elected

J. M. BOSWELL is the new president of the Southern Association of Baptist Colleges and Schools.

Boswell, president of Cumberland College (Baptist), Williamsburg, Ky., was elected at the association's summer meeting. He succeeds Evan A. Reiff, president of Hardin-Simmons University, Abilene, Tex.

The new vice president is A. Hope Owen, president of Wayland Baptist College, Plainview, Tex. Secretary-treasurer is H. I. Hester, of Kansas City, Mo., vice president of Midwestern Seminary.

The Southern Association represents presidents and deans of the 71 Southern Baptist-related seminaries, colleges and academies. It has no formal tie with the Southern Baptist Convention.

Quality, Not Quantity

BAPTISTS should strive for quality education and not attempt to educate all the Baptist students who decide to attend college. This was the feeling of members of the Southern Baptist Convention Education Commission in their annual meeting at Nashville.

They took note of Baptists' refusal to accept federal grants to private schools for operations and buildings. They favored an intensive effort to enlist more support from Baptists themselves. Support from within the denomination is needed to improve Baptist colleges, commissioners declared. They compared between Baptists' and tax-supported schools in the matter of college plant and their ability to care for all who apply.

The commission voted to change the name of its 10-times-a-year publication from *Career News to College and Career*, effective with the new volume starting in October, 1961.

Theme for the ninth annual February, 1962, emphasis on Christian higher education was selected. It will be, "Your Future and the Baptist College." Feb. 18, 1962, will be "Baptist College Day" in the Southern Baptist Convention.

The commissioners reelected Dr. Edwin F. Perry, Louisville, Ky., chairman; Fred E. Neiger, Columbia, Mo., vice-chairman; and Hayward Highfill, Nashville, secretary.

Rabun L. Brantley, Nashville, continues as executive secretary, top staff officer of the agency.

On Holy Land Tour

FORTY-TWO church leaders, most of them from Oklahoma, left Oklahoma City for a tour of Europe and the Holy Land highlighted by on-the-spot Bible study. The study was to be taught by H. H. Hobbs, recently-elected president of the Southern Baptist Convention and pastor of Oklahoma City's First Baptist Church. Another leader was T. B. Lackey, executive secretary of the Baptist General Convention of Oklahoma, Oklahoma City.

No 1962 Reservations Yet

HOLD your horses. Reservations for the next Southern Baptist Convention, a year away, won't be accepted by the Housing Bureau in San Francisco before Dec. 1.

Believe it or not, some applications for rooms during the 1962 Convention in this city June 5-8 have already come in. These are being returned to the individuals with word to reapply Dec. 1.

Fourth Dawson Journal

THE fourth issue of "A Journal of Church and State," published semi-annually by the J. M. Dawson Studies of Baylor University, is off the press. It features five major articles by scholars in the field of church-state relationships and 19 related book reviews.

Concerned primarily with religious freedom, the new edition of the journal features contributions from Winthrop S. Hudson, John W. Shepard, Jr., Richard C. C. Kim, Franklin H. Littell and Paul Geren.

'Applied Gospel' Unity

THE PRESIDENT of the Southern Baptist Convention told American (Northern) Baptists in their annual convention that the unity to be sought among the various Baptist groups in this country is a unity of purpose in preaching the Gospel.

Herschel H. Hobbs, Oklahoma City pastor, recently chosen to head Southern Baptists, said, "The unity we seek among Baptists of America must be a unity in the Gospel as it is applied to the problems of our time."

He told the assembled delegates, "The need for preaching the Gospel in this land and around the world is bigger than both of us."

Pointing to the many ties between the two conventions, Hobbs said, "I feel very much at home here." The two conventions maintain separate organizations and programs, but enter into cooperative relations in matters of mutual interest.

Officials of both conventions expressed the view that there is practically no interest in merging the American and Southern Baptist Conventions. ■



Baptist Press Photo

New Billboard

THIS NEW billboard went up on a highway bypass near Dothan, Ala., where motorists entering from Florida and Georgia will see it. It's the first of eight such signs put up by Alabama Baptist State Convention near state lines. Others will go up near the Mississippi and Tennessee borders. ■

CHURCH AND STATE

BY E. S. JAMES, EDITOR

Baptist Standard, Dallas, Texas

Delivered at the Southern Baptist Convention, St. Louis

[Continued from issue of June 22]

VI. The Multi-Pronged Attack on the Wall of Separation

There are four fronts on which the Roman clergy makes its attacks against this wall set up by our constitution:

1. **THE POPULATION FRONT.** Within a century her numbers in America have increased from hundreds of thousands to 40 million. This was not accomplished by evangelism. It is the result of **CONTROLLED IMMIGRATION** and **UNCONTROLLED MULTIPLICATION**. We open the door to aliens, and she picks them out. We plan the size of our families, and she plans the size of her church.

2. **THE COMMUNICATION FRONT:** Those who control the media of communication will ultimately control the minds of the people. She has already pretty well taken control of it by: **PREPARATION** of journalists and diplomats. Long ago she began preparing 5,000 journalists. Today they write and interpret much of all we read. From her School of Journalism in Washington she has sent some 75 per cent of our diplomats abroad. They interpret America to others and interpret others to us. The fallacy of it is pretty evident in the recent fiasco in Cuba.

Another implement on this front is that of **INFORMATION**. She supplies the shelves of our libraries with her magazines and books, but she censors ours and forbids her people to read our sermons or even hear them.

Another implement is **MINISTRATION**. Through more than 1,100 of her hospitals, many of them financed with Hill-Burton funds, she ministers to the sick and speaks to the soul. If this is not true why are all of them staffed with priests and nuns?

Another weapon here is **INTIMIDATION**. Secular publications and picture shows are so intimidated by the hierarchy that the story of a priest's defalcation is shunned or hidden in an inconspicuous place. No picture show dares to caricature a priest. If there is a heel in the picture, he is almost always a preacher. Did you people from Florida read of the Texas priest who is charged with rape? You could not have missed the story of the Baptist preacher who went astray. It was headlined everywhere.

3. **LEGISLATION:** On this third front she has her National Catholic Welfare Conference in Washington, D. C., to lobby for or against the bills according to what they will do for her; and what a powerful lobby it is. If Mr. Anfusio or Mr. McCormick isn't pleading in Congress for an envoy to the Vatican then Mr. Fino is asking for a law to permit lotteries.

A powerful weapon on this front is that of filling high offices with her sons. She seldom bothers about

who becomes the Justice of the Peace, but she elects governors, mayors, congressmen, and legislators. They make the laws. She trusts herself for the interpretation of them.

Incidentally, she missed the **BIG ONE**. In President Kennedy she has found a son who is too much for her to handle. His courage in opposing the hierarchy on separation of church and state is amazingly encouraging. Here is a strange thing now. The cross-overs who ignored party lines to elect him have crossed back over to the other side while the bigoted Baptists who opposed his election are now backing him up. We should.

4. **THE EDUCATION FRONT:** This is the heart of the wall. If it falls, the war is about over for this century. This is the most important of the four fronts, and Rome knows it. That is why she has marshalled all her press, all her ministers, and all her energies to secure federal aid for parochial education. She thought the iron was hot when a Roman Catholic became President; but fortunately she got too close, got burned, and it stinks. That doesn't mean she will quit for a single moment. Rome intends to control American education.

She has always attacked the public schools in one way or another. Sometimes it is by defeating school bond elections. Sometimes it is by electing fathers of parochial school children as trustees of the public school where they can bring it into disrepute. Sometimes it is a matter of taking captive a public school and making it parochial in everything but name.

On the national level she sought first the fringe benefits and got them. Then she went for college grants and got them. Next she sued for bus transportation and got that where state laws allow it. Now it is for federal aid to all parochial schools throughout the nation! Her spokesmen have said they will not be satisfied with anything less than equal support with the public school systems. You know that it is now being fought to a finish in the halls of Congress.

Several denominations have parochial schools, but Catholicism is the only sect that demands federal aid.

VII. The Baptist Position on Separation of Church and State

The Baptists of the past recognized that this principle is a precious heritage, and they defended it with all their might. Even today 98 per cent of them profess allegiance to separation of church and state, and fully 95 per cent of them want it practiced in all their churches, agencies, and institutions. Most of them showed their position on it during the election campaign last year. Some think we hurt our image, but we did not. If it has been hurt it was done 20 years or more ago. In fact, we improved it. At least, the whole

world has been reminded that this tree is still alive, even though it has sometimes been neglected by many of us; and all the world knows the Baptist position on it.

The thing that has hurt us most is that some of our own stalwarts have been as still as statues when it was discussed. How very much the Baptist people need the help of laymen of affluence and preachers with great influence to stand up as straight as Backus, Leland and others stood in another day. The most pathetic picture imaginable is that of a great Baptist leader who is compelled to spend his time in explaining the questionable things he has done in this area when he ought to be taking the lead in the battle.

VIII. When is the Principle Violated by Us?

When is There a Subsidy to Us?

1. IT MAY BE IN the mailing permits we have accepted, the price supports our people enjoy, our chaplains who are paid by the government, or the tax-free status of some of our church and denominational properties. All these fields need a thorough examination, and if there is a subsidy in any of them we should correct it at once. We will bear in mind one thing, however, and that is that these things were not sought by the churches, and not many of us have tried to defend them. If there is a Baptist in the group who has protested an increase in mailing rates for non-profit organizations some of us are ashamed of it.

2. THERE MAY OR MAY NOT BE SUBSIDIES IN:

A. Lands, houses, or equipment once owned by the state. If we bought them at a fair market price and by competitive bids, then there is no violation. If we were allowed to purchase them at preferential prices because we were a religious group, then there is a subsidy.

B. LEASES OF GOVERNMENT FINANCED PROPERTIES: If we lease a property at a fair rental value just as a commercial organization would do, then there is no violation. Arizona Baptist Convention recently did this by leasing a hospital for \$50,000 per year. Thank God for Arizona Baptists. When we lease such property for a token like \$25.00 or \$100.00 per year it is more than a subsidy. It is a camouflage and far removed from the Baptist conception of the past.

C. LOANS: If we borrow money from the government and pay the rate of interest the government has to pay on its bonds issued today, plus administrative expenses, then we are in the clear. If we borrow at the average rate which the government pays plus $\frac{1}{4}$ per cent for handling, then we are accepting a subsidy because such loans necessitate the issuance of new government bonds on which it pays a much higher rate. My authority for this is the statement of Former Assistant Secretary of the Treasury, Mr. W. T. Heffelfinger. If we borrow on the basis of security that would satisfy private lending agencies then we have not violated the principle, but if we borrow because we could not secure it elsewhere then we are subsidized by preferential credit based on the fact that we are a religious group.

D. CONTRACTUAL GRANTS: If the government requests a research project in some given area for the sole benefit of government and our institutions enter into a contract to provide the services requested, I see no specific violation. If the institution requests the privilege of rendering this service and if it redounds to the upbuilding of the institution, then it is a subsidy. More than that, if such an arrangement is in reality a contract and not a grant, then let us request the government agencies to so designate and publicize it as a contract instead of a grant. That word grant just does not fit the Baptist picture. If Washington insists on calling it that, then let us refuse it without delay.

3. IT IS AN OPEN VIOLATION WHEN: We accept any kind of a gratuity from any branch of the government. This applies to roadgrader work by the county commissioner just as it does to a gift of money from the treasury.

It is a subsidy when we enter into collusion with a third party and thereby secure a property or the use of it for Baptist work. Others have a worse word for this. It begins with an H, but we will just call it collusion.

It is certainly a subsidy when a Baptist school accepts tax funds for religious instruction, and many of us cannot see how it would be possible for a school to be genuinely Christian and fail to inject Christian and doctrinal teachings into every classroom discussion.

IX. Why Some of Us Are so Weak in Defending This Wall of Separation

1. WE ARE AFRAID: We are afraid to take a public stand on it lest we offend our Catholic neighbors whom we love. We are afraid of the epithets that will be thrown at us. We don't want to be called bigots, prejudiced and narrow. We forget that the broadest rivers are always shallowest and carry little traffic except trash. We are afraid we will lose our jobs. We are afraid we just can't make it without government help.

2. WE ARE PRESUMPTUOUS. We have been getting by with it and thought neither God nor man objected. He has said, "These things hast thou done, and I kept silent." He will not be silent forever.

3. WE ARE GUILTY: The Southern Presbyterians meeting in Dallas declined to make a statement concerning separation of church and state. They said they had been guilty of taking too much for themselves to lodge a complaint about what Catholics are trying to do.

4. WE ARE BLIND: We can't see the line of demarcation, so we accuse somebody else of going over it. The reason so many of us can't see it is that we have been trying to stand astride it for many years. The wall is too big to straddle. We are on one side or the other.

5. WE ARE PROUD: We are too proud to acknowledge that we have made mistakes in this area, so we seek to justify what we have done rather than acknowledge the error and try to correct it.

6. WE ARE GREEDY: Solomon said there are four things that never say enough—the grave, the barren womb, the earth and the fire. If he were writing today, he might add the fifth . . . some modern Baptist groups. We sought the tithes of our people, but it was

not enough. Next we went after special offerings. That was not yet enough, so we sought help from outsiders, and that wasn't enough. Then we borrowed from the banks, and that still was not enough. We next turned to the government for loans, and even that was not enough; so some of us accepted outright gifts from Uncle Sam, and we still do not have enough. So some are trying to figure out new ways to get the rest of it.

7. WE ARE UNDISCERNING: "A man gifted with the Spirit can judge the worth of everything." N. E. B. Can we?

We put CUSTOMERS above the CONSTITUTION. We prize FRIENDS more than FREEDOM.

We think GROWTH is more important than GOODNESS.

We prefer TAX MONEY to TITHES. It is much easier to get.

We substitute BIGNESS for BETTERMENT, PROMINENCE for PROMISES, INSURANCE for ASSURANCE, STATUS for STATUTES and the GOVERNMENT for GOD. WE FIND IT MUCH EASIER TO BEND THAN TO CONTEND.

X. A Suggested Cure for the Baptist Illness

I would challenge Southern Baptists to do four things and get well:

1. Let us examine our own records, see what we owe the government, and pay it back before we start building anything else.

2. Let us surrender the properties we have leased for a token, or else divorce the institutions that refuse to do so.

3. Let us determine this day that we will never again embarrass one another by accepting from public tax funds something that belongs to all the people.

4. Let us decide once and for always that we will finance the Baptist portion of God's work with voluntary Baptist tithes and offerings instead of compulsory tax money extracted by legislation.

I gladly tithe my salary through the First Baptist Church in Dallas. It is well used; but on the day this church or any Baptist institution decides to seek government aid for its work, I will seek another place to invest this portion of what God has given me.

XI. Conclusion

Ahab said to Jehoshaphat, "Ramoth Gilead is ours, but the Syrians possess it. Shall we go up and fight for it, or shall we forbear?" They were both cowards, but they went up to the battle. Ahab hid himself behind a common soldier's uniform, and he died on the field of battle. Jehoshaphat went in kingly robes, and turned to flee when the enemy approached.

This separation principle is the Baptist Ramoth Gilead, and someone is about to take over. Some of us are going up to the battle. I have nothing but a slingshot and a few pebbles, but I can throw them straight at Goliath. If any Baptists are over on that side holding up his hands and get hit right in the eye it will be their own fault.

I would judge from your facial expressions that some of you got peeled a little today, but it is your own fault. I warned you that you wouldn't like it. You have no idea how much it bothers me for a Baptist to get hurt when he is on the wrong side of the wall. ■

GLOBE-TROTTING With Ginny . . .

Hungry Tots Devour Small Tomato Scraps

BY VIRGINIA HARRIS HENDRICKS

AMALIAS, Greece (BP) — "One-half of the people of the world go to bed hungry each night," Frank Laubach told a group of Southern Baptists.

An evangelical minister was leading a revival in Amalias. When he was invited home with a member for the night, the preacher hesitated. He knew this man lived in three rooms with a wife and seven children. He knew the man's salary was less than two dollars a day. But realizing the church member would be hurt by a refusal, the pastor accepted the invitation.

The children were seated on the floor for supper while the adults

sat at the table. Each person was served a slice of bread, a piece of cheese, and some chopped tomato with water to drink. Naturally, the best meal possible had been provided in honor of the guest.

After the meal was finished, the father left the house. Immediately the little children besieged their mother, begging for the cheese that had been left over. The mother looked sadly from the cheese to her hungry children. Finally she had to refuse them the food, for that was all there was for the morrow's breakfast.

When the children saw it was useless to cry to their mother, the older ones turned away. But the



Greek Child

three smallest ones crawled upon the table where they spied five tiny bits of tomato left on the preacher's plate. They eagerly wiped his plate with their fingers. The minister was overwhelmed by remorse that he had failed to leave all his food for these tots who had never had enough to eat! ■

(Continued from Page 2)

"Let us be frank with ourselves and realize that the Christian colleges cannot hope to rival the numbers of students who will enroll in state and secular institutions. But let us also not lose sight of the fact that the small Christian colleges in America have produced a leadership out of all proportion to the size of their student bodies. . . .

"I am not embarrassed when reminded that more Baptist students are enrolled in tax-supported institutions than in church-related colleges and universities. That will always be true. The function of the church-related college is quality undergraduate education for a leavening minority of Christian leaders."

Binns ranked Christian race relations alongside disarmament as one of the leading problems to be faced.

"We should be pioneers in Christian race relations," he said. "The problem is more urgent and more complex than ever before, now that world distances have been eliminated. Most of the people of the world are of a different color. The problem demands a Christian answer." ■

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Federal College Loans Called 'Laudable' Deed

NASHVILLE (BP)—By a vote of 40-to-3, presidents and deans of Baptist colleges voted here to back federal loans to education.

The three opponents lifted their hands but not their voices against the resolution at the summer meeting of the Southern Association of Baptist Colleges and Schools.

The same four-point resolution:

1. Commended President Kennedy for his stand on church-state separation.

2. Said church-separation isn't violated by government loans accepted "at the going rate of interest." The rate was not further defined.

3. Regarding pending legislation, expressed hope federal loans may be available also for constructing academic facilities. The pending bill in Congress provides for loans to academic facilities as well as continues self-liquidating loans for dormitories and dining halls which have been available for several years.

4. Urged Baptist papers to "help clarify any misapprehensions which may exist in the minds of our church leaders about this laudable federal governmental undertaking as a last best hope to

avoid federal aid to private education."

The resolution, introduced by J. Ollie Edmunds of DeLand, Fla., was almost directly opposed to action taken a week earlier by the executive board of Baptist General Convention of Texas.

The Texas board asked Baptist-operated colleges in that state to quit borrowing federal funds. According to the state board, these loans did violate separation of church and state.

It was an abrupt change in policy for Texas Baptists, whose schools have borrowed funds in the past.

One of the three who voted in opposition, a Baptist college president, told Baptist Press afterward he still questions whether the federal interest rate on loans is equal to commercial loan charges. This has been the point around which debate among Baptists over government loans has been centered before.

Virginia Baptists last year declared that "to accept a federal loan at a low rate of interest, and with long terms for repayment is, in effect, to accept a subsidy from the public treasury." ■



Assets of Christian Faith

THE Christian ought to think about the *good things* in life: truth, honesty, justice, purity, loveliness, reputability, virtue, and praise (Phil. 4:8). Bing Crosby used to say the same sort of thing in song:

"Accentuate the positive;
Eliminate the negative;
Latch on to the affirmative;
between."

Don't mess with Mr. In-
Indeed, the Christian should

contemplate these things. But what Paul said was stronger than that. More correctly, he said, "Reckon these things among your *assets*." The term *logizomai* (reckon assets) was an accounting term used commonly by the business world of the first century.

The point is that it is hardly adequate just to think about the good things of life. Rather should they be personally appropriated among the spiritual riches of Christian character. ■

DEPARTMENTS

Student Week at Ridgecrest



STUDENT WEEK at Ridgecrest was attended by approximately 50 Arkansans. A similar number is expected for Student Week at Glorieta, August 24-30. Glorieta registrations for chartered bus are now being accepted in the state office.—Tom J. Logue, Secretary. ■

Sunday School

Sunday School And the Unsaved

IN LAST week's column I quoted from *The Baptist Standard of Texas*. Editor James wrote about the advantages of the Sunday School. May I again refer to another editorial by the same writer. He discusses the Sunday School and the unsaved.

"Our state division of evangelism, the secretary of missions, the director of church services, the pastors, and many others are deeply concerned about the fact that the number of converts baptized during the last two years is smaller than in the two preceding ones. If anyone is not worried about this, he ought to be. When Christian groups fail to win the lost to Christ, they all but forfeit their right to exist.

"Some charge the diminished number of souls won to the lack of more simultaneous revival campaigns. Others charge it to the fact that in the space age it is more difficult to interest the

unregenerate. Others think it is due to the influence of new and godless political philosophies. We might find a hundred other excuses, but the statistics show that invariably the number of converts rises or falls with the increase or decrease of the number of unsaved enrolled in the Sunday Schools."

What do you think about this conclusion? Do you agree?

I wondered just what the picture would be if I compared the Sunday School enrollment each year, for several years, with the number of baptisms reported.

Since I had just had a course (from a high school daughter) in plain geometry, and graphs, I decided to make a graph based on the relationship of Sunday School enrollment to baptisms. This graph brings me to the same conclusion stated above by Editor James.

Why don't you try a graph comparison in your own church? I firmly believe that over the year's the line of growth of the Sunday School enrollment will be matched almost identically with the line of number of baptisms. Growth in Sunday School means more baptisms, slowdown in Sunday School growth means a slowdown in souls won to Christ.

Let's do things that will make our schools grow. — Lawson Hatfield, Secretary ■



MR. HATFIELD

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guide you:

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by Herschel H. Hobbs

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Order these books today from your
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Race Relations

Camp Time Again

ONE of the good things about summer vacation time is the opportunity it affords us to work with many Negro children in our Baptist Camp program.



DR. HART

Christian work.

This year we have the best group of counselors we have ever had. Other than the adult counselors of previous years, we are using six Negro Baptist college summer mission workers, appointed by the Home Mission Board. These students are from A.M.&N. College, Pine Bluff, and Arkansas Baptist College.

Many of our white Baptists are making it possible for a worthy Negro child to attend camp. The W.M.U. of one of our churches is sending four Negro children from their community. A Baptist woman is paying the expenses for three Negro children.

How we thank God for this demonstration of the spirit of Christ! This is practical Christianity at work. This is one way to build race relations on the right foundation. The State W.M.U. organization, through Miss Nancy Cooper, is also greatly assisting us financially.

As you know, we rent the Methodist Camp at Aldersgate. What we need is a camp of our own, so that we could use it for many different groups throughout the summer.

We will be giving you a report on the work of our six College student mission workers soon.—Clyde Hart, Director ■

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Brotherhood

State Camp Set

MONROE Drye, of Mena, State Brotherhood president, announces that the annual State Brotherhood encampment will be held at the Arkansas Baptist Campground Friday afternoon and evening and Saturday morning, July 21-22.



MR. TULL

Registration for the encampment will begin at 2 p.m. There will be an afternoon of recreation, including swimming, hiking, horseshoe pitching, volleyball, ping pong, baseball, and other activities.

A bountiful supper will be served from 5 to 6:30 p.m. Friday. Following the supper there will be a service which will have both devotional and inspirational features.

Free beds will be furnished to all men who desire to spend the night. Be sure to bring along sheets, blankets, and pillows.

A good breakfast will be served to those who spend the night and remain for the Saturday morning service.

Total cost of the encampment, including the two meals will be \$1.50. For those who desire to eat only the Friday evening meal, the cost will be \$1.00.

We hope that you come and that your efforts will be extended towards getting a good representation of the men of your church and your association. — Nelson Tull, Secretary ■

Executive Board

(Continued From Page 2)

In possessing the riches that were not rightfully his, the man's character was besmirched, his attitude was one of arrogance, and his service to God was limited.

The individual who buys and sells fraudulently is not a good steward. This doctrine, if practiced by all church members, would knock some of the advertisements off the TV screens, take them out of the radios, and tear them from the billboards across the land.

Then, these same church members, if they followed this New Testament doctrine of stewardship, would close every gambling dive, every race track, every beer joint, and every liquor store in the land.

In looking at this doctrine of getting, and then knowing modern man's attitude toward it, is it any wonder that so many people do not believe in tithing? Could this be part of the reason why so many people really do not concern themselves with the doctrine of being good stewards with their possessions? These are good questions but difficult to answer. — Ralph Douglas, Associate Executive Secretary. ■

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Preaching on Hell

QUESTION: Are people who have been influenced by the preaching of "Hell" and "Hell-fire" in accepting Christ as Saviour really saved? I do not find "hell" mentioned in any of the apostles' sermons.



DR. HUDSON

ANSWER: It is true that we do not have any recorded messages

of the Apostles in the book of Acts that mention the word "hell." But why would you pick out a particular part of the Bible and ignore the remainder? There is no question but what the early Christians, including the apostles, believed in hell. Jesus said more about eternal punishment, as recorded in the Gospels, than about eternal life.

The question of what influences a person to accept Christ as Saviour is not the primary one. The important thing is accepting him.

There have been many arrogant remarks made about "hell-fire preaching." It seems to me that we Christians need to decide whether we believe in eternal punishment or not. Then if we do, the only question is how honestly and tactfully to present this truth. Personally I believe in hell. ■

Personally Speaking . . .

(Continued from Page 4)

the editor of the Arkansas Baptist your father?" I'd like to clear this up once and for all, and I know Ed would like for everybody to know that he and I don't even claim kin.

Now, lest some of my more serious-minded readers be confused up to this point, Ed and I are the best of friends and no one is happier about his new assignment than this editor. But just remember, he's Ed F., Jr., with the Foundation, and I'm Erwin L., with the paper.

Call Ed when you know of someone who'd like to make a special gift to any phase of the Baptist work. Call Erwin L. about putting the Arkansas Baptist in your church budget. Call either of us when you need a supply preacher.

Erwin L. McDonald

Sunday School Lesson

EDITOR'S NOTE: Because we do not publish a paper the week of July 4, we are carrying in this issue the Sunday School lessons for two Sundays—July 2 and 9.—ELM

Mary, The Mother of Jesus

By K. ALVIN PITT

Pastor, Baring Cross Church, North Little Rock

July 2, 1961

Bible Material: Matt. 1:18-25; 12:46-50; Luke 1:26 to 2:52;
John 2:1-10; 19:25-27; Acts 1:14

WHO is Mary? What place does she fill in God's plan? How are we to look upon her today? These are questions about an important Biblical character which we need to face for a twofold reason:

1. Because of the unscriptural position she has been assigned by some.

There are those who make entirely too much of Mary through their unfounded and unsound

dogmas. These dogmas, simply stated, are: "Mary, the Mother of God," "The Perpetual Virginity of Mary," "The Immaculate Conception of Mary" and "The Bodily Assumption of Mary." The people who hold to them would ascribe deity to a mortal which is true only of the Godhead.

2. Because of the oblivious place which she has been given by others.

In an effort to swing away from the above emphasis on Mary there are others who refuse to do more than to take passing note of her. This also is wrong. Since she was the mother of Jesus, we should at least study her life to know something about the noteworthy qualities therein. God took note of her, if you please, and chose her to be the earthly vessel through whom His Son would be brought into the world. Are we to ignore her then? I think not!

LET me point out at least eight thought-provoking and commendable factors about Mary.

First, the humility of Mary. Luke 1:29, 34, 38

The context of these verses is simply this: Gabriel has told Mary that she has been selected by God to bear His Son, a cherished dream no doubt on the part of every Jewish handmaiden. At the announcement of this stupendous news she displayed great humility. Not once does she give any indication that this is an honor which she deserved or that she was expecting. She was overwhelmed at being God's choice.

Second, the purity of Mary. Luke 1:27, 34

Mary did not live in a day of "free love" such as we do. Even if she had,

she would have kept her body clean and pure for God's glory and for the man whom she hoped to marry. When told that she would be the mother of Jesus, she said, "How can this thing be when I have known no man?" She was bearing true witness of her moral purity, a quality which I am afraid has been lost in the life of many today.

Third, the faith of Mary. Luke 1:35, 38

From the standpoint of men, Gabriel announced a biological impossibility to and for Mary: she would bear a child, the Messiah Himself, without the aid of a man. What an unheard of thing! This would be enough to make Godless men sneer and laugh up their sleeve. Not so with Mary. Although she did not understand all that Gabriel told her, she was willing to accept what he told her, for she said: "Be it unto me according to thy Word." She knew that God would bring to pass what He purposed. That's the faith which we need today. Things impossible with man are still possible with God.

Fourth, the obedience of Mary. Luke 3:41

Here we see Mary accompanying her husband, Joseph, to Jerusalem for the Feast of the Passover. This was more than habit with her. She went because God commanded it and she obeyed, because she loved Him. She longed, we can be sure, to be "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Wasn't it wonderful, too, that she had a faithful husband beside whom she could walk for the Lord?

Fifth, the faithfulness of Mary. Luke 3:43-47

The responsibility of teaching Jewish children until they were twelve rested upon the mother's shoulders. Do we not see Mary's faithfulness in teaching Jesus when she and Joseph found Him in the temple astonishing the religious leaders with His questions? All her patience and efforts in teaching Him reflected in this contact with these learned men. She had indeed prepared her son well to take His place as student of the Law. How fathers and mothers nowadays do need to give attention to the matter of teaching the Bible to their children. The reason young people know so little about God's Word is that it is a lost Book in the home.

Sixth, the sensitiveness of Mary. Luke 1:29; 2:51

Mary was not one to take things lightly. When Gabriel made his appearance to tell her she had been chosen of God to bear the Messiah, she was troubled. When she found Jesus in the temple shocking the religious leaders with His questions, she did not soon forget it. When Jesus told her why He had tarried in the Temple, saying, "Wist ye not that I be about my Father's business?" she pondered this in her heart. She did not shrug off eternal things. She carefully considered them for fear she would miss an eternal truth.

Seventh, the concern of Mary. Luke 2:48

Mary was greatly disturbed when she knew that Jesus was not with her and Joseph as they returned from Jerusalem to Nazareth. When they finally found Him in the temple, she said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." It was no unimportant thing to Mary that she did not know where Jesus was and what He was doing. She was alarmed! She didn't want Him in the wrong place. Would God that were true with all mothers today.

Mary could be thankful that she found Jesus in the house of God. Do we find our children there on Sunday and Wednesday night? There is no better place for them to be.

Eighth, the loyalty of Mary. John 19:25-27

His disciples for the most part have forsaken Him. The multitude no longer shouts "Hosannah in the highest." He is now hanging upon a rugged Cross on Golgotha's hill. Is He all alone? Is there no mortal who cares for Him? Yes! At the foot of the cross are those who loved Him to the end: Mary, His mother; Mary, the wife of Cleophas; Mary Magdalene and John the beloved.

Mary, His mother, would have been there as close as she could get if everyone else had turned away. Was He not "bone of her bone and flesh of her flesh"? Mother love and loyalty made her stand by until the last breath had left Jesus' body. Because she stood by Him in His dying hour, she was blessed to hear Him say to John in her behalf, "Son, behold thy mother."

Jesus did not forget His mother when He was about to leave this earth. In all probability Joseph had already died and He knew that she needed someone to take care of her. This responsibility He entrusted to John the beloved, one of His most faithful disciples. What a service to render to Jesus, taking care of His mother!

As we study the characteristics of Mary, we might still be faced with the question, Why did God choose her to be the mother of Jesus? Why not someone else? I believe we must let the answer to that question rest with God's sovereign grace. It was His divine prerogative to choose whom He would. Let us thank God for Mary, the mother of Jesus. ■



MR. PITT

Andrew, A Fisher of Men

By K. ALVIN PITT

Pastor, Baring Cross Church, North Little Rock

July 9, 1961

Bible Material: John 1:35-44; Matt. 4:18-20; John 6:8,9;
12:20-22; Mark 3:14-19a

IN *Leaves of Healing* the author has a very beautiful chapter on the thought, "Life's Unsung Heroes." Among the unsung heroes of life he places Andrew, the brother of Simon Peter. He shows how Andrew, who brought his brother to Christ, has been largely forgotten by men as they have focused all their attention upon Peter and the place he held in the Master's service. He points out quite correctly how there would not have been a Simon Peter in the Lord's work if there had been no Andrew to bring him to the Saviour. Yet he has almost been relegated to obscurity. It is time that we bring this disciple to the front and take note of the important work he did for his Saviour.

LET us note some things about him in our Scripture.

First, he was pointed to Jesus. John 1:35-36

Behind the life and service of Andrew was an unusual character, John the Baptist, the forerunner of Jesus. When he appeared on the scene to prepare the hearts of men for the coming of the Messiah, there were many who followed him for a season. He permitted this only until Jesus came and he could point these followers to Him. This he did with Andrew and John as with all the others. We hear him say to Andrew and John in particular, "Behold the Lamb of God." He was pointing them to Jesus, the Saviour and Lord, whom God chose to die as the Sinless Redeemer for man's sins.

Is this not the ultimate end of preaching and teaching: to point men to the Saviour so that they will come to know Him in all His fullness? There is a sense in which pastors as God's under-shepherds draw their people to themselves. This has to be if they are to lead the flock in the path laid out by the Master. But it is also true that they are not to try to bind the people to themselves. They are to try to win their confidence and get their attention only to point them to Jesus. That is what John the Baptist did. That's what Sunday School teachers and pastors are to do.

Second, he was received by Jesus. John 1:38, 39

Many people are afraid that Jesus will not receive them if they come to Him. If that thought crossed Andrew's mind we are not told. When John the Baptist pointed John the beloved and Andrew to Jesus, Andrew went after Him without delay. The blessed Saviour showed His approval by asking, "What seek ye?" When John and Andrew answered, "Rabbi, where dwellest thou?" Jesus replied, "Come and see." Not once did He seek to turn them away. He wanted them to follow Him. Thank God, for these words which make it clear that the way to Jesus is always open to all. He has never turned anyone away. He will not begin now. Men with problems and needs of every description have found a receptive heart with Him. He bids us, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Third, he followed Jesus in salvation. John 1:39

Andrew was not one to be pointed to Jesus the Lamb of God and to be invited by the Saviour to follow Him without accepting the invitation. He went with Jesus to the place where He was staying and spent some time with Him. The words of verse 39 are the equivalent of saying that Andrew followed Jesus in salvation. He was born again. He received Christ into his heart as Saviour and Lord. What an experience! The phrase "And abide with him that day" not only means that Andrew spent several hours with Jesus on that memorable day but that, because he owned Him as his Master, he would spend time and eternity with Him.

Are you abiding with Christ? Only one thing will prevent this blessed experience: sin. Confess it and come into the blessed fellowship which one can know only with the Lord.

Fourth, he went after men. John 1:41, 42

Andrew was not content with just knowing Jesus himself. He wanted others to know the Son of God. What better and more logical one for him to go after first than his brother, Peter. He could hardly wait to find him to tell him about Jesus. When he did he said, "We have found the Messiah, which is being interpreted, the Christ." He

wasn't ashamed to witness to his relatives about Jesus. He went after Peter and got him.

Has your experience with Jesus literally driven you out into the highways and hedges to tell others about the saving grace of God through Jesus Christ? Are you going after men? Are you trying to win your family? God make it so!

Fifth, he brought men to Jesus. John 1:42

Andrew knew success when he went after men for His Master. He not only tried to win Peter but he succeeded in getting him. Thank God he did! There would have been no Simon Peter to be God's preacher on the Day of Pentecost or to write the two epistles which bear his name, if Andrew had not gone after and won him to Christ.

The Sunday that Charles Hadden Spurgeon was saved the regular preacher could not make the service. A layman dared to try to speak a word for Jesus. He spoke on the words: "Look unto me, and be ye saved, all the end of the earth." The Holy Spirit used that man and his message to bring conviction and salvation to Spurgeon's heart.

We know not what God will do with those whom we reach for the Saviour. He still has high places of service for men who will say "Yes" to the Lordship of Jesus Christ. Perchance someone we win will be one of those whom He will select. Let us be faithful in soul-winning.

It is refreshing to note that wherever we see Andrew in the Scriptures he was bringing someone to Jesus, either for salvation (Peter, John 1:42; Greeks, John 12:22) or service (the lad with the lunch, John 6:8, 9). God help each one of us to see that men should accept Christ for salvation and then commit themselves to Him for service.

Sixth, he followed Jesus in full-time service. Matthew 4:18-20

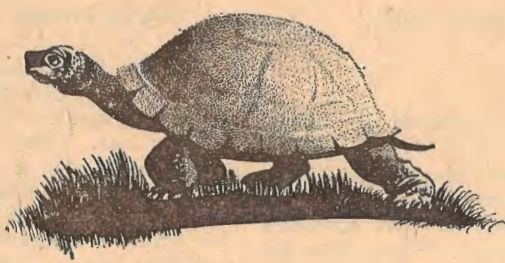
Andrew could not be concerned about men being saved and dedicated to the Lord without hearing the call to total commitment of himself to full-time service. What would he do when Jesus passed by where Peter and he were fishing and said, "Follow me, and I will make you fishers of men"? He did what anyone of us should do when the Master calls for our best, our all in definite service — yielded. Together with Peter he laid down the physical fishing nets to take up the spiritual nets to try to catch men for His blessed Saviour: "And they straightway left their nets, and followed him."

Have we said, "Here am I, Lord," as the Lord has called us to go forth in service for Him?

Andrew might be an unsung hero among men, but not with God. May we also be faithful to the Lord whether or not men take note of us. ■

Greg's Adventure

By ENOLA CHAMBERLIN



TITLES OF CHRIST

By EVELYN PICKERING

The Bible mentions many names by which Jesus is known. Fill the blanks in these Bible verses and find the titles by which these biblical persons referred to him.

1. Behold the — of —, which taketh away the sin of the world. (John 1:29)
2. They shall call his name —, which being interpreted is, God with us. (Matthew 1:23)
3. I am the — —, and know my sheep, and am known of mine. (John 10:14)
4. Unto you is born this day in the city of David a — which is Christ the Lord. (Luke 2:11)
5. I am — and —, the beginning and the end, the first and the last. (Revelation 22:13)
6. Andrew . . . first findeth his own brother Simon, and saith unto him, We have found the —. (John 1:40-41)

ANSWERS

1. Lamb of God, 2. Emmanuel,
3. Good Shepherd, 4. Saviour,
5. Alpha and Omega, 6. Messias

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"She will stay there until it cools off this afternoon," said Father, as he and Greg went back to the car. "She can't stand the heat."

"I suppose she is happy in the winter," said Greg.

"No, she can't stand the cold weather either," said Father. "When fall comes and the nights get cold, she will burrow into the sand. She will stay there until the sun warms the ground in the spring."

"The desert surely is interesting, isn't it?" said Greg.

"All of God's world and all his creatures are interesting," said Father.

Greg thought about this as they drove along. He agreed that his father was right. ■

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God's Wondrous World

Friendship

By THELMA C. CARTER

WHAT does a friendly dog do when he sees a turtle for the first time? Happy, the dachshund, did what is natural for all dogs. He began protecting his master's yard by growling and barking at everything that moved and appeared in the yard.

The first time Happy saw Boxy, the turtle was moving from under a big rock toward the birdbath, which was made from an old garbage lid set in concrete. The dog made a beeline for the creeping turtle, barking as if he had suddenly been attacked by a hive of bees.

Boxy, already buried in the mud near the birdbath, drew his neck and head into his shell. Then the upper and lower shells of his body closed together, com-

pletely covering the soft parts of his body in a box shell.

Box turtles, often found in garden areas, use this way of protecting themselves. What a neat, secure shelter their shell really is! And how wise are Nature's ways! Neither Happy's loud barking nor timid thrust of his paw toward the boxed in turtle disturbed Boxy.

Strange friendships come about in our wondrous natural world. Today Happy and Boxy are good friends. Happy knows at all times, with the keen smell of a dog, the exact spot where Boxy is hiding. When Boxy leaves his hideaway in his rock garden home and crosses the yard to search the petunia bed for bugs, Happy walks behind him in a protecting way. ■

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EARLY one morning Greg and his father were driving along a desert road. "Look at that big turtle digging in the sand," cried Greg.

Father stopped the car. "That's a desert tortoise," he said. "I do believe she's getting ready to lay her eggs. Shut the car door easily. Walk softly and she will let us get up close to her."

Greg and his father crept over to where the tortoise was pawing away at the sand with one of her hind feet. She paid no attention to them. She went right on with her digging. When she had a hole three to four inches deep, she stopped digging. Then twisting around so that she was over the hole, she laid five white eggs. Still unconcerned, she covered the eggs with sand. At once she took off on a slow, lumbering walk toward a gravelly wash.

"How does she find the eggs when she comes back?" asked Greg.

"She doesn't come back," said Father. "She leaves the eggs for the sun-warmed sand to brood. When the babies hatch, they go right to eating the green plants and yellow flowers if there are any."

"Where do tortoises find water out here?" asked Greg.

"They do not go into water as turtles and terrapins do," said Father. "They live always on dry land. They get a drink only when pools of water are left in the rocks after a rain."

The tortoise was walking so slowly that Greg and his father walked along behind her.

"If we startle her," said Father, "she will draw her head and feet inside her shell. She will lie as if she were dead until we leave."

"Let's not startle her," said Greg. "I want to see where she is going."

"The sun is getting hot," said Father. "She will probably find a burrow and crawl into it until evening."

Presently, low on the bank of a little dry wash, she came to a moon-shaped hole. She crept up to it and disappeared in the cool darkness.

Attendance Report

June 18, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	92	47	
Berryville, Freeman Heights	151	76	
Camden			
Cullendale First	440	205	
First	434	187	9
Conway, First	411	79	1
Cove, First	47	18	
Crossett, First	532	191	5
El Dorado			
East Main	220	126	
Immanuel	835	207	1
Immanuel	540	223	5
Parkview	208	74	5
Trinity	204	90	
Ft. Smith			
Calvary	339	128	1
Grand Avenue	615	264	2
Mission	30		
Kelley Height	149	93	
Towson Avenue	201	83	
Gentry, First	210	83	
Gravel Ridge, First	132	91	3
Harrisburg			
Calvary	147	75	5
First	270	182	3
Hot Springs, Park Place	446	141	2
Huntsville, First	139	57	3
Combs	23	14	
Kingston	47	40	
Jacksonville, First	613	329	6
Levy	525	190	2
Little Rock			
First	1027	490	4
Forest Highlands	152	71	3
Gaines Street	421	235	
Dennison St.	59	52	1
Immanuel	1136	410	10
Forest Tower	56	26	
Kerr	36	26	
Tyler Street	257	101	3
Magnolia, Central	634	241	
McGehee, First	407	182	2
Mission	34	19	
Mena, First	345	142	
Calvary Mission	21	15	
Mountain Home, East Side	71	70	1
North Little Rock			
Baring Cross	654	258	5
Central	300	87	
Park Hill	604	166	1
Rogers, Sunnyside	131	81	
Springdale, First	467	158	1
Van Buren, First	382	158	1

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"GRANDMA, must you take all those pills?"

"Yes, dear; yellow ones for my liver, pink ones for my stomach, black ones for my heart, and orange ones for my nerves."

"Well, Grandma, what are the red ones for—to direct traffic?"

News From Home

THE soldier was reading a letter from his wife, and didn't seem too pleased about it.

"What's the matter?" asked his chum. "Is there trouble at home?"

"Well, not exactly," replied the soldier, "but we've got a freak in the family. It says here, 'You won't know Willie when you come home—he's grown another foot.'"

At The Ready

AFTER keeping the dinner warm in the oven for more than an hour, the wife finally phoned her husband's office.

"Look, dear," she snapped, "as soon as you can get away, will you please call an ambulance with a good loud siren and get home in a hurry?"

"Don't be ridiculous!" snorted the husband. "I can make almost as good time in my own car."

"Possibly," his wife agreed sweetly, "but the advantage of the ambulance is that you can have it wait for you in front of our house."

Normal Event

"WHY didn't you report the robbery at once?" an insurance agent asked a woman claimant. "Didn't you suspect something when you came home and discovered all the drawers opened, and the contents scattered?"

"Not really," she replied. "I thought my husband had been looking for a clean shirt."

Horrible Fate

A GLEAMING Rolls, complete with liveried chauffeur, drew up before the entrance to an elegant resort hotel. Lounging in the back seat was a lady glittering with diamonds and swathed in sable. Beside her sat a tiny girl equally resplendent.

As the car stopped, the doorman bowed to the lady and lifted the child grandly from the auto. "What a beautiful child!" he exclaimed. "Can she walk yet?"

The befurred woman cast her eyes heavenward and said fervently, "May she never have to!"

Unfair Advantage

A YOUNGSTER came into the house with a black eye, bloody nose, and all the marks of a tough fight. As his father was patching him up, he said, "Gosh, Pop, what a fight! Last week I challenged Jimmy to a duel and gave him the choice of weapons, but gee whiz; I never thought he'd use his sister."

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Gibson News Director

H. RONALD (Ron) Gibson has been appointed news director of Southern Seminary, succeeding William E. Boyd.

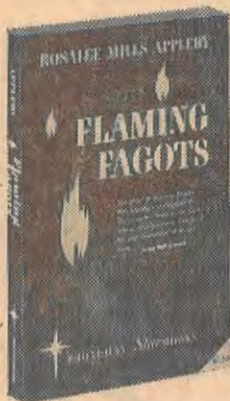
In his new position, Gibson will be managing editor of *The Tie* in addition to handling the flow of news concerning the Seminary, according to James C. Austin, special assistant to the President and director of public relations.

Gibson comes to the news director position from Anniston, Ala., where he was a reporter for *The Anniston Star*. A 1960 graduate of Howard College, he plans to enroll for classes at the Seminary next fall. (BP) ■

Baptist City Near Tucson

THE BOARD of Baptist General Convention of Arizona has voted to back a second "Baptist city" for elderly people in the state. Located 15 miles from Tucson, it would cover 1,000 acres. It would be developed without liability to the convention, state Baptist leaders said. It will be larger than the present development, Apache Ho Homes, 34 miles from Phoenix. The Apache Ho project has homes priced from \$8,970 to \$11,500. The Tucson property would be sold exclusively to Baptists for homes. It would be a golden-age years community. (BP) ■

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THE BAPTIST HOUR SERMON TOPICS

JULY, 1961

Arkansas

Preacher: Dr. Herschel H. Hobbs

- July 2 "A Declaration Of Dependence" — Ephesians 6:10-12
- 9 "Happiness Is What You Are!" — Matthew 5:3-12
- 16 "Be Yourself!" — Matthew 5:13-16
- 23 "You Can Be Better Than You Are!" — Matthew 5:20
- 30 "Words Are Weapons" — Matthew 5:21-26

City	Station	Time
Arkadelphia	KVRC	3:00 p.m.
Berryville	KTCN	10:00 a.m.
Conway	KCON	2:30 p.m.
DeQueen	KDQN	1:00 p.m.
El Dorado	KELD	3:30 p.m.
Fayetteville	KFAY	8:30 a.m.
Fordyce	KBJT	4:00 p.m.
Forrest City	KXJK	9:30 a.m.
Hope	KXAR	5:00 p.m.
Jonesboro	KNEA	6:30 a.m.
Mena	KENA	1:30 p.m.
Monticello	KHBM	3:30 p.m.
Paragould	KDRS	8:30 p.m.
Prescott	KTPA	1:00 p.m.
Siloam Springs	KUOA	7:30 a.m.
Wynne	KWYN	7:30 a.m.

MASTERCONTROL

Arkansas

Corning	KCCB	10:30 a.m.
Forrest City	KXJK	10:00 a.m.
Fort Smith	KWHN	12:30 p.m.
Little Rock	KTHS	4:35 p.m.
Paris	KCCL	4:00 p.m.
Prescott	KTPA	3:00 p.m.
Siloam Springs	KUOA	10:00 a.m., Sat.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Arkansas

Corning	KCCB	10:30 a.m.
Paragould	KDRS	10:15 a.m.
Prescott	KTPA	_____
Rogers	KAMO	8:05 a.m.
Stuttgart	KWAK	6:30 p.m., Fri.

THE ANSWER

Fort Smith	KFSA	10:00 a.m.
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