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Arkansas Baptist State Convention

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ARKANSAS

*Baptist*

NEWSMAGAZINE

JULY 20, 1961





## 75% is too much

WHAT could Arkansas Baptist Churches do with \$35,141,214? The 301,435 Baptist church members in Arkansas withheld that much of their tithes from the churches last year. Think of it, 75 percent of the tithe in Baptist pockets.

Still we hear over and over again, "Our church is a giving church — the majority of the members tithe."

This is a local church problem. The denomination can offer suggestions, formulate plans, and offer help, but the solution to the problem must (as in every other phase of Baptist life) always come from the church.

There are many things that produced this situation. For instance, not long ago we noticed an usher helping pass the plate at a Sunday morning service who would not ever turn his head to watch the plate. He walked down the aisle from seat row to seat row with head erect, eyes forward. As the plate was passed to the last person on each of the pews, that individual had to literally shove the plate into the usher's hand. This church servant no doubt, had heard that he must help fulfill the scripture, "Let not thy left hand know what thy right hand doeth."

This, and other attitudes toward money have helped to grow some of the most careless, indifferent, and critical church members that any age ever produced.

Christian advance all over the world depends upon the Christian stewardship of local church members. Then that member keeps 75 percent of the tithe in his pocket.

(Continued on page 19)



DR. DOUGLAS

## 'Missing Faces' Problem Solved

BY GEORGE HARMON

Religion Editor, Jacksonville (Fla.) Journal

ELDERLY people who are bed-ridden, or too feeble to leave home often, pose a special problem to churches.

So do "Sunday workers" — policemen, firemen, waitresses, service station operators, and employees of firms that stay open on the Sabbath.

Without some system of keeping these people in contact with their churches, their names would soon fade from the membership rolls.

Many churches are solving the problem of "the missing faces" through their extension departments. And the extension department at Jacksonville's First Baptist Church is believed to be the largest in Florida.

Joe C. Trevine, a retired Naval Air Station aircraft mechanic and deacon at First Baptist, has been superintendent of the extension department 14 years.

"We've got an enrollment of 230 members — 91 at-home members, and 139 Sunday workers such as nurses, doctors, and telephone operators," he said.

"The elderly people are no longer able to attend Sunday school or church regularly, but they were once the backbone of our church.

"Through our extension department, they realize that people are still thinking of them. They no longer think the world is through with them."

Trevine has 45 specially trained church members on his staff of visitors. They make more than 300 visits monthly to homes of people on the extension roll.

Every extension member gets at least one visit each month. The extension visitors stay at a home from 10 minutes to one hour.

They read and discuss the week's Sunday school lesson, pray, deliver messages from other church members and distribute *Home Life*, a monthly magazine published by the Southern Baptist Sunday School Board in Nashville.

The extension visitors also dig into their own pockets to pay for "special kindness" gifts for the at-home members.

Among Trevine's staff of visitors is the church secretary, who also is an expert at rearranging the church's flowers after Sunday night services and distributing them to homes of extension members.

Another visitor's specialty in the "special kindness" department are the pecan cakes which she bakes at home, while still another visitor is an expert with home-made candy.

One of the most active workers is an 81-year old visitor. And a husband-wife team has been devoting at least two days weekly as church visitors for five years.

A 93-year-old-timer at First Baptist receives the regular visits from extension workers. A retired railroader, he has been a member of the church since 1906.

Trevine has four associate superintendents in the extension department. He summed up the work of the department this way: "When people can't get to Sunday School, we take Sunday School to them."



"ARKANSAS'  
LARGEST  
RELIGIOUS  
WEEKLY"

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

July 20, 1961

Volume 60, Number 28

## New Arkansas Baptist subscribers

Church	Association	Pastor
New budget:		
Keiser, New Bethel	Mississippi County	Robert H. Moon
(After 3-month free offer for new church):		
Fayetteville, Ridgeview	Washington-Madison	Pastorless; Doyle Maguire, treasurer
(After 1-month free offer):		
Vine Chapel	Greene County	George McGhehey
One-month free trial offer:		
Jonesboro, New Hope	Mt. Zion	Max L. Taylor





—Photo by Erwin L. McDonald

*Where Jesus Walked*

**B***BUSINESS is conducted as usual in this scene taken recently on a down-town street in Nazareth, where Jesus grew to manhood. ■*

## Coronation pictures not wanted

THE editors regret that it is going to be necessary to rule out the use of Girls' Auxiliary Coronation pictures. We are receiving so many and each one takes up so much space that we are having to make this new policy in the interest of a more readable paper.

In the matter of groundbreaking pictures, let us suggest that the center of interest for the photograph be someone breaking ground with not more than two or three others in the picture proper. Crowd pictures for the most part do not reproduce satisfactorily.

In judging what is news to send to the **Arkansas Baptist**, our churches and reporters are requested to keep an eye-out for the unusual and timely. Let us have your news while it is still fresh.

Let us say again that we cannot use mats. Send us photographs instead. We are delighted to have your news and there is no charge made for putting it into the paper. Churches are billed the actual cost of any cuts used with their releases.—The Editors

## Christian answers to family problems

"CHRISTIAN Answers to Family Problems" is the theme of the Christian Life Commission's Glorieta and Ridgecrest conferences to be held in August.

Specific subjects are: "Biblical Foundations for Responsible Family Living," "The Church and the Family: Competitors or Colleagues?," "Teen-Age Marriages," "Birth Control and Planned Parenthood," "The Churches Face the Divorce Problem," "Inter-faith Marriages," "Working Wives and Mothers" and "The Christian Family and Its Aged Members."

The conferences will feature a message on each of these subjects and each message will be followed by an informal discussion period.

The Glorieta conferences, Aug. 10-16, will be led by Dr. T. B. Maston and Dr. Lofton Hudson. Dr. Maston is professor of Christian Ethics at Southwestern Seminary and Dr. Hudson is director of coun-

selling for the Midwest Christian Counselling Center, Kansas City.

The Ridgecrest conferences, Aug. 24-30, will be led by Dr. O. T. Binkley and Dr. David R. Mace. Dr. Binkley is professor of Christian Ethics and dean of the faculty at Southeastern Seminary and Dr. Mace, one of the world's foremost authorities on family life, is executive director of the American Association of Marriage Counselors, with offices in New York.

Those wishing to attend either of these conferences should make reservations with the Glorieta or Ridgecrest encampment managers. At both encampments the Christian Life conferences will coincide with the annual Bible conferences.

Foy Valentine, executive secretary of the Christian Life Commission, said the Commission is hopeful that these special conferences for leaders will help in strengthening the fibre of Christian family life among Southern Baptists.

### Oppose racing extension

METROPOLITAN Little Rock Association of Free Ministers has memorialized Governor Faubus to include in his call for a special session of the legislature the recommended repeal of the 12-day extension of the horse-racing season in Hot Springs.

In action taken July 10, the association called attention to "considerable opposition . . . voiced to the recently proposed \$60 million-dollar bond issue . . . on the ground that it was to be financed in part by a 12-day extension of the horse-racing season in Hot Springs."

In addition to the petition to the governor, the ministers urged members of the state legislature to support the repeal and urged "all who voiced opposition to this bond issue on the ground of the extended racing season, to use their influence and exert an effort to accomplish this goal."

The resolution was signed by W. A. Blount, pastor of Sylvan Hills Community Church, North Little Rock, as president of the association, and M. L. Moser, Jr., of Central Baptist Church, Little Rock, as secretary.



# No wedding of church and state, please

PEACE Corps officials have received protests from the United Presbyterian Church and the American Jewish Congress against signing overseas contracts with religious groups.

The protests were made after Corps officials disclosed that about half of all project work assigned to private voluntary agencies would be carried out by groups having religious ties.

The United Presbyterian Mission on Ecumenical Missions and Relations, while affirming support of the Peace Corps, said it "would betray our position" if government aid were received under the program. It is the mission of the Church to "proclaim the Gospel" while the aim of the Corps is to give "personal assistance" to underdeveloped countries, it noted.

"These goals may parallel each other, but they are not identical," it declared. "This distinction must be maintained to affirm our historic belief in the separation of Church and State, both in the United States and in other nations of the world."

Our Presbyterian friends have dealt with what we believe to be a nice distinction which must be made, if the intent of the Peace Corps movement is to be accomplished without irreparable harm to both our government and our churches.—ELM



## Personally speaking

### No longer a stray

WHEN DOES a stray dog stop being a stray?

The answer is obvious—when she gets herself adopted into a family.

About a year ago Lady became a McDonald. Somehow she appeared to be an awfully special "stray" from the first day we took her in. Her good training and deep affection marked her as a dog of some "culture," as cocker spaniels go.

We had her vaccinated, paid her dog license, and gave her a collar and tags. For a while we called her Spot—she is black-and-white spotted. But she did not respond too well to that.

Then one of us happened to call her Lady one day and she let us know that we had finally hit upon her right name, or one she felt becoming of her dog dignity. So she has been Lady ever since.

Many months after Lady's adoption, one of our friends almost descended to the status of mere acquaintance when by slip of tongue he referred to our dog as a stray.

"Lady's no stray!" my wife retorted. And the offending friend promptly apologized to all concerned.

Our experience with a stray dog that's no longer stray is illustrative of what frequently takes place in our churches. A stray sinner—perhaps one who has been notorious—becomes a new creature in Christ. Then, despite the fact he has been born again and has risen to walk in newness of life, those who knew him "way back when" sometimes go on thinking of him as still being a "stray."

Are we ever justified in holding over the heads of new Christians the sins they committed before accepting Christ as their Lord and Savior? Let us remember the Christian is no longer dead in trespasses and sin. He is now a son of God. "Behold, all things are become new."

When does a sinner become a saint? The answer is inescapable: the moment he becomes adopted into the family of God.

*Erwin L. McDonald*

ERWIN L.



**THE PEOPLE SPEAK**

**Library Report**

WE DID it again! The May report shows that we registered 56 libraries last month. That means we lack only 15 having an average of two libraries a day registered with Church Library Service during 1961.

I want you to know that I am well aware of the fact that the growing concept of the library ministry is due in a large measure to the promotion being done by you and your associates. We are genuinely grateful.

Free book offer application blanks, instructional materials, and the personnel of our department are available whenever a need arises with you which they might meet.—Wayne E. Todd, Secretary, Church Library Service, Sunday School Board, SBC, Nashville, Tenn.

**Beyond our borders**

ENCLOSED you will find check for \$2.25, for which please send me the Arkansas Baptist Newsmagazine for one year . . . Bro. Sam Gash who was our assistant pastor at First Baptist Church here for some time has been kind enough to send copies from time to time. I do think it is by far the best Baptist paper I have ever read. Therefore, I want it each week. I am 85 years old. Also want to "keep up" with Southern Baptist news . . . —Mrs. W. D. Bertram, 312 East 3rd Street, Owensboro, Ky.

**Peace and good will**

IN MY childhood days along about the turn of the century it seemed that most all peoples were more desirous of peace and good will than today. In those days our main defense against confusion and tragedy was our religious faith and prayer. Our local ministers helped to solve our daily neighborhood and home life problems.

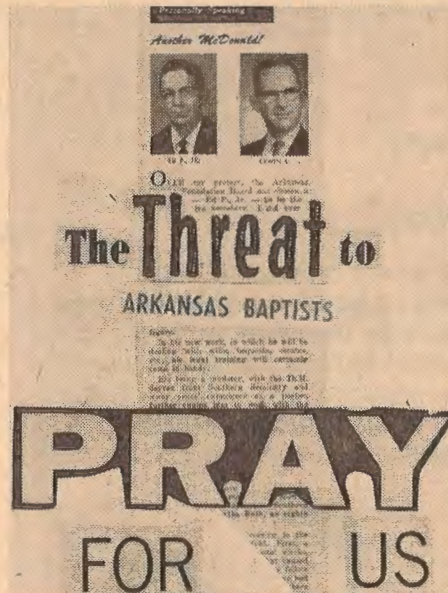
In those days the elected politicians took care of our governmental affairs and dealt with foreign rulers concerning international differences.

I wonder if all mankind wouldn't be better off today if we would return to those old out-dated traditions. Let the Kennedys take care of Mr. Nikita and Fidel and world affairs. Let the Red Rabble-Rousers take care of the freedom riders and sit-inners. Let the NAACP be responsible for school integration and danger of mongrelization. Let the good ministers eat fried chicken, preach the gospel and try to save souls. Whaddo you think?—R. G. Pool, Sr., Rt. 2, DeWitt

REPLY: — Of course, you are writing with tongue in cheek most of the way, but I will agree with you that the real hope for our times as for all times is Christ in the lives of the people.—ELM

**In visual form**

ONE pastor put his reaction to my column of June 29 ("Another McDonald!", page 4) in visual form. Said pastor—his initials are Jack Gullledge, of Brinkley—writes: "I trust the following visual aids will get the message through." In a postscript, this same pas-



tor—a former friend of mine, states: "Oh, yes, tell Ed F., Jr., that I'm only kidding—at least about his part of the McDonald clan!"

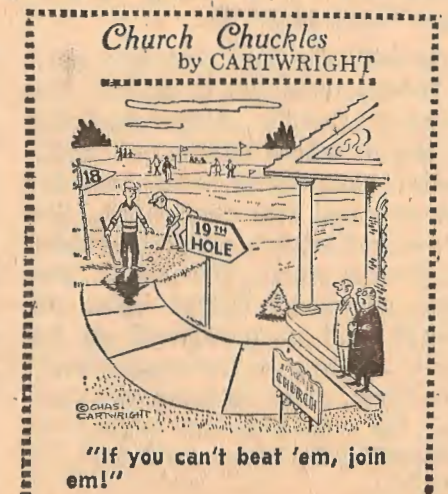
Guess I am going to have to take a day off pretty soon and go fishing with Jack and try to get him straightened out.—ELM

**What needs adjusting?**

THIS is not a letter to the editor, but something far more potent—a "message" delivered to him face to face. One of my neighbors asked me, after reading what I had in my column last week about mowing my neighbors' lawns:

"Could it be that it's the editor's soul, rather than his new lawn mower, that needs adjusting?"

If it weren't for the fact that the McCorkles are going to have to go on living next door to us, I'd reveal who that inquisitive neighbor is and call down fire upon her head. But, considering the circumstances, I guess I'll just have to be Christian and hold my fire.—ELM



**The Bookshelf**

To the Golden Shore, the Life of Adoniram Judson, by Courtney Anderson, Dolphin Books, Doubleday & Company, 1961

The appearance of this excellent biography of Adoniram Judson in paperback will be welcomed by Baptists particularly. Now many who could not afford the original issue in hardback, in 1956, will be able to have it for their libraries.

We have recently received copies of five attractive coloring books for children, from the presses of The Standard Publishing Company, Cincinnati:

Bible Children, New Testament Stories, The Story of Jesus, Bible A,B,C, and Around the World.

Clouded Glass, by Adel Pryor, Zondervan, 1961

This is the story of Anne Watson, adopted daughter of George Watson, convicted embezzler, and her love and Christian concern for Anthony, son of Justice Fletcher, who had sentenced her father to prison.

The Vocabulary of the Church, edited by Richard C. White, Macmillan, 1960, \$3.50

Pronunciation rather than definition and interpretation is the main purpose of Editor White, as stated in the introduction to this compilation. Here will be found in one volume information formerly not to be had except through referring to many volumes. This should be a valuable book to keep with one's Bible for ready reference.

The Billy Sunday Story, by Lee Thomas, Zondervan, 1961, \$3.95

Billy Sunday's uninhibited delivery, his striking style of oratory, his "diamond-in-the-rough" exterior all come to life in this report by a personal friend of the Sunday family.

The loudspeaker had not been invented when Sunday was living, but he preached to an estimated 100 million people.

The author, pastor of South Hills Baptist Church, West Covina, Calif., had access to private papers and previously unpublished pictures in the writing of this book.

The Minister's Mission, by C. E. Colton, Zondervan, a 1961 revision of a book first published in 1951, \$3.50

Dr. Colton is pastor of Royal Haven Baptist Church, Dallas, Tex., and has drawn upon experiences of 30 years of preaching and teaching, in the writing of this book.

"I have tried . . . to avoid being too technical, limiting the discussions to a common sense, down-to-earth, practical appreciation of the fundamental principles of ministerial ethics," writes Dr. Colton. "I have not tried to be exhaustive in discussing the various fields of ministerial activity, but I have sought to be comprehensive in the scope of this study, covering every phase of ministerial life . . ."



# COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

"I want to love, honor and obey"

"AND, please, I want the word *obey* in our ceremony."

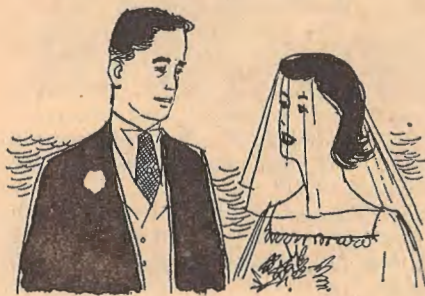
How strange these words sounded to the pastor's ears! He had grown so familiar with the current trend toward its omission, or to its being laughed off, that he had almost deleted that part of the marriage ceremony from his thinking. And here was a beautiful girl, with culture, refinement, prestige, requesting the obey phrase in her ceremony. The request had come in the midst of the pastor's counselling session with this fine young couple.

That premarital period of counselling is a prerequisite with our pastor for all marriages in which he officiates. I believe it is with most pastors today, but it is not always easy for them to hold to that practice. I remember the couple who came rushing to our door, called for the preacher, and greeted him with, "Reverend, would you please marry us real quick. We've got a taxi waiting and we don't want to burn up anymore fare than we can help."

My husband explained that if they would dismiss the taxi and take the time for him to counsel with them about the real meaning of marriage, he would be glad to accommodate them. That is, if neither of them had been divorced. He would surely like to help them off to a good start toward a happy home. They looked confused for a moment, then said no, they just didn't have time for all that. They'd try to find somebody who'd "do it quick." The taxi man would know some other preacher's address.

I've often wondered who in that little city of 30,000 people married them and what the consequent state of affairs in their marriage has been.

But back to our lovely bride who promised to *obey* the splendid young business man she married.



Several elements must have entered into her refreshing attitude.

First, she had faith in the Bible. This popular and fun-loving Christian girl still holds in reverence its sacred truths. She considers God's Word life's safest guide. She accepts without fear Paul's admonition, "Wives, be subject to your husbands, as to the Lord. . . . As the church is subject to Christ, so let wives also be subject in everything to their husbands" (Ephesians 5:22, 24 RSV).

Second, she had complete trust in the man she was to marry. She was not afraid to pledge obedience to one in whose character, intelligence, competence, and love for her she had full confidence. She knew that he, too, would be guided by Paul's words, "Husbands, love your wives, as Christ loved the church and gave himself up for her. . . . Even so husbands should love their wives as their own bodies. He who loves his wife loves himself" (Ephesians 5:25, 28 RSV).

## The question box

THERE IS time and space for just one question this week. As your questions and comments come in, we will devote increasingly more space to the counselling division of our page.

Here's the first one. It's from a teenager.

*Question:* Everybody who talks with us about marriage says we must be emotionally mature. What do they mean, *emotionally mature*?

*Answer:* Gathering ideas from several psychologists, we conclude that the emotionally mature person has these characteristics:

1. He can love someone besides himself.
2. He can accept disappointment.
3. He can cooperate with others.
4. He can judge a situation as it is, not as he wants it to be.
5. He is self-reliant.
6. He can make a decision today in the light of its consequences tomorrow.
7. He can forego the pleasures offered by the present for better happiness in the future.

Third, she properly evaluated marriage. She entered into her wedding time determined to make a success of her marriage and her home. Too often there is lacking this high purpose and determination to succeed in life's greatest undertaking — marriage and the building of a Christian home.

What of the sequel to that counselling incident? Their wedding was beautiful and there is every evidence that it is fruiting in a home and family where abound understanding, happiness, and love.

Time and space for this week are gone. Have a good week!

Sincerely and cordially yours,

Rosalind Street

[Mail should be addressed to Mrs. Street at 1818 Bruce, Conway, Ark.]



# Arkansas All Over

## Hugh Hairston moves to First church, Crossett

HUGH Hairston has accepted a call to First Church, Crossett, as minister of education and youth.

Mr. Hairston is a native of Warren and a graduate of Ouachita College where he received his B.A. with a major in English. After serving with the Army for 28 months, he entered Southern Seminary, Louisville, and received the M.R.E. degree in May 1958. He has served First Church, Rome, Ga., since that time.



MR. HAIRSTON

Mrs. Hairston is a graduate of Bethel Baptist College, Hopkinsville, Ky. Mr. and Mrs. Hairston have three children, two girls, 4 and 2½, and one boy, 6 months.

## West Helena G.A.s

SECOND Church, West Helena, held a G.A. coronation May 17.

Those completing the maiden step were: Hazel Lawson, Patricia Griffin, Debbie Baker, Rolesia James, Debbie Johnston, Louise Jackson, Debbie McAdo, Carol Cross, Carol Whaley, Peggy Evans, Lavenia DeCamp, Linda Reed, Beth Holland, Gale Green, Linda Griffin, and Mary Ruth Evans.

Those completing the lady-in-waiting were: Carol McAbee, Pat Jenkins, Reba Wells, and Jackie Parchman.

The princesses were: Dot Heidelberg, Carla Cox, and Sandra Cox.

The Queen was Eda Fain.

Junior G.A. counselor is Mrs. Wallace Cox, Sr., assisted by Mrs. Windon Baker. Intermediate G.A. counselor is Mrs. Bill McAlexander, assisted by Mrs. Mary Ann George. Rev. Jack Parchman is pastor.



## They'll observe golden wedding anniversary

RETIRED Pastor and Mrs. L. G. Miller read from the files of THE BAPTIST ADVANCE of 1920, the year Mr. Miller was ordained to the ministry.

THE L. G. Millers will observe open house Sunday (July 23) at their home on Highway 35, half a mile south of Benton, in observance of their 50th wedding anniversary. Friends are being invited to visit them any time from 2 to 5 p.m.

The Millers were married July 25, 1911. Mrs. Miller was formerly Maudie Bailey, a granddaughter, incidentally, of the William Bailey who discovered Raven-den Springs. They have three daughters: Lola (Mrs. M. R.) Hughes, Jonesboro; Golda (Mrs. Chester) Jones, Conway, and Sylvia (Mrs. Lester) Cantrell, Benton.

Mr. Miller was ordained to the ministry by Oconee Church, near Dalton, in Northeast Arkansas, a church now defunct, in August,

1920. In the same service a brother-in-law of his, Taylor Stanfill, now pastor at Magazine, was also ordained.

Pastorates of Mr. Miller included Fisher Street, Jonesboro; New Liberty, near Blytheville; and Bethany, North Little Rock, where he was serving at the time of his retirement from the pastorate, in 1956. He continues to do supply preaching. He served for some time as moderator of Mount Zion and of Mississippi County associations.

Mrs. Miller has missed Sunday School only once in 20 years and is in her 14th year of perfect, 100 percent attendance. She served two terms as head of the W.M.U. in each of Mt. Zion and Mississippi County associations.





## Batesville church gains high rank

WEST Church, Batesville, is one of three churches in the Southern Baptist Convention to qualify for the rank of Advanced Standard Sunday School, Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention, has announced.

The high honor for the Batesville church, of which Leslie Riherd is pastor, caps an improvement program started by the church three years ago. Each and every one of the 15 departments of the West Church Sunday School has met the requirements of the Sunday School Board, S.B.C., Nashville, Tenn., for Standard recognition.

Leaders of the church who have helped to reach the Advanced Standard status include Mrs. Earl Riley, Extension; C. L. Creighton, Adult II; Mrs. Loy Dover, Primary I; Mrs. Leslie M. Riherd, Cradle Roll; O. M. Blount, Sunday School superintendent; Verne E. Carpenter, associate pastor; Mrs. Roy E. Tucker, Junior II; Mrs. Hayden Carpenter, Primary II;

Mrs. J. V. Stephens, Intermediate II; Mrs. Dewey Brightwell, Beginner; Dewey Brightwell, Married Young People; Ben Gennings, Adult I; Mrs. Orville McKee, Primary III; Mrs. Dallas Hughes, Intermediate I; Mrs. Alvin Ford, Nursery; Marvin Altom, Junior I; and Mrs. S. G. Nelson, Young People I.

What difference has the Sunday School campaign made in the church and its program? Pastor Riherd lists some of the side-benefits:

Pastor and people have come into a better understanding of the principles of growth enlargement;

Through a tabulation of the results of an extensive census, the pastor and workers learned about the spiritual needs of every one in the community;

Training of the church leaders in effective leadership methods resulted in the reaching, teaching and winning of more people.

A glance at the church statistics for the period reveals a 22 percent increase in enrollment, from 435 to 530; 25 percent increase in av-

erage attendance, from 261 to 326; a 25 percent increase, two years in a row, in the number of baptisms; increase in finances of nearly 25 percent, from \$524-per-week budget to \$655, the first year, and to a 33 percent increase the second year to more than \$700 per week.

"During this time the church visitation program and the weekly teachers and officers meetings have been vitalized," reports Pastor Riherd. "Real purpose has been given to our training program," he adds.

The enlargement program made it easier to grade adults, added a third more workers, added three new departments and 10 new classes and increased the space needed for the expansion, Mr. Riherd states.

"A definite spirit of more 'togetherness' exists in the church and the officers and teachers are anxious to follow the leadership of the pastor in the Advanced Standard program," he concludes.

Secretary Hatfield indicated he hoped the example set by the West Church would be followed by many other churches.



## New pastorium for Stuttgart church

NORTH Maple Church, Stuttgart, has completed a new pastorium in which Rev. and Mrs. Don Chesser and family are now residing.

The residence is of brick construction, has central heating and air-conditioning and three bedrooms, two baths, living room, den and dining area, all-electric kitchen and double carport. An open house was held together with a reception for the Chesser family to mark the building's completion.

North Maple's Building Committee is composed of Willard Schroeder, chairman; Harry Black, J. W. Blackwood, P. B. Craig, Travis Simmons, Robert Inman, Lee Anderson, Joseph Simmons, Bill Schett, Tommy Kinsey, Lee Maloy and James Case.

## 'Arkie' pioneers in Montana church

MISS Bobbye Wilson, granddaughter of Rev. John D. Bledsoe, Hot Springs, and niece of Rev. Doyle B. Bledsoe, pastor of First Church, Stuttgart, was recently elected secretary of the only B.S.U. in Montana on the campus of Montana State College, Bozeman. As secretary she will attend B.S.U. week at Glorieta this summer.

Miss Wilson moved to Glasgow, Montana, with her parents, the R. L. Wilsons, in October last year from Enid, Okla., where she was a member of First Church and attended three Falls Creek encampments. She helped organize a Young Peoples Department which now has 14 members in the small Southern Baptist church in Glasgow. She shares the position of church pianist and worked in the church's Bible School this summer.

Her address is 231-A Pine Street, Glasgow A.F.B., Montana, and she would like to correspond with anyone interested in B.S.U. mission work in Montana.



## Mexican historical marker

### Summer in Mexico

FOUR Arkansans, who are serving on a Baptist Student Union mission tour of Mexico, recently visited the city of Iguala. A marker there marks the spot where Mexican independence was proclaimed, on Feb. 24, 1821.

The summer missionaries are Jamie Jones, B.S.U. director at the University of Arkansas, and Lance

Tharel, Eddie Morrison and Lawson Glover, all students at the University.

Working with them in Iguala are Sylvestre Garcia, a member of the Southern Baptist student home in Iguala, and Missionary Henry Wolf, of the Foreign Mission Board of the Southern Baptist Convention.

### Name new deacons

DR. BOB Banister, Hubert Ferguson, Dr. J. H. Flanagin, Dr. B. A. Lewis, Charles Perry and Harvey Wilson have been elected to three-year terms as deacons of First Church, Conway. Dr. H. L. Minton was chosen to fill out the unexpired term of L. B. Jackman. Ordination services were held July 16. Rev. J. H. Street is pastor.

P. J. CROWDER, Sparkman, has replaced Bob Duffer, Memphis, Tenn., as mission pastor of First Church, Fordyce.

### Charles Butler joins First, McGehee, staff

CHARLES Butler, Monette, became music and education director of First Church, McGehee, July 15. Both Mr. and Mrs. Butler hold music education degrees from Arkansas State College, Jonesboro. Mr. Butler also attended Southwestern Seminary.

Mr. Butler has served as music and youth director of First Church, St. Charles, Mo., as well as in the Monette church.

Mr. and Mrs. Butler have a son, Mark, 2.





Record turn-out for Ft. Smith crusade

## Northwest Arkansas crusade concludes Sunday

NORTHWEST Arkansas Evangelistic Crusade had an overflow crowd of approximately 5,000 people at its opening service July 9, at Grizzly Stadium, Ft. Smith. The Crusade concludes July 23, for which time a goal of 10,000 has been set.

Dr. C. E. Autrey, head of the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention, is the evangelist. J. N. McFadden, minister of music at First Church, Lyman, S. Car., is song leader for the revival.

C. Carlyle Brooks, visitation evangelist from DeLand, Fla., is also a member of the team, heading personal work.

Calvin Mahan, Charleston, is organist, and Mrs. Paul Maxey, Tulsa, Okla., pianist. Paul McCray, pastor of Grand Avenue Church, Ft. Smith, is general chairman of the crusade.

Music each evening is furnished by a 500-voice crusade choir and special music by various individuals and groups of Ft. Smith. C. A. Railey is also directing a junior choir, composed of approximately

200 members.

Northwest Arkansas Evangelistic Crusade is sponsored by the Concord Association and Baptist churches of Northwest Arkansas. Much preparation and planning went into the organization for this revival which included a large corps of workers and committees.

For the concluding Sunday, July 23, churches of all denominations of Ft. Smith are participating in the final service at 8 p.m. This service will be moved to Harper Stadium, which has a larger seating capacity.—Andrew B. Setliffe

### Dr. James T. Luck heads choral group

DR. JAMES T. Luck, chairman of the Division of Fine Arts at Ouachita College, has been elected president of the recently organized Arkansas Intercollegiate Choral Association.

Other officers include: Dr. Howard Groth, head of the Music Department at Arkansas State Teachers College, vice president; and Mrs. Dorothy Landis Gray, choral director at Arkansas College, treasurer.

The association will hold its first choral festival on the campus of Arkansas State Teachers College next Feb. 10.



DR. LUCK

### Revivals

FIRST Church, Mountainburg, Rev. Jimmy Kent, pastor; June 19-25, Walter K. Ayers, evangelist; Harry Wilson, music; five professions of faith, one addition by letter, one surrender to preach and 23 for special service.

FIRST Church, Clinton, Rev. Ben Wofford, pastor; Walter K. Ayers, evangelist; Mark Short, Sr., music; 11 conversions, two by letter, 12 rededications.

FIRST Church, McGehee, Rev. Mason Craig, pastor; Aug. 20-27 with Rev. John Harrison and Charles Wright, both of Immanuel Church, Pine Bluff.



# Ouachita readies for Bible conference

DR. CLYDE T. Francisco and Dr. Jesse Northcutt will be featured members of the faculty for the Bible Conference at Ouachita College July 24-28.

Dr. Francisco is professor of Old Testament at Southern Seminary, Louisville, Ky., and Dr. Northcutt is professor of New Testament at Southwestern Seminary, Ft. Worth, Tex.

The conference is a joint enterprise of Ouachita College and the executive board of the Arkansas Baptist Convention. Total cost for the week, including board and room, will be \$8. The conference will run from Monday evening through Friday noon.

Dr. Vester Wolber, chairman of the Division of Religion and Philosophy at Ouachita, will preside at the opening session at 7 p.m. Monday, July 24. Dr. Ralph A. Phelps, Jr., Ouachita president, will welcome the group. Dr. Francisco will speak on "The Prophecy of Jeremiah," followed by Dr. Northcutt with an expository sermon on "The Birth of Christ."

Other speakers for the week will include Dr. Bernes K. Selph, pastor of First Church, Benton; Frank Pitts, pastor of First Church, Blytheville; Dr. John McClanahan, pastor of First Church, Hope; Dr. Paul Roberts of First Church, Little Rock, and Dr. W. O. Vaught of Immanuel Church, Little Rock.

Still others are Newman McLarry of First Church, Ft. Smith; Emil Williams of First Church, Russellville; Dr. Robert Naylor, president of Southwestern Seminary; Dr. Phelps; Sam Gash of First Church, Forrest City; Doyle Bledsoe of First Church, Stuttgart; W. L. Yeldell of First Church, Hot Springs; Ben Elrod of South Side Church, Pine Bluff, and Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist Convention.

Sessions will begin each morning at 9 a.m. and each afternoon at 1:30 p.m. Evening sessions will begin at 7 p.m.

MEMORIAL Church ordained James Myers as deacon June 18. Joe Melton, pastor, was moderator; Frank Johnson, clerk; Lex Eaker, pastor, Centennial Church, Pine Bluff, led the questioning; J. D. Bledsoe led the ordaining prayer, and J. C. Myers, pastor, First Church, North Little Rock, brought the charge and the message.

REV. Carl Chote has accepted the call of Old Union Church to become pastor. Mr. Chote is no stranger to the association, having served Lee Chapel and Fairdale churches. He and his wife, Lucille, live at 708 School St., Hot Springs.

THIRD Church, Malvern, has bought a four-room dwelling directly across the street from their auditorium to be used as a nursery.

## Clear Creek association

Paul E. Wilhelm, Missionary CARROLL D. Caldwell, B.S.U. director of Stetson University, Florida, for the past three years, is the new pastor of First Church, Clarksville. He and Mrs. Caldwell will move to Clarksville the first of August.



Mr. Caldwell is the son of Dr. C. W. Caldwell, superintendent of Missions of the Arkansas Baptist Convention.

A graduate of Ouachita College, Arkadelphia, Mr. Caldwell attended Southwestern Seminary, Ft. Worth, Tex., and is a graduate of Southern Seminary, Louisville, Ky. While at Ouachita he was pastor of Nimrod Church.

Mrs. Caldwell, the former Joanne Sellers, is the daughter of Dr. Preston B. Sellers, pastor of First Church, Tampa, Fla. She is a graduate of Stetson University.

First Church, Clarksville, is the largest in Clear Creek Association, with a membership near 800.

## Association News

### Caroline association

J. M. James, Supt. of Missions

SOME 15 churches will participate in a simultaneous revival crusade Aug. 6-13. Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist Convention, will preach for the revival at First Church, England, and will also direct the fellowship meetings for the evangelists, pastors, and singers during the crusade.

AN associational Training Union rally will be held at First Church, Cabot, Aug. 21. All the churches are expected to be represented at this meeting.

State approved workers will lead the department conferences. All department officers and workers should plan to attend.

DeVALLS Bluff Church has called Rev. Freeman McManis as pastor. He was formerly pastor of Humnoke Church.

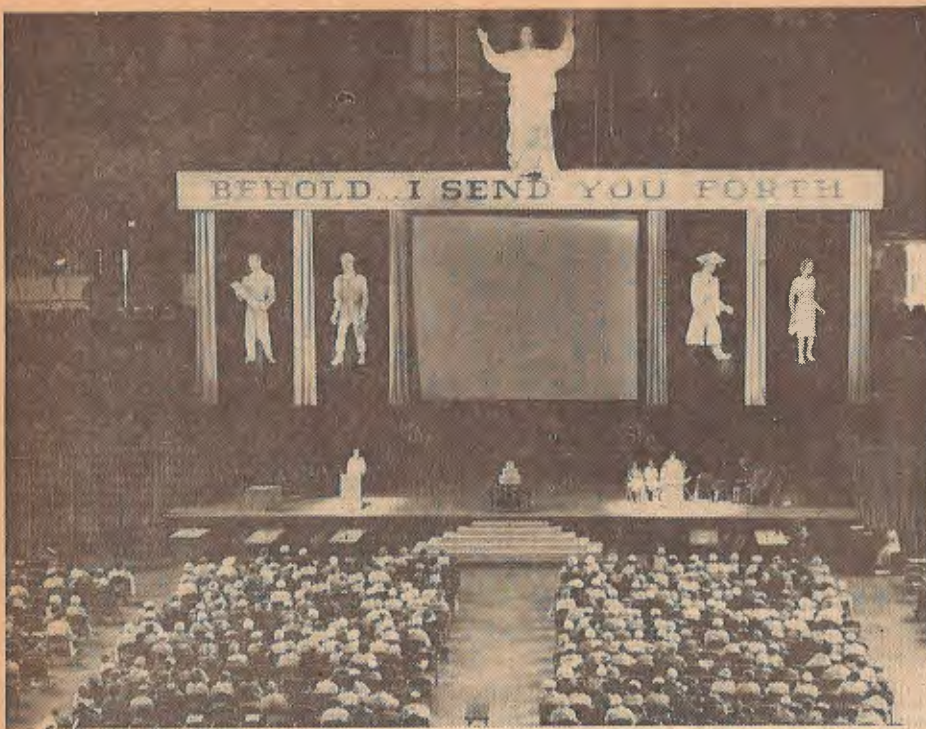
AN associational youth rally will be held at First Church, England, Aug. 4. This program, under the sponsorship of Training Union, will give definite emphasis to the simultaneous crusade. Rev. Wendell Ross, pastor of Mt. Carmel Church, will be requested to bring the inspirational message.

### Central association

Hugh Owen, Missionary

THIRD Church, Malvern, had a revival June 18-25 with Ben Brachen evangelist and Lilburn Carlisle leading the singing. Six came to the church by letter and 12 for baptism.





*THE AMERICAN Baptist Convention drew 6,000 delegates and visitors to Portland, Ore., for the northern body's 54th annual session. The major business of the week was an extensive reorganization and centralization of the Convention's agencies. The 1962 meeting will be held in Philadelphia.*

## American Baptists Move To Centralize Agencies

By W. C. FIELDS

PORTLAND, Ore. (BP) — A sometimes-stormy debate of several years standing came to a peaceful conclusion here as delegates to the 54th annual session of the American Baptist Convention voted unanimously to reorganize and centralize the work of the body's national agencies.

Since its founding in 1907 the Convention has functioned as a combination of separate boards and societies.

Under the newly approved organization the four general boards of the Convention will continue to be autonomous, except that at the point of policy-making and long-range planning they will accept the leadership of the General Council.

Edwin H. Tuller, general secretary for the General Council of the Convention, explained that most of the service and action divisions of

the Convention's work would be directed by the Foreign Mission Board, the Home Mission Board, the Board of Education and Publication, and the Ministers and Missionaries Benefit Board. Under the new arrangement the boards will be classified as program agencies of the convention.

The 1960 meeting of the Convention at Rochester, N. Y., approved the construction of a new \$8½ million headquarters building at Valley Forge, Pa. It was announced here that the building will be fully occupied by the spring of 1962, bringing together in one place national offices of the Convention which have been scattered among seven buildings in New York City and Philadelphia.

The Convention has 1,600,000 members in 40 states, including Alaska and Hawaii. There are 6,200 churches.

The delegates adopted a 1962 Unified Budget of \$10,800,000, essentially the same as the 1961 budget.

Eighteen missionaries were commissioned by the American Baptist Home Mission Society for posts as far apart as Kodiak, Alaska and Santa Ana, El Salvador.

The Convention adopted resolutions re-affirming doctrinal views, expressing attitudes with regard to denominational work, taking stands on several current social and political problems.

Pointing to "our wider fellowship" the delegates went on record urging increased participation in the National Council of Churches, the World Council of Churches and the Baptist World Alliance "in order to accomplish the aims and purposes which can be better realized through cooperation with other Christians than in isolation."

Race relations came in for a lengthy resolution which drew fire from some of the delegates. As passed, however, the statement called upon all American Baptists to work for desegregation in local neighborhoods, in church and school, in business establishments and everywhere. Freedom Riders and sit-in demonstrators were commended for "their stand, their courage and their patience under provocation." President John F. Kennedy's Peace Corps was praised for its humanitarian aims. Separation of church and state was described as "indispensable to our national policy."

### Baptists' Faith Shown By Sitting on Volcano

PORTLAND, Ore. (BP) — Delegates to the American Baptist Convention here, at least part of the time, were sitting on a volcano—literally.

An extinct one, that is.

One of the entertainment features provided by Baptists in the Portland area for the visiting delegates was a salmon bake at Mt. Tabor Park, in the crater of an old volcano.

Indians from nearby reservations cooked salmon steaks over open pits for about 2,500 visitors.



# Heart (Of the Big City)

## Disease Hits Baptists

By Luther Joe Thompson  
First Church, Chattanooga, Tenn.

THE DOWNTOWN church is the show-window of the denomination in metropolitan areas — a catch-all for Baptist stragglers, a reception center for visitors and a bureau of Baptist information.

Often it is a symbol of moral and civic righteousness. By and large, it sets the tone and pattern for the denomination in the whole area.

Yet, while denominations have grown rapidly in numbers, it comes as a surprise to many that downtown churches have been receding.

Truman B. Douglas, writing in *Harper's Magazine* on "The Job Protestants Shirk," says "If Protestantism gives up the city, it virtually gives up America. Yet that is precisely what it has been doing."

Ralph Sockman in his recent article in *Look Magazine* points out that in 1917 when he became minister at Christ Church (Methodist) in New York City, Methodists were closing or merging churches in that area at the rate of one every two years. He further states, "Our city churches have been ailing for at least 40 years."

### Staggering Problems

THE ARRAY of problems staggers the downtown church. It must compete against the flight to the suburbs. Other churches fail to recognize the importance of a downtown witness. The downtown church ministers to transient people. Many of its members see each other only at church. It has no boundaries to follow in visiting and locating prospects and in taking a religious census.

Then too it battles the present-day emphasis which says, "Join the church nearest you." It encounters the tendency to make un-

favorable comparisons between it and the neighborhood churches.

Perhaps a part of the recent decline in Cooperative Program gifts is due to the Southern Baptist Convention's failure to define a ministry for the downtown church in connection with emphasis upon new suburban churches.

James L. Sullivan, executive secretary of the Baptist Sunday School Board, recently wrote the larger churches of the Convention "voluntarily carry (a) tremendous financial burden . . . for the mission program of Southern Baptists." He stated "four and one-tenth per cent of the largest churches in the Convention gave forty-seven and three-tenths per cent of all the money contributed for the support of benevolent, education and mission causes of the denomination. That figure is significant because those same churches contain only twenty-six per cent of the church membership of our denomination."

The minister of a downtown church in a single month ran into these sincere and serious comments:

"I don't believe in big churches. Wouldn't it be better to divide this church and start four or five new ones in the suburbs?"

"Why do we need a downtown church? Don't Baptists believe in joining the church where you live?"

"I feel obligated to attend the community church and frankly the pastor has convinced me that they need me worse."

### Possible Solutions

WHAT MUST be done if we are to keep our downtown churches?

1. The denomination must become aware of the importance of the downtown church. Her future ministry must be defined and clar-



ified. Consideration must be given to the future source of her financial and evangelistic resources.

If downtown-minded people who live in the suburbs are to be discouraged from attending the downtown church then the matter of endowment or mission support must be considered. It is not enough merely to expect her mission contributions; some consideration must be given to her future life.

2. The suburban church must become conscious that she is just as responsible for the downtown witness as the downtown church is responsible for the suburban witness.

3. Competition between churches must be eliminated. Every New Testament church is important in our Lord's sight and we are "laborers together with God." There can be no competition between lighthouses.

4. Finally, there must be a "plus" in the ministry and program of the downtown church if she is to survive. She must be dynamic and evangelistic, person-centered and marked by warm fellowship, doctrinally sound and prophetic in her ministry, adequately equipped and staffed, and constantly involved in the heart of the human situation. She must be flexible and alert to changing patterns of human need.

Roman Catholics do not abandon the heart of the cities. In their strategy of mission conquest they inevitably build their great cathedrals at the very center of the city. It is here that they construct their hospitals, their churches, their schools. Is this the secret of their success in our great northern and eastern cities? Surely it is not God's will that we abandon the heart of our cities.

Shall we keep our downtown churches? If we are to win America to Christ, we must!



BY THE BAPTIST PRESS

## Sunday School Board

### **Actress gets award**

FILM actress Coleen Gray has been awarded the "Best Actress in a Christian Film Produced in 1960" citation for her role in "The Tangled Web," originally a Southern Baptist Radio and Television Commission film in "The Answer" series. The honor was conferred by National Evangelical Film Foundation of Glenside, Pa.

### **Million circulation**

SALES of Dr. Joe T. Odle's book, *The Church Member's Handbook*, first published in 1942, are now approaching a million, H. S. Simpson, manager of the merchandise control department of the Sunday School Board, reports. Dr. Odle is now editor of the *Baptist Record*, Jackson, Miss., weekly publication of Mississippi Baptists.

### **Many hymns in use**

A TOTAL of 2,371,000 copies of *Baptist Hymnal* have been sold, the Sunday School Board reports, since it made its first appearance, in 1956.

## New Jobs . . .

### **New mission post**

MISS Beverly Hammock, of Wichita, Kan., has been elected secretary of special missions ministries of the Home Mission Board, to fill a newly-created position. Miss Hammock has been youth secretary for the Woman's Missionary Union for the Kansas Convention of Southern Baptists. She will work in four areas: student summer missions, tentmakers, Woman's Missionary Union, and work in pioneer states and correspondence Bible course.

SUCCEEDING R. Bates Ivey as secretary of Sunday school, vacation Bible school and church architecture work for the Colorado Baptist General Convention, Denver, is John D. Matthews, of Tucson, Ariz.

C. R. McPHERSON, Jr., of Natchitoches, La., formerly with Northwestern State College, has been named head of the business department of Mary Hardin-Baylor College, Belton, Tex. Mrs. McPherson will also join the college faculty, teaching in the business and education fields.

NEW city missions superintendent for Southern Baptist work in metropolitan Detroit is Francis M. DuBose, formerly pastor of Bethany Church, Breckinridge, Tex., and a teaching fellow at Southwestern Seminary, Ft. Worth, Tex.

## New Churches . . .

### **Floridians organize**

BAPTISTS from seven states went together recently to establish a new American Baptist Convention church in the resort center of St. Petersburg, Fla. It is the first American Baptist Convention affiliate church to be organized in Florida.

## Baptist Education:

### **New entrance test**

A NEW, 87-question test on the Old and New Testaments will greet first-year students enrolling at Southern Baptist theological seminaries this fall, a report to the Southern Association of Baptist Colleges and Schools reveals. The test has been devised by the Association of Baptist Professors of Religion and is being made available for voluntary use by the various seminaries.

### **Race bars down**

WAKE Forest College, Winston-Salem, N. C., Baptist senior college supported by the North Carolina Baptist Convention, recently enrolled its first Negro student, Kernard C. Rockette, 21, of Winston-Salem. He is studying chemistry and analytical geometry and plans to attend the second six-week summer session to take an English course.

## Honorary Degrees:

### **BSU-er honored**

THE Baptist Student Union secretary for the Louisiana Baptist Convention and the superintendent of schools at Brownwood, Tex., received honorary degrees at the annual spring commencement exercises of Howard Payne College, Brownwood, Tex.: Udell Smith, for 14 years Louisiana BSU director, and James D. King, for a similar period head of the Brownwood schools.

## Deaths . . .

### **William Plunkett Martin**

DR. WILLIAM Plunkett Martin, first dean of the School of Church Music of New Orleans Seminary, died June 17 at his home in New Orleans. He would have been 68 in July. Funeral services were held at First Church, LaFayette, Ala. A member of the New Orleans Seminary faculty for nearly 20 years, Dr. Martin was serving as professor of voice and conducting at the time of his death.

### **Liquor protest aired**

THE personal experiences of an airline pilot in facing the problem of serving liquor on airplanes, first reported in a Baptist Press release, have been read into the pages of the *Congressional Record*, Washington. The pilot, L. Cullom Claxton, of Nashville, Tenn., who has been a pilot for American Airlines for 17 years and who is a deacon in First Baptist Church, Nashville, called the non-drinking air passenger "the forgotten man aloft." His story was introduced into the *Record* by Rep. Bruce Alger (R., Tex.), himself a former pilot and one who said he is "familiar with the tremendous responsibility assumed by the personnel of our busy commercial airlines." Said Alger: "I think it is important to give some thought to the attitude of airline pilots toward serving liquor on commercial flights."



# Communists thrive on poverty, catastrophes

By PAUL GEREN

WHEN Lenin, the late Communist Party leader, was a young man (in 1892), a famine came to Samara, the district in Russia where Lenin lived. Being from a privileged family, he did not suffer from the famine but neither did he help relieve it.

"Being in this sense inevitable, famine today performs a progressive function," Lenin wrote. Following in his train, Communists today treat all catastrophes, crimes and mistakes as an opportunity to advance their cause.

Their cause may place the "gruesome twosome," Lenin and Stalin, in a mausoleum in Red Square in Moscow where long lines of quiet people file by to view their remains. However, their attitude toward living man is vastly different.

Their view of individual man shows that what men believe about God controls what they believe about themselves. Communists say man consists precisely of the matter of his body. Neither man nor anything else in the universe was created, they maintain.

## *Contrasts with Christianity*

THEY reject the Bible and its Genesis account of creation. A Christian, by contrast, will think on Gen. 1:1, "In the beginning God created . . ." and on Gen. 1:27, "So God created man in his own image . . ." Believing this about creation, Christians must treat man as one made in the image of God, each man unique, precious, inviolate in personality.

Another contrast concerns the relationship of the individual and society. Christian faith is not first of all a system of ethics but a surrender and discipleship to Jesus Christ. Christians believe society is significant because it is an aggregate of individual persons.

Communists emphasize that individual life has its meaning from society, speaking of "mankind," whereas the Bible speaks of "this man," "a certain man" and "a man called John." The person in the Bible may be a king, a poor man, a lawyer or a slave, but he is always confronted as one who must decide this day whom he will serve.

Our society has drawn heavily from this view of man. Communist doctrine, by contrast, is much preoccupied with classes, class struggle, the classless society, the dictatorship of the proletariat (as the working classes are called) and destruction of the bourgeoisie (as the owning classes are known).

The same contrast is present in the analysis of evil in men and the proposed redemption.

In the Christian view, "All have sinned and come short of the glory of God" (Rom. 3:23); "Every one of us shall give account of himself to God" (Rom. 14:12), and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life" (John 3:16). Man's fault is in the personal center of decision and it is there that salvation is received.

Communists claim the root of evil is not in the hearts of men but in a social arrangement. This arrangement is known as private ownership of the means of production. Once this basic evil is eliminated they believe a new society will emerge, first as socialism, then to perfection as communism.

Communists rely on the new society to produce new men. Christians find the hope of a new society in the hearts of new creatures in Christ Jesus.

What Christians should do and should not do depends on their commitment to Christ. Their following Christ determines the rules of conduct rather than the other way around. Christian ethics are centered in Christ.

Communism reverses the words of Christ, who declared, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). The political system, the economic system and the social system—Christians believe—are all made for man, not man for the systems.

## *Christ's rule is reversed*

THE HUNGARIAN revolt and all the other purges and crushings of people evidence how tragically Communists have reversed Christ's rule . . . how they hold to the rule that the person serves the system. Communism believes any means is blessed if it serves the purpose of Communism.

Communism, however, is not primarily a system of ethics but a program for bringing Communist world revolution. Lenin expounded its ethics: "We say: morality is what serves to destroy the old exploiting system and to unite all the toilers around the proletariat, which is creating a new Communist society . . . We do not believe in an eternal morality."

This absence of an eternal morality permits every situation of suffering to be exploited for the Communist cause. If the Communists have succeeded famously, a part of the explanation is that many of us who claim the name of Christian have been satisfied to live in comfort and leave the world's suffering millions to the Communists.

As their rule is "Do all things for Communism," the Christian rule is "Do all to the glory of God" (1. Cor. 10:31). The glory of God in respect to suffering men is that we feed the hungry, clothe the naked, visit the sick and prisoners and welcome the stranger.

If Communism is atheistic, if it rejects the personal freedom and dignity of man, what is its stand on the churches? Aren't there Baptists in Russia today? How does their presence jibe with atheism and exaltation of the State? The third in the series turns the beam on this phase of life under Communism.



## Bible Readings

### For 1962 Free

AN inexpensive program of daily Bible readings is offered to churches and individuals by the American Bible Society.

Copies of the Society's 1962 Daily Bible Reading schedule are now available at two cents each or 60 cents per hundred. The Society will send a single copy free to everyone who requests it.

The schedule is printed in convenient bookmark form and features a two-color reproduction of the Society's newest Worldwide Bible Reading poster.

More than a million of these schedules are distributed annually. Churches order them in quantity for distribution to their members and to others. Individuals buy supplies of them to give to their friends and enclose in letters.

The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

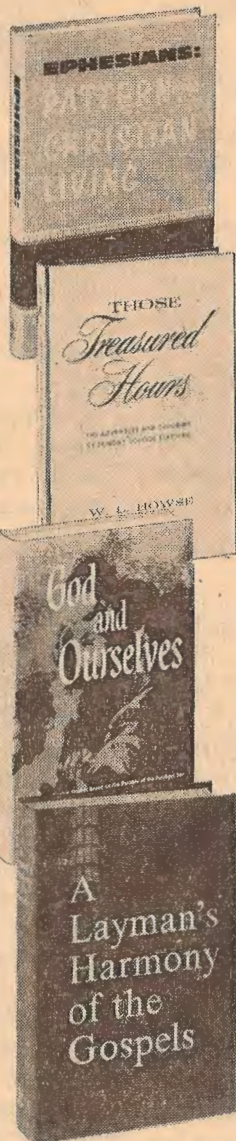
### Attendance Report

Church	July 9, 1961 Sunday School	Training Union	Additions
Alpena, First	75	37	
Beirne, First	89	67	
Berryville, Freeman Heights Camden	171	94	
Cullendale First	457	226	1
First	544	201	2
Conway, First	510	75	2
Cove, First	44	31	2
Crossett, First	601	177	
El Dorado			
East Main	243	122	2
First	877	244	2
Immanuel	584	275	5
Cook St. Mission	8	9	
Parkview	228	85	
Ft. Smith			
First	1368	454	9
Grand Avenue	711	809	6
Mission	19		
Kelley Height	164	76	
Towson Avenue	217	98	
Gravel Ridge, First	145	79	
Harrisburg			
Calvary	143	90	1
First	277	105	1
Harrison, Eagle Heights	244	108	2
Hot Springs, Park Place	468	160	6
Huntsville, First	117	61	
Kingston	39	14	
Combs	18	16	
Jacksonville, First	645	330	4
Levy	517	218	
Little Rock			
First	1041	455	13
Forest Highlands	156	76	
Gaines Street	389	225	2
Dennison	86	46	2
South Highland	454	205	1
Tyler Street	274	120	
Magnolia, Central	658	239	3
McGehee, First	415	172	
Mission	34	22	
Mena, First	342	106	
Mission	27	13	
Mountain Home, East Side	85	60	
North Little Rock			
Baring Cross	783	263	6
Highway Baptist	224	108	
Park Hill	708	207	7
Rogers, Sunnyside	118	71	
Smackover, First	320	162	
Springdale			
Caudle Avenue	182	96	1
First	461	144	
Van Buren, First	444	137	1

# TIME OUT

from your busy summer schedule

... to read  
inspiring  
books



### EPHESIANS: PATTERN FOR CHRISTIAN LIVING

by Ray Summers

A devotional interpretation of Paul's letter to the church at Ephesus. The book's message for today emphasizes how to be saved and how the saved ought to live. (26b) **\$3.00**

### THOSE TREASURED HOURS

by W. L. Howse

Interpreting the sheer joy, opportunity, and high adventure of Sunday school teaching, this book challenges teachers and officers to a more effective ministry. (26b) **\$1.50**

### GOD AND OURSELVES

by Norman W. Cox

Here is new insight into the story of the prodigal son—a rare book which makes plain what man is, what God is, and what there might be between God and man. (26b) **\$2.75**

### A LAYMAN'S HARMONY OF THE GOSPELS

by John Franklin Carter

A new and unique parallel arrangement of the Four Gospels as translated in the American Standard Version of the Bible. Extensive commentary-type notes, clear organization, direct style. (26b) **\$4.50**

### ...and enjoy good music REJOICE AND SING

Recordings of old favorites sung by the choir from Southwestern Baptist Theological Seminary. Monophonic or stereophonic—specify. (26b) **\$3.98**

### LET'S SING ABOUT

Ages 5-8 will enjoy these songs about Easter, Christmas, creation, the seasons. Two 45-rpm vinyl records in a hinged album. (26b) **\$1.98**

Order today from your

# BAPTIST BOOK STORE





# FOUR-DAY JUNIOR MUSIC CAMP

OUACHITA BAPTIST COLLEGE — JULY 31 - AUGUST 3

Camp will begin with recreation program on Monday afternoon and close with noon meal on Thursday.



Nine and ten year Director  
MRS. HASKELL BOYTER  
Atlanta, Georgia



Camp Pastor  
REV. O. WENDELL WELCH  
Sheridan, Arkansas



Eleven and twelve year Director  
MRS. FRANK BAKER  
Pine Bluff, Arkansas

## GENERAL INFORMATION

The wonderful summer is here and the time for singing has come. To provide youthful musicians the opportunity of a combined campus life, musical and spiritual atmosphere, we have planned a camp just for Junior boys and girls.

Each morning will be devoted to class work and rehearsals. Afternoons will consist of planned recreation of all kinds. The evenings will emphasize worship, singing, and fun time.

The atmosphere of the camp is entirely Christian. Worship and reverence are foremost in camp activities. The camp pastor is available for individual counseling.

Only Juniors and eight years Primaries (who will be promoted) who are interested in Music should apply.

### REGISTRATION

1. Register 10:00 a.m.-1:00 p.m., Monday, July 31.
2. First meal — Monday evening. Last meal — Thursday noon.
3. The week begins with the recreation period, 2:00 p.m. Monday afternoon.
4. Register by sending name, church, city and age to Mr. Melvin Thrash, Baptist Building, 401 West Capitol, Little Rock, Arkansas.

### COST

Room, Board, Insurance, Music and Registration	\$9.50
At time of registration	2.00
Balance to be paid on arrival at camp	7.50

### DAILY SCHEDULE

7:00 a.m.	—Arise! Shine!
7:30 a.m.	—Morning Watch and Breakfast
8:30 a.m.	—“Makers of Music”
9:15 a.m.	—Flutophone Band (Bring or purchase instrument and book)
	Instrument \$1.00
	Book .50
	or
	Harmonica Band (\$1.00 instruments will be sold)
	or
	Rhythm Study period (no textbook)
9:45 a.m.	—Hymn Study Period
10:20 a.m.	—Refreshment Time
10:35 a.m.	—Film Time
11:00 a.m.	—Age Group Choirs
12:00 Noon	—Lunch
1:00 p.m.	—Rest Period
2:00 p.m.	—Boys' Recreation

	Girls' Swim
3:30 p.m.	—Girls' Recreation
	Boys' Swim
5:00 p.m.	—Dress Up Time
5:30 p.m.	—Supper
6:45 p.m.	—Worship in Sanctuary
7:30 p.m.	—Combined Choir Rehearsal
8:30 p.m.	—Fun Time! Let's Play!
9:00 p.m.	—Free time
9:15 p.m.	—In Room
9:30 p.m.	—Room Devotionals
10:00 p.m.	—Go to Bed, you sleepy heads!

### WHAT TO BRING

Bed linens, pillow, towels and washcloths, toilet articles, Bible, recreation clothing and equipment, swim suit, swim cap for girls.

### PLEASE NOTE

Nurse on duty at all times.  
Life guards on duty during swimming periods.

Doctor available on call.



## Missionary Union



MISS BIBLE

### Camp speaker

MISS Mattie Lou Bible, Southern Baptist missionary to North Brazil since 1956, is guest speaker at the first two junior Girls' Auxiliary Camps at Ferncliff July 17-21 and July 24-28.

Although the ministry of a missionary is not confined to any one area, Miss Bible has worked a great deal among students at the American Baptist College in Recife, Brazil. Her responsibilities there have included directing the Baptist Student Union,

## Student Union

### Campus pastors meet

PASTORS serving churches ministering to college students in Arkansas are to be the guests of the Executive Board and the Student Department at a two-day meeting, July 31-Aug. 1, at a Little Rock hotel. Speaking on the program will be Dr. W. F. Howard, director of the Texas Student Department and Southern Baptists' foremost authority on student work.

Any college pastor who has not received his invitation and whose schedule will allow his participation is requested to contact the Student Department. Meals and lodging will be furnished by the Student Department. Each pastor will provide his own transportation.—Tom J. Logue, Secretary



DR. LOGUE

counseling the campus Young Woman's Auxiliary, teaching religion courses for students who plan to enter full-time Christian work and directing their field work program, and sponsoring English-speaking clubs. Of the latter she said:

"I shall never forget the time I read the story of the birth of Christ and asked the club members if they were familiar with the story in Portuguese. A fine looking fellow about 20 years old said, 'I've never heard it before.' I left the English and explained the story to him in detail in Portuguese, his native tongue." Do you wonder that she added that the most thrilling moment of mission service comes when "someone you have talked with and prayed for tells you, 'I'm a Christian now.'"

While in the States on furlough, Miss Bible plans to take a course in pastoral care at the North Carolina Baptist Hospital. She is a native of Louisiana, but has a sister at Smackover, Arkansas.

Registration for Girls' Auxiliary camps should be sent to Woman's Missionary Union, 310 Baptist Building, Little Rock.

### YWA'S TO GLORIETA

Representatives from more than a dozen churches in Arkansas are numbered among the group going by chartered bus to the YWA Conference at Glorieta. En route they will visit a number of Indian and Spanish-speaking Home Mission fields. Mrs. R. E. Haggood, State WMU assistant, and Mrs. W. C. Ferguson of Conway will direct the group who will leave July 25th and return August 4.—Nancy Cooper, Executive Secretary and Treasurer.

## Training Union

### Some 1962 events

MANY churches and associations are preparing their calendars for 1962. In preparing these events be sure to include the following Training Union events:



MR. DAVIS

1. Church elimination drills and tournaments should be held as late as possible in February but before the associational drills. The associational drills and tournaments should be held the first part of March but before the district drills and tournaments. The district drills and tournaments will be held in the following places:

March 12—N. W. District—Springdale; S. W. District—Hope.

March 13—Central District—Benton; W. C. District—Booneville.

March 15—S. E. District—Warren; N. C. District—Mountain View.

March 16—E. C. District—Forrest City; N. E. District—1st, Paragould.

2. State Youth Convention will be held at the Immanuel Church, Little Rock, on Friday, April 13, beginning at 10 in the morning and closing about 8:30 at night.

3. The first Training Union assembly at Siloam Springs will be July 2-7 for N. W., S. W., W. C., and N. C. districts. Second Training Union assembly at Siloam Springs will be held July 9-14 for N. E., S. E., E. C., and Central districts.

4. Training Union Group Planning Clinic, a convention-wide meeting, will be held at Memphis, February 12-16, 1962, for Training Union leaders.—Ralph W. Davis, Secretary

## Their Future Depends on You — Your Future Depends on them



Never before has this dovetailing of education with our national future been as imperative as it is today. Yet, many colleges and universities are already crowded. And in ten years the number of college applicants is expected to double.

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But to prevent this college crisis, you must start now. Help our schools expand their facilities. Help them retain and recruit more competent instructors. Give to the college of your choice now!

Learn the full meaning of this urgent college crisis. Write for your free booklet, "OPEN WIDE THE COLLEGE DOOR," Box 36, Times Square Station, New York 36, N.Y.

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# DEPARTMENTS

## Brotherhood

### Looking for you!

THE STATE Brotherhood Convention and the State Brotherhood Department have merged their efforts to plan and to hold a worthy State Brotherhood Encampment this year at the Arkansas Baptist Campground.



MR. TULL

The time is here—this week, Friday and Saturday, July 21-22. When you read this, go fill your car with gas, phone those who are going with you, and get ready to take off!

The Encampment has been publicized for weeks. The current issue of the Brotherhood Challenger is dedicated largely to the Encampment, and includes a registration form for those who want their name in the pot for the Friday evening meal.

The cost of the Encampment is as follows:

Registration is free. Friday supper is one dollar. A cot for the night is free (bring your own sheets, pillows, and covers). Saturday morning breakfast is fifty cents for those who stay over.

Meals will be prepared only for those who have let us know they are coming. So, if you have not sent in your registration for reservations, call the Brotherhood Department (FR 6-2391) or the Arkansas Baptist Camp (VA 1-3466) by 9:00 Friday, July 21. This is the absolute deadline.

The Friday night service will present a variety of worthy features, including a message by Dr. A. S. Newman, former State Brotherhood secretary of Louisiana, a man who is well known by many of the Baptist men of Arkansas.

Come to the Encampment!—Nelson Tull, Brotherhood Department



### SS Conference Program Leaders

PRINCIPAL program leaders for three Southern Baptist Sunday School Conferences to be held this summer at Ridgecrest (N. C.) Baptist Assembly are shown here. Left to right are the preacher, Bible leader, and music director for the respective weeks.

First row, July 20-26: Grady C. Cothen, executive secretary, Southern Baptist General Convention of California, Fresno; Walter L. Moore, pastor, Vineville Church, Macon, Ga.; and Fritz Smith, minister of education and music, First Church, Garland, Tex.

Second row, July 27-Aug. 2: C. E. Autrey, director, Division of Evangelism, Southern Baptist Home Mission Board, Dallas, Tex.; Kyle M. Yates, professor of religion, Baylor University, Waco, Tex.; and William H. Souther, associate professor of church administration, New Orleans (La.) Baptist Theological Seminary.

Third row, Aug. 3-9: H. Franklin Paschall, pastor, First Church, Nashville, Tenn.; D. J. Evans, pastor, Gordon Street Church, Atlanta, Ga.; and W. Hines Sims, secretary, Church Music Department, Baptist Sunday School Board, Nashville, Tennessee.

### Executive Board

(Continued from page 2)

I am reminded that God never turned his back upon a nation because the gamblers bet too much, neither can we find God deserting a nation because the drunkards drank too much. But I do find God's back turned when his own people forget Him.

When churches decide that they must not say anything about the stewardship of money and major on spiritual matters, those churches have misinterpreted the scriptures. Church finance is a spir-

itual subject. Therefore, everything that Baptists do—waits on the stewardship of money.

Back to the assigned question—what could Arkansas Baptists do with \$35,141,214? Let's get it down to where we live. "What could my church do with 75 percent more income next year?"

Remember—this picture will not change unless the people plan to change it. Many churches have made much progress by using The Forward Program of Church Finance. Has your church tried it?—Ralph Douglas, Associate Executive Secretary.

RECEIVE

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INTEREST

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# John's lessons

By NELL DUNCAN

"WILL you come to my house on Sunday?" John asked Robert.

"Are you going to have a party on Sunday?" asked his friend. "I thought your family did not have parties on Sunday."

"Oh, no," answered John quickly, "it is not a party. We are going to study the Bible."

"The Bible? I don't know much about that," answered Robert. "Yes, I'll come."

John went on to another house in the block where he lived in Philadelphia. He found another boy he knew and asked, "Will you come to my house on Sunday?"

"What are you going to have to eat?" asked the chubby boy.

"We are going to study the Bible," answered John. "That is more important than eating."

"We-e-l-l, I'll see," Thomas said slowly. "We might drive out into the country. Father has a new carriage."

John continued around his neighborhood, asking boys and girls to come to study the Bible. At last he had enough to begin his "class."

This was in 1850 when Sunday schools were not common and many children did not learn about Bible teachings. John's Sunday class was something his neighborhood needed. He had been fortunate to have parents who had taught him.

"John will grow up to be a preacher," the neighbors said.

However, John had some lessons to learn himself before he decided what he was going to be.

He helped his father in the brickyard and occasionally received a few pennies along with a word of praise for the way he worked. Sometimes he was able to earn a little in other ways.

John saved part of his money. At last he had enough to get his mother a present. He decided to buy her a pretty piece of jewelry.

He looked at everything in the jewelry store. The storekeeper pointed out the less expensive pieces and John chose one. While the man was wrapping it, John saw another piece he liked better.

"I like this better," he said. "May I have this instead?"

"Sorry, boy," the man said crossly. "You chose this and you'll have to take it."

John walked home slowly. He liked his purchase but he said to himself, "If I were a storekeeper, I would want my customers to get what they wanted."

His mother was delighted with his gift and so he was happy.

A few days later John heard his mother and some of her friends talking about a tablecloth.

"The man in the store said it would not fade, but it faded worse than any-

thing I have ever had," said one lady. "You can't tell by looking at something what it is going to do when it is washed."

"I think he must have known about it, too, for surely he had heard from other customers," said another lady.

"He does not care as long as he sells us something," said John's mother. "It is not a Christian way of selling."

"It isn't a Christian way to take people's money and not give them what they want," John said to himself as he thought again of the jeweler.

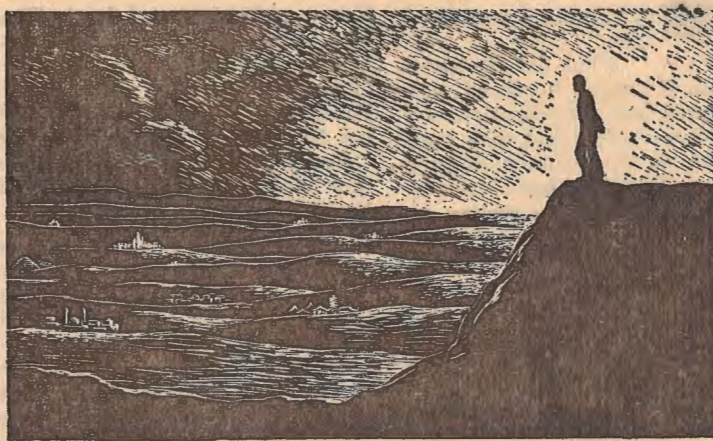
When John grew up, he had a store. He told people, "Those who are not pleased for any reason with what they buy, will do us a positive favor to return it and get the money back."

Other storekeepers had never done this. They said John could not run a store this way. But he proved Christian ways were good ways and founded the large John Wanamaker stores. He never

## God's wondrous world

### The highest mountains

BY THELMA C. CARTER



"WHEN I grow up, I'll climb the highest mountains," young men have said. Some have accomplished great feats and become famous.

Most of us have a desire to meet a great challenge, to do something worthwhile. We may have the wonderful gift of an inquiring mind, an urge to explore the unknown, a desire for exciting adventure. Having inquiring minds and an urge to explore, we may become scientists, naturalists, explorers, engineers, artists, writers, and the like.

When Frank Smythe climbed Mount Everest to 28,100 feet, he accomplished a feat he had wanted to do all his life. Mount Everest is the highest known point on earth.

In describing his experiences, Mr. Smythe tells of feeling a divine presence. If he slipped on his perilous climb, this divine presence seemed to hold him safely.

Sir Leslie Stephen was an English writer and part-time mountain climber,

forgot about his first Sunday school, for he founded the Bethany Sunday school which soon became the largest in the whole country.

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## THE HELPING HAND

BY CLARENCE M. LINDSAY

*Every day I find a way  
To do some kindly deed;  
There'll always be a chance, you see,  
To help a friend in need.  
An errand run, a task well done,  
A cheerful word or two—  
These things seem small, yet all in all  
Count up when day is through.  
And since God sees when we would please  
And try to helpful be,  
I'm sure he knows at each day's close  
The good deeds done by me.*

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who ascended the great Matterhorn between Switzerland and Italy. He was convinced that only a "great unknown force" could have placed the mighty mountains in the Alps on their gigantic "gray granite pedestals."

Each of these famous men had a great respect for the Heavenly Father, who walked beside them and cared for their safety. Each of us needs a challenge and a guiding principle by which to direct our lives. We, too, need God's love and protection. We cannot all climb the highest mountains, but we can find a high goal and keep moving steadily toward it.

There are many spiritual "peaks" to climb to achieve a happy Christian life. From the Bible we can learn of these exciting challenges. Paul was meeting them when he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

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# Mary and Martha, friends of Jesus

By K. ALVIN PITT

Pastor, Baring Cross Church, North Little Rock

July 23, 1961

Luke 10:38-42; John 11:1-44; John 12:1-8

**W**HAT an interesting and thought-provoking subject we have before us: "Mary and Martha, friends of Jesus."



MR. PITT

Who is a friend of Jesus? The answer to this we get from the Master Himself. We hear Him say to His disciples just before His experience in the Garden of Gethsemane and on the Cross: "Ye are my friends, if ye do whatever I command you."

What did He mean by these words He spoke to eleven men who had followed him for salvation and in service? Never before had they been presented with an opportunity as now to prove themselves His loyal friends. Now they could declare themselves as friends of Jesus.

If, by inference, we see that Mary and Martha were friends of Jesus, we are told directly by the Word of God that Abraham was a friend of God. He translated into action the commands of God, although at times he was a little slow in carrying them out. Obedience marked his life. Thus he could be called God's friend.

**B**UT let us come back now and note in what ways Mary and Martha were Jesus' friends. How was their friendship manifested?

First, Mary and Martha demonstrated their friendship by inviting Jesus into their home. Luke 10:38

They lived in Bethany, a little less than three miles from Jerusalem. They were close enough for Jesus to come there when He wanted to get away from the hustle and bustle of His busy schedule and the multitude that was nearly always with Him. He felt free to visit in their home at any time because we are told "Martha received him into their house." The house must have been hers but we can be sure that Mary and her brother, Lazarus, who lived with her, concurred in the invitation she extended to Jesus to make their home His headquarters in Bethany. If they had not, she would have felt restrained and per-

haps even prohibited from giving the invitation.

It is interesting to note what happens when people come to know each other and to be close friends. There is something about friendship that causes us to throw open the door and invite our friends to come in and make themselves at home. The people whom we don't invite to visit us, are usually not counted among our friends.

When people come to know Christ they accept Him into their hearts and homes as Saviour and Lord. They want Him to be the unseen Guest around their house. They want Him to be the center of family life. They show that they are His friends by inviting Him in and making Him to feel at home in their home.

Second, Mary and Martha showed that they were Jesus' friends by listening to His Words. Luke 10:39

A true friend is one in whom we have confidence and to whom we will listen. Mary and Martha proved that they were friends of Jesus by sitting at His feet to hear the eternal truths He had to teach them. Mary spent more time listening than Martha because she was always busy making the house presentable and getting the meals ready for their guest. We can be sure also that their brother, Lazarus, joined them as they listened to Jesus.

Let us go back for a moment and pick up a truth which we mentioned earlier that we might see its connection at this point. We said Jesus taught: "Ye are my friends, if ye do what I command you." An appropriate question can be asked right here: How can we do what He commands unless we have listened to Him to know what He wants done? The obvious answer is, we cannot. So, it is absolutely necessary that as Jesus' friends we listen to Him first in order to be doers.

Third, Mary and Martha pictured their friendship with Jesus by serving Him. Luke 11:40-42, John 12:1-3

Before we see how these two sisters served Jesus, let us take note that in a sense Lazarus had a definite way, although not of his own choosing, of showing that he was Jesus' friend.

Through Lazarus' sickness and subsequent death Jesus' power to raise the dead was concretely demonstrated. The eleventh chapter of John tells us how the Saviour stood before Lazarus' grave and called him back to life.

Then there were Mary and Martha. In their own home they fixed meals for Jesus. In the home of Simon, the leper, where He was an invited guest, Martha helped to prepare and serve the food, while Mary anointed His feet with ointment of spikenard. Both were serving and worshipping Him as personal Saviour and Lord. They wanted Him to have the best of their energy and material possessions. Anything they had was His. They withheld nothing, placing all on the altar.

Now the world did not agree with what they did. When Mary dared to anoint the feet of Jesus with the ointment of spikenard, the voice of unregenerate men through Judas Iscariot was heard. Jesus silenced the protest by commending what she had done.

We can expect the Devil's crowd to criticize and make fun of us when we evidence our friendship with Jesus by a total commitment of ourselves to Him. If Mary was the object of criticism we can expect no less for ourselves. Instead of answering our critics, let us wait and permit Jesus to answer them even as He answered Judas for Mary.

Fourth, Mary and Martha revealed their friendship with Jesus by turning to Him in trouble. John 11:1-3

To whom do you turn when trouble comes? A stranger or a close friend? To your friends, of course. It is not uncommon to hear someone say, "I don't know what I would have done in the hour of need if it had not been for my friends."

Trouble really came to Mary and Martha through their brother, Lazarus. First he was taken sick. Then he died. When sickness first came they sent for Jesus. Their message was, "He whom thou lovest is sick." They did not play up Lazarus' love for Jesus by saying "He who loves thee is sick" but they magnified Jesus' love for Lazarus. They needed Jesus. They knew He would not fail them.

Of whom do you think when trouble comes to your door? Man? God? There are some things man can do for you, but there is nothing God cannot do. Just the other week I heard a Christian friend say this about a Christless couple who was going through deep trouble: "I cannot understand how they expect to go through their experience without God. When my father was ill for so long, our family would not have made it if we had not had God."

Mary and Martha were friends of Jesus, and proved it! Let us prove our friendship with Him.



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July 20, 1961

### A big help

A MINISTER, raising his eyes from the pulpit in the midst of his Sunday morning sermon, was paralyzed with amazement to see his young son in the balcony pelting the listeners in the pews on the main floor with beans from a bean-shooter. While the minister was trying to gather his wits in order to stop this, the youngster shouted: "You 'tend to your preaching, Paw, I'll keep 'em awake!"

### Heart (etc.) warming

WIFE—"I'm afraid, dear, you don't love me as much as you used to. You always let me get up and make the fire now."

Hubby—"Nonsense, sweetheart, your getting up to make the fire makes me love you all the more."

### Undesirable alien

BILLY, six, was exasperated with the almost continuous squalling of his baby brother.

"I bet I know why he came from Heaven," Billy mused. "They put him out."

### Related benefit

"EVERY week for the past two years my mailman has delivered 50 pounds of muscle-building equipment to me."

"And now?"

"Now I have the world's most perfectly developed mailman."

### Big loss

THE zoo's only elephant had just died of old age. All the personnel looked sad, but the elephant's trainer carried on something awful. Finally a colleague said, "Now listen, you simply shouldn't take the death of an animal that hard!"

"It's easy for you to say that," sobbed the trainer. "But I'm the one who has to dig the grave!"

### The desired end

NEW Bride: "I cooked my first meal last night and it was a huge success."

Friend: "It was? Tell me about it."

New Bride: "Yes, my husband is going to get us a cook."

### It makes a difference!

"BY jove," said a stranger at a dance, "what a long and lanky woman that is over there!"

"Hush," his host whispered. "She used to be 'long and lanky' but nowadays she's 'tall and stately.' She just inherited a million dollars."

### Relieving the pressure

HE was rather a tiresome small boy, so his father was surprised when the neighbor said: "Why don't you buy him a bicycle?"

"Do you think that would improve his behavior?" he asked.

"No," was the reply. "But it would spread it over a wider area."

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Key to listings: (E) means "editorial"; (PS), Personally Speaking; (SS), Sunday School; (CMH), Courtship, Marriage and the Home. The first numeral is the number of the month, as 10 for October and the second number indicates the day of the month the issue was published.

### Absenteeism grows

SOUTHERN Baptists are still moving and leaving their church membership behind, it seems from 1960 statistics carried in the 1961 handbook issue of *The Quarterly Review*: nonresident church membership showed an increase of 4.8 percent and resident membership increased only 1.8 percent. Since 1950 Southern Baptists giving to Convention-wide causes through the Cooperative Program has shown an increase of 138 percent, the handbook reports, but for the same period giving to state causes through the Cooperative Program increased 233 percent and designated gifts, 252 percent. (BP).



### Student magazine set

TOKYO — Dr. Wilbur M. Smith will be editor of the *Collegiate Challenge*, a student magazine to be published by Campus Crusade for Christ International, especially designed "to confront the collegiate world, both faculty and students, with the claims of Christ."

Campus Crusade for Christ is a Christian student movement. Beginning at the University of California at Los Angeles in 1951, this ministry has grown to a staff of more than one hundred workers who are being used of God to introduce thousands of collegians to Christ on many campuses across America and in Korea, Pakistan, India and Japan, it reports. It is the objective of Campus Crusade to win, train and send college men and women to the entire world to participate in the fulfillment of the Great Commission in this generation.

### Eichmann a Pilate?

JERUSALEM (EP)—On trial here for allegedly murdering six million Jews, Adolf Eichmann refused to take an oath upon the Bible but told the court, "I am not bound by confession, but I do believe in God."

Eichmann then swore "by God" that he would tell "the truth, the whole truth and nothing but the truth."

Alluding to the Bible in his testimony, the ex-Secret Service German officer likened himself to a modern Pontius Pilate, forced to act by the hysteria of Nazi rule. His denial of guilt reportedly sent a ripple of comment through the courtroom.

Of the volume of mail sent to the accused prisoner, approximately 50 percent of the letters offer religious assistance. Eichmann is said to have refused any clerical assistance because he is "not yet ready." But he was quoted as saying that when he did feel ready, he would like to see a Jesuit priest.

### Graham answers critics

BELFAST, Ireland (EP)—Evangelist Billy Graham spoke to more than 50,000 Irish here June 26 on the eve of his journey homeward by air following the three-week North-of-England Crusade in Manchester.

In an interview with the *Meth-odist Recorder* in London, Graham took issue with critics of the Manchester meetings who said his evangelism was "too narrow" and lacked social implications.

"The distinctive place of mass evangelism is that it is a source of strength and a spearhead of attack for Christian movements," Graham said. "Social advance in the name of Christ is the consequence of the work of the Holy Spirit in individual life. For this reason the centrality of the message in these crusades is the Cross of Christ."

### Sees peril in Red China

PASADENA, Calif. (EP)—Following a recent visit to the lonely military base at Quemoy, Ellsworth Culver, executive vice president of World Vision, Inc., said he was "all the more impressed with the great debt the American people owe to the defenders of these islands."

"We must never allow ourselves to think of this defense as non-essential to our political welfare," he declared. "These men are a symbol of free men the world over, standing up to the vicious onslaught of Communism. The only thing that could discourage them would be a lack of resolution on our part in wholeheartedly standing behind them."

Culver, a missionary for eight years in Formosa and the Philippines, said it was reported to him from an unimpeachable source that if the United States should ever recognize Red China, the lives of American missionaries and other personnel in Formosa would be endangered.

### TV via satellites

RELIGIOUS TV broadcasts to every corner of the world via communication satellites is a realistic prediction, according to Dr. Clarence W. Jones, dean of Protestant missionary radio broadcasting.

In Milwaukee to direct the third annual World Conference on Christian Communications at Concordia College, Dr. Jones said mission agencies should be preparing for this revolutionary development to become a reality within 10 years.

Jones, founder of the world's first missionary radio station (Quito, Ecuador's HCJB) lectured to 250 missionary radio executives, technicians, artists and speakers at the conference. He said the stations of the delegates "blanket the world from transmitters in 20 countries."—(EP)

### Queen honors worker

LONDON (EP) — Great Britain's Queen Elizabeth II this year handed down an award given specifically for Sunday School work during her annual Birthday Honors celebrations.

In a gesture believed to be unique for the Queen, she awarded Dr. James Kelly of Glasgow, Scotland, the Order of the British Empire in recognition "of his services to the World Council of Christian Education and Sunday School Association."

Dr. Kelly was for many years general secretary of the organization's British Committee and is now chairman of the Committee

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