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August 3, 1961

Arkansas Baptist State Convention

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Arkansas Baptist
newsmagazine

AUGUST 3, 1961

Christ's point of view

I HEARD my pastor preach on a recent Sunday morning. This is quite novel for the simple reason that I am usually preaching to some congregation myself. He spoke on the subject "Christ's Point of View." He used as his text the passage from Philippians, "Let this mind be in you which was also in Christ Jesus..."



DR. WHITLOW

The mental notes which I made have lingered with me through the days of the week to bless and to challenge. As I recall it, he stated that basic in Christ's thinking was the concept of sacrifice as the way of life. The Jews were scandalized by the Cross. They were looking for a Messiah with a strong arm who would deliver them from their enemies.

To the Greeks the Cross was foolishness. They wanted a logical answer to all their problems. Our world subscribes to the "go-getter" philosophy and thus would look upon the idea of sacrifice as purely idealistic.

He quoted someone as saying the scandal of Christianity today is that we have so many good men and women with wrong ways of thinking.

My pastor pointed out the fact that it is essential that we believe in Christ, but it is also equally essential that we believe with Christ. We often say "honesty is a good policy" but in reality honesty is the only thing that will last. Christ had a way of thinking concerning greatness. If one would be great, let him become a servant. This is hard for us to accept.

Christ has a way of thinking about marriage, love, life and many other things.

As I listened to this message, several thoughts came to me. First, I thought that if I could sit under this kind of preaching every Sunday it would make a vast difference in my life. Then I came also to see that we give lip service to Christ but too often we have a way of not letting His thinking get hold of us.

The Bible says that eventually we shall become the fruit of our thinking. "As a man thinketh in his heart so is he." Here is perhaps the greatest point of our breakdown. We have galvanized ourselves against the thinking of Christ.

Then I also thought what a marvelous series of sermons this subject would provide: "Christ's Point of View." Perhaps all of us would be immeasurably blessed if we knew what Christ's thinking is on many areas of life and then by God's grace let his thinking become our point of view.—S. A. Whitlow, Executive Secretary.

I'm George
I'm the guy you let do it!

I'M REALLY beginning to run your country — your state, your county and your town, too! You don't like that, do you? But haven't you been saying, "I haven't got the time. Let George do it"? So . . . I'm doing it.

As long as you do nothing more than complain, I'm sitting pretty. The only thing that will ever get rid of me and the political gang I control is for you who call yourselves real Americans to start running your own government. You talk a lot about self-government, but most of it is just so much talk. Almost fifty percent of you didn't even bother to vote at the last presidential election. You even let my machine pick your candidate for you—right from the top down to your precinct captains. Do you call that self-government?

Do you wonder why so many public officials are corrupt? Don't you know why so many crooks, grafters and other criminals receive little or no punishment from the courts? It is simple—the crooks are part of my machine, and my machine elects or appoints the judges. No one ever bites the hand that feeds him!

You may not realize it, but I paved the way for Stalin, Hitler, Mussolini and all the rest of the big shots. You know how I did it—by getting the good people to take care of themselves and the bad boys to take care of everybody else. That's the easiest way to mess up any government. Remember what Edmund Burke said: "The only thing necessary for the triumph of evil is that good men do nothing."—*The Right Hand*



The inevitable

THE person who contributes money to the church will become interested in what the church is doing with the money.



DR. DOUGLAS

The person who makes a pledge to the church will be more conscious of his stewardship responsibilities.

The person who uses a personal weekly envelope to make church contributions will be challenged to give regularly.


These are spiritual and moral laws that are inevitable just the same as the inevitable mixture of two parts hydrogen and one part oxygen makes water. The only difference is that one is spiritual and the other physical.

Man makes the correct application of physical laws and wins tremendous victories over nature. Chemicals make the land produce bountiful crops. The right proportion of drugs and man can heal the body. Feed a child the right proportion of protein, vitamins, etc., and the

child will grow into strong adulthood.

Disastrous results can come about by mishandling these laws. When man tries to circumvent laws he always loses. He

(Continued on page 23)



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

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

August 3, 1961
Volume 60, Number 30

The truth about the 'survey'

[Editor's Note: The following expose of the widely circulated article in the August issue of *Redbook Magazine* was received July 31 from Southern Seminary, Louisville, Ky.—ELM]

A WIDELY quoted article in a national magazine based on a controversial survey of ministers-to-be today was criticized by the President of The Southern Baptist Theological Seminary as a "hoax on American Christianity."

"It's a hoax because it pretends to be an accurate reflection of what ministers of the future will be preaching and, therefore, of what young people of today can safely believe," said Dr. Duke K. McCall. And he added: "This hoax was perpetrated by a slovenly interpretation of an admittedly unscientific survey." The article, in the current issue of the magazine, claims that a majority of the nation's future ministers probably will be preaching a gospel radically different from the present day one.

"A majority of these ministers-to-be, according to the interpretation of the poll, will not preach the

virgin-birth of Christ, the reality of heaven and hell, and the ascension of Jesus into heaven after his crucifixion."

McCall took issue with this interpretation. "The poll fails to tell anything about what evangelical ministers as a whole will be preaching or what ministers of a given denomination will be preaching." He added: "My indignation is aroused over this article because it gives a false picture, not only of Southern Seminary students but also of seminary students in general."

Approximately 100 divinity students were surveyed by members of a New York public opinion firm. The students quizzed were enrolled in eight leading theological schools—Yale Divinity School, New York's Union Theological Seminary, Augsburg College Seminary, Southern Baptist Seminary, Duke Divinity School, Pacific School of Religion, General Theological Seminary, and Iliff School of Theology.

McCall quoted Oliver Quayle of the public opinion firm as saying that the survey was completed in May of 1960. Quayle, according to McCall, said the magazine asked his firm to "go out and get a small and quick little survey of 100 young divinity students." This was what the public opinion firm actually did, Quayle said.

McCall also quoted Quayle, who conducted the survey, as adding: "It could not be called an accurate cross section. Any reputable public opinion firm would say that this small a cross section is meaningless . . . The results in no way reflect the viewpoint of any one particular seminary . . . It is not only possible but probable that students interviewed at Southern Seminary gave answers acceptable to Southern Baptists as a whole." Only ten Southern Baptist Seminary students were interviewed in the survey, Quayle reported.

McCall stated that the opinions of ten students would hardly indicate the position of 1,288 Southern

Seminary students, much less 6,038 Southern Baptist theological students. He pointed to the Abstract of Principles which defines the official Seminary doctrinal position for Southern Seminary faculty and administration and to which every faculty member commits himself that he will "teach in accordance with and not contrary to" the doctrines therein stated.

McCall reported: "On the basis of inquiries made of 157 students currently enrolled in the Seminary Summer School, I can state with confidence that Southern Seminary alumni will be preaching the unique deity of Jesus of Nazareth, crucified, buried, and raised from the dead and ascended to the right hand of God.

"They will be calling men to accept redemption in Christ whereby life everlasting is assured," he continued, "and they will warn that those who reject this salvation are doomed to everlasting punishment in hell."

He said, "These ministers of tomorrow will declare the reality of Christian faith, which is more than intellectual assent to doctrinal proposition; rather, it is an eternal and indissoluble relationship with God. The only hope for a changed world is changed men who exhibit the love of God in all their social, political, and economic relations."

The trustees of the six Southern Baptist seminaries are chosen by the Southern Baptist Convention and charged with the responsibility of assuring a high quality theological education under competent professors who are Baptist by conviction and commitment. "This," McCall insisted, "is the basic guarantee that students, at least from these six seminaries, will be true to their Baptist heritage."

He concluded, "The Bible centered, warm-hearted, evangelistic proclamation of the gospel will continue to be characteristic of Southern Baptist preachers in the future as in the past."

The Cover



Active in Retirement

NASHVILLE, Tenn. (BSSB)—

Dr. and Mrs. Homer L. Grice, shown here, recently led the sixth annual conference, "Opportunities in Retirement," during Training Union assemblies at Ridgecrest (N. C.) Baptist Assembly.

The heresy 'survey'

IN THE "Letters to the Editor" department this week appears a letter from LaFayette Sammons, of Jonesboro, expressing grave concern over heretical views attributed by a recent survey to Protestant ministerial students.

I have read the *Redbook Magazine* report of the survey and share with Mr. Sammons his concern over the prospect of our churches having pastors with the wildhaired views of basic Bible teaching attributed to the young men said to have been interviewed. But before I would go so far as to tear my shirt, I would want to know more about this so-called "survey" and how the surveyors arrived at their compilation.

I would agree with Mr. Sammons that the great fundamentals of our faith must continue to be stressed in our Baptist schools and colleges, in our seminaries, from our pulpits, in our Baptist publications, and, as for that matter, by all Christians.

In the interest of accuracy, however, it must be pointed out that the *Redbook Magazine* article does not quote Dr. Edwin T. Dahlberg as expressing "a hearty amen to the young men's views" on *theology and the Bible*, but, rather, on their views on *social issues* of the day.

In fairness to Dr. Dahlberg, Mr. Sammons, let us quote him accurately, as he was quoted in the newspaper article about the *Redbook Magazine* article, which you sent me with your letter:

"Rev. Edwin T. Dahlberg, pastor of the Delmar Baptist Church in St. Louis, and past president of the National Council of Churches of Christ in America, comments: 'I say a hearty amen to the young men's views on integration, disarmament, capital punishment, automation and labor-management relations as being important subjects for the pulpit. While the primary emphasis of Jesus was on the rebirth of the individual soul in its relation to God, He preached boldly on the red-hot public issues of his day — divorce, Jewish-Gentile integration, taxes, national corruption and military conscription. It was the clear-cut statements of Christ on these public issues that sent him to the cross. If he had confined himself to Mickey Mouse morality, he would never have been heard of.'"

I cannot agree with your views, Mr. Sammons, as to what Christ was teaching when he said, "Render . . . unto Caesar the things that are Caesar's; and unto God the things that are God's." It seems to me that Christ was not teaching in this, and he certainly did not teach by his blessed example, that Christians should not concern themselves with the every-day affairs of life. Rather, Christ was empha-

sizing that Christians are citizens of two kingdoms—a heavenly kingdom and an earthly kingdom—with citizenship responsibilities in each.

Orthodoxy in doctrines of our faith is essential, but so is "orthopraxy" in our daily lives. A theology that makes no difference in our human relations is dead, even though it be orthodox. Let us have both biblical theology and the application of the spirit and teachings of Christ in our everyday affairs.—ELM

Personally speaking

Baptists in Rome

LAST April I visited, along with fellow members of the Scotland Crusade party, Armstrong Memorial Training School, in Rome. Here Southern Baptists are making no small dent for Christ in this Catholic stronghold. The school, dedicated to the training of young women for full-time Christian service, is headed by Miss Virginia Wingo.



ERWIN L.

As we visited the beautiful buildings and grounds, we met the school's gardener, an elderly Italian who was a Catholic until a few months ago. It was refreshing to hear his testimony of what Christ means to him.

We also met a number of the young women enrolled in the school, among them Susi Leuckfeld, whose home was Herne, Germany. Susi was to graduate in June and was hoping to come to the States for further education. Through the kindness of Miss Wingo I was able to secure a copy of a meditation Susi wrote recently after partaking of the Lord's Supper. I am happy to pass it on to the readers of this column:

The supper with you, Jesus
Is so beautiful and solemn . . .
To drink from your cup
Which you have offered us,
To receive the bread
From your hands
That are sweeter
Than those of a mother . . .
Our faces cast down
In timidity before you,
Asking your forgiveness,
Thanking you for your love.
O Jesus, every time
That you break the bread for us,
Make us ready to sup with you,
Saying, "I don't want to be a guest,
But your child!" —Susi Leuckfeld

Erwin L. McDonald

Heresy among young ministers?

THE shocking revelations by Redbook Magazine which published the recent survey taken among divinity students at eight of our leading institutions of higher learning on the question of the "Virgin Birth" of Jesus Christ is something to think about.

A professional firm made the survey and it should be accurate. According to the statistics it released, only 44 per cent of these candidates for the ministry believe in the "Virgin Birth" of Christ. Only 29 per cent believe there is a real heaven and hell. Only 46 per cent believe Jesus ascended physically whole into heaven after His crucifixion.

Almost one-third of those polled were Methodists; 15 per cent Baptists, 11 per cent Episcopal, 10 per cent Presbyterian, six per cent Congregational, six per cent Lutheran, and the other 22 per cent were divided into smaller percentages of various other Protestant faiths.

The scalding realization that from this group or other like educated groups of ministerial students will come our future Protestant leaders is enough to make us all pause and wonder.

The survey says nothing about whose fault it is that these students do not fully subscribe to the Biblical doctrines or gospel they are dedicated to preach and uphold.

In the face of such widespread heresy, maybe it would be a good time to stop and re-consider what our denominational colleges, seminaries and universities are teaching. Or, are these divinity students allowed to pick out what they choose to believe and what they may reject?

When the very word of God, the prophets and Jesus Christ are discarded at will to suit the fancy or whim of any individual who takes a notion to go to school so he can learn how to preach then it is about time we examined the source of such ideas. My grandfather who was a Baptist minister always said, "A man was called to preach, he didn't have to go to school to learn how." But times have changed.

That Jesus Christ was born through the miracle of "VIRGIN BIRTH" is attested to in both the Old and New Testaments. To deny this fact, is to deny the faith and salvation upon which hinges the whole concept of the resurrection and eternal life afterwards.

One can't accept a part of this set of related scriptures and reject the rest while laying claim to being a Christian and a believer.

About the year 742 B.C. Isaiah foretold the "Virgin Birth" of our Lord Jesus Christ in the following words: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel." (Isa. 7:14).

But let us go over the New Testament to read what it said about this event in the Book of Matthew.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (Matt. 1:18).

What did Joseph, her husband think of this? Being a just man he began to have his doubts but the Lord sent an angel to him in a dream and set his mind at rest on the matter.

"But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." (Matt. 1:20).

For further confirmation of this account let us read Luke 1:26-35. From this account there can be no doubt left but what the angel Gabriel's message to Mary was a direct revelation from God.

How anyone who professes to be a Christian, yet is so ignorant of the gospel as to say he doesn't believe in the "Virgin Birth" of Christ is simply incomprehensible. His ignorance of history is likewise inexcusable, for the Jewish historian, Josephus, the Pharisee, who lived at the same time as Christ, testified as to what opinion men had of The Christ. There were also other historians whose works are available in Christian institutions and libraries of today.

Now, regarding the urgent problems of today, which these same divinity students undertook to classify in order of their importance, they seem more concerned over materialistic problems than religious or ecclesiastical goals or objectives.

Which reminds me of what Christ told the Pharisees when they sought to entangle Him with the government

(Continued on page 20)

The Bookshelf

Mr. Penney, the life of J. C. Penney in story form, by Harry J. Albus, Eerdman's, 1961, \$2

Many boys and girls have wanted to know the secret of success of J. C. Penney, founder of the now famous Penney stores across the nation. This story, written for juvenile readers and well illustrated, should prove inspiring as well as informative and interesting. The readers can learn much from the life of Mr. Penney on the importance of right goals in life, hard work, honesty, courage, and fairness.

God's Methods for Holy Living, by Donald Grey Barnhouse, Eerdman's, 1961, \$3

"If a boy asked for a job delivering telegrams, he would not be allowed to select the messages which he would deliver. He could not ask for those messages which announced weddings, births, and advances in the stock market, and refuse those which told of loss, illness, and death. His function would be to take every message that came and deliver it as rapidly as possible to the person to whom it was addressed. Thus must the minister of the Gospel of Christ look upon his work."

This illustration from Dr. Barnhouse's chapter, "Assurance," reveals his style and something of his viewpoint on God's call. . . . Here is a book designed to help people have reason "for the hope within" them.

Bunyan's Christiana's Progress, Baker, 1960, \$1.50

Christiana's Progress, written and published a number of years after Pilgrim's Progress, is generally carried as Part II of Bunyan's Pilgrim's Progress. It was not until nearly 40 years after Bunyan's death that the two originally separate books first appeared in one binding.

Christiana's Progress is the story of the Pilgrim's wife, Christiana. It is comforting to learn in the pages of this book that Christian's wife and children were not left to their fate in the City of Destruction, but followed the same route to the Celestial City as did Christian.

Seventh-Day Adventism Renounced, by D. M. Canright, Baker, Reprinted 1961, \$3.50

Here is the testimony of one who was at one time a staunch adherent of Seventh-Day Adventism but who renounced it and lived to be one of its most vocal and effective opponents. This is a powerful refutation of the doctrines which Canright once held to be true. The author speaks from firsthand knowledge of both Seventh-Day Adventism and Scripture.



COURTSHIP MARRIAGE and the HOME . . .

By MRS. J. H. STREET

What makes the difference?

*“Roof-tops, roof-tops, what do you cover?
Sad folk, bad folk, many a glowing lover;
Wise people, simple people, children of despair;
Roof-tops, roof-tops, hiding pain and care.”*

—G. H. Towne

EVIDENTLY a lot of our “roof-tops” cover wrecked homes, divided families, shattered hopes. Recorded marriages in the United States, during a recent year: 1,494,000. Divorces, 396,000 for the same year.

But other roof-tops shelter devoted families, contented hearts, purposeful lives.

Do you ever wonder what makes the difference? I am thinking of two homes located in the same block of a certain city. One of these “roof-tops” shelters a happy family. The other one covers broken ties, fragments of a family that went down under the stress of tensions and storms. What are the secrets of success the one roof shelters; causes of failure the other one covers?

I propose that we make a close study of three families I have known over a long period of years; they have not “agreed.” Indeed, they do not know they are being studied in microscopic manner. I shall try, for that reason, to keep from identifying them — for they are real people, not fictitious characters.

I have chosen them to consider because they are three of the happiest, most successful family units I have ever known. Any one of them would serve as an excellent test case in our how-to family laboratory. Here are some things I know about them.

The young people who became the parents in these homes had practical and Christian views

about the meaning of marriage. They recognized the fact that marriage is not a man-made arrangement for making permanent glamorous romance. Not the legalization of sexual indulgence. That it is, rather, a God-given institution having as its purpose the rearing of children, the generating of basic units in our society, eternal in their outlook.

It was true of these three couples that each was careful, and, I believe, prayerful in the choice of a mate. They believed that “the answer to marital unhappiness and divorce is not found in courts, doctors’ offices, and ministers’ studies after marriage, but in the choices made before marriage.” They had a conviction that “no thrill on any date is worth compromising forever convictions on love and purity.”

They rightly evaluated parenthood. Each of the three homes boasted more than four children. And these children were wanted. They were welcomed into an atmosphere of love. The parents entered into their childhood experiences with them. These families did “work together, play together, pray together.” They found the formula successful. Discipline was firm, consistent, fair.

I remember when the girls in one of the homes felt “curfew” had been set too early at their house. There was a friendly talk-over session between the girls and their parents. They agreed on a compromise. The girls would

still come in at about the same time. But their dates could stay a little longer, there under the home “roof.” That home provided a comfortable screened porch where youthful secrets were whispered. All considered it a fair deal. Incidentally, the girls are all happily married now and establishing homes of their own.

These homes were always cordially open to friends of the sons and daughters. Many were the batches of candy cooked, the sheets of cookies baked in those homey kitchens. Many the watermelons enjoyed, the freezers of ice cream consumed, on their cool lawns, all in atmosphere of wholesome fun and merry laughter. The oversize dining table in one of these homes was always a sensation. The family comfortably filled it. But, somehow, there was always room for one more. And plenty of food for the unexpected guest. Hospitality unlimited.

Intoxicating drink had no part in these homes. No beer, no wines, no liqueurs in any one of these refrigerators.

Bible reading and prayer were a natural, daily, and vital part of the family life in these homes. So much so that one day the older girls in one of these laboratory families were chattering away with two of their friends about some high school problem that had them disturbed. The littlest boy in their family was in the living room, too, apparently absorbed with a toy. Suddenly he broke into the girls’ conversation with, “Everybody bow your heads. We’ll pray that you’ll know what to do.”

Taken completely by surprise, with quick glances at each other, the girls bowed. And as naturally as breathing the four-year-old prayed that God would show his sisters and their friends what to do. Then he went back to his play. Talking with God at that house was as natural as talking with each other.

Stay happy!

Rosalind Street

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

Filipinos, Thais Show East-West Influences

BY KENDALL BERRY
Blytheville, Ark.

[Editor's note: This article by Kendall Berry of Blytheville expresses his feelings after visiting several Oriental countries this year. Past chairman of the Southern Baptist Convention Executive Committee, Mr. Berry took part in mission conferences and visits to mission stations while in these countries.]

THAILAND is one of the most unusual countries in the world. The way of life in this country has been affected less by outside influences than most other sections. Especially is this true out in the country away from the main city of Bangkok, a rather modern metropolis in many ways.

This is not to say Thailand has not been influenced by western ways, as several European, Chinese and American cultures are quite evident today among the Thais. Our missionaries, including American Baptists, American Presbyterians, Southern Baptists and others have greatly influenced many prominent citizens of Thailand. The country can by no means be called a Christian nation, as the vast majority of its citizens still cling to age-old Buddhism.

Thailand has had an upturn in recent years, but it is still far below that of the United States in standard of living. Rice, the principal agricultural crop, is produced in abundance and is the main source of revenue as a good portion of the country's crop is exported. Most of the rice crop is still cultivated with the lazy old water buffalo by tenant farmers for landlords who live in the city, or for the government, which controls or owns a large portion of the farm lands.

Other crops are produced to give a well-balanced diet of all kinds of tropical fruits, meats, fish and small grains to keep most of the Thais healthy and happy and rather independent.

The floating market up the river was possibly the most revealing

trip one could make to see how many thousands make a living right on the river, swimming like fish, waving and smiling as every boat passes, and showing a friendly attitude toward all who invade their private sanctuary.

Our missionaries are finding good response to their messages, but it may be years before much impression is made among the populace. The opposition, or more or less indifference, of the officials of the country to Christianity is the main obstacle at present, according to some of our missionaries. However, there are several active churches throughout the country, and the enthusiasm and sincerity is very real.

Philippines—Contrasts

THE PHILIPPINES are made up of 7,107 islands, over 25 million people, 53 provinces speaking 87 dialects in one distinct, indivisible nation.

As the travel folder says, "It is at once 1500, 1890 and 1961; Christian, Muslim and primitive cultures crowded into little more than 100,000 square miles; basically Christian civilization sustained by Orientals in an enduringly Oriental setting. Geographically, the Philippines lie in the Pacific Ocean; culturally, it floats on the cross-stream of varied influences: Eastern and Western, old and new.

"The country was named after King Philip II of Spain. On July 4, 1946, the Philippines became a republic with a president as head of state and a bicameral legislature."



MR. BERRY

Manila, the capital and known as the "pearl of the Orient," is a booming metropolis of some 2 million population, definitely influenced by our western culture and military occupation during and after World War II. Gen. Douglas MacArthur is still their hero; and even though few scars still remain of the war, it's hard to look out over Manila Bay across to Bataan and Corregidor without thinking of the bloody conflict and death march that occurred there some two decades ago.

Some of the best work done by Southern Baptist missionaries has been accomplished in the Philippines, but there are still unlimited possibilities for Christianity here, as all over the Orient.

If all Americans throughout the world would live and practice their Christianity while visiting and touring other countries, it would have more effect, possibly, on the people of any given country than all the millions of dollars that our government is spending in helping the rest of the world raise its standard of living and increase its production.

The help we are giving other nations would be more effective if those nations knew it was coming from us because of our Christian feeling of brotherly love and not because they may think that we want something from them or are trying to save our skin from some dictatorial power.



First Church, Warren, plans expansion

AN ARCHITECT'S perspective shows the expansion planned by First Church, Warren. The present church is at the left with the programmed additions in the center and at the right.

White County Bible Conference Aug. 3-4

"MAXIMUM Christian Living" will be the theme of the second annual Bible Conference of White County Association Aug. 3-4. Host church will be First Church, Searcy. The pastor, Rev. William J. Sewell, will welcome the participants and introduce the program which will feature pictures of Russia and South America during evening sessions.

Rev. C. Z. Holland, pastor of First Church, Jonesboro, will speak on "Studies in James" at all sessions of the conference. Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, will speak Aug. 3 on "Who Then, Is This?" and "The Half Has Not Been Told" and, on Aug. 4, on "Come Go with Me on a Christian Crusade" and "Maximum Christian Living." E. E. Boone is the associational missionary.

Church to build

GASSVILLE Church has voted to build a new educational building at a cost of approximately \$5,000. Rev. Otha McCracken is pastor.

Yates to Mississippi

JAMES F. YATES has resigned as pastor of First Church, Paragould, to become pastor of First Church, Yazoo City, Miss., effective Aug. 15. Dr. W. C. Fields, public relations secretary for the Executive Committee of the Southern Baptist Convention, is a former pastor of the Yazoo City church, having been called from that post to editorship of *The Baptist Record*, Mississippi Baptist paper, where he served several years before taking his present work.

During the pastorate of Dr. Fields the church sold its downtown property and moved out to a residential section where they built a large and attractive plant.

Pastor Yates has led the Paragould church in many advances during his several years there and has served as a member of the Executive Board of the Arkansas Baptist State Convention.

THE ARKANSAS Boys' Training School is the new name of the Arkansas Boys' Industrial School. The change under a legislative act became effective July 1. The school has a full-time chaplain, E. A. Richmond.

First Church, Warren programs construction

FIRST Church, Warren, will begin construction Oct 1 of a chapel and approximately 13,224 square feet of additional educational space.

The church parsonage now located on south Main Street will be moved and a new pastorium secured in another section of the city.

Jerry Richardson is chairman of the Building Committee. Rev. W. E. Speed is pastor. The architects are Trapp, Clippard and Phelps.

Joins OBC faculty

CHARLES Wesley has been named instructor of woodwinds in the music faculty at Ouachita College, Dr. Ralph A. Phelps Jr., president, has announced.

Wesley, a bassoonist, is a native Arkansan. He holds a bachelor of music degree from Arkansas Tech, a master of music degree in theory and composition from the University of Arkansas, and a master of science in education degree with a major in music education from the University of Arkansas.

Second Church, Corning has successful revival

SECOND Church Corning, which was organized last December, closed a week-long revival July 16 with five additions by letter and four by profession of faith. Russel Duffer, pastor of Ardmore Church, Memphis, Tenn., was the evangelist. E. W. Cochran of First Church, Corning, led the music.

The church, which began as a mission of First Church, Corning, seven years ago, now has 67 members and plans construction of a new auditorium in the near future. It moved into a new educational building in February. Rev. Gilbert Morris is pastor.

Revivals

FIRST Church, Cabot; H. L. Lipford, pastor; Aug. 6-13 with Rev. Ray Branscom, Little Rock, evangelist.

EAST Main Church, El Dorado, Rhine McMurry, pastor; Sept. 3-10 with Joe Shaver evangelist.

FIRST Church, Sheridan, Rev. O. Wendell Welch, pastor; Dr. Dale Cowling, preacher; James Burleson, music director; five by baptism, five by letter, four for special service; 42 rededicated lives, 75 rededicated homes.

WALTER K. Ayers preached at First Church, Atkins, July 10-16; 15 decisions, five for baptism, two by letter, eight rededications. Arkansas State Teachers Football Coach Frank Koon gave his personal testimony; Jerri Carter, Dumas, guest soloist; James Hagan pastor.

FIRST Church Clinton, June 12-18; Walter Ayers evangelist; 23 decisions, nine for baptism, three by letter, eleven rededications; Mark Short, Sr., singing; Ben Wofford pastor.

FIRST Church, Forrest City; Rev. Sam Gash, pastor; Aug. 6-13 with Joe Shaver, Memphis, Tenn., evangelist; Dick Thomassian, Fairfield Heights, Ala., music.



Le-e-e-e Roy-y-y-y

THIS is what Secretary LeRoy McClard, of the Church Music department, looked like in his role as one of Joseph's brothers, in the dramatic cantata, "Joseph," presented at Siloam Springs this year.

ORDAINED deacons of West Side Church, Little Rock, July 16, were: Charles Blagg, Ordie Watts, James Buchanan and Bill George. Serving as moderator was the pastor of the church, Gene Davis.

West Side has remodeled its choir loft and front entrance, redecorated the Sunday School and Training Union classrooms, installed new pews and pulpit, a piano and two central heating units and new floor coverings. The church has received 66 new members since Mr. Davis became pastor, Oct. 1, 1959. — Mrs. T. T. Geater, Church Clerk

Dramatic cantata at Siloam Springs

HIGHLIGHT of Music Week this year at Siloam Springs was the presentation of a dramatic cantata, "Joseph," under the direction of Dr. Jack Jones, minister of music of First Church, Little Rock.

Practically all of the costuming was produced on the grounds, as were the backdrops for the stage, stage lighting, make-up, etc. This served as a sort of workshop in church drama, Dr. Jones reports.

"I was amazed at the ability of the cast to memorize their parts and present the production in just the few rehearsals we were able to have during the week," he said.

The attendance for the closing night program was sensational itself, approximately 1,000, the most of them from Northwest Arkansas, turning out for the performance, Jones said.

Charles Williamson, professor of voice at Southwestern Seminary, a baritone, sang the title role of Joseph, and Ray Conner, minister of music for First Church, Fayetteville, a bass, sang the role of Jacob.

On the invitation of LeRoy McClard, secretary of the Church Music department of the Arkansas Baptist Convention, Dr. Jones plans to direct a similar production for Music Week at Siloam Springs next year.

Military staff bolstered

OUACHITA COLLEGE has been assigned an assistant professor of military science and a new administrative non-commissioned officer for the ROTC Instructor Unit, reports Lt. Col. Jack King, professor of military science at Ouachita.

They are Captain Thomas Fowler, assistant professor of military science, and Master Sergeant Carl Blazin, administrative NCO.

Captain Fowler has been with the U.S. Army Armor School at Fort Knox, Ky., where he completed the advanced course for career armor officers. Sergeant Blazin was transferred to Ouachita from Centenary College, Shreveport, where he was administrative NCO.

Calls for evangelists

THE SOUTHERN Baptist Convention will be held in San Francisco, Calif., June 5-8, 1962. The churches in the pioneer and western states are inviting pastors from the south and east to come one week early and conduct revivals and aid in establishing new missions and organizing new churches.

The state Evangelism office has been asked to assist in securing the names of pastors who will be willing to preach in the mission revivals. These names will be sent to the Division of Evangelism of the Home Mission Board. Dr. Audrey, the secretary, will then contact the pastors' churches and ask them to pay their expenses to the mission meetings.

This should not cost the churches much extra since they will pay the pastor's expenses to the Convention anyway.

Any who wish to volunteer their services for one of these revivals should notify Jesse S. Reed, state director of Evangelism, as soon as possible, listing the state in which they prefer to serve. The states are Arizona, California, Colorado, Washington and Oregon.

"If you want a greater part in the 30,000 Movement, accept this invitation," Mr. Reed appeals to the pastors. "I have the names of several men that have already volunteered. I shall look forward to hearing from you."

MISS AMANDA Tinkle, Southern Baptist missionary nurse, has returned to the States for furlough from Nigeria. She is a native of Benton and her address during furlough will be Route 2, Box 165, Scott.

FIRST Church, Brinkley, was a "winner" also when Mrs. J. F. Bartrand drew a prize ticket in a Brinkley grocery store drawing recently. Mrs. Bartrand requested that \$25 awarded her for her favorite charity be given to First Church.

Little Rockians report on Alaska

SPENDING the summer on special assignment in Alaska are Dr. and Mrs. John Caylor, of First Church, Little Rock. Dr. Caylor is serving as interim pastor for Calvary Church, Government Hill, Anchorage.

The Caylors are living at 2300 W. Turnagain, about five miles from the church.

"The church and people are nice," wrote Mrs. Caylor in a recent letter to her daughter, Mrs. Jack Jones, of Little Rock. "Everyone is lovely to us and seem so grateful to have some old heads here. There are very few people in the church over 40.

"Groceries are very high here," she continued. "We've been shopping twice. We paid 65 cents for a head of lettuce and 85 cents for five pounds of flour. Some of the things we just refused to buy. Red salmon and chicken are the cheapest kind of meat. So we had salmon last night and are having chicken tonight.

"A chuck roast is \$4 or \$5 and so we didn't get any of that. Bread is 47 cents a loaf. I'm reducing — don't have to try hard when I see the prices in the stores."

In another letter, Mrs. Caylor tells something of the climate and scenery and a visit in an Alaskan home:

"One kind of flower here looks just like the Texas Bluebonnet. These mountains are pretty and are snow-capped. This is just like a summer resort — cool enough for sweaters in the daytime and we sleep under blankets at night. The house is comfortable most of the time without heat, but we have it when we need it.

"Today we went to the country (one of our members) and ate sourdough pancakes. They were good and I must learn to make them. Then we went to a place and panned for gold. Daddy got a few little specks.

"A moose was running along the road beside our car the other night, then ran across the road in front of us. It looked like a mule and galloped like a horse."

A note from "Papa" (Dr. Caylor) reports they had 309 in Sunday School on July 9, 161 in Training Union, 300 in morning worship and 200 in evening worship. . . "Days are 19 hours sunlight, 21 hours daylight, 3 hours semi-darkness; the sun just dips."

Open for Arkansas

BEN STEELE, formerly minister of education at Victory Memorial Baptist Church, Louisville, Ky., is available for a similar position with some Arkansas church. Mr. Steele, formerly of Benton, attended Capital City Business College, Little Rock, and was graduated from Southern Seminary, Louisville, in 1955 with a diploma in religious education. Before going to Victory Memorial Church, he served at Parkland Baptist Church, Louisville, and at Third Baptist Church, Owensboro, Ky.

He is a past president of the Louisville and of the Kentucky Religious Education associations.

Mr. Steele can be contacted at the home of his brother-in-law Guy Wilson, 2815 Marshall, Little Rock, FRanklin 5-0877.

Student nurses enroll

A STUDENT from the Panama Canal Zone is among the 48 students who enrolled in the Arkansas Baptist Hospital School of Nursing July 3.

She is Beverly Dianne Tollefson, whose father, now stationed at Fort Clayton, Canal Zone, is formerly from Arkansas. Two other out-of-state students included in the new class are: Jeanette Faulkner, Vinita, Okla., and Elizabeth King, El Campo, Tex. Nine are from Little Rock and two from North Little Rock.

Among the students who listed their church preferences are 31 Baptists, four members of the Church of Christ, six Methodists, one Lutheran, one Christodelphean and one member of the Community Church.

Soviets dream of own business? Nyet!

By PAUL GEREN

WHEN A Russian worker is paid, he may deposit his money in the bank or he may buy government bonds with it at interest. But invest it privately with the hope of some day going into business for himself? Not at all.

His counterpart in America, on the other hand, may save his money, accumulate funds and establish his own business. Whether he succeeds will depend on whether people buy his product.

What is the difference? In the Soviet Union, only the State has the right to employ. It may be viewed as one vast state corporation owning and controlling everything.

Differences in living standards

THE STANDARD of living enjoyed in the United States is about four times that of the Soviet people. According to testimony offered in the hearings before the Joint Economic Committee of the 86th Congress, the American economy produces about 2½ times as much as the Soviet economy, and we devote 86 per cent of the national product to consumption as compared to 59 per cent for the Soviets.

There are important qualitative differences also. Americans are free to spend their incomes as they like and to consume as they like. When we buy a certain item, we in effect vote for its production. When we refuse to buy an item, we vote against its production. Soviet customers may buy only what the central planners decide to produce for them. They may buy it only in the quantities determined by the central planners.

Several items—housing is one—are not offered on the market but are assigned by influence with the officials.

Of goods offered on the market, the writer can testify from his travels in the Soviet Union that supply is short, the selection limited, prices high and marketing methods primitive.

The turnover tax is 73 per cent of the retail price of sugar, 50 per cent of the retail price of kitchenware. In order to buy a pair of men's shoes, the average worker must work 12.3 days and to buy a wool suit, 4.4 weeks.

By contrast with the state-employed Soviet Union workman, in the American economy a person may choose to be self-employed or to work for one of several million employers. If an American belongs to a labor union, he will expect his union to bargain with management for wages and working conditions. In the Soviet Union, the State sets wages, fixes hours and determines working conditions. Labor unions there have only a cultural and recreational purpose.

The Bible on subject of economy

DOES THE Bible speak on the subject of economy? While it does not ordain a particular economic organization, many of its teachings are relevant to the economic situation.

Christians have lived in a variety of economic systems—slavery, feudalism, capitalism, state capitalism, socialism, state socialism and communism. The Christian faith, however, is above economics just as it is above race and above nation. The faith can make a fellowship of believers from all races, nations and economic systems.

This does not make it impossible for a Christian to render judgments concerning economic systems. Christians in the United States will not hesitate in judging between a free enterprise system and the economic totalitarianism characteristic of the Soviet Union and Communist China.

The free enterprise system gives us more freedom as persons and more freedom in the churches. As practiced in the United States, religious freedom requires the right to buy land, erect churches, print tracts, establish schools, offices. These rights are not available in the USSR.

What Christians can do about Communism

WHAT CAN Christians do about Communism?

1. We can seek to learn through serious study what Communism is and how it operates. This report is a beginning in that direction.

2. We can exercise a proper guard against Communist subversion of institutions including churches. Just as we are wary of those who say there is no danger to us from Communism, we must likewise beware of those who profess to see Communists everywhere and whose weapon is character assassination.

There are approximately 10,000 members of the Communist Party in the United States. Employing J. Edgar Hoover's estimate of 10 fellow travelers to every Party member, we arrive at a total of 110,000 Americans who are in some way serving the cause of Communism—one out of every 1,800 Americans.

Imagine the havoc and harm in our Baptist churches if we encounter each person with the challenge:

"Before I shake hands with you I must have evidence you are not a Communist!"

There is a better way and a better challenge:

"Will you follow the Saviour and Lord?"

3. We can, through prayer, self-sacrifice and responsible Christian citizenship, lend our support to those programs of our foreign mission enterprise and

(Continued on page 12)

Arkansas' good Samaritans

DR. JOHN MILLER, physician from Camden, and Dr. James Sawyer, dentist from Benton, have recently returned from their second period of service among the primitive San Blas Indians of Panama.

This trip was jointly sponsored by the Brotherhood Commission and the Home Mission Board. Dr. Miller's expenses were paid by his home church, First Baptist, Camden.

They worked on nine different islands and found the work, in a great many ways, different than it was in 1959. Dr. Sawyer reports that the San Blas people are ready for a more advanced dental care than the extractions which he has done on his two visits. A number of the evangelistic missionaries have been pulling teeth.

These laymen are anxious that Baptists of Arkansas know why they made this trip and certain matters connected with it.

The trip was inspired by the dire need for medical and dental care among the San Blas people, who are medically unattended. Along with their medical service, the Arkansans found many opportunities to give their Christian testimony, both in word and in deed.

"Our being there was an argument that being a Christian makes a difference from the treatment the Indians had had from white men on previous occasions," said Dr. Miller.

"Our second purpose, and one of the greatest, was an attempt to plan and execute an ideal mission journey of two Southern Baptist laymen to one of our mission fields through our denominational agencies," Miller continued. "In this case, it was the Brotherhood Commission and Home Mission Board. Our hope is that something of this pattern may be followed, in years to come, by many of our Baptist laymen."

Soviets

(Continued from page 11)

of our own government which seek to help the underprivileged of the world. If we can help these down-trodden masses to achieve some of the goals they desperately want, then Communism's glib promises will no longer have such magnetic appeal. We can accomplish this through economic aid, education, land reform and the extension of the basic ideals of democracy and Christianity.

4. There is a supremely important point: Our mightiest act against Communism is deepening our Christian life and discipleship, each according to his

Letting light shine

THE VOLUNTEER missionaries took black-and-white pictures and gathered stories which they hope to see used in Southern Baptist publications.

Dr. Miller sees a scriptural basis for the San Blas mission in the admonition: "Let your light so shine before men that they may see your good works and glorify the Father which is in Heaven."

He reports that he sees the need of not only giving a larger percentage of the church collection plate dollar to missions but of laymen letting the Holy Spirit lead them out on similar missions.

"Since we have been twice and have seen many of the needs we feel that it is our responsibility to tell of these situations and leave the rest to you who listen," said Dr. Miller.

Lists mission needs

SOME OF the gifts needed at present are \$100 for a boat to be used in evangelistic work; \$35 a month to send a high school graduate to our Home Board Seminary in Panama; and additions to a fund started by Dr. Miller and Dr. Sawyer designated "Doctors Travel Fund" for physicians to go from the office of the Home Board superintendent into San Blas and other remote areas of Panama. This fund is to be left in the keeping of Dr. L. D. Wood, Southern Baptist leader in this area.

"You may ask why there is so much need in this area which is not being taken care of by the Home Mission Board," concluded Dr. Miller. "The answer is rather simple in that the same would be true of any pioneer mission field. The entire world is in such physical and spiritual need that words can hardly describe the true picture."

own unique personal experience of Christ.

We say our "No!" to Communism when we say our "Yes!" to Jesus Christ. We must recapture the vitality of our Christian faith.

If Christianity is to meet the challenge of contemporary Communism, individual Christians must "outlive, outthink, outdo and outdie" the Communists.

[Would you like extra copies or quantities of Dr. Geren's study of Communism? If so, write Christian Life Commission of Southern Baptist Convention, 161-8th Ave. No., Nashville, Tenn.]

San Blas — forgotten people



BLOOD TUMOR: Dr. Miller inspects a blood tumor on the lip of this San Blas child. The tumor is not malignant and can be eliminated by surgery. Nothing could be done for the child at the time, but plans are underway to provide the needed attention at a distant hospital.



TOOTH EXTRACTION: In the brief time at his disposal, about all Dr. Sawyer could do was to see patients in need of having teeth pulled. He is assisted here by Lonnie Iglesias, Jr., a college freshman.



YOUNG MOTHER returns home from Panama where she went for birth of her baby. In 1959, Dr. Miller influenced the San Blas Indians to permit, for the first time one of their expectant mothers to leave the islands for hospital attention.



'SNAKE HOUSE' to which persons who have been snakebitten are confined to live or die. Witch doctors accompany the victims, many of whom do not survive.



INDIAN missionary Alberto Currero, who works on Playon Chico.

BY THE BAPTIST PRESS

First white missionary

THE first white person ever to be appointed to a missionary post by the National (Negro) Baptist Convention will leave for a one-year missionary assignment in Liberia, Africa, Sept. 5. He is 21-year-old Tommy Wallace of Graceland, Tex., former student at Hardin-Simmons University.

Licensed as a Southern Baptist minister in 1959, Wallace served as interim pastor of a National Baptist church in Seminole, Tex., last year, and this year has been assistant pastor of the New Light National Baptist Church in Abilene.

The National Baptist Convention now has two missionary couples serving in Africa.

Lottie Moon goal

GOAL for the Lottie Moon Christmas offering this year has been set by the Woman's Missionary Union at \$9,390,000, a 14 per cent increase over the 1960 goal when actual receipts totaled \$8,238,471.

1965 world meet set

JUNE 25-29, 1965, has been selected as the date for the next Baptist World Alliance Congress.

Miami Beach, Fla., had already been chosen as the site. The 10th Congress met last year in Rio de Janeiro, Brazil, with an attendance of 13,000 registered delegates. They came from 70 countries. The Congress meets every five years.

The Alliance executive committee hopes to hold its 1962 meeting in Barcelona or Madrid, Spain.

The 70-member international committee, representing 24 million Baptists in 110 countries, named Spain as its preference for the next meeting as it concluded its 1961 sessions on the campus of Southeastern Seminary, Wake Forest, N. C.

The committee instructed its general secretary, Josef Nordenhaug, Washington, and associate secretary for Europe, Erik Ruden of Sweden, to seek clearance for such a public meeting in Spain. The date will probably be Aug. 28-30, immediately preceding a conference of Latin-speaking Baptists.

Considerable attention has been focused on religious liberty conditions in Spain in recent years, but Ruden reported to the committee that certain churches previously closed by police have recently been permitted to re-open.

Data teams dispatched

AS A RESULT of a new emphasis on the Cooperative Program, three-man teams will visit every Baptist association in Mississippi the week of Oct. 2-6 to tell the Cooperative Program story.

Chester L. Quarles, Jackson, executive secretary, Mississippi Baptist Convention, termed it "a gigantic new emphasis upon the Cooperative Program as a program of world missions." L. Gordon Sansing, Jackson, the convention's associate executive secretary, will direct the teams.

Sansing, in pointing to the need for an increased emphasis upon the Cooperative Program, released figures that revealed in 1960 only 45 (or 2.4 per cent) of the churches in the state each gave 20 per cent or more of their total offerings through the Cooperative Program.

Only 346 (or 19.1 per cent) of the churches each gave 10 per cent or more of their total offerings through the Cooperative Program, while 1465 or 80.0 per cent of the churches each gave less than 10 per cent of their total offerings through the Cooperative Program.

Eight hundred fifty-seven churches (or 47.3 per cent of the total number in the state) each gave less than 5 per cent of their total offerings through the Cooperative Program. This group includes the churches that gave nothing.

Summarizing the above figures, it was found that the average church in the state gave 11.1 per cent of its total offerings through the Cooperative Program. This figure compares with 10.5 per cent given in 1959.



EAST MEETS WEST as Southern Baptist missionary W. H. (Dub) Jackson, Jr., of Abilene, Tex., left, presents Japan's Prime Minister Hayato Ikeda, right, a pair of Texas boots, a cowboy hat and an honorary Texas citizenship. An interpreter looks on.

Get used to it, men: women taking over

By W. C. FIELDS

MEN, YOU might as well get used to it. Women are taking over many places of church leadership. And this trend will continue!

Or so the National Council of American Baptist Women was told at Portland, Ore. The speaker was a woman who's living proof of her claim.

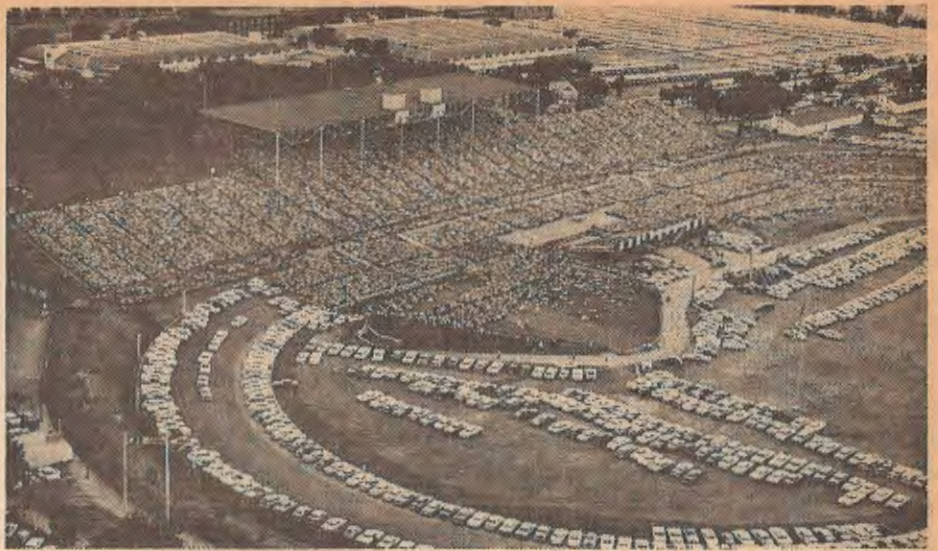
Mrs. Maurice B. Hodge, of Portland, a former president of the American Baptist Convention, told the group, "The old question as to whether women are as smart as men, as businesslike, as stable, no longer agitates churchwomen, we know. And with Paul we believe, 'there is neither male nor female.'"

Citing educational, professional, governmental and business achievements of women, Mrs. Hodge challenged American Baptist women to rise to the maturity that Christian leadership demands.

"Grow up. Accept your place in the world with the consequent responsibilities, controversy and criticism," she said.

"Along the way in their new role of sex equality, women must chart new courses and take full blame for mistakes and blunders. They must face the criticism of controversy and be willing to bear unpopularity in a difficult cause," she stated. "They must give up self-consciousness . . . and, without losing their essential femininity, accept their responsibilities."

Mrs. Hodge, a frequent speaker among Southern Baptist Convention groups, warned against "new approaches and clever tricks for doing old things." She said, "We must learn to communicate with the people of the new age—not only speak to them, but listen to them."



Graham crusade in Minnesota

BILLY GRAHAM wound up the largest one-week American Crusade in his career recently when he preached to more than 75,000 persons at the Minnesota State Fairgrounds. One thousand and sixteen persons accepted Dr. Graham's invitation to commit their lives to Christ.

Miss Hunt on leave

MISS Alma Hunt, executive secretary of Woman's Missionary Union, is on a medical leave of absence.

During a routine examination, Miss Hunt's doctor discovered a condition that could have resulted in serious heart damage. After 10 days in the hospital, Miss Hunt went to her home in Roanoke, Va., for two months of rest.

Though relieved of the pressure of office routine, Miss Hunt is in daily contact with Birmingham (Ala.) headquarters and has shared in the last-minute planning of the summer conferences at Glorieta, N. M., and Ridgecrest, N. C., Baptist Assemblies.

Her present condition is good, according to reports from Roanoke. She hopes to resume full responsibilities in early fall.

Conventions unite

THE Mexican Baptist Convention of Texas and the Baptist General Convention of Texas have officially merged, ending 51 years of separate operation.

Some 25,000 Latin-American Baptists belonging to 400 Spanish-speaking churches thus joined more than 1½ million members of the Baptist General Convention of Texas.

New jobs

Joins Tampa paper

ADIEL J. Moncrief, for 15 years pastor of the First Baptist Church, St. Joseph, Mo., has submitted his resignation to become church editor of *The Tribune* at Tampa, Fla.

Moncrief had written a column for the Tampa Tribune. He once was pastor of First Baptist Church, Tampa. His news experience has also included writing a column for the Atlanta Georgian in his early days as a minister.

Work made permanent

FOR 14 years, A. Klaupiks, of Washington, has worked temporarily from year to year. His job: to help other refugees around the world find homes and to furnish clothes, food and medicine to the needy.

Klaupiks, a Latvian refugee himself, now has a permanent job. His employers, the executive committee of the Baptist World Alliance, decided the job merited permanent status. "World emergencies have become a permanent thing," declared R. Dean Goodwin of New York in a report to the executive committee.

Klaupiks joined the staff on a temporary basis in 1947 to cope with post-World War II emergency relief and resettlement problems.

Three Alabama churches deny seminary funds

DOTHAN, Ala. (BP)—The Associated Press reported three south Alabama churches have asked none of their Cooperative Program gifts be shared with Southern Baptist Theological Seminary, Louisville.

Their action resulted from Martin Luther King, Negro Baptist integration leader and minister, appearing on a seminary lecture series.

The Cooperative Program is the financial plan of the Southern Baptist Convention to support all of its seminaries, hospitals, boards, commissions and other agencies. The largest percentage of the fund, coming from 32,000 churches, remains in the state where the money is given, to support state Baptist missionary and benevolence work.

The three churches were identified as First Baptist Church and Beulah Baptist Church of Dothan and First Baptist Church of near-by Columbia, Ala.

J. Theodore Jackson, deacon who

introduced the resolution at Dothan's First Church, said the withholding of funds is "a disavowal of this unwise action and a change of attitude on the part of the seminary leadership."

The wire service further quoted the resolution as stating, "King's use of religion as a cloak for his racial agitation is offensive to this board of deacons and to the membership of this church."

The Southern Baptist Convention honors the wishes of churches in the division of funds. It counts such income as designated offerings when any part of the Cooperative Program is excluded.

King and several other national leaders in various fields were invited to appear at Southern Seminary this year during the annual Gay Lecture Series. Others invited were Howard E. Butt, Jr., Corpus Christi, Tex., Baptist millionaire lay evangelist, and Brooks Hays, Washington, former president of the SBC.

Wallace a suicide?

RIVERSIDE, Calif. (BP)—Dr. Douglas Eugene Wallace, 37, professor of Bible and religious education at California Baptist College here, apparently took his own life July 10.

A former worker with Extension Department of Southern Baptist Seminaries, Wallace had been on the local faculty since 1958.

Wallace returned on a Sunday night from a preaching engagement, local Baptist leaders reported. He inflicted injuries on Mrs. Wallace, then drove to a suburb where he shot himself.

Mrs. Wallace was reported recovering in a hospital.

"Dr. Wallace's death is a severe loss to our college and to Baptist work in the state as well as to his loved ones," Loyed R. Simmons, college president, declared.

Robert E. Craig, dean of the Baptist college, called Wallace one of the most popular teachers here.

A graduate of Grand Canyon College (Baptist), Phoenix, Ariz., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif., Wallace earned a doctor's degree at the University of Edinburgh.

Angola situation blasted

FROM London, Geneva and Bombay have come inate blasts at the Portuguese government for its "deplorable" handling of the uprisings in its Angola colony.

Officials of the Baptist Missionary Society in Angola report that it has kept silent about conditions until now because they wanted to continue their work among the Africans. But they added that the brutalities have grown so terrible now that the Africans themselves have begged missionaries not to withhold their protests any longer.

The World Council of Churches called upon the government of Portugal to "refrain from deliberate action involving the death and maiming of thousands of Africans" in Angola.

The influential Communist-slanted news magazine *Blitz* has attacked Roman Catholic Cardinal Gracias for "making another at-

tempt to muzzle the anti-Portuguese elements in his archdiocese by a subtle device of planting in important parishes, clerics who are unabashed apologists of [Portuguese Premier] Salazar's gangster regime."

This criticism brought from the

Vatican the statement that Portugal's continued refusal to give up her possessions in the Indian subcontinent and the strife in her West African colony of Angola has prompted anti-Catholic propaganda in India, some of which may be Communist inspired. (EP)

Preacher

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By DR. R. LOFTON HUDSON

Who baptizes?

QUESTION: Is it scriptural for an associate pastor who has not been ordained, and who says he is



DR. HUDSON

not called to preach, to baptize a new convert? Could any of our deacons baptize? I always heard that only an ordained minister can administer the ordinance of baptism.

ANSWER: Baptists generally hold that only ordained ministers of the Gospel are to administer the ordinance of baptism. However, they teach that the minister is the agent of the church and it is really the church that does the baptizing, so there is no reason to say that anyone the church designates could not baptize.

I have known deacons to perform the ordinance in Southern Baptist churches, although this is rare.

There is no specific scripture on this subject.

My judgment is that only ministers should baptize, in order to avoid confusion and unnecessary questions about the validity of any one's baptism. If the associate pastor baptizes, it should be on the vote of the local church and with the approval of churches of the area. Why court confusion and dissension? We have enough already.

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

Baptist in Quote

AN anecdote from the *Arkansas Baptist Newsmagazine* (June 22 issue) is carried in "Quotable Quips" of *Quote*, July 23 issue:

The principal of the vacation Bible school at First Church, Carlisle, was reviewing the children on the Bible verses they had learned during the 2-week study. "What did Jesus command us to do, as he left the earth?" the principal asked.

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

Beacon Lights of Baptist History

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

Baptists move south

WHEN William Screven left Kittery, Maine, 1683-4, because of religious persecution, he made his



DR. SELPH

way with a group of his brethren to Cooper river and founded Somerton settlement near Charleston, South Carolina.

The charter of the South Carolina colony, established 1670, provided for religious freedom.

By 1693, Charleston was developing into a commercial center and the church moved there. It met in the home of William Chapman until a house could be erected.

When the church moved into its new house of worship in 1700, it adopted the confession of faith set forth by English Baptists in 1689. This later became known as the Philadelphia Confession of Faith. Most present day Baptist confessions are based upon it.

Baptists were first to carry off organized work in this area. The colony of that date had 5,500 population of whom 3,000 resided in Charleston. Outside the small town there is said to have been no house of worship or school. Under Screven the church sent out its members to the plantations and surrounding communities.

Because of age, pastor Screven retired from the church to his farm in 1706. He left a directory for church members as a guide, and urged them to call a pastor as soon as possible. They were to look for three things in their new pastor: orthodoxy in faith, blameless in life, and in agreement with the confession of faith put forth in 1689.

But the old preacher was not idle. He labored in the communities around his home. When the young pastor of the Charleston Baptists died, they called on the old veteran to resume his work with them.

On Oct. 10, 1713, the beloved Screven died at age 84. He left a strong church with a number of preaching stations. This work strongly influenced the Negro population.

Gleanings from the Greek New Testament

The deliberate ambiguity of mutual concern

By V. WAYNE BARTON

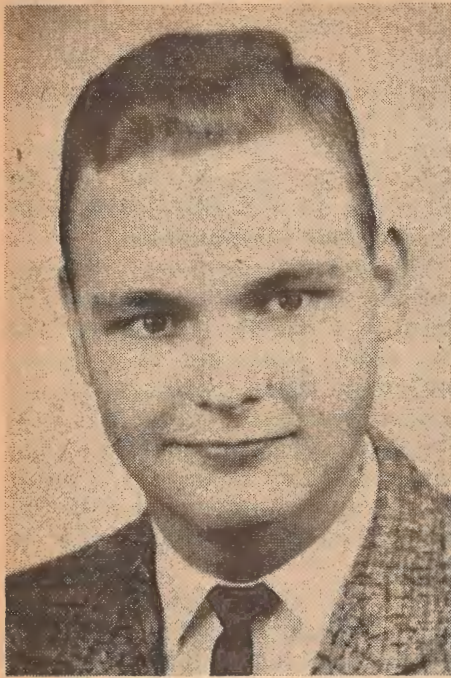
WAS PAUL concerned about the Philippian Christians? Or were they concerned about him? Both, of course, as a full reading of the Epistle to the Philippians will show.

Paul was in prison in Rome when he wrote Philippians. Judging by the latter part of Chapter 1, he may have been expecting execution at any time. But he was concerned enough about the Philippians to write to them and offer them pastoral counseling concerning their problems.

And the Philippians were concerned about Paul. According to chapters 2 and 4, they sent him gifts more than once and thus sought to minister to his need.

So, the letter at large shows mutual

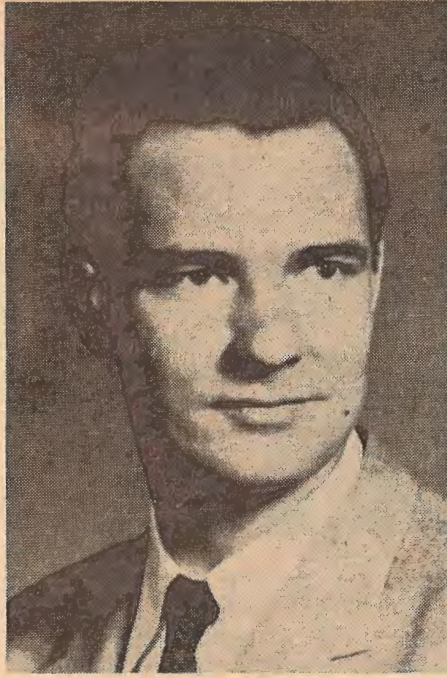
concern between Paul and the Philippians. But what about the statement in 1:7? Precise translation is impossible and has therefore puzzled translators through the years. The usual translation is: "I have you in my heart." The statement could just as well be translated: "You have me in your heart." Some have even thought this to be another one of those "deliberate ambiguities" of Paul. According to this view, Paul left the matter ambiguous on purpose because either side of the ambiguity was true. He was concerned about them and they about him. This of course, is ever the ideal relation between pastor and people: an ambiguity of mutual concern.



MR. BIERBAUM

PRESIDENT OF the Arkansas A & M College Baptist Student Union is Freddy Bierbaum of Hamburg. Freddy is a pre-med student and will continue his studies in medicine after graduation.

EARNEST ALLEN, of Blytheville, is the Baptist Student Union president at Arkansas College. Earnest is majoring in business administration and may enter the field of teaching after college.—Tom J. Logue, Secretary, B.S.U. Department



MR. ALLEN

Race Relations

Negro camps held

ON JULY 21 we closed out our second camp of the summer for Negro children. The Camp for girls in June was a real



DR. HART

success. The camp staff agreed this was the best group we have ever had in attendance.

The management of the camp grounds said our girls were the best behaved group that had used their property this year. This reflects the influence of good homes and good churches. Also, much of the credit should go to Rev. and Mrs. M. W. Williams and their staff of dedicated, efficient counselors.

There were 82 in attendance at the Girl's Camp.

The Boy's Camp in July showed a record attendance of 90. This, too, was an excellent group of fine boys. Again Mr. Williams and his counselors, did a most satisfactory job.

These two camps, with a total of 172 boys and girls, are the only camps sponsored by any church group in Arkansas for Negro children. They are made possible by gifts through the Cooperative Program, State W.M.U., individual Baptist churches, organizations and individuals.

This year 18 Negro children were able to attend camp because white Baptists paid their way. What better way to make a mission investment than to make possible an experience like this for some worthy child?

These 18 children came from many sections of the state: three from Ft. Smith, four from Benton, three from Little Rock, one from El Dorado, etc.

Remember, these children will be the Negro Baptist leaders of tomorrow. — Clyde Hart, Race Relations Director.

Missions - Evangelism

"By all means win some"

If a revival comes

WHEN I was a boy we had revivals in the summer. In fact, some of us in rural communities attended revivals all summer. When a revival closed in one church in a small community, one started in another church, and so on all summer. This, of course, was after crops were "laid by."



MR. REED

Summertime is still a good time for revivals. The children and young people out of school are looking for something to do and places to go. Have revivals in the summer and put those young people busy. They will surprise some pastors at the great amount of work and good they are able to do for our Lord.

What is a revival anyway? A revival is an adjustment of the heart, mind and life of a Christian to the Lord Jesus Christ and to His Word. When Christians yield Him their lives, their property, their all, that is a revival. You do not revive something that is dead. A person lost in sin is dead in trespasses and sin.

A revival, then, is to revive Christians to the extent they will turn away from worldliness and get concerned about their lost friends and loved ones.

Why have revivals?

If revivals should come to our churches, they would break the bonds of formalism. They would purge our churches of worldliness, coldness and indifference.

They would revitalize and revolutionize the ministry of our preachers. Our church buildings would be filled and our pastors would no longer preach to empty pews on Sunday evening.

Revivals would sweep souls into the Kingdom of God. Actually, this is the main motive for revivals. Revivals must come before we can have much evangelistic results.

If revivals are to come, our sermons and hymns must be drenched with the Gospel.

II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

A revival of spiritual religion in our churches is a practical possibility. In fact, many churches have experienced this already in 1961.

Think on these things and give me your opinion.

Next article: Steps for a Revival.—Jesse S. Reed, Director of Evangelism

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Sunday School

Summer simmer

SUMMER TIME is simmer time. Of course, this is nothing new. Summer has always been simmer time. Yet, with years of experience we are still surprised at the summer slump which comes with hot vacation time.



MR. HATFIELD

Have you experienced a slump in attendance this summer? Some churches have, but some churches are well ahead of last summer, and some ahead of their average for the year. They have the jump on the summer slump.

This is good.

A good summer report I heard recently is that the attendance on Sunday nights at one church is higher than the people can ever remember. Good again. So if you know of some churches which suffer from the summer simmer, there are some that are working hard and manage to beat the heat and ex-

claim that "The summer simmer is something simply sweet!"

Another simmering report I have to make to you is sweet too. There are several associations in Arkansas which are considering the Pastor-Led Associational Sunday School Enlargement Campaign. Some associations have set their dates for 1962. Others will date campaigns for 1963 and 1964.

This fall there are two associations which will participate: White River and Arkansas Valley. Harmony Association recently completed a campaign.

Now is the time to give serious consideration to placing the campaign in your calendar. Let us know so we can work with you toward the campaign.

Here now is an announcement we are sorry to make. Due to the small number of reservations made for the Sunday School Assembly at Siloam Springs, August 7-11, 1961, it has been decided to cancel the assembly for this summer. Simmer!

We are happy to note that large numbers of teachers and officers from Arkansas have attended the six Sunday School Leadership Assemblies at Glorieta and Ridgecrest already this summer's summer. — Lawson Hatfield, Secretary

Missionary Union

The Sunbeam Band

Miss Abbie Louise Green, Sunbeam Band Director for Women's Missionary Union, SBC, reminds readers of the



MISS COOPER

August Royal Service that, "The Sunbeam Band is the youngest and the oldest of the youth organizations of Woman's Missionary Union. In the early years, children of all ages were members of Sunbeam Band because there was no other missionary organization for them. Today this organization is for children, birth through eight years of age."

This fine organization is celebrating its 75th anniversary this year and all "eyes" of Woman's Missionary Union are focused upon it. August 13-19 is Sunbeam Band Focus Week and plans for the observance will be found in Royal Service and Sunbeam Band Activities. Of the 311,386 members reported in the convention — all fifty states — more than 9,000 are enlisted in Arkansas. The seed of missionary love has been sown in many little hearts through activities of the Sunbeam Band. Is there a graded program of missionary education in your church? Are you giving Christian statesmen of tomorrow preparation for their early responsibilities?

CONFERENCE FOR 1961-62 LEADERSHIP

WMU officers for 1961-62 will have unusual opportunities for training at Ouachita College August 29-30. This is the first time a state-wide conference for local leaders has been attempted and reservations should be made through the state WMU office. Special training will be offered for presidents, directors and counselors of Young Woman's Auxiliary, Girls' Auxiliary and Sunbeam Band; chairmen of mission study, prayer, community missions, stewardship and enlistment programs.

Miss Elaine Dickson, WMS associate, WMU, SBC, will lead the conference for presidents. Mrs. Ernest Lee Holloway, Jr., missionary to Japan will speak. — Nancy Cooper, Executive Secretary-Treasurer.

Training Union

September 26 the day

SEPTEMBER 26 is the date for the state-wide workshop for all church Training Union leaders. The place is



MR. DEMPSEY

First Church, Little Rock. The meeting will begin at 10 a.m. and close at 8:50 p.m. Eleven workshops are designed to meet the needs of workers of all departments of the Training Union, nursery through general officers, experienced and inexperienced workers.

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The Adult Department of Organization and Function
Measuring the Adult Work
Problem Solving

Afternoon Session

A Good Church Recreational Program
— Mrs. Agnes Pylant
An Awareness of Curriculum Material
A Functioning Executive Committee
The Officers' Council and Its Work
Problem Solving

Evening Session

Procedures for Group Learning
Demonstration in Presenting Union Programs
Problem Solving

— Ralph W. Davis, Secretary

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(Continued from page 5)

after they brought Him a coin on which was engraved a likeness of Caesar. Jesus was not fooled, but rightly interpreted not only the law but their thoughts as well, when He answered them on the question of paying tribute.

"And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:20-21).

Thus, we see that Jesus did set a difference between the world's things and problems and those of God's. Yet, today a great host of ministers fail to observe the lesson that Christ taught.

One of the greatest embarrassments present in today's churches is the result of being enticed or persuaded to bring the world's (Caesar's) problems and troubles into the churches for the preachers to solve.

Jesus avoided this mistake because He foreknew the troubles it would bring on the church when it began to tamper with the things not God's. For instance, we are witnessing a great crusade by the ministry to solve the racial, political and economic problems of the world instead of devoting their time and efforts to advancing the kingdom of God by enlightening the people with wisdom and understanding of the scriptures they should be teaching.

As if to add more and more foolish doctrine to that already being exhibited by these divinity students, the Rev. Edwin T. Dahlberg, past President of The National Council of Churches of Christ in America made the following remark: "I say a hearty amen to the young men's views. . . . It was the clear-cut statements of Christ on these public issues that sent Him to the cross."

If this is not a gross misrepresentation and denial of Christ's divine mission on earth, then the Bible is wrong — and that I do not believe. But when older and more experienced ministers of the Gospel approve these unorthodox views of would-be preachers, how do we go about reprimanding these divinity students for their breach of faith?

In conclusion, I would remind the reader that the Bible explicitly prophesies that the day will come when people will not bear sound doctrine. In fact, it says that the very elect of God (The Saved) would be deceived, if such a thing were possible.

I agree with Billy Graham. It looks like that time is at hand. — La Fayette Sammons, Jonesboro

EDITOR'S NOTE: For a reply to the Sammons letter, see editorial, "The heresy 'survey,'" in this issue. Also note article on page 3.

From a former Arkansan

IT was my privilege to work in Arkansas 19 years and help organize 20 churches, among them a white Baptist

church in a Negro Methodist church house. Bro. R. H. Dorris, now pastor of Pike Avenue Church, North Little Rock, helped in the organization.

On one occasion I held a meeting at McCormick in Poinsett County. Had 23 to baptize, among them a man who was reared a Catholic. His sister lived in Memphis and word came to us that she and her husband were coming Sunday morning and take preacher and the candidate out of the water.

The brethren thought enough of the threat to get the local deputy sheriff to attend. They came but saw the deputy sheriff and a large crowd. They were both drunk. They staggered off into a corn patch and I baptized 23.

The largest number I ever baptized was 25, at Diaz.

I live in five miles of where I was born, March 21, 1885, am almost a complete shut-in. Blessings on you all. My wife says I still live in Arkansas. Pray for us.—J. M. Hitt, Moulton, Ala.

Will Negroes win?

NOT in years have I been more impressed by an article than by the leading editorial in *Christian Century* of June 28, "All, Here and Now." It begins by declaring that Gandhi's "grim and frightening" battle by use of "soul force" (satyagraha) has come to America.

Gandhi's peaceful use of "soul force" instead of guns conquered the British Empire and won India's independence; what we see now in America, declares the editorial, is our millions of Negroes rising in a battle "grim and frightening," precisely because it is non-violent, "against an oppressive culture dominated by whites."

Gandhi's nonviolent battle won Indian independence in 28 years at a cost merely of beatings and imprisonment. The highly influential *Christian Century* frankly believes American Negroes, in true Gandhian fashion thus far, "grim and frightening," have set out to "fill the jails," submit peacefully to beatings, sure of winning out in the end.

Besides the example of Gandhi, they know they have also that of the early Christians: beaten, imprisoned, thrown to the lions, yet dying with a smile and a prayer for their tormentors — and finally conquering the Roman Empire.

This startling editorial groups the Negro's demands around three little words: (1) "All." Hitherto the Negro has won "a little here and a little there"; now he demands the liberty to enjoy all that rightly belongs to every first-class citizen.

(2) "Here." Hitherto he has gone North and West by thousands to gain his rights. Now he demands the liberty to stay in his beloved Southland and enjoy his full rights here.

(3) "Now." He has waited 100 years to enjoy the fruits of his so-called

"emancipation," but as yet grudgingly receives but a pittance, he feels; has waited seven years to see only six percent implementation of the Supreme Court's order for school integration — a mere "token" beginning. At last with a desperation "grim and frightening" he proposes to "fill the jails" and suffer beatings, refusing longer to wait to be treated as a full citizen in fact.

And with a resolve "grim and frightening" he has committed himself to the nonviolent technique that won over brute force for the early Christians and won for Gandhi in South Africa and India — the technique of suffering instead of fighting.

If they hold to this method, history is with them. — S. L. Morgan, Wake Forest, N.C.

'We are responsible'

MY being in summer school is the reason for my delay in writing you in regard to your many fine statements concerning the bond issue we voted on in June. I also want to commend you for your courage in facing up to our moral obligations in regard to civil rights.

Christians, especially Southern Baptists, must be willing to take a position on public issues. The effectiveness of democracy — the most rewarding and most difficult form of government — rests not alone on knowledge and judgment, but upon character. Because the position the United States holds in the world is so influential, the success of the democratic process here is vital not to the United States alone but to all the world.

When any citizen for whatever reason is deprived of his potential development, it is a denial of one of his unalienable rights. It is a subtraction from the vitality of our democracy. It is a threat to the rights and wellbeing of the rest of us. Every incompetent citizen is a menace to the freedom of all.

We as Southern Baptists are largely responsible for the fact that American democracy has been and is being repudiated by those peoples of Asia, Africa and Latin America that we are now trying so desperately to win. May God forgive us and awaken us to our responsibilities.

Never before has it been so important to so many whom we choose as our leaders in the state of Arkansas. One cannot separate our Christian philosophy from our democracy as a form of government. Each is dependent upon the other. Both are essential if we are to pass on either as a heritage for future generations.

As editor of our Baptist Newsmagazine you have a tremendous opportunity and a God-given responsibility which you are courageously fulfilling. May His richest blessings be upon you as you seek divine guidance. — Augusta Koen Boatright, Rt. 3, Oak Hill, Alma

The only way

By JOHN DEATON

TWELVE-year-old General Lee Phelps was on his own. He had just finished burying his mother. He had to take care of himself now. Not that he hadn't been doing that to a great extent, and taking care of his sick mother, too. Everyone knew that. But now he was all alone. Now things were different.

There's nothing to hold me in Bonnots Mill any longer, he told himself. He would travel. He would leave Missouri.

But where will I go? It was a bothersome question.

Young Lee—he never liked his first name, General—turned the problem over and over in his mind. The more he thought about it, the more his thoughts turned westward. He had heard wonderful tales of the Indian Territory—wild, exciting tales that thrilled him to the core.

"I'm going to Oklahoma," he declared. Nobody could dissuade. His mind was made up. He tied his extra shirt and a pair of overalls into a bundle, pocketed a little horde of money he had earned by working for neighbor farmers, and set out.

The trip turned out to be longer and harder than Lee thought. Traveling in midwinter was not easy, nor was work easily found once he reached the eastern section of the territory. His money gave out, and his stomach gnawed hungrily before he finally landed a job as a farm laborer.

However, once he was settled in his new job, Lee found life in Oklahoma much the same as it had been in Missouri. He was familiar with farm work, and he was fairly comfortable. Yet somehow, he wasn't content. He was an adventurer at heart, and his secure farm life seemed tame when he compared it to stories he heard of the exciting, dangerous life that existed on farther west, in the "wild" sections of the territory.

Two years was all Lee could stand on the farm in eastern Oklahoma. He joined a wagon train headed for Andarko. As he traveled across rolling range, where huge herds of cattle grazed and droves of buffalo fed, he saw his first real wild Indians. He saw his first real cowboy, too, and he was fascinated. Cowboys were in great demand in the range country.

When the wagon train started back east, Lee stayed behind. He became a cowboy, and he was a good one. For more than eight years he worked as a cowhand, and he loved every minute of it. He carried his six-shooter, rode the range, and made friends. When the Cheyenne Indians massacred some friends on a cattle drive to the Montana range, he hated Cheyennes.

"Bloodthirsty savages," he called them and vowed, "Every Cheyenne on the face of the earth should be destroyed."

Little did he dream he would one day

learn to love them, that he would go to them to teach them of Jesus, but he did.

Years later, Lee Phelps was converted. He became a missionary to the white people of Oklahoma. Then he worked with the "civilized" Indian tribes in the eastern territory. At last, in 1909, he found himself at Fort Reno. He was missionary to the Cheyennes.

The Cheyennes were as wild as they had been when they had killed Lee's friends. They wanted no part of the white man's way. They wanted to be left alone with their firewater and their peyotl feasts. These doped, drunken red men were a constant threat to Lee as he built his little church at Greasy Leggings. His very life was in jeopardy.

Lee, however, refused to be frightened away. He was no coward. Even the Cheyennes had to admit that, and they liked him for his courage.

Little by little, the Indians grew more friendly. They began to listen when he preached. Because they admired his brave heart, they learned to love him. A few even accepted his teaching, then more. Three years later, when Lee left them for other Indian territory, they

tried to, tell him how they felt about him; they tried to express their opinion of the Christian life.

"We tried all the old ways, the Indian ways," they said, "but they failed. Because they failed, we wanted no part of your Jesus Way. But you were a brave man. We admired your courage. We wanted to find out why we couldn't frighten you away from us. We decided to try your way, the Jesus Way, and we have discovered an amazing thing. It is the only way."

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DO YOU KNOW?

By BETTY FOUST SMITH

Many tiny snowflakes make a snow man tall.

Many drops of water make a waterfall.

Many rays of sunshine turn the night away.

Many smiling faces make a happy day.

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God's wondrous world

Strange long-tongued animal

By THELMA C. CARTER

"IF A giraffe could speak, he would have lots to say, because he has such a long tongue," someone has said of this strange animal.

Sad to say, the giraffe has no vocal cords. Hence, he cannot roar, scream, or growl like other wild animals. However, men who have studied the tall animals have noticed that certain species can sometimes make sounds when they are frightened or concerned about their young giraffes. These sounds are very soft and scarcely heard.

Standing eighteen feet and over in height, the giraffe is the tallest animal in the animal kingdom. Often it has a tongue which is a foot and a half long. The giraffe uses his long tongue in a skillful way to pull the tiniest leaves off tall trees and thorny plants found in its native home.

Giraffes travel in small herds, keeping close to water holes. Their amazing senses are attuned to the approach of lions and other enemies. Their sight and hearing are unbelievably acute and keen. They can spot a crouching lion a half mile away.

Because baby giraffes cannot cry out for help, their mothers put them under the care of older giraffe nurses when the babies are only a few weeks old. These giraffe nurses guard their charges with their lives.

A baby giraffe, when it is only a few minutes old, can toddle after its mother. When this very tall animal is grown, it



can gallop thirty miles and more an hour. It can outrun the fastest horse.

Giraffes were once found in Europe and India, but today they are found only in Africa.

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Dorcas, a woman of good works

By R. H. DORRIS

Pastor, Pike Avenue Church, North Little Rock

Acts 9:36-43

August 6, 1961

SO MUCH is said these days about "evil works," it is good to hear a sermon, or study this lesson, on "good works." Interestingly enough three kinds of "works" are spoken of in the New Testament. They are "works of the law" (which are dead, Gal. 2:16, Heb. 9:14); the "works of the flesh" and "of darkness" (which are evil, Gal. 5:19; Rom. 13:12); and "good works." The latter is referred



MR. DORRIS

to at least thirty-two times in the New Testament, and always with reference to the lives of the saints.

Dorcas is an example of a Christian whose faith is revealed by works. She was "full of good works and almsdeeds which she did." Her motivation was love for others, born out of God's love shed abroad in her heart.

There is a very limited scriptural record of this saintly woman, yet volumes of truth are spoken in this brief account with a heartwarming relevance to today's Christian living.

I. Dorcas . . . her deeds

TABITHA was her Hebrew name and Dorcas her Greek name. Both signify the gazelle, an animal known for its beauty and grace. Whether or not she possessed these physical characteristics there is the certain evidence that she owned the spiritual equivalent of both.

She was a disciple, having embraced the faith of Christ. She was identified with the congregation of Christians in Joppa and busied herself in the church so that she came to be loved and respected. Her fame grew with every generous deed.

The two-fold basis of her fame were her "good works and almsdeeds which she did." Her good works took the form of garments which her talented fingers sewed. This she felt was her gift from God. She would put it to good use. She became a "doer of the word" and not a hearer only.

Her almsdeeds imply acts of mercy. Dorcas did not sew for charity. As she

sewed for a needy widow she identified herself with that widow's need, so that with the garment she was giving herself. No wonder, then, when she lay a corpse the saints and widows grieved so deeply for her.

How easy it is today in our churches to give without ever identifying ourselves with the need to which we give: without ever feeling disturbed by the need of others. Perhaps this accounts for the fact that so many church members are little missed when they are gone.

Suffice it to say, there is a definite relationship between the hand and the heart that every Christian would do well to cultivate.

II. Dorcas . . . her death

IN THE midst of her usefulness, at the peak of her fame, Dorcas became ill and was taken by death from the company of her beloved fellow Christians. Her "good works and almsdeeds" ceased. Being good Christians is no guarantee that our lives will be prolonged, or our health assured. We must heed the admonition of Jesus to "work while it is day, for the night cometh when no man can work."

First came the church people in Joppa, and they tenderly, according to custom, prepared her body for burial. She lay in state "in the upper chamber" which was perhaps the meeting place of the congregation. Then came the widows to mourn, being little comforted by showing to each other the garments Dorcas had skillfully made and lovingly given them. Gone was this sympathetic companion in their suffering and need. There were no paid mourners here.

III. Dorcas . . . her deliverance

THERE is no evidence to indicate that the disciples in Joppa felt that Peter would work a miracle of resurrection. They desired greatly the comfort and consolation he could give. So they sent two men with the request that he come quickly, the haste perhaps being due to the necessity of a hasty burial which that climate would demand.

The Apostle came quickly, in perhaps five or six hours. He saw and felt their

grief for this good woman. He immediately wished to be alone with the Lord, whereupon he asked the others to leave, and he fell upon his knees and prayed. He waited to determine what God would have him do. This was not so much a matter of testing Peter's faith, as determining God's will. When this determination was made known in Peter's heart, he arose, turned to the body, and said, "Tabitha, arise." With his words came power. Dorcas opened her eyes, saw the Apostle, and sat up. He gave her his hand, not so much to help her as to welcome her to life again.

Presenting her alive to the "saints and widows" was a moment of joyous victory for them, and for all saints of God. "O death, where is thy victory? . . . Thanks be unto God who giveth us the victory through our Lord Jesus Christ. . . ."

Conclusion

THE result of the miracle was seen in that many believed on the Lord as the account was told and retold. Faith was rightly placed in the Lord and not in the Apostle. So, the purpose of miracles was again achieved, as in the days of Jesus.

Also, the door of opportunity for preaching the gospel in Joppa was opened to Peter, and he "abode many days" in the home of Simon a tanner. Such occupation as Simon's was generally regarded by the Jews to be unclean because it involved handling dead bodies. Jewish prejudices were doubtless weakening or Peter would not have shared Simon's hospitality. Too, God was thus preparing the Apostle for the opening of the Gospel door to the Gentiles, and the invitation from Cornelius as soon to come.

So, this brief story of Dorcas ends happily. It points up for us the importance of using our talent, whatever it is, as God intended. No reason to bemoan our lack of other talents. We are to use what we have, be it needle, pen, some tool, the surgeon's scalpel, the voice, while we have opportunity.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work . . . in the grave whither thou goest" (Ecc. 9:10).

God does not hold us responsible for what we do not have, but for what we do with what we have while we are here.

Good works will not save the soul, but the saved soul finds that through good works he can "work out" his own salvation. To this end were we all saved.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

July 23, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	92	56	
Beirne, First	86	70	11
Berryville			
First	147	80	
Cisco Mission	7		
Freeman Heights	202	118	3
Camden			
Cullendale First	452	218	
First	580	198	2
Conway, First	458	100	
Crossett, First	555	162	2
El Dorado			
East Main	241	117	1
First	811	217	1
Immanuel	584	274	6
Cook Street	14	15	
Parkview	251	96	
Ft. Smith			
Calvary	802	111	3
First	1127	361	7
Missions	190	68	
Kelley Height	153	88	2
Towson Avenue	185	67	
Gravel Ridge, First	148	91	
Harrisburg			
Calvary	160	99	
First	268	117	2
Hermitage, Antioch	30	24	
Hot Springs, Second	739	170	3
Huntsville, First	95	49	
Kingston	30	41	
Combs	18	16	
Jacksonville, First	657	273	5
Jonesboro, Central	405	139	
Little Rock			
First	1023	464	5
Forest Highlands	178	67	6
Gaines Street	339	185	
Dennison Street	64	59	
Immanuel	1195	475	9
Forest Tower	34	22	
Kerr	41	36	
Tyler Street	274	97	8
McGehee, First	410	163	1
Mission	36	24	
Mountain Home, East Side	80	59	3
North Little Rock			
Baring Cross	692	249	4
Central	334	117	
Highway	223	96	1
Park Hill	649	186	
Rogers, Sunnyside	102	66	
Smackover, First	279	137	1
Springdale, Brush Creek	72	40	1
Wau Buren, First	577	130	

Executive Board

(Continued from page 2)

can use the wrong mixture in planting and cultivating the crops and a famine is the result. All of these physical lessons have been learned well.

But, man can go on refusing to cooperate with the moral and spiritual laws and blame circumstance, fate, etc., for dire consequences. People who never give anything or make a sacrifice are usually the most ungrateful people in any community. People who never respond to any call or plea will usually become hypercritical. People who never plan usually become procrastinators and vacillators. People who never tackle jobs bigger than their own strength usually become ultra-conservative.

Yes, some things are inevitable. For instance, the people who never hear Gospel messages on Bible stewardship do not usually become good Christian stewards. Therefore, many pastors are compelled, by the spirit of God, to proclaim the whole gospel and this means preaching on money, among many other things. — Ralph Douglas, Associate Executive Secretary

Leap year trophy

ONE OF the unmarried girls in our office came in early one morning recently and began passing out cigars and candy, both with blue ribbons. Somewhat puzzled and more than a little surprised, we asked the occasion. Proudly she displayed the solitaire on her third finger, left hand, and announced: "It's a boy, six feet tall and 187 pounds."

On efficiency

THE new recruit was finding his first day of training very rugged. Having puffed through the obstacle course to the last lap he fell in getting over the last hurdle. The officer in charge, noticing the man on the ground, asked what was the matter.

"My leg, sir," groaned the man. "I think I broke it on that last hurdle."

"Well, then don't waste time just lying there — do push ups till the medics get here."

The build-up

YOUNG husband: "When I arrived home last night, my wife greeted me with a big kiss. She had a swell dinner ready and afterwards she wouldn't let me help her with the dishes; but made me sit in the living room and read the evening paper."

Old Married Man: "And how did you like her new hat?"

Maybe why he's rich

A MAN who was very rich but noted for his stinginess was bombarding a salesman with questions in the car showroom. At last, indicating a certain model, he asked, "Does that one consume much gas?"

"A mere spoonful, sir," replied the exasperated salesman.

Asked the miser, "A teaspoonful or a tablespoonful?"

Getting the bird

HUSBAND: "I fix everything around the house."

Wife: "Since you fixed the cuckoo clock, the bird backs out, scratches his head, and asks what time it is."

Real problem

A TEARFUL matron phoned the reducing salon to wail that her husband had just given her a lovely present, and she couldn't get into it.

The operator gave her an appointment, and then added soothingly: "Don't worry, Madam, we'll have you wearing that dress in no time."

"Who said anything about a dress?" she sobbed. "It's a Volkswagen!"

Mountain dew

AN OLD mountaineer and his son were sitting in front of the fire, smoking their pipes, crossing and uncrossing their legs. After a long period of silence, the father said, "Son, step outside and see if it is raining." Without looking up the son answered, "Aw, Pop, why don't we just call in the dog and see if he's wet?"

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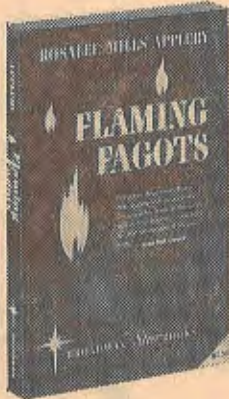
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