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August 10, 1961

Arkansas Baptist State Convention

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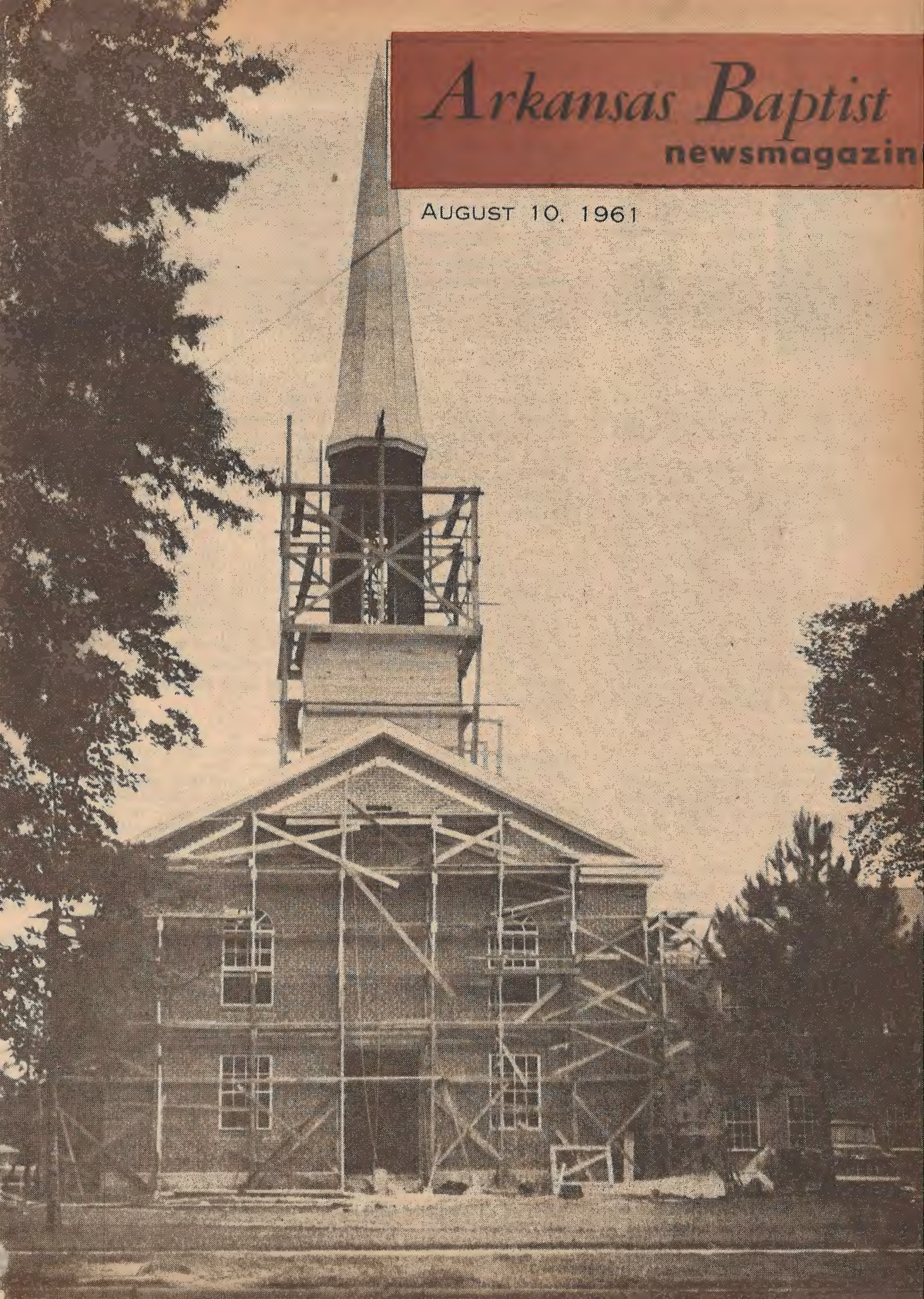
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# *Arkansas Baptist* newsmagazin

AUGUST 10, 1961



## The Bible Conference

THE RECENT Bible Conference held at Ouachita College was eminently successful. The next annual conference will be held July 23-27, 1962.



DR. WHITLOW

In my judgment there are few things more sorely needed by our pastors than that which a good Bible conference provides. The duties of a pastorate are so demanding that the minister needs some time each year when he can be under the guidance of those competent to lead in Bible study.

The well is likely to run dry unless we have the opportunity to replenish the sources. There is no substitute for study if the pastor is going to serve his people effectively.

It is altogether possible that a good plan of study with this special "refresher" course each year might deter some of us from looking often for greener pastures. A long pastorate, other things being equal, will enable a preacher more effectively to fulfill his high calling in Christ Jesus.

The meeting was well attended. Drs. Northcutt and Francisco were at their finest. Dr. Francisco led in the study of Jeremiah. Jeremiah's message is especially pertinent to our times. The great epochal experiences of Christ discussed by Dr. Northcutt were most helpful. Our local men made excellent contributions to the occasion.

My plea is for more of our pastors to make this Bible Conference a must in their ministry. We hope you will plan now to include this conference in your calendar next year. We keep this meeting strictly free from promotion and major on Bible study. This we all need.—S. A. Whitlow, Executive Secretary.



"ARKANSAS  
LARGEST  
RELIGIOUS  
WEEKLY"

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

August 10, 1961

Volume 60, Number 31

## Sensational headlines

WE BY no means intend to indicate that bloodshed of any kind in our civilian life is to be commended. However, the recent racial clashes in our state were not nearly as bad as people in other sections were led to believe. We were in St. Louis, Missouri, attending the Southern Baptist Convention and the headlines concerning this incident and the various emphases expressed made it appear the whole state was in racial violence.

This simply was not true. There were about 50 to 100 whites and a lesser number of Negroes involved in mob action. There were more who stood by but we need to emphasize that more than 3,000,000 people in Alabama were not taking part or consenting to this procedure by which the law was taken into the hands of a few. By far, most of the citizens in Alabama are for law and order.

It is our studied opinion that most white people and most Negroes in Alabama deplore these recent actions. The calm and peaceful society which exists in Alabama never makes the headlines. Often reports of conflicts of this type are made to appear to outsiders like a major instance involving the whole state. Alabamians as a whole want peaceful relations with all people. We feel there is a general opinion which is against the provocation of these types of dangerous incidents.

No Christian should ever be provoked to anger by any man and one of the greatest needs in our times is that we remain calm and unprovoked in times of stress and tension. Often sensational emphasis upon these types of situations arouse people to greater fears than are necessary and make it appear that our whole state is riot torn. We want to insist upon all people avoiding incitement to riot or responding to these incitements. Let us support law and order—none of us seeking to create dangerous situations and none of us taking the law into our own hands.—Editor Leon Macon, in *The Alabama Baptist*

## Salvation, stewardship

SHAKESPEARE put it aptly. Maybe you have heard it. Since it serves the purpose, I will venture. "To stal't it a little more."



DR. DOUGLAS

In case one cannot guess, I plan to write a word about stewardship.

I have just had a visit from a good friend, a former Arkansan, who now lives in one of our Western states. While talking with him about the churches, etc., he said, "We have no Sundays. All stores, including liquor, wine and beer, stay open seven days a week. The majority of people spend their weekends either working or drinking, or both."

He also states that he believed it would be easier to bring pagan peoples into this country and teach them our way of civilization, than it would be to change the prosperous lost sinner of the West.

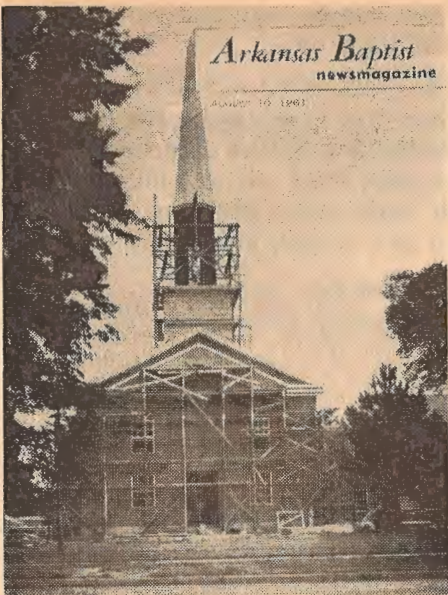
There is an appendix to this statement. These people will not be changed until they are saved from sin. They will

never be saved from sin without repentance. They will not repent until they hear and know more about the gospel of the Lord Jesus Christ.

Far too many of them will never change because Baptists and others are too busy with their own affairs like making money, reporting the biggest, boasting of position, reaching the top, becoming the most influential, spinning our wheels, not to mention a few other things.

We talk about helping the world and are willing to be taxed for that, but refuse to mention money and stewardship in some churches because some have said, "Get their hearts right and the money will take care of itself." Jesus had a different gospel. He said, "Where your treasure is, there will your heart be also."

Our prevalent ideas about not mentioning money have produced Baptists who give about two and one-half per cent of their income through the churches. Two and one-half per cent of Baptist income is not enough to win the West or reach a world. We must do better, and there is a way that will help us do better — The Forward Program of Church Finance. Try it.—Ralph Douglas, Associate Secretary



# Ouachita Bible Building

(See story on page 7)

## Dr. McCall Replies To Oklahoma Group

[Editor's Note: Following is a statement from President Duke K. McCall, of Southern Seminary, relating to the action of Oklahoma County Baptist pastors, reported elsewhere on this page. A detailed reply of Professor Dale Moody will be carried in next week's paper. —ELM]

THE trustees of Southern Baptist Theological Seminary always take seriously any communication addressed to them by any Southern Baptist or group of Southern Baptists. They act within carefully prescribed procedures and under the Abstract of Principles which summarizes the theological position of the institution.

The resolution from the Oklahoma Baptist Pastors' Conference, when transmitted to the Seminary, will be referred to the trustee subcommittee on the school to which the faculty member belongs. This committee, with the school dean, will make recommendations to the full Board of Trustees.

I have not talked to the professor involved because he is at Glorieta Baptist Assembly, but he will capably speak for himself.

The Christian ethics of the Oklahoma Baptist Pastors' Conference and its concern for the reputation of a fellow minister is noted with

# Pastors score heresy

OKLAHOMA CITY (BP) — A resolution aimed at weeding out heresy and strengthening doctrinal teaching in Southern Baptist theological seminaries has been adopted here by the Baptist Pastors' Conference of Oklahoma County.

The resolution calls on the six Southern Baptist seminaries to be certain all faculty members are in accord with Baptist doctrines and loyal to and in full sympathy with the Southern Baptist Convention and Southern Baptist churches.

The Pastors' Conference is composed of pastors, ministers of education, ministers of music and other ministers of more than 100 Southern Baptist churches.

Herschel H. Hobbs, Southern Baptist Convention president and pastor of First Baptist Church, Oklahoma City, is a member of the conference. He was present and voted for the resolution.

"While we fully agree with the right of any teacher to believe as he chooses," states the resolution, "we do not believe that a teacher who does not meet the qualifications of doctrinal soundness and loyalty to the Convention has the right to teach in any of our Baptist colleges, universities or seminaries."

Other associations of Baptist churches in Oklahoma are considering similar action as an outgrowth of a statewide Bible conference in June, sponsored by the Baptist General Convention of Oklahoma and Oklahoma Baptist University.

Statements made at the conference by Dale Moody, professor of theology at Southern Baptist Theological Seminary, Louisville, aroused widespread concern among pastors attending the conference.

### Doctrinal stand cited

Some of those attending the conference charged Moody with disrespect. The Conference has correctly refrained from designating the individual publicly by name until he has a chance for a hearing. —Duke K. McCall

ing the doctrine of apostasy, the possibility of Christians falling from grace, and becoming lost after having once been saved.

The resolution also charges Moody indicated he favors "receiving members into our churches by alien immersion, and that he accepted the practice of open communion." The resolution also objects to Moody's "position favoring the ecumenical movement."

Moody is specifically mentioned in the copy of the resolution which is to be sent to officials of Southern Seminary.

Copies of the resolution are to go to presidents of all Southern Baptist seminaries and to the presidents of their boards of trustees. Copies to other than Southern Seminary will not mention Moody by name.

Copies of the resolution also will be sent to Oklahoma Baptist University and to Baptist associations in Oklahoma. The resolution was drawn up by a committee named by the Pastors' Conference and headed by Robert S. Scales, pastor of Trinity Baptist Church in Oklahoma City.

### Creators of doubts?

The resolution decries the "false sophisticated attitude being assumed by some teachers in some Southern Baptist institutions that a mark of scholarship is the ability to create doubts and questions concerning great fundamental truths."

Purpose of the seminaries, declares the resolution, should be "to create and strengthen the faith and loyalty of the pupils in the Word of God, the doctrines as believed by our churches, and the denomination which sustains these institutions."

The resolution also objected to any seminary having a faculty member "who by his writings casts doubt upon the authenticity of the Word of God." It called upon seminary authorities "to take appropriate action to prevent these and all other false teachings from being taught as truths in our institutions."

## Reaping the harvest

WHAT'S worse than "grass growing in the streets"?

Answer: Children running wild in the streets.

Want to know why crime has increased 98 percent in the past ten years, as reflected by J. Edgar Hoover in his Uniform Crime Report for 1960? You need look no further than the American home. For homes are the basic units of our society. To see what a nation is like, look at its homes.

Any conscientious parent knows something about the great difficulty of rearing children. There is no easy way to do it. Bringing up children is not something that can be done successfully by those who:

*are self-centered and preoccupied with themselves and their own affairs;*

*are devoid of sympathy, understanding and patience;*

*are so blind they think children have no needs beyond food, clothing and shelter;*

*are so soft they give no disciplined direction to the lives of their children;*

*are so hard they like to "lay down the law" and continually crack the whip arbitrarily over the heads of their children;*

*are so self-sufficient they feel no need of God's help;*

*are lacking in a genuine love for children.*

*"And the greatest of these is love."*

Sunday School and church are no miracle-working agencies in themselves. Far more is needed than having the family's names inscribed on the church roll and the Sunday School register. But as parents realize their own inadequacy and the need for resources beyond themselves, surely the least they can do is to take their children to Sunday School and church regularly.

What short-sighted parents they are who permit their children to run wild on the streets any time, and particularly at Sunday School and church time, when they and their children should be regularly in the house of God.—ELM

## Mending 'broken fences'

WHAT should you as a Christian do about hard feelings that develop between you and a fellow church member?

The first thing is to decide whether you are an Old Testament Christian or a New Testament Christian. If you are still under the Law, then it is "an eye for an eye and a tooth for a tooth" and the devil take the hindmost. But if you are under grace, then you are supposed to love even your enemies—how much more your brothers and sisters in Christ!—and to "return good for evil."

Also, if you feel a need for God to forgive you, you better have a forgiving spirit yourself. For He makes it clear that He does not forgive the unforgiving. In the Model Prayer, Christ teaches us to pray . . . "forgive us our transgressions as we forgive those who transgress against us . . ."

You can always get mad at somebody and stay mad at him. That is done time and time again by those who claim to be mature followers of Christ. But that's like a snake biting himself. You will be doing yourself more harm through your anger and your ugly spirit than you will be punishing the fellow who has offended you. And God will punish you.

What is more important, you hurt your church when you allow yourself to fall into a state of broken fellowship. Few things are so detrimental to the life of a church as having members who are not on speaking terms with one another. How can church members pray whose hearts are full of grudges? How can God use fussing church members to win lost people? How can anything but judgment fall from heaven upon a church torn by strife and contention?

Church splits start with little crevasses of misunderstanding that break out between two people. Every day the sun is permitted to go down on misunderstanding there is less prospect of a happy settlement. And the longer a breach stands, the greater the danger of other members being drawn into it.

The Scriptures make clear (Mt. 18:15-17) how church members are to deal with misunderstandings.

The burden of responsibility is upon the one who has been offended. He is to go privately and quietly to talk with the offender. Often it develops that the offender has not meant to offend and may not be aware that he has offended until he is told. But, regardless, ". . . if he shall hear thee, thou hast gained thy brother."

What are you to do if you take this first step and find the one who has offended you will not be reconciled with you? Then you are to turn to other church members for help. Take with you "one or

(Continued on page 13)

Where people live

"WHERE'S Tomahawk?" I asked. When I had agreed to supply for Pastor Delbert Garrett at First Church, Yellville, he had asked specifically if I would also preach at the Tomahawk Mission.



ERWIN L.

I had agreed and had supposed that the mission would be just a mile or two out of town, probably on a paved road and with ice water and air conditioning.

It was after the Sunday morning worship service at First, Yellville, that I asked layman Burl Risley, my host, "Where's Tomahawk?"

"Eighteen miles southwest of here," replied Mr. Risley, without batting an eye. "And the first six miles of the road are black-topped," he added.

"The other 12 miles?" I asked, swallowing my goozle.

"Gravel," he replied. "Last time I was over it—before the last heavy rain—it was in good shape."

"Gravel," I meditated, looking at my Renault Dauphine with her narrow gauge and trying to visualize her prospects.

Well, old Dauphie took to that woodland road like the proverbial duck to water. There was no casualty. The only loss was about 20 cents' worth of oil that got shook out of the oil-filter that sits wobbly on top of the carburetor.

When Dale Barnett, now missionary of White River Association and formerly pastor of First Church, Yellville, was looking for a place to locate a mission, more than two years ago, he didn't show any better judgment than to go where one was really needed!

The first service was held in an old log cabin, two years ago last Easter. From the first service the people of Tomahawk community have supported the services enthusiastically. On the recent Sunday of my visit, there were 70 present, all ages, coming through the heat for afternoon Sunday School and preaching. Most of these have been saved at the mission.

Today the mission worships in an attractive, new concrete-block building, located right out in the open country. Services are held regularly on Saturday nights (Training Union and preaching); Sunday afternoons (Sunday School and preaching); and Tuesday nights (prayer-meeting). Pastor Garrett serves the mission in addition to the Yellville church.

Are there other places in Arkansas where we ought to be getting off the pavement and out where people live, with the Gospel?

*Erwin L. McDonald*

Letters to the Editor

THE PEOPLE SPEAK

Commend new pastor

WE WISH to commend to you and to the Baptists of Arkansas, Dr. John R. Maddox, former pastor of First Church, Picayune, Miss., and now pastor of First Church, Camden, Ark.

Dr. Maddox was one of our outstanding pastors and his effective and progressive leadership will be greatly missed by the entire state of Mississippi. He has been a member of our State Mission Board and a member of our Executive committee of the Board; therefore, we the members of the Executive Committee keenly feel our loss in his moving to Arkansas.

His sincerity and effectiveness as a preacher; his friendliness and interest as a pastor; his faith and courage for Christ shown in his daily living; his untiring efforts as a servant of Christ in his local church and Association are grounds for our deep sense of gratitude to God.

During the years that God has permitted Dr. Maddox to be in His service in Mississippi, we have found him to be as Abraham, the father of many believers, as Isaac, a man of meditation and prayer, as Joseph, a man of purity, as Job, a man of suffering, as Moses, a man chosen of God, as Aaron, a great speaker, as Joshua, a man of great faith, as Samuel, a man with a message from God, as David, a man with remarkable religious experience, as Solomon, a builder, as Elijah, a man concerned with the conditions of the world, as Isaiah, a man of prophetic power and vision, as Nehemiah, a reformer, as Daniel, a man of deep conviction, as Philip, a man who interprets the Scriptures, and as Paul, a man of world vision and world compassion.

We heartily, and without reservation commend Dr. John R. Maddox and his wonderful family to you our brethren of the Arkansas Baptist State Convention. — The Executive Committee of the Mississippi Baptist Convention Board; N. F. Davis, Jr., Secretary

(See related picture on page 8)

Church Chuckles  
by CARTWRIGHT



"Yes, now that you mention it, they COULD show a little more respect for the Cloth!"

Hawai'i Baptist plans

EIGHT years have passed since I first visited our Baptist work in Hawaii, and great changes have been wrought in that brief time. First and foremost, the work is rapidly becoming indigenous.

Actually, the transfer was begun the first of last year when the primary responsibilities of the work were shifted to the Hawaiian Baptist Convention. Seventeen of our foreign missionaries are still here, but they will no longer be under the employment of the Foreign Mission Board when the two-year transition period is over and this period will end in 1962.

That is to say, the work here after the two-year transition period is over will no longer be in any measure under the supervision of the Foreign Mission Board. The Hawaiian Baptist Convention will administer all Baptist affairs. Some of the missionaries, of course, according to M. W. Rankin, will remain here after the two-year period, and their salaries will continue to be paid by the Board, for they are life servants of the Board.

The churches are expected to increase their gifts annually by as much as ten percent so that very soon the work can become completely indigenous. Then the work will be carried on here in this state of the union just as it would be in Tennessee or any other of the cooperating conventions. — R. Paul Caudill, Pastor, First Church, Memphis.

Dove able to preach

I KNOW you will be happy to learn that Bro. Tom W. Dove, formerly pastor of Second Baptist Church of Arkadelphia who recently lost his voice and had to step aside temporarily from the active pastorate, has now regained his voice and is both able and available for supply work and interim pastoral work in Northwest and West-central Arkansas.

He is one of our choice preachers and an able pulpiteer and should be kept busy. He is an active member of Kelley Height Baptist Church of Fort Smith, and as his pastor I can recommend him without reservation. He can be reached at 3821 Wirsing Avenue or telephone SUNset 2-0444, Fort Smith, Arkansas. — James H. Fitzgerald, Pastor, Kelley Height Church, Ft. Smith.

Hendersons to Tech

I WANT to take this opportunity to tell you that Mrs. Henderson and I read the Arkansas Baptist Newsmagazine each week and enjoy it very much. The articles and letters as well as the Sunday School Lesson have helped me tremendously as I taught my adult Sunday School class.

While I do not always agree wholeheartedly with everything you write, I certainly respect your right to say what you think about current issues facing

(Continued on page 24)

# COURTSHIP MARRIAGE and the HOME . . .

By MRS. J. H. STREET

## 'Joy is not a luxury'

THANK you for responding!

We begin today the second month in this adventure. Your responses to our page, "Courtship, Marriage, and the Home," have been most heartening.

Here are excerpts from a typical letter.

"I read with appreciation your article on the capacity for happiness.

"As a young wife I wanted more manifestation of my husband's love, more of my husband's time—so there were times of self-pity and pouting. I was really more anxious to please myself than I was to please my husband, and I'm afraid that I didn't give God's pleasure much thought.

"Joy is not a luxury in the Christian life. It is proof that we are living in God's love, and that love satisfies."

Be assured that every letter is read, appreciated, and filed. We will use your suggestions and materials from time to time. All your questions will be discussed.

I am pleased that you are signing your communications. You know, of course, that only the ones with signatures can be given attention. We will print your questions and comments, however, without signatures. Thus you may feel free to write of your problems and perplexities.

Two questions will occupy the remainder of our space today.

1. *Question:* My daughter married a man whose family background and life ambitions are a disappointment to me. How am I to overcome the hurt and have the right feeling toward him?

*Answer:* Margaret Applegarth, in *Moment by Moment*, weaves a story around a fanciful assumption that the cause of the illness of Simon Peter's mother-in-law was her disappointment in Peter (Mark 1:30-31), and her worry over future provisions for her daughter, now that Peter had given up his lucrative fishing business to become a "fisher of men."

The conversation the writer creates between Christ and Peter's mother-in-law is imaginary. But the principles woven into the speech are true and timeless. The suggestions in the story constitute a worthy answer to your question.

"The Master: 'You dwell on Peter's poverty. Let me dwell on his power! Since you live here in the home with him, you can help to create a climate where a man can become *more than himself*.'"

"Peter's mother-in-law: 'Lord, could you tell me how to begin?'"

"The Master: 'Believe in him more!

Forgive him more!  
Think him bigger.  
Talk him bigger.  
Plan him bigger.  
Pray him bigger!'"

Your problem is real, my reader-friend. But the young man is your daughter's choice. And they are now one, "until death does them part." It is yours to help her make a success of her marriage. Let them build their own home, work out their own dreams, without interference from you. If you will honestly and persistently follow the advice given by the Master in the imaginary story, I predict that one day you will be proud of your son-in-love.

2. *Question:* "I want us to have a family altar in our home, but my husband is not interested. Any suggestions?"

*Answer:* If you are to succeed, your desire for a family altar must be strong. It must amount to a

conviction.

Stay in pleasant mood. Avoid repeated mentioning of the matter to your husband. Carefully shun anything that would border on nagging.

Earnestly seek divine guidance for steps in the procedure you will follow.

Set a day to begin. Have the Bible near and opened to a chosen verse. Ask your husband if he will read the verse and lead in a prayer. If he refuses, ask if you may read the verse. Read it, without comment. Pray briefly, asking God for direction of your family through the day. Ask blessings on specific matters of concern in your family life.



If you sense that your reading and leading the prayer will cause conflict, do not insist on doing it.

Have you children? Then, set a certain time in your day's schedule to read the Bible and pray with them. Keep the moments of worship together reverent and enjoyable. Avoid a heavy and forbidding atmosphere in connection with your worship. Pray for "Daddy" sweetly, without any critical overtone.

There is available much helpful material for you. Doubtless you are familiar with *Home Life Magazine*, which offers an excellent day by day plan, under the title, "The Family Worships."

One of the best helps I know for a family just starting daily family worship is a little tract on the family altar by Dr. Duke McCall, which you may have free from the tract room in our own Baptist Building in Little Rock, or from the Sunday School Board in Nashville, Tenn.

Be prayerful. Tactful. Persistent. Loving.

May success be yours.

Rosalind Street

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

# Arkansas All Over

## More funds needed for Bible building

CONSTRUCTION of the new Bible Building at Ouachita College, started last year, is well on the way to completion, but a shortage of funds may delay until next spring actual completion.

The new building, as the home of the Department of Religion, will contain five classrooms, six offices, a Bible library, a conference room, a prayer room, and a chapel.

Interior of the building will be done in light green and beige. The chapel will have hardwood pews and carpeted aisles, and a full-sized baptistry.

The chapel will have a seating capacity of 289 and will be used for vespers and other religious services, and as a classroom for student preaching classes. It will also be used for the annual Bible conference held on the Ouachita campus each summer.

The building is being erected on a pay-as-you-go basis, according to Dr. Ralph A. Phelps, Jr., president of the college, and is "a work of faith" on the part of donors "who believe in the Bible and in Christian education."

A major donor was the late J. E. Berry, of El Dorado, who gave \$76,000. The late Hugh Benton, Fordyce, gave \$10,000.

The building is located between Grant Administration Building and Cone Bottoms Hall and across the street from Mitchell Hall, facing south.

## Deacons ordained

GRADEN Hanry, Y. C. Shirey and A. C. Hall were ordained deacons of Caledonia Church July 23.

R. C. Taylor was moderator of the ordination council and Lenox Cater, secretary. The sermon was given by Rev. Paul Myers, pastor, West Side Church, El Dorado, and the ordination prayer and special music by Rev. Louis Smith, associate pastor and youth director, First Church, El Dorado. The benediction was by Rev. Dale Shirey, pastor of Caledonia Church.



## Bible building in the making

*WITHIN \$50,000 of the finish is this new Bible Building, at Ouachita College. Alumni of the college are being contacted by letter for contributions to make the greatly needed structure available soon. Top: exterior view of classroom and office annex; bottom, interior of same.*



## Sawyer to Texas

REV. William B. Sawyer, pastor of Calvary Church, West Memphis, for three years and eight months, resigned July 30 to accept a call to First Church, Merkel, Tex.



MR. SAWYER

During his pastorate there have been 463 additions to the church, Sunday School enrollment has in-

creased from 285 to 484 and Training Union from 148 to 323. Membership rose from 224 to 445 and the budget from \$25,000 to \$36,000. An \$82,000 educational unit was constructed and the church's property valuation currently is \$250,000.

Mr. Sawyer is president of the Crittenden County Pastors' Conference, chairman of the Tri-County Association Missions Committee and a member of the Budget Committee.

## Outstanding cadet

HERBERT David Kuhl, a senior at Ouachita College, was chosen the outstanding cadet of Company D of the 1961 ROTC summer camp at Fort Hood, Tex.



MR. KUHL

The son of Mr. and Mrs. Herbert H. Kuhl of North Little Rock, Kuhl is an accounting major. He won a football letter his freshman year at Ouachita. He is a member of Scabbard and Blade, pledgemaster for Sigma Alpha Sigma men's social club, and president of Blue Key.

He served on active duty with the Army from September through November, 1958, with Hq. Co. A, 739th Ord. Bn., North Little Rock, and plans to make the Army his career.



## Newcomer to state

DR. JOHN R. Maddox, new pastor of First Church, Camden, and his family will be honored by the Camden church Sunday afternoon (Aug. 13) with a reception at the church from 3 to 5 p.m. Dr. Maddox began his pastorate with the church August 6.

(See related letter on page 5)

## Ouachita summer graduates

OUACHITA College will confer four master's degrees and 39 bachelor's degrees at summer commencement exercises Friday, Aug. 11, at 5 p.m. Dr. W. O. Vaught, pastor of Immanuel Church, Little Rock, will address the candidates in First Church of Arkadelphia.

James Louis Ryan of Little Rock is the only candidate for the M.A. in religion.

Candidates for an M.A. in American civilization are: Mrs. Margaret Nelson, Arkadelphia; Miss Betty Hill, Ferndale, Mich.; and Mrs. Artie Rodgers, Salem, Ore.

Candidates for bachelor's degrees are: Andy Adams, Warren; Bonnie Atchison, Pine Bluff; John Baker, Heber Springs; Bill Bryan, Greenwood; W. Ray Carpenter, Mt. Ida; Johnny Collier, Jacksonville; Barbara Corrington, Hot Springs; Betty Stroh Cooper, Batesville; Fred Cowardin, Vinita, Okla.; Joseph Richard Craig, St.

## Degree for Dean Hurley

MAURICE Hurley, dean of admissions and student affairs at Ouachita College, received his Doctor of Education degree from the University of Oklahoma at Norman, Sunday, Aug. 6.



DR. HURLEY

Dr. Hurley came to Ouachita last year as professor of psychology and education. He wrote his doctoral dissertation on "A Study of Self-Concepts of Criminals and Non-Criminals." He holds a B.A. and an M.A. from the University of Tulsa and a B.D. from Southwestern Seminary.

He has also served as pastor of First Church, Tomball, Texas; First Church, McGregor, Texas; Trinity Church, Bartlesville, Okla.; and Olivet Church, Tulsa, Okla. He was assistant professor of psychology at Oklahoma Baptist University during 1948-52.

Louis; Ruth Ellen Davis, Stephens;

Thomas Dove, Mena; Lyda Dunsworth, Helena; Martha Elam, Hope; Robert Feazel, East St. Louis, Ill.; Beth Holthoff, Gould; Luther D. Jester, Gurdon; William D. Johnson, Piggott; Gene Love, Arkansas City; Eddie Lou McOwen, Pine Bluff; Sarah Moses, Arkadelphia; Janis Nutt of Mineral Springs;

Johnny Poff, Gainesville, Texas; Patsy Pryor, Hot Springs; Perry Purtle, Hope; Phil Reynolds, Norphlet; Annie Laurie Rodgers and Diana Rodgers, Arkadelphia; Patsy Schleuter, Pine Bluff; Norman Scott, Crossett; Robert Scott, Carlisle; Margy Seay, Lake City; Beverly Spearman, Texarkana, Texas; Judith Tibbit, Texarkana; Winifred Traywick, Arkadelphia; Berdell Ward, Pine Bluff; E. L. Ward, El Dorado; Corinne Weatherall, McGehee; and Leland Zimmerman, Arkadelphia.

**Jim Bolding ordained**

J. A. (JIM) BOLDING, pastor of Daniel's Chapel, Dumas, was ordained to the ministry in a service at Bethel Church, Little Rock, Sunday afternoon, July 30.



MR. BOLDING

Harold William Taylor, pastor of Bethel Church, served as moderator. C. H. Seaton, associate secretary of the Brotherhood department of the Arkansas Baptist State Convention, gave the ordination message and prayer, Dr. Tom Logue, secretary of the Baptist Student Union department, Arkansas State Convention, presented the Bible, and Harold Hightower, pastor of Tyler Street Church, Little Rock, gave the charge to the candidate and church.

Mr. Bolding is a graduate of Central High School, Little Rock, and will be a second-year student at Ouachita College this fall.

**Cocklebur mission organized as church**

COCKLEBUR Mission of Old Austin Church was organized as a church July 25. Rev. Paul Hall, mission pastor, has been called as pastor. Sunday School attendance is approximately 70. On July 30 Caroline Association churches gave a special offering for construction of a building for the new church. — First Church, Cabot, Bulletin.

**Associational merger**

WHITE and Woodruff County associations have voted in separate called meetings to merge into one association this month. Woodruff County Association adopted the plan July 20. On July 28 White County Association approved the merger.—*Baptist Banner*, publication of White County Association.

**Male 'Candystripers' volunteer**

A GROUP of 12 teen-aged boys invaded the ranks of the previously all-feminine Arkansas Baptist Hospital Auxiliary Volunteer Corps to become—by their own vote—the Jay-V's, the Junior Auxiliary of Youth Volunteers.

Director of Volunteers Helen Reynolds said that as far as she knew this was the first group of boy volunteers in the state and that the idea to organize the group was original with the boys.

Two of them, one of whom hopes to be a minister of youth when he becomes an adult, and the other, who wants to be an orthopedic surgeon, came to Mrs. Reynolds and asked if they could be allowed to do volunteer jobs as the teen-aged girls ("Candystripers") do.

Mrs. Reynolds enthusiastically accepted the idea and soon found other boys who wanted a chance to serve during the summer. She scheduled an orientation for the first group July 25 and the boys were ready to begin their new jobs.

The boys are wearing white shirts and tan ivy league trousers until their pink and white striped shirts—made from the material used for Candystriper pinafores for the girls—are ready. They are working on the floors with patients, as are the Candystripers, but they are also covering some areas not previously staffed by junior volunteers. These include the store room, central supply and the escort service.

Included in the group are: Jimmy Aldridge, a student at Tech High School, who wants to be a minister of youth; Jackie Bain, a student at Ouachita College; David Bunch, North Little Rock, who is a student at Harding Academy and who wants to be an orthopedic surgeon; Eddie Cohen, a senior at Hall High School who is interested in medicine; Tommy Kennedy, a Hall High School student who is interested in medical research; Mark and Wayne Linder, North Little Rock, twin sons of Mrs. B. W. Linder who is a volunteer in the hostess office; Steven Reynolds, a student at Central High School; David Vick, a senior at Central who wants to be a doctor; David Vise, a Hall High student who wants to be either a clinical psychologist or a psychiatrist; and William Payne, a graduate of Hall High School who plans to attend Arkansas State Teachers College and who wants to be a surgeon.

**Lewis has openings**

EVANGELIST Bill H. Lewis, Paragould, reports he recently completed his first year back in the field of full-time evangelism. He reports 536 conversions and more than 650 additions, including transfers of memberships, to the churches he served as evangelist during the year. Fifty "surrendered to full-time Christian service," with six entering the ministry, he states.

All but five weeks of the remainder of the year are scheduled for revivals and he is open for meetings for this time, he reports.

The evangelist's book, *How Can These Things Be?*, published by Zondervan last May, has had a sale of 850 volumes, he reveals.

REV. and Mrs. W. A. Solesbee, Southern Baptist missionaries on furlough from the Philippines, have moved from Vernon to Ft. Worth, Tex., where their address is 4622 Frazier St. He is a native of Greenwood, Ark.; she is the former Ella Enloe, of Seymour, Tex.

REV. and Mrs. Logan Atnip, Southern Baptist missionaries in Southern Rhodesia, announce the arrival of their fourth child and first daughter on June 2. Her name is Brigitte Margaret. Mr. Atnip is a native Arkansan.

**James E. Berry**

## Ouachita benefactor dies

JAMES Earl Berry, aged 75, of El Dorado, an oilman and civic leader, died July 26 at an El Dorado hospital.

He was a native of Magazine who moved to Smackover during the early days of the oil boom and became successful in the oil business. Mr. Berry was a former president of the Smackover State Bank and also operated a drug store there.

He was the teacher of a men's Bible class at Smackover more than 25 years and was a deacon at First Church, El Dorado.

Mr. Berry recently donated \$76,000 to Ouachita College at Arkadelphia toward the construction of a religious education building, Berry Chapel, named for him.

Dr. Ralph Phelps, president of Ouachita, said, "No man ever lived who meant more to the school."

Mr. Berry was a member of the Ouachita Board of Trustees from 1939 until his death and served as chairman of the board several years.

He was graduated from Ouachita in 1914 with a bachelor of arts degree and received the school's distinguished alumnus award and an honorary doctor of laws degree.

Survivors include his wife, Mrs. Ruby Middlebrook Berry; two daughters, Miss Margaret Berry of Shreveport and Mrs. John D. Trimble, Jr., of El Dorado; two brothers, Paul Berry of Fort Smith and W. H. Berry of Rio de Janeiro, Brazil; and a sister, Miss Essie Berry of Fort Smith.

Funeral was held July 27 at First Church, El Dorado, by Dr. W. W. Warmath. Burial was in Arlington Cemetery, El Dorado.

### O. L. Powers

A NEWS item in the July 29 issue of *Biblical Recorder*, Baptist weekly for North Carolina, reports the death "recently" of Dr. O. L. Powers, pastor emeritus of First Church, Wichita Falls, Tex.

For a number of years beginning in 1936, Dr. Powers served as pastor of First Church, Jonesboro. He was a native of North Carolina, a graduate of Wake Forest College and of Southern Seminary. He and Mrs. Powers had lived in Wichita Falls since his retirement, in 1946.

Survivors include Mrs. Powers, four children, three sisters and a brother.

A POLL of First Church, Paris, members revealed these hymns were the "Top Ten" favorites, in this order: "Old Rugged Cross," "What a Friend We Have in Jesus," "How Great Thou Art," "Love Is the Theme," "In the Garden," "Amazing Grace," "I Love Thee," "Holy, Holy, Holy," "Sweet Hour of Prayer" and "Footsteps of Jesus." (CB)

### Ouachita still has rooms available

HOUSING at Ouachita College for the coming fall semester is still available for men and for women, President Ralph A. Phelps, Jr., has announced.

During the past year the completion of two new dormitories and the remodelling and renovation of the old field house, now used for living quarters, make 200 additional beds available, Dr. Phelps reports.

Enrollment this fall is expected to pass 1,300, to set a new high. This compares with 1,211 enrolled last fall, and with a total, non-duplicating enrollment for the past school year of 1,297.

A slight increase in tuition brings tuition per semester to \$175, with fees totaling \$50. Average cost of room per semester is \$70 and board is \$170, making the average cost \$465 per semester.

Any interested in attending Ouachita College this fall should get in touch immediately with Miss Frances Crawford, Ouachita registrar.

### Evangelist available

REV. Lawrence J. Woodard has resigned the pastorate of Winfield Church in Buckner Association to enter the field of full-time evangelism. Mr. Woodard may be reached at 3616 North 48th St., Ft. Smith.

FIRST Church, Alpena, held its third consecutive G.A. Presentation Service since the organization of the Girls' Auxiliary and Sunbeam Band of the church in October, 1958.

Receiving awards for the Princess step were Ginger Disheroon, Judith McNair, Mary Moore, and Kathy Moore; Lady-in-Waiting step, Rosemary Binam, Pamela Fultz, and Becky Williams; Maiden awards, Brenda Mallet, Rose Lee McNair, and Kathy Williams.

Rev. S. D. Hacker is pastor; Mrs. Dean Thompson, W.M.U. President; Mrs. S. D. Hacker, G.A. Director and Junior Counselor, and Mrs. Frank Whitaker, Intermediate Counselor.

### Deaths

#### Eugene Hopkins

EUGENE Hopkins, born Aug. 24, 1945, at Texarkana, died August 12 in Drew County Memorial Hospital, Monticello. He came to Bottoms Baptist Home May 29, 1952, and was active in school, church school and community activities.

He is survived by his parents, who live in Texarkana, his grandparents, his brother, Gordon Hopkins, Texarkana, and a brother, Jimmy, and sister, Charlene, who live in the Bottoms Baptist Home.

#### W. A. Clem

W. A. CLEM, North Little Rock, a member of Central Church, North Little Rock, for 25 years, and a deacon and Sunday School teacher, died July 12.

He had only recently returned from a four-day family reunion at Bull Shoals State Park with eight of nine brothers and sisters. Survivors also include his wife, Bertha.

Services were conducted in Central Church by the pastor, Rev. Gordon Bayless.

## *New pastorium for Central, Jonesboro*

CENTRAL Church, Jonesboro, has purchased a new pastorium. The residence is pink brick construction, with central heating and air-conditioning, a combination living and dining room, kitchen, paneled den with fire place, four bedrooms and a double carport with a large storage space. It has a large back yard which is completely enclosed.

An open house was held on July 18 with the deacons and their wives as hosts and hostesses. This was also the third anniversary of the pastor, Rev. Curtis L. Mathis.

The Building Committee was composed of Dale Reaves, chairman; Miller Cobb, Henry Harrison, Luther Page and George Smith.



## **V.B.S. report**

FIRST Church, Kensett, Rev. Curtis Bryant, pastor; June 12-18; 208 enrolled, 180 average attendance; 20 professions of faith.

## **Revivals**

FIRST Church, Mountainburg, June 19-25; Walter Ayers, evangelist, 15 decisions, five for baptism, ten rededications. Harry Wilson, singing; James A. Kent pastor.

GASSVILLE Church, Rev. Otha McCracken pastor; July 10-19 with Rev. Allen McCurry, pastor, Martindale Church, Little Rock, evangelist; Roy Byrd, music; 12 additions by baptism, two by letter, 50 rededications.

FREEMAN Heights Church, Berryville, Rev. R. E. Fowler, pastor; youth revival July 20-23; Walter K. Ayers, evangelist, Mark Short, Sr., music; one profession of faith, two by letter, one for special service, 30 rededications.

ANDERSON Church, Hope, Rev. O. K. Tingle, pastor; July 3-9, Lary Solice, evangelist; four for special service, one addition by letter.

RIDGECREST Church, Blytheville, Rev. P. H. Jernigan, pastor; July 9-19, E. A. Richmond, evangelist, Jerry Mayfield, music; 12 professions of faith, seven by letter, one for special service.

IMMANUEL Church, Pine Bluff, Rev. John M. Harrison, pastor; Dr. Dale Cowling, pastor, Second Church, Little Rock, evangelist; Leroy Summers, Jacksonville, Fla., music; 28 by baptism, 20 by letter.

CALVARY Church, Hope, Rev. J. D. Passmore, pastor; first services in new sanctuary; Rev. L. E. Holt, Texarkana, evangelist; Rev. Bill Osborn, music; four professions of faith, seven by letter.

WOODLAWN Church, Little Rock, Rev. Horace G. Grigson, Jr., pastor; July 23-30 with Rev. Larry Taylor, Ouachita College, evangelist; Jim Greer, Arkansas Polytechnic College, and Sonja Joy Dalrymple, Ouachita, music; eight for baptism, 40 decisions.

TYLER Street Church, Little Rock, Rev. Harold Hightower, pastor; Ernie Perkins, evangelist; Jim Boyd, Sonja Dalrymple and Martha Howard, music; six for baptism, one by profession of faith, two by letter.

OAK GROVE Church, Pine Bluff, Rev. Garner Autry, pastor, serving as evangelist; Mrs. Lucile Smith and Ann Bartlett, music; four additions by letter, two by baptism; six rededications.

CENTRAL Church, Bald Knob, Rev. M. E. Wilfong, pastor; Wendell Ross, Cabot, evangelist; Hubert Dungan, El Dorado, music; Kenneth Andrews, youth pastor; six for baptism.

GLENDALE Church, Houston, Tex.; Rev. Paul H. McCray, pastor, Grand Avenue Church, Ft. Smith, evangelist; 16 professions of faith, nine by letter.

## **Concord Association**

Jay W. C. Moore, Supt. of Missions

PAUL McCray, pastor of Grand Avenue Church, held a week's revival recently in the Palestine church, Roy Pledger, pastor. There were six professions of faith and five additions by baptism.

ON SUNDAY night, July 23, the two week Autrey Area Revival became history. Harper Stadium, which is used for the annual Ft. Smith rodeo, was used for the very first time for a religious gathering on Sunday night. Nearly 10,000 people were in the service. Another 75,000-100,000 people were reached on TV-5 and radio.

The visible results: 85 conversions, 158 additions to the Baptist churches, 42 for special services, 14 rededications, 313 pledged to be soul-winners, and other decisions which totaled 770.

NEW associational WMU officers are Mrs. Roger England, president; Mrs. Mason Bondurant, vice president; Mrs. R. E. Snow, secretary-treasurer; Mrs. Wilford Griffith, publicity chairman; Mrs. Robert Horne, prayer chairman; Mrs. Noah Hatfield, stewardship; Mrs. H. A. Slack, missions; Mrs. H. M. Keck, Jubilee; Mrs. Elva Adams, community missions, and Mrs. Roy Gean, Jr., Young Woman's Auxiliary.

# Needed — a new-life movement

[THE following charge was given to the graduates of Southeastern Baptist Theological Seminary at commencement exercises at Wake Forest, N. C., May 19, 1961, by Professor Edward A. McDowell.]

THE hour has struck for the birth of a new life movement among Southern Baptists and in Protestant denominations throughout the world. My charge to you, the members of the graduating class of 1961, is that you do your part in bringing this new life movement to pass.

Conditions inside and outside the churches demand a re-birth of vital New Testament Christianity. The future of civilization may rest upon what the present generation of religious leaders does toward kindling the fires of a revival of authentic Christianity within the churches. In their present state the churches are unequal to the challenge of the new age of science and materialism.

## **No will to change world**

CONSIDER the situation in our own denomination. Organizations and activities we have in great numbers, but the world is so much a part of our church life that we have no will to change the world.

Witness the intransigent attitude of the majority of Southern Baptist church members on the race question. Instead of standing with Jesus and for the love he taught us to have for all men, they stand with the world and the politicians for segregation and the status quo.

Many of our young people lose their interest in religion when they go off to college, and there is an alarming decrease in the number of young people entering the ministry and Christian vocations.

The churches measure a minister's success by worldly criteria. These are the ability of the minister to make a good show in the pulpit, his capacity to administer with skill the church as a complex of organizations, his possession of a pleasing personality that enables him to be a popular pastor and community leader, his influence in denominational groups commanding respect at all levels, his ability to get results that make possible good statistical reports on membership, giving and new building projects. All too often the minister who dares to live and preach prophetically is unwanted or is penalized for his fidelity to truth.

The quality of life in our churches is not compelling; there is too much of a deadness in all we do; there is not the radiance and the spontaneity about our religion we find in the New Testament Christianity; there is too little difference between the life we live and the life of people in the world; we do not seem to be convinced at all that what we believe and do is more important than anything else in the world. The power to impart to others by influence and personal witness the experience we claim to have seems to be missing;

we rely upon paid evangelists and organized revivals to win people to Christ.

## **Shortcomings shared by others**

OUR SHORTCOMINGS as Southern Baptists are for the most part shared by many Protestant denominations. The story then is that modern Christianity is in the doldrums, and a new life movement is essential to the survival of Protestantism as a saving force in the life of the world.

It is hardly necessary to dwell upon the present world situation as it confronts us with the greatest challenge Christianity has faced since the end of the first century. We have entered the space age and science is in the ascendancy. Sudden death in the form of atomic warfare hovers over the world. Atheistic communism is on the march. Materialism and the love of pleasure are growing. Corruption in business and degradation of ethical standards, even in sports, are common. Skepticism is subtly permeating higher education and the minds of our young people. Men are still sinners and the human race by nature corrupt.

In spite of the dark picture I have painted I say it is a great time to be alive and to be a minister of Jesus Christ. I charge you as young ministers and servants of Jesus Christ to be aware—aware on the one hand of the sickness in the churches and the darkness of our world, aware on the other hand of the mighty power of God in Christ to revive His people and save the world.

I charge you to re-consider your commitment to Christ and the gospel. Are you truly committed? Nothing short of unreserved commitment will enable you to serve as a prophetic minister in the challenging and exciting days ahead. Heed the words of your Lord: "If any man would come after me, let him renounce himself and take up his cross and follow me . . . Whosoever loses his life for my sake will find it."

What is your conviction about Jesus Christ? The early Christian preachers believed that he was the Son of God and therefore the Savior of the world. They did not quibble about whether he was truly God and truly man; they stood unequivocally upon the reality of the incarnation, and in this conviction they set out to conquer the world.

## **Dedicate yourselves to teaching**

I CHARGE YOU to dedicate yourselves to a teaching ministry. Your Lord was called "Teacher," and those who followed him were known as disciples—learners. When the church at Pentecost suddenly became an unwieldy mass of over three thousand souls,

the one hundred and twenty set about the task of assimilating the new converts to its own quality of life by teaching them the meaning of salvation and the way of Jesus. This was as much evangelization as was the preaching of Peter.

At Antioch the disciples were first called Christians after they had been taught for a whole year by Barnabas and Saul. If a new life movement is to come in our churches today, it will arise on the foundation of new and vital knowledge of the Scriptures and of the meaning and the demands of the gospel. You, as a dedicated pastor or Christian worker, can begin by gathering about you a small group of people who are eager to learn the meaning of discipleship. This group can be a nucleus to reach others and in time transform the life of the church.

Be willing to explore, experiment, tear down, discard, build again, challenge old ways, embrace new ways, in the unremitting determination to create in your church, with God's help, a quality of life approximating the life of the church we see reflected in the pages of the New Testament.

I charge you to seek to make your church a *koinonia*, a fellowship of love, in which people will find sanctuary from the anxieties and problems of every-day existence, forgiveness of sins, and strength to meet the demands and the tragedies of life; a *temple* where they are brought in reverence face to face with the living God; an *altar* where they may bring the best of their lives and thought to be used in service to God and fellow man.

Make your church a house of prayer, a place of gladness and joy. Lead your people to know that the gospel is good news, good news of the Kingdom of God.

### *Forget your own success*

**I** CHARGE YOU to let this new life movement begin with you. Pray as you go from this seminary today that God will help you to forget your own success in the ministry. Refuse to be lured away from Jesus' way by the world's criterion of success. Resolve that if there is but one committed person in your church, you will be that person, and that whether your people hear you or refuse to hear, they will know, as Jehovah said to Ezekiel, that there has been a prophet among them.

Live life to the full, live joyously; accept this world with all of its tragedy and all of its joy and beauty as our Father's world; remember, all things are yours! Be a man in the truest sense of the word—a *man in Christ*. Be in your mind and heart and conduct a shining example of that quality of life that must be re-born in our churches if we are to fulfill our mission under God and point the world to its only hope of salvation.

I believe I hear you say, as Simon Peter said, "Yes, Lord, you know that I love you." And I think I know what he is saying in reply: "Feed my lambs . . . Shepherd my sheep . . . Feed my sheep." The Great Shepherd of the flock is saying to us, the under-shepherds, "Share that which I have given to you with those entrusted to your care." He has given to us life, abundant life, eternal life, and we must pass it on.



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TO EVERY BAPTIST FAMILY THRU

## Your Church Budget

SO MUCH FOR SO LITTLE

CHURCH BUDGET PLAN: economical, convenient, includes every family, informs, enlists, indoctrinates, encourages, inspires; doesn't cost, it pays!

THE ARKANSAS BAPTIST Newsmagazine—65,000  
1964 GOAL FOR 28 STATE PAPERS: UP 20% TO 1,750,000

## Editorials

(Continued from page 4)

two more" that there may be witnesses to the reasonableness of your efforts to restore fellowship.

But if this fail, there is one last move, one seldom taken today. Take the matter before the church. If the offender will not heed the church, then he is to be regarded by you as "... an heathen man and a publican."

The New English Bible declares:

"If your brother commits a sin, go and take the matter up with him, strictly between yourselves, and if he listens to you, you have won your brother over. If he will not listen, take one or two others with you, so that all facts may be duly established on the evidence of two or three witnesses. If he refuses to listen to them, report the matter to the congregation; and if he will not listen even to the congregation, you must then treat him as you would a pagan or a tax-gatherer . . ."

The principles of this same Scripture will apply, will they not, to Southern Baptist denominational life?—ELM.

BY THE BAPTIST PRESS



## Nursing school

13 FLOORS — Georgia Baptist Hospital, Atlanta, has let contract for 13-floor dormitory for its school of nursing, costing \$2,617,350. Architect's sketch of new building shown here. (BP) Photo.

## New Orleans grads

DR. A. HAMILTON Reid, executive secretary-treasurer of the Alabama Baptist State Executive Board, gave the New Orleans Seminary summer school commencement address, July 28.

Degrees and awards were presented to 31 students, bringing the number of graduates for the 1960-61 session to 212.

## New Jordan church

THE ARAB Baptist General Mission, composed of Southern Baptist missionaries in Lebanon, Jordan, and Gaza, held its ninth annual meeting July 11-20 in Emmaus, Jordan. The theme was "More Than Conquerors."

The fifth Baptist church in Jordan was organized while the missionaries were in the country for the Mission meeting. Located in Taiybeh, village near the Jordan Valley, it has 13 charter members. A medical clinic of the Baptist Hospital in Ajloun has been operated in Taiybeh since 1956.

## Texas Sunday law

A NEW Sunday closing law that would provide fines up to \$100 for first offenders who make illegal purchases on Sunday has been introduced in the Texas legislature. Under the proposed new law, persons convicted of two violations would be subject to six months in jail and fines up to \$500.

## Sunday School Board . . .

### Property tax-exempt

THE TENNESSEE Court of Appeals has held the Nashville property of the Sunday School Board of the Southern Baptist Convention tax-exempt. The City of Nashville had filed the appeal, claiming employee parking lots and a cafeteria and snack bar catering to employees were taxable.

The city for two years has been trying to enforce a tax assessment against the Sunday School Board, one of the city's major businesses. The city at first attempted to tax all properties — assessed at \$4.8 million — of the board, covering several square blocks near the heart of the Nashville business district.

When the Sunday School Board contested the assessment, the city yielded its case on all but the parking lots and the eating facilities for employees, assessing them at \$725,000. The Sunday School Board contends they are also exempt as an integral part of the church-related institution.

HAPPENINGS in the denomination and among Southern Baptists will be reported in a new monthly series in the *Baptist Student*, beginning with the October issue. "A Denomination in Action" will include announcement of and comment on the latest developments in the denomination.

## Deaths . . .

### George W. Card

GEORGE W. Card, retired Baptist Sunday School Board employee, died July 29 at his home in Nashville after a short illness. A native of Canada, Mr. Card was associated with the Sunday School Board for 32 years before his retirement in 1954.



## Why did you come?

By JIM COX

Ridgecrest Press Representative

REVIEWING my year as a staffer, I remember these lines of G. Kearnie Keegan that ask:

Why did you come?

Are you more qualified than those you left behind?

Are you more capable than they?

Why are you here? Why? WHY?

Could it be that God has work for you to do?

Work that no one else can do but you —

Once you see the need and hear the cry of humankind?

While you are here, your ears can be unstopped;

Your eyes can see the world in stark reality,

And you will know how much you do or do not care.

BUT

If through prayerlessness or faulty purpose on your part,

You fail to hear and heed The call of God,

The cry of lost humanity—

Then Satan laughs;

Our Saviour weeps—

These days have been in vain.

## Herring to direct seminary extension

By MARSE GRANT

WINSTON-SALEM, NC. (BP) —Ralph A. Herring, pastor of First Baptist Church, Winston-Salem for 25 years until his resignation July 1, has accepted a position as director of the Seminary Extension Department of Southern Baptist Convention seminaries.



DR. HERRING

This is an adult theological education service provided by the six SBC seminaries. The department provides theological and religious education for pastors and other Christian workers who cannot attend colleges and seminaries.

"This is in keeping with my intention to extend my ministry and to write a new chapter in my life's work," said Dr. Herring. He and Mrs. Herring planned to move to Jackson, Miss., Aug. 1 or soon thereafter. He succeeds R. Lee Gallman, who resigned last November to join the Howard College Staff.

The director and his five associates direct extension work in 42 states and five locations outside the continental United States. A curriculum of 34 courses is offered. In the fall of 1960, centers opened in 107 locations, enrolling 1,867 persons in 2,648 courses.

Each of the six seminaries contributes \$15,000 for the support of the department.

Speaking on behalf of the six seminary presidents, H. Leo Eddleman of New Orleans Baptist Theological Seminary, said:

"The committee's recommendation of Dr. Herring was received with unanimity and enthusiasm by the officers of the Seminary Extension Department as well as by the six presidents." The nominating committee was composed of Duke K. McCall, Southern Seminary, Louisville, chairman; Stewart Newman, of Southeastern Seminary, Wake Forest, N.C., and Eddleman.

## Baptist Sprinkling

COMING to Ridgecrest Baptist Assembly this summer? Better bring your raincoat if you are!

A rainfall record for the first 48 days of this summer season shows precipitation fell at Ridgecrest 30 of those days, or 62.5 per cent of that period.

Yet, the multitudes are continuing to register, 3,000 and better nearly every week. Who says Baptists are afraid of a little sprinkling?

## Glorieta WMU meet

IT WAS a woman's world at Glorieta Baptist Assembly July 20-26 with 1,667 women on hand for the annual conferences of the Woman's Missionary Union.

"Jesus shall reign" was the conference theme, with Mrs. R. L. Mathis, national W.M.U. president, directing. Much of the personnel was provided by Southern Baptist missionaries from Brazil, Southern Rhodesia, Japan, Taiwan and other fields, both national and international.

Dr. C. C. Warren, who heads the 30,000 Movement of the Baptist Jubilee Advance, reaffirmed the theme when he said, "I believe that God intervenes in human affairs—that this world has not slipped out of God's hands. The same God who spoke through the prophets is the God of today.

"I believe that God is looking for a group of people whom he can use today to rechart the course of history," Dr. Warren concluded.

Morning speaker for the W.M.U. conference was Dr. Dale Moody, professor of theology at Southern Seminary, Louisville, Ky. Dr. Moody said, "Today we need to know what the Word of God says. No one will ever know the full meaning of spiritual power until he learns to be submissive to the will of God."

Another training conference for W.M.U. will be held Aug. 10-16 at Ridgecrest, N. C.

## James C. Austin takes stewardship position

NASHVILLE (BP) — James C. Austin, Louisville, has been elected director of stewardship development here for the Stewardship Commission of the Southern Baptist Convention.



MR. AUSTIN

Austin, who plans to take up his new duties Aug. 21, has been assistant to the president of Southern Seminary since 1958. He was elected by the Stewardship Commission on recommendation of Merrill D. Moore, executive director of the commission.

Austin, 36, is a native of Appomattox, Va., with degrees from the University of Virginia, Charlottesville, and from Southern Seminary. At Southern, he handled alumni relations, public relations, publication and fund-raising for the seminary.

As pastor before 1958, he served churches in Charlottesville, Va.; English, Ky.; Hendersonville, Tenn., and Tulsa, Okla. He is former president of Baptist Pastors' Conference in Nashville and Tulsa.

He will work with state Baptist conventions or associations in stewardship development. He will also edit and promote tracts, pamphlets, films and other material on this theme. His responsibilities will include promoting the Forward Program of Church Finance, a plan used by Southern Baptist churches during their yearly budget drives.

The duties further include preparing stewardship articles for Baptist magazines and working with other SBC agencies "to secure the right long-range emphasis on stewardship."

DR. ROBERT L. Smith, Pine Bluff, a member of the Baptist Sunday School Board, has been named to the board's printing and contracts committee.



# George Galanis Wants To Preach as a Baptist

By VIRGINIA HARRIS HENDRICKS

PIRAEUS, Greece (BP)—This port of Athens was originally built in the fifth century by Themistocles, creator of Athenian maritime power. Its busy waters host ships flying the flags of all nations.



MRS. HENDRICKS

A young man came to this city in 1943 during the German occupation. Although it was against the German law, he engaged a teacher for English lessons. "I wish to learn to talk like American cowboys in the movies!" George said.

The teacher was a Christian, son of a minister who had been killed by the Turks in the Near East. He saw the inner turmoil his student was experiencing as George sought to overcome his passions and make something of himself.

The teacher began to question young George about the purpose of life, the existence of God. George was intrigued, for he did not have the answers. The teacher gave him a New Testament and that night George read the Bible for the first time in his life. God had been preparing him for this moment and before he went to bed, he had made his decision to turn from sin to Christ.

Eager reading of the Bible followed. His best friend rejected him, declaring he was sick! George Galanis became a minister of the gospel.

Galanis has been greatly influenced by the writings of Spurgeon and other Baptists. His beliefs, through study of the New Testament, are like the Baptists.

He wishes to preach as a Baptist but there are no Baptist churches in Greece. So he serves as an independent evangelist, burdened

for the need of his countrymen for the New Testament gospel.

In the January 1960 Commission magazine, John Allen Moore, European missionary, gives the history of evangelicals in Greece. After 100 years of labor there are only approximately 12,000 evangelical Christians in all Greece and no Baptists.

Galanis and other Greeks are praying that the door will open for a more vigorous evangelistic program that will reach the people whose ancestors Paul sought to reach nearly two centuries ago.

## To lead seminars

FIVE well known Southern Baptists have been selected to lead seminars at the Second National Conference of Southern Baptist Men Sept. 14-15 at Memphis, Tenn.

They are C. E. Autrey, director of the evangelism division of the Home Mission Board, Dallas, Texas; Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C.; Lowell D. Milburn, pastor of First Baptist Church, Shawnee, Okla.; Dale Moody, professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Ky., and Foy Valentine, executive secretary of the Christian Life Commission, Nashville, Tenn.

At least 8,000 men are expected to participate in the two afternoon seminars. The conference attendance goal is 10,000. (BP)



## Jesus, not Satan, with the pitchfork

MILTON and Dante and certain mediæval artists have left us with a misimpression. They created for us an image of Satan with a pitchfork. In so doing, of course, they simply recorded the current tradition of the church.

But the Bible knows nothing of Satan and a pitchfork. To the contrary, Jesus, not Satan, is the figure with the fork. John the Baptist spoke of the coming of Jesus "whose fan is in his hand, and he will thoroughly purge his floor . . . but he will burn up the chaff with unquenchable fire" (Mat. 3:12). The word translated "fan" refers to the winnowing fork used in the first century process of threshing grain. It is translated "winnowing fork" in the RSV.

The reference, of course, is to the role of Jesus as judge. The fork

as a symbol is a separator, instrument of the judge to divide the righteous from the wicked.

The judgment aspect of the work of Christ is properly subordinated to the redemptive aspect. Jesus himself said, "For God sent not his Son into the world to condemn (judge) the world; but that the world through him might be saved. (John 3:17). But the judgment aspect should not be forgotten, for Jesus on another occasion said, "The Father . . . hath committed all judgment unto the Son" (John 5:22).

So, the fork is in the hand of Christ and not Satan. Among the symbols of the Christian faith the pitchfork takes its place along with the cross: judgment and redemption from Jesus Christ.

Copyright 1960, by V. Wayne Barton, New Orleans Seminary

By DR. R. LOFTON HUDSON

**Husband trouble**

**QUESTION:** About a year ago my husband started going with another woman. I broke it up and still live with him. I had thought that we were closer to each other than we had ever been. He had made me the happiest wife anyone ever cared to be. Then recently I found out that he has given some woman a watch for Christmas. It nearly killed me. I don't know whether it was the same woman or not.



DR. HUDSON

Should I get a divorce or not?  
**ANSWER:** If you cannot trust him do not stay with him. Marriages have to be built on trust and trustworthiness.

However, from what you say it does not seem to me that divorce is the solution to your problem.

It seems to me that you and your husband need to see a marriage counselor. Write American Association of Marriage Counselors, Inc., 27 Woodcliff Drive, Madison, New Jersey, and they will send you the name of a marriage counselor in your area. Or turn to a minister in your area. Both of you should go together and find out what is wrong in this marriage.

If your husband loves you, he will be willing to go to competent help for your problem.

*Beacon Lights  
of Baptist History*  
By BERNES K. SELPH, Th.D.  
Pastor, 1st Baptist Church, Benton

**General Baptists**

A GENERAL Baptist church was organized out of the First Baptist church, Charleston, S. C. after a schism, 1733.



DR. SELPH

William Screven indoctrinated the Charleston church during his pastorate and left a strong body of about 100 members when he died. After his death, 1713, the church called Mr. Sanford. He was succeeded by William Peart. The work was carried on vigorously during his 10-year pastorate.

Shortly after Thomas Simmons took up his pastoral duties with this congregation, troubles began.

It may be remembered that General Baptists had taken the lead as non-conformists in England in the early 17th century. They made rapid progress in the face of trying conditions, and by 1644 counted 47 churches in their faith. They held firmly to the inherent right of the individual to approach God and the right to govern themselves. They believed in the general atonement and did not emphasize God's pursuit of the individual as did the Particular Baptists of that day. They magnified man's freedom of choice.

These Baptists were influenced by the teachings of Faustus Socinus. He objected to the doctrine of the Trinity and taught that God was one person. He further believed that Jesus was as any other normal person and not eternal deity. This led to Unitarianism and proved quite a problem to Baptists in later years.

When such views were presented to a church that had been taught otherwise, such as First Church, Charleston, trouble came. In the confusion many were led astray in their doctrine and the church was hurt. It always is so, but such is the cost of voluntarism in worship and belief.

*To help the Christian*



**Know and Grow . . .**

**FUNDAMENTALS OF OUR FAITH**

Herschel H. Hobbs

What do Baptists believe and why do they believe as they do? Chief points of Baptist belief regarding the Bible, God, Christ, the Holy Spirit, sin, salvation, baptism, and other doctrines are discussed with frequent references to the Bible. (26b) Paper, \$1.95

**FAITH TO GROW ON**

Joseph F. Green, Jr.

In clear, easy-to-read style, this book explains the meaning of principal Christian doctrines—defining them in terms of biblical teaching, the historical development of Christianity, and the intellectual interests of the twentieth century. (26b) \$2.50

**EPHESIANS: PATTERN FOR CHRISTIAN LIVING**

Ray Summers

Contemporary Christian living takes the spotlight in this devotional commentary. The author sets forth the doctrinal and ethical teachings of the letter, discussing two inseparable factors—how to be saved and how the saved ought to live. (26b) \$3.00

Order them now from your  
**BAPTIST BOOK STORE**

303 West Capitol

Little Rock, Ark.



*SIXTY-FOUR Arkansans were numbered among the 1,642 registered for the WMU Conference at Glorieta, N. M., July 20-26. Twenty-two of the group were from Liberty Association. Thirty-six went by chartered bus sponsored by the state WMU.*

## Sunday School

### Figure this out

"Yesterday today was tomorrow,  
But tomorrow today will be yesterday.  
And, now that we are living in yesterday's tomorrow,  
We must prepare for today's tomorrow  
Because today will soon be tomorrow's yesterday."

THE AUTHOR of this terse bit is Owen Ring of Ouachita College. He mailed it to me and made this important comment: "What I wanted to say is that it is now time to make preparation for Preparation Week, September 17-22."

Thank you Mr. Ring. This idea rings true.

Our department has compiled a packet of materials and suggestions for the churches to use in getting ready for Preparation Week. Last year we did the same thing and asked you in this column to request the materials if you wanted them. We mailed out over 400 packets.

This year we planned to do the same thing, asking you to request the packets. When we finished compiling the materials we thought the suggestions from the Sunday School Board and the additional leaflets and outlined suggestions were too good (pardon our lack of humility) to let any church fail to have them. So, you the pastors and ministers of education have (or will) receive a packet from us marked Preparation Week materials. Should you fail to get a packet, write us a card, we will send you one.

Use of the materials for growth and improvement should help your church reach, teach, win and develop more people through the Sunday School in 1962.

Prepare today for tomorrow, or to-

morrow today will become yesterday, er, er, oh well, read the first paragraph and figure it out!—Lawson Hatfield, Secretary



MR. SMITH

PRESIDENT OF the Ouachita Baptist College Baptist Student Union is Bailey Smith, son of Mr. and Mrs. B. C. Smith of Dallas, Tex. Bailey is a speech and religion major and will continue his studies at the seminary after college.

CAROL Meadows, daughter of Mr. and Mrs. V. E. Meadows of North Little Rock, is the Baptist Student Union president at the University of Arkansas Medical Center. Carol is a senior nursing student and will continue working in her chosen profession after graduation.

—Tom J. Logue, Secretary, Student Department

## Training Union

### Workshops for all

ELEVEN Training Union workshops on September 26 at First Church, Little Rock, are designed to help all local Training Union workers, experienced and inexperienced, of all departments, nursery through general officers.

Mrs. R. L. Atkinson of First Baptist Church, Dallas, Texas, will lead the workshop for inexperienced Intermediate workers. She has planned the following program:



MRS. ATKINSON

- Morning Session
    - Leadership
      - Personal Qualities
      - Leading in Organization
      - Nominating - Election - Training
      - Organizing - Standardizing
    - Afternoon Session
      - Objectives
      - Demonstration Program and Evaluation
      - Sword Drill
    - Night Session
      - Leadership Planning
      - Planning Meeting for November
      - Aids, Methods, Materials
- Ralph W. Davis, Secretary



MISS MEADOWS

## Missions - Evangelism

"By all means win some"

### Steps to a revival

GOD wants to send revivals upon our churches. He longs to come down and mightily manifest Himself, His saving, delivering, healing, convicting power among the people. He wants to see the mountains of difficulties vanish at His presence.



MR. REED

Our preachers and people have magnified our difficulties and trouble in our churches to the extent we have retreated and have been de-

feated. We must preach Christ and promote a positive program of evangelism. If revivals are to come we must:

**PRAY:** Read Isa. 64:1-2.

Pray intensely. Pray passionately. Pray insistently. Pray believing. We must intercede to God for lost souls.

We can organize missions, but we have to agonize for souls. If we give our tears over the lost, we shall not keep back our blood.

**WITNESS:** Acts 5:42, "And daily in the temple and from house to house, they ceased not to teach and preach Jesus Christ."

When we think and pray ourselves into the tremendous need of lost souls, we shall be stirred to do something about it. We must "Go out into the highways and hedges, and compel them to come in" (Luke 14:23). We are to persuade people to come to Christ.

**PREACH THE WORD:** It is the mission of the preacher to rouse and stimulate spiritual thoughts and feelings. We preachers are to bring people back to a living confidence in God. The way some people live and talk one would think God is dead.

We preachers are to witness against sin and cry over sinners until they turn to God.

A revival can come to any church anytime, anywhere, under any conditions when the members are willing to pay the price. We must believe that a revival is a possibility. Why spend time, money, and energy for revivals if we don't believe God can give a revival?

Next article: **THE COST OF A REVIVAL.** — Jesse S. Reed, Director of Evangelism

### Christ was criticized

Christ lived above sin, but he could not live above criticism. Even Jesus could not escape the inevitable attacks from unjust and censorious men, who were jealous, ungodly and warped in their thinking — Jack Gullledge

# "First Baptist" is not a denomination!

By ROBERT L. HARTSELL

Pastor, First Southern Baptist Church

Manhattan, Kansas

"Good afternoon. Mrs. Jones?"

"Yes."

"I'm Mr. Hartsell, pastor of the First Southern Baptist Church. I understand you folks have just moved to Manhattan, and are Baptist. Is that correct?"

"Yes, that's right."

"With what convention is your home church affiliated, Mrs. Jones?"

"Well, we're members of First Baptist."

"I see. And with what convention is your church affiliated?"

"I don't know. First Baptist Church is all I know."

"Uh, huh! Did you have Training Union on Sunday night?"

"Yes."

"I see. Then your church is affiliated with the Southern Baptist Convention."

"Oh? Well, what's the difference?"

Does that little interview sound strange to you? Perhaps you've never heard anything like that. But this is a common occurrence in communities north of the Mason-Dixon Line.

We find that only a minority of the Southern Baptists moving into our community are aware of the basic differences between Southern Baptists and all the other Baptist groups, especially the American Baptists. Most seem to feel that the two groups are alike except that one is a convention organized in the North and the other is a convention organized in the South.

Few seem to be aware of the differences in theological positions relating to alien immersion, open communion, etc., and the organizational differences relating to the National Council of Churches

and the associational versus the society method of cooperation for mission work.

This is to say nothing of the differences in programs: Training Union, evangelism, stewardship, Sunday School organization, etc.

Enough of this. The purpose of this article is not to be a treatise on the differences between American and Southern Baptists. The purpose is to stimulate pastors, ministers of education and other readers to inform their people concerning the existence of Southern Baptist churches in the North, and the reason for their existence.

If a Southern Baptist moves into a community in the North and chooses to join an American Baptist, rather than a Southern Baptist, church, then we have no complaint. But when a Southern Baptist simply joins the First Baptist Church, without knowing or caring about the differences existing here, this is a real tragedy.

Pastors in the South, would you help to inform your people? Would you reproduce a part of this article and circulate it among your membership? Would you post this article on your bulletin board? Would you talk about this in prayer meeting or Training Union? Would you mention it in your bulletin? Would you pass along this article to your state Baptist paper? Would you college and seminary professors mention it in your classes? Would you military chaplains in the South mention it to your Southern Baptist people? Any, or all, of these ways would help to inform our people and help correct this situation.

Southern Baptists need to know that "First Baptist" is not a denomination!



## Summer mission work

*SUMMER* worker Bobbie Jean Davis instructs a group in the making of pin-wheels.

## More than 800 in Negro camps

WE RECENTLY passed the half-way mark in our 10-week summer mission program, through which we have six Negro Baptist College students, appointees of the Home Mission Board, working with us. The success of this program is most encouraging.

These student workers have conducted 12 vacation Bible schools, with a total enrollment of 876; have witnessed 57 conversions, 25 dedications. They also served one week as counselors in the boys and girls camps. We will give a com-

plete report at the conclusion of the full 10 weeks.

We are so grateful for the Home Mission Board's assistance in this new phase of our work. We hope, next summer, to enlarge this group to 10 or 12 workers.

Will you please put these dedicated student mission workers on your prayer list—Lewis Gibson, Rosie Lee Taylor, Bobbie Jean Davis, Dollie Ann Whitfield, Loreta Turner, and Gladys Weatherspoon. —Clyde Hart, Director, Race Relations

### New Arkansas Baptist subscribers

Church	Association	Pastor
New budget:		
Jeffersonville	Arkansas Valley	Albert Wyatt
Pleasant Grove, Ferndale	Pulaski	Allen G. Chenault
One-month free trial subscription:		
Alma, Trinity	Clear Creek	Finis Card
Norfolk, First	White River	Bernard Ford
Plainview, First	Dardanelle-Russellville	Carl H. Stone

## Brotherhood

### Memphis conference

THE NATIONAL Conference of Southern Baptist Men is just ahead, on the 1961 calendar. The Conference will be held in Memphis, Sept. 13-15.



MR. TULL

For many months the Brotherhood Department has been plugging away at the promotion of this very worthy meeting of men. On two occasions we have mailed registration blanks to about 2,500 men throughout the state. We have publicized the Conference in the Brotherhood "Challenger," and in this column. Before you read this your pastor will have received a brochure on the meeting and some attractive poster material. The Arkansas goal is five hundred men, but we are pulling for a thousand!

The registration fee is \$3 per man. The registration badge will be your means of obtaining entrance into the auditorium. Payment of the fee will also engage the Brotherhood Commission in the finding of a place for you to stay while in Memphis.

Many men who live close to Memphis are naturally faced with the temptation of attending the Conference without formally registering. However, this cannot be done! Only registrants will be able to get into the various sessions of the Conference.

Register now! And do a good job of enlisting a worthy group of the men of your church to attend the Conference. About ten thousand men are expected from all over the world for the greatest meeting of Baptist men in all history!

Send your registration fee in today to the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee.

### RA CAMPS

### BEST EVER

The 1961 Royal Ambassador Camping Season was the greatest ever! There were 305 in attendance at the four camps. Everybody had a good time. And the Lord blessed wonderfully!

There were 28 conversions, and 52 re-dedications. Eighteen boys surrendered to be missionaries, and ten to be preachers. Twenty-one boys surrendered to full-time Christian service without knowing at the time just what God's will is for them. Two boys surrendered to be ministers of music.—Nelson Tull, Executive Secretary

## Farm visit

By GRAYCE KROGH BOLLEER

EDDIE and Dot could hardly wait for their cousin Clark to come from the city. It was the first time Clark had been on a farm.

"We can play tricks on him," Eddie planned. "It will be fun!"

"We can get Big Red to chase him," Dot nodded. "That old rooster is always ready for a fight. Then we can pretend carrots are weeds in the garden and get him to pull them up. Won't he be surprised?"

"We'll think of all kinds of things," Eddie chuckled.

Clark came just at supper time. He brought Eddie a fine kite kit. He brought Dot a bubble-blowing set.

"I'll help you make the kite," he promised Eddie. "We can all have fun blowing bubbles, Dot, because there are three bubble pipes."

Eddie and Dot looked at each other. Somehow, it didn't seem a good idea to play tricks on Clark when he was so nice to them.

"I can hardly wait to see everything on the farm," their cousin told them as they ate supper. "You can teach me all about everything."

"I guess the first thing I can teach you is how to dry dishes," Dot laughed because she knew Eddie didn't like helping in the kitchen.

"Oh, I know how to do that," Clark grinned. "I help Mother at home all the time. I'll do it for you, too. It will make me feel right at home."

As soon as the dishes were done, Eddie and Dot and Clark went outside. Up by the pond, the frogs were beginning to croak.

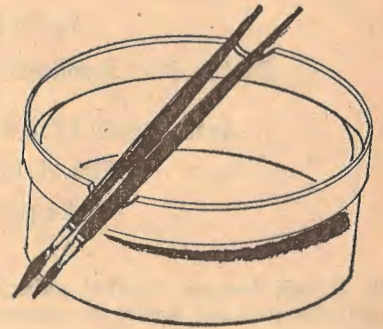
## Paint water holder

By CAMILLA WELCH WILSON

SAVE and wash used waxed cartons that have contained cottage cheese. Cut notches around the rim for your paintbrushes to rest in when they are not in use.

How often have you broken glass dishes that have turned over and rolled off the table as you worked? The paper cartons are moisture proof and much easier to dip from than glasses.

(Sunday School Board Syndicate, all rights reserved)



"What's that?" asked Clark, because he had never heard anything like that before.

"Frogs," Dot answered promptly, but Eddie gave her a poke.

"We can fly your kite from that big field," Clark nodded toward the meadow, but Eddie shook his head.

"That's the wheat field," he muttered. "But I see buttercups growing there," Clark protested.

"Of course you do," said Dot. "Eddie is only teasing."

"It's buttercup wheat," Eddie insisted. The next morning before Clark came downstairs, Dot met Eddie coming from the barn.

"It doesn't seem very nice to play tricks on Clark," she said. "He's nice and I like him. I'm not going to tease him, Eddie. He has been good to us."

"I guess I wouldn't like it if he teased me in the city," Eddie nodded. "I'll tell him I'm sorry about the wheat field. We'll try to give him a good time while he is here."

When Clark came down for breakfast, Eddie told him he was sorry he had teased.

"I thought it would be fun, but it isn't," he said. "I can see it won't be fun for you. Dot and I are going to try to make your visit happy from now on. We will show you everything and teach you all we can about the farm."

Clark just smiled and didn't say anything. All morning Dot and Eddie took their cousin around the farm. They showed him the kittens and the big dog, Bark. They showed him how to pull carrots and pick string beans. They promised to take him berry-picking in the afternoon. They let him feed the chickens without having Big Red chase him.

"It was a happy day, my first one on the farm," Clark smiled. "I'm glad because you two are going to visit me in the city next. I will make it a happy visit for you, too."

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## God's wondrous world

### Singing stars

By THELMA C. CARTER

DO YOU know that the beautiful twinkling stars we see in the heavens are always in motion? Scientists tell us that not only are the countless millions of stars in motion but also that, as they move, they make sounds.

The scientists explain that where there is motion, such as is seen in winds, ocean waves, and volcanic waves, there are always the sounds of these forces. They are strange sounds, so strange that these natural sounds cannot be heard by the human ear. They can be picked up only by instruments.

In the Bible we find that Job speaks of the song of stars. (See Job 38:7.) Stars speeding through space are called "throbbing stars" and "singing stars." Imagine! Some of the star groups or systems, called fixed stars, move with

speeds of ten to one hundred miles a second. When such terrific speeds occur on earth, in our oceans, skies, and land, there is bound to be sound. The pressures mount and the vibrations and shock are heard and felt.

Scientists believe that stars burn up and die. Yet their light, even though dimmed, their motion, and their sound can be observed as they pass through space in the form of charred cinder objects.

It is strange to think that stars have their own singing sounds, isn't it? We can think of it as one of the many ways in which the world teaches us of God. As one great man of long ago wrote, "I hear him pass; he speaks to me everywhere!"

(Sunday School Board Syndicate, all rights reserved)

### EVERYWHERE

By MABEL DOYLE

*God's love is greater than the earth,*

*The stars, or all the world;*

*Yet we can see a part of it*

*Inside a rosebud curled*

*And feel it warm inside of us*

*When we have been afraid.*

*He left a spark in everything*

*That ever he has made.*

(Sunday School Board Syndicate, all rights reserved)

## John Mark, a young missionary

By R. H. DORRIS

Pastor, Pike Avenue Church, North Little Rock

Acts 12:25; 13:4-5; 15:36-39; Col. 4:10;

2 Tim. 4:11; 1 Peter 5:13

August 13, 1961

**J**OHAN MARK belongs to that galaxy of saints who lived and served in relative obscurity in the era of the first rapid expansion of Christianity. He was one of the "lesser men" upon whom the success of the "greater men" depended, and never quite reached apostolic stature. He is best known for the authorship of the second gospel which, interestingly enough, does not mention his name.



MR. DORRIS

In the Book of Acts he is given some prominence, and is referred to affectionately by the Apostles Paul and Peter in certain of their epistles. These great men of God figured immensely in the life and ministry of Mark.

The glimpses we have of John Mark show a young missionary in the making, in the testing, and in the final surmounting of his difficulties.

### I. A missionary in the making

**T**HREE factors must be considered as most influential in the ultimate making of John Mark.

First, his home environment. The earliest mention of Mark is in Acts 12:12, where he is passingly referred to as the son of a certain Mary who dwelt in her own house in Jerusalem. She was a sister of Barnabas, a seemingly well-to-do. A convert to the Christian faith, she achieved some prominence in the local Christian community. As any godly mother would, she doubtless by example and word of mouth sought her son for Christ, and urged upon him the Christian Way.

Furthermore, she opened her house for a meeting place of Christians in Jerusalem, and they often gathered there for prayer. One such occasion of prayer was for the deliverance of Peter from prison, who, when delivered, appeared at the house while the prayers were yet being made. The frequent visits of such dedicated Christians aided in creating the right kind of home atmosphere for young John Mark.

A godly home environment is invaluable to today's children as they grow to face the complex problems of modern life. Wise is the parent who practices a time of family devotion and opens the home to the presence of influential Christian personalities. Through these mediums God may call the youth to highest purposes in life.

Second, his association with certain individuals. How young John Mark must have thrilled to Peter's own account of his deliverance from prison at the hand of God, and to other victories wrought through the apostle. Peter probably was the one who led Mark to trust the Savior, as indicated by his reference to "Mark my son," in 1 Peter 5:13.

Barnabas, his uncle, had given much to the cause of Christ, including himself. John Mark could not but be impressed.

Paul, with the stirring account of his conversion, was unswerving in dedication to the will of God. What greater hearts could a young Christian hope to associate with? They brought spiritual power, enthusiasm, and adventure to Mark's life.

Third, his youthful zeal. Acts 13:5 mentions that the apostles had "John to their minister." Mark had consented to become their attendant; that is, he would perform the more menial tasks that fell the lot of the traveling evangelists.

In nautical language he was an "under-rower on the ship." He would arrange lodging, provide for food, and perhaps even performed the act of baptism. At this point John Mark's enthusiasm, integrity, and commitment to Christ can hardly be doubted. But, what happened? Did he fail to count the cost?

### II. A missionary in the testing

**T**RIALS and testings are the expected lot of every life dedicated to God. Young John Mark was no exception. Only a "reading between the lines" will supply any idea of what may have occurred.

Led by the Holy Spirit and sent forth by the church in Antioch, the missionary band of Paul, Barnabas, and John Mark embarked upon their first missionary

tour. They went first to Cyprus, where they witnessed mightily throughout the island, and from there to Asia Minor and the Taurus mountain region. From here the path ahead was indeed foreboding. They would face disease, hardship, perils of outlaws, and the hostility of those opposed to the new religion. It was at this critical point that John Mark left the apostles and returned to Jerusalem (Acts 13:13).

Why did he turn back? Several possibilities have been offered, but who knows? Was it cowardice and laziness? Or, was it an inability to adapt himself to the role of attendant? Or, perhaps, was it a failure to grasp the "world wide" aspect of the gospel, or homesickness? Whatever the cause, John Mark was tragically marked as an unreliable worker, a half-way missionary, and catalogued as a deserter.

The ancient Romans had a barbaric custom of marking a deserter by cutting off a little finger. Hippolytus calls Mark the "man with a finger missing."

Mark's tragedy finds too frequent repetition in church life today. Many church workers are soon hot, then soon cold. Their lives enthusiastically receive the good seed of the gospel, but because there is no depth of soil the seed does not take root and quickly withers in the face of difficulty, inconvenience, and criticism.

### III. A missionary in the surmounting

**O**NE mistake is by no means an omen of utter failure. John Mark's life and work were not ended. He would be saved for usefulness in other areas of the Christian faith.

The second missionary journey was about to begin when Paul and Barnabas became sharply divided over whether or not Mark should accompany them. Barnabas, who believed in Mark's potential as a Christian, was determined to give him a second chance and insisted that his nephew accompany them.

Paul was intolerant of the young man who had deserted in a crisis. Perhaps he sought in Mark the same quality of dedication he experienced in himself. At any rate their positions were irreconcilable, and Paul, with Silas, went northward, while Barnabas, with Mark, retraced their steps to Cyprus. Thus, God over-rode the dissension by sending forth two missionary bands instead of one.

Credit is due Barnabas, who through sympathy and understanding saved John Mark from utter loss as God's witness. With new dedication the young missionary busied himself in fresh Christian effort, surmounted his weakness, proved himself to Paul's satisfaction, and took his place among the faithful.

# A Smile or Two

## Men of distinction

SHE: I think men should wear something to show they're married. Women wear wedding rings.

HE: Men wear something to show they're married. They wear last year's clothes.

## Broken in

AND you have had the same servant for two years?

Yes. She says she doesn't believe in changing after she has gone to the trouble of teaching a family her ways.

## Saving the strainer

From *THE HOPEFUL TIMES*, monthly newsletter of M. T. McGregor, superintendent of missions for Hope Baptist Association, Texarkana:

THERE'S one good thing about having your milk delivered to the front door in a bottle. You don't have to strain it up and then wash the strainer cloth and the milkbucket.

ORDINARILY, we would have the Associational Treasurer's Report in this space but he is out of town for a few days and by the time he gets back we hope to be about ready to be out of town awhile. Since we felt it necessary to get this out before we leave we decided to go ahead and send it without the ATR. We hope there is enough money on hand to pay our salary at the end of the month. Selah!

AND then there was the little boy who was going to put glue on his watermelon before he ate it so it would stick to his ribs.

## No takers?

SIGN staked in front lawn: Anyone is welcome to use our lawnmower, provided they don't take it out of our yard.

## Drop a line to Frigidaire

A NEIGHBOR went into the young newly-weds' home and found the wife in tears.

"What's the trouble, dear?" she asked sympathetically.

"Oh," wailed the girl, "I baked a nice cake and put it in the refrigerator an hour ago—and there isn't any frosting on it yet!"

## Revenge is sweet

TO EVERY person comes his day,  
So calmly wait your chance.  
Pedestrians have the right-of-way  
When in the ambulance.

## Jaded appetite

"WHAT'S the matter with you?" the wife demanded. "Monday you liked beans, Tuesday you liked beans, Wednesday you liked beans; now Thursday, all of a sudden, you don't like beans."

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In Colossians 4:10-11, the apostle commended Mark to the church and directed them to receive him who had been "a comfort to me." Mark was one of only three who had been loyal to him during his Roman imprisonment. In Philemon 24, John Mark is given the status of a "fellow-laborer" by the apostle who once disavowed him.

In 2 Timothy 4:11, the imprisoned Paul requests Timothy in a forthcoming visit to bring him his books, his cloak, and Mark for "he is profitable to me for the ministry." He who was once unprofitable had become profitable.

So, one mistake does not mean total loss. Though one fails to measure up to standards set for him by others, he still can have a fruitful ministry through dedication and self-application. It is more important to measure up to God's standard than any other.

## Attendance Report

July 30, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	131	53	3
Berryville, Freeman Heights	154	90	1
Camden			
Cullendale First	436	185	
First	570	227	1
Cove, First	52	31	
Crossett, First	589	164	
El Dorado			
East Main	236	114	
First	832	205	
Immanuel	584	274	3
Cook Street Mission	17	20	
Parkview	249	100	3
Trinity	228	98	1
Ft. Smith			
Calvary	301	123	1
First	1196	374	14
Missions	349	92	
Kelley Height	148	79	2
Towson Avenue	238	108	
Gentry, First	208	95	3
Harrisburg			
First	295	131	
Calvary	149	92	
Hot Springs			
Park Place	440	131	2
Second	804	158	
Huntsville, First	103	42	1
Kingston	41	28	
Combs	17		
Jacksonville, First	656	283	10
Jonesboro, Central	370	145	1
Levy	547	195	
Little Rock			
First	1067	500	1
Gaines Street	417	214	1
Dennison St. Mission	60	42	
Immanuel	1160	483	11
Forest Tower	24	19	
Kerr	61	45	
Tyler Street	265	124	3
McGehee, First	419	165	
Chapel	58	17	
Norphlet, First	301	130	3
North Little Rock			
Baring Cross	692	236	3
Central	304	109	
Highway	245	116	
Park Hill	639	181	1
Pine Bluff, Watson Chapel	121	47	3
Rogers, Sunnyside	129	76	
Smackover, First	294	122	1
Springdale			
First	482	144	1
Caudle Avenue	175	80	
Van Buren, First	423	121	1
Waldrón, First	272	88	

## CORRECTION

July 16, 1961

North Little Rock, Park Hill 649 187

August 10, 1961

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(Continued from page 5)

us. Your fairness in letting others present opposing views through the magazine is one of the things that makes the paper the respected voice that it is among Baptist people.

I have resigned my position as principal and librarian at Deer High School to accept a position as assistant librarian at Arkansas Polytechnic College,

Russellville. While we will miss the fellowship we have had with the fine people at Deer Baptist Church, we are looking forward to uniting with First Church, Russellville.

We do not want to miss a single copy of the Arkansas Baptist Newsmagazine when we move. So will you please change my mailing address from Box 32, Deer, to the address below. Thank you and God bless you.—Shannon J. Henderson, Box 148, Arkansas Tech, Russellville

**'Golden years' homes available in Arizona**


PHOENIX, Ariz. — After more than two years of study, a Baptist community for the golden years is now a reality. The Baptist General Convention of Arizona presents Apache Ho Homes for senior citizens. The homes are located at Apache Junction, Ariz., 15 miles east of Mesa, and 34 miles east of the city of Phoenix, near famous Superstition Mountain.

Model homes are completed and ready for inspection.

According to Dr. Charles L. McKay, executive secretary of the BGCA, "Our first Golden Years project is to develop 100 acres with 10 acres set aside for church and recreation facilities."

The Hi-Way Baptist Church of Mesa, Ariz., and Ingleside Baptist Church in Phoenix have established a mission at Apache Junction. Dr. McKay stated that the first unit of a new mission building should be possible soon.

The Baptist community will be constructed without any liability to the BGCA, but the Convention will screen all persons desiring to buy homes in the Christian community, and approve construction.



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