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August 17, 1961

Arkansas Baptist State Convention

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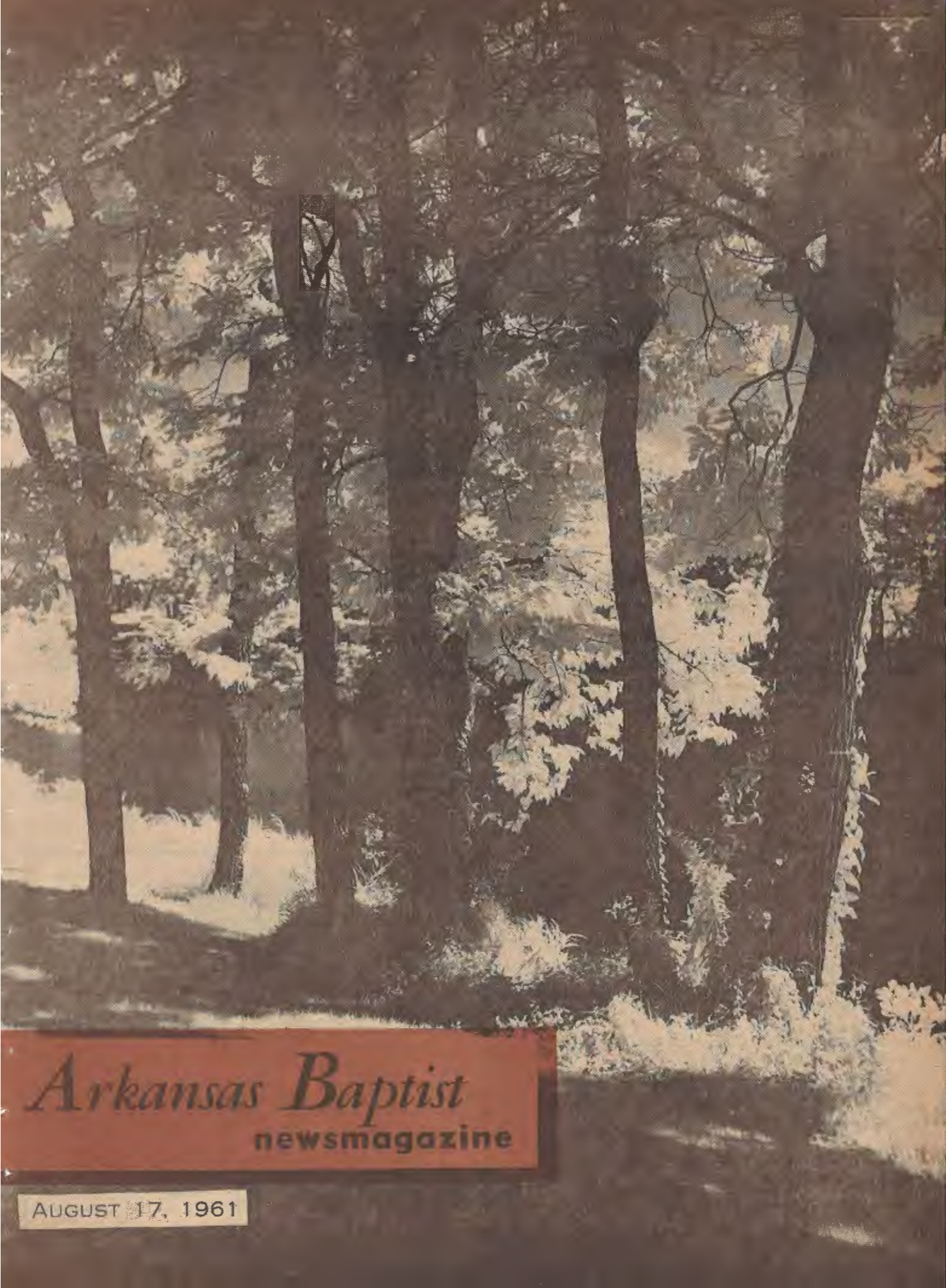
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*Arkansas Baptist*  
newsmagazine

AUGUST 17, 1961

# Mission Advance in Bible Lands

By HERSCHEL H. HOBBS

## The preacher's support

A PREACHER cannot bargain with God. He must give himself wholeheartedly and unequivocally without considering financial remuneration. He is called to love a lost world and minister to that world without counting the cost.



DR. DOUGLAS

But, a church cannot afford to call a pastor and then not adequately supply his material needs. In these modern times the right proportion of financial support for the preacher is imperative. This is true because effective witnessing on the part of the preacher is related to the proper functioning of the church.

Paul said, "Let the elders who rule well, be considered worthy of double honor, especially those who labor in preaching and teaching." Then, in the following words, Paul quoted an Old Testament scripture to prove his statement, as he cried, "You shall not muzzle an ox when it is treading out grain."

Many Baptist pastors receive inadequate incomes. This is true in Arkansas because we have 500 churches with annual gifts under \$3,500. This means that the churches have difficult times trying to provide an adequate salary for their pastors and then perform the functions that are called for in these modern times.

What is the solution? Frankly, the solution is not easily found. But one church, paying the pastor \$15.00 per Sunday to preach for them two Sundays per month, tried this plan and it worked:

- (1) A sound financial program was adopted which included proper auditing of receipts.
- (2) Written detailed financial report each month.
- (3) Financial report sent to each member.
- (4) Adequate provisions made for the promotion of tithing.
- (5) Missions taught.

This church went full-time in a few months. The pastor's salary was adequate for him to live on the field.

This happened in the church because the church had a plan of finance. Too, the church revealed the needs which included salary, etc.

Church members want to know where the money goes that they contribute. They have a right to know.

Has your church tried this or a similar plan?—Ralph Douglas, Associate Secretary

[Editor's Note: This is the first of two articles by Dr. Hobbs, president of the Southern Baptist Convention, who took part in a Baptist tour of the Holy Land. Hobbs has now returned to Oklahoma City.]

JERUSALEM (BP) — Heroic chapters are being written on the mission fields. There is Seddik Gerghis in Egypt. A native Egyptian, he is a graduate of Texas Christian University and Southwestern Baptist Theological Seminary, both of Fort Worth.

In 1931 he returned to his native land, which had no Baptist witness, to establish a little Baptist church in Cairo. Together with his wife, they have developed it until there are now six churches and eight missions in Egypt.

A new church building is being constructed in Cairo. Since 1957 the Southern Baptist Foreign Mission Board has contributed \$400 per month to this work.

Recently, Gerghis became an employee of the Foreign Mission Board and the work is related to the Jordanian mission.

In Beirut, Lebanon, the work goes forward. The new Baptist seminary is under construction and will be ready for occupancy by mid-October. About 20 students from over the Arab world are enrolled.

Lebanon is looking forward to the Baptist World Youth Conference in 1963. While in Beirut, the Baptist group had a conference with the minister of information.

Baptist work is highly regarded in Lebanon.

At Ajloun, Jordan, the Baptist hospital and schools are thriving.

In the vacation Bible schools just closed, about 1000 enrolled. One school had 430 enrolled with 41 decisions for Christ. The new building for the Ajloun Baptist Church has recently been dedicated.

A gift from First Baptist Church, Decatur, Ga., made possible this lovely building. Dick H. Hall, Jr., pastor of the Decatur church, preached in the Ajloun church while making the tour.

In Amman, Jordan, the tour group had a conference with the Jordanian prime minister, a gentleman of the first order whose courteous reception was equalled by his friendship toward the United States.


A personal thrill was to preach in the Baptist mission in Jerusalem, Jordan. It is just one month old. Brother and Mrs. Bill Hern are off to a fine start here.

A Baptist Book Store is the nucleus of this work. There are two services in Arabic and one in English each Sunday. Thank God the message of our Lord is being preached and practiced and taught in the land of our Lord.

## Wanted - homesickness

SENDING in a subscription to the *Arkansas Baptist News-magazine* for a relative, an Arkansas woman writes:

"I hope that the stimulating articles, intelligent editorials and the Sunday School Lesson . . . will inspire in him a new interest in the church and that he will realize that in the guidance of the church he will find the pattern he is searching for in which to mould his personal and family life . . . I am counting on the *Arkansas Baptist* to make him homesick for a Baptist church."



ARKANSAS  
Baptist  
NEWSMAGAZINE

"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 17, 1961
Volume 60, Number 32

# Southern trustees make King statement

MONTGOMERY, Ala. (BP)—In the opinion of a pastor here, Southern Baptist Theological Seminary has apologized for permitting Martin Luther King to appear on the seminary lecture platform.

The statement from the seminary's trustee executive committee was one of several developments on the matter. Others were:

1. The president of the Alabama Baptist State Convention asked the affiliated churches not to withhold contributions from Southern Seminary as eight churches have already done.

2. The pastor of a Nashville, Tenn., church said a letter came to the church with information about the action to boycott Southern Seminary. The sender identified himself as a lay leader in one of these churches. He asked what action the Nashville church had taken on the matter.

The reply was to be sent to the sender or to Baptist Laymen of Alabama, a pro-segregation group having no tie with the Southern Baptist Convention or the Alabama Baptist State Convention.

3. A. Hamilton Reid, Montgomery, executive secretary of Alabama convention, said the seminary statement "will do much to relieve the resentment toward that seminary in many churches in Alabama."

## Trustees' statement

ADOPTED by the executive committee of Southern trustees, the statement said:

"Realizing that the Southern Baptist Theological Seminary is an agency of the Southern Baptist Convention and that it must serve the entire denomination in which varying opinions exist, the executive committee of the board of trustees together with President Duke K. McCall wishes to express regret for any offense caused by the recent visit of The Rev. Martin Luther King, Jr., to the campus of the seminary."

"We trust that you will agree with us that the bonds of Christian fellowship are deep enough and strong enough to endure the strain of pronounced differences of opinion. You may be assured of our

primary desire to place the advancement of the cause of Christ through our beloved denomination above any force which might attempt to divide us," a companion letter from the chairman of the executive committee of trustees said. This letter came from Ernest L. Honts, Norfolk, Va.

King and several other persons prominent in national and Baptist life were invited to the Gay Lecture Series platform. Others were Howard E. Butt, Jr., millionaire Baptist lay evangelist of Corpus Christi, Tex., and former SBC president and U. S. State Department official Brooks Hays of Washington.

The seminary statement was termed "an apology" by J. R. White, pastor of Montgomery's First Baptist Church and a member of the trustee executive committee.

White said the statement "expresses the sincere regret of the trustees together with President Duke K. McCall. Unfortunately, history is irreversible. If we could change the past, we would, but that is impossible. We do regret the mistake that was made."

White went on: "Steps have been taken to help prevent the recurrence of this kind of error."

## Asks no more action

HOWARD M. Reaves of Mobile, pastor of its First Baptist Church, appealed for no other Baptist churches to boycott the seminary. Such action "is an extreme punitive action . . . equivalent to voting to kill the seminary . . . (which) may seriously weaken the Cooperative Program and thus endanger the entire educational, evangelistic and missionary program of our denomination."

He presides over the Alabama convention, with which the eight churches are affiliated.

In an editorial in the *Alabama Baptist*, Editor Leon Macon of Birmingham also appealed to churches not to withhold funds from the seminary. It was not known whether the eight churches would rescind their actions in light of the seminary statement and the appeals of Reaves and Macon.

Executive Secretary Reid had this comment on the Louisville statement:

"I think the resolution . . . in which they express regrets for the offense caused by the recent visit of The Rev. Martin Luther King to the campus will do much to relieve the resentment toward that seminary in many churches in Alabama.

"Dr. King began his crusade over racial integration in Alabama, and the people of this state feel they are quite well-acquainted with his motives and methods."

King, a Baptist minister, has lived in Montgomery and Atlanta.

Reid felt the statement from Southern Seminary "will satisfy our people."

## Register for Conference

FIVE MORE Arkansas men have registered for the Second National Conference of Southern Baptist Men Sept. 13-15 at Memphis, Tenn.

They are G. H. Smith, Camden; Carl Looney, Weiner; O. Wendell Welch, Sheridan; C. H. Seaton, Little Rock, and Curtis L. Mathis, Jonesboro.

These registrants bring to 31 the number of Arkansas men planning to attend the conference.

## The Cover



*Life's burdens fall, its discords cease,  
I lapse into the glad release  
Of Nature's own exceeding peace.*  
—John Greenleaf Whittier

## Compulsory attendance

"IT'S a down-right shame how people treat their churches," said a layman to me the other day, as we had lunch together.

"We've got people on our roll over at my church who have not been to church services in years and who do not give one thin dime for the support of the work," he continued. "Yet, we keep them on the roll and count them members. I don't feel that that is any way to conduct our Lord's business."

We were putting in our regular weekly attendance of the down-town civic club to which we both belong and we could not help noting that we had no choice but to attend and support our club meetings fairly consistently if we expected to stay in the club.

Considering how much more important is the work of the church than any other organization, we agreed that it was to be regretted that a church would place a lower valuation on its memberships than does a club.

### Why churches are lax

Why are our churches so lax in what is required of their members? The first thing that pops into one's mind is that religion is a matter of the individual's free will and not a matter of any kind of outside compulsion. But isn't there quite a bit of compulsion, in the final analysis? To be sure, no one can force anybody to be a Christian or a church member. Each one must exercise his own faith in these matters. But we require of those desiring to become church members that they make public professions of their faith and that they present themselves for acceptance by the churches. That is a form of compulsion after all, is it not?

Why should a church be less exacting in its attendance requirements than a civic club? Frankly, I think it is a great discredit to our churches that this is the case.

Before voting to receive every Tom, Dick and Harry who walks the church aisles when the invitation for church membership is given, why should not the church make sure that those presenting themselves understand that joining the church is taking up a cross—that a church is a group of born-again Christians who are banding themselves together to get the gospel of Jesus Christ out to the world at all cost? The church has a right to know that those who come for membership are coming for a place of sacrificial service for Christ. Any who are lukewarm at this point should not be received in the first place. And any who at any time thereafter grow lukewarm should be dealt with in Christian love, but firmly and in all seriousness.

Many churches lean away from any kind of discipline of their members lest somebody get his feelings hurt. But we should not lose sight of God's own unhappiness with unfaithful church members. Requiring church members to attend and support the church work according to their ability is not an unreasonable claim, and such a claim is Scriptural. Nor would any move on the part of a church to require this as a minimum necessarily be punitive. This could be done in Christian love, prayerfully, with the wellbeing of the backsliding church member at heart as much so as the welfare of the church.

If a church member misses attending the worship services three or four Sundays in a row, why should not a church committee call upon the brother to find out what is wrong? And if there is no legitimate reason, and he will not repent after having been duly and lovingly admonished, why should not the name of such person be stricken from the church roll?

When fruit trees are found with dead limbs, it is far better for the individual trees, as well as for the orchard, for the trees to be pruned. Better to have a much smaller number of names on the church roll, and have a membership that is dedicated to serving the Lord than to have even the names of the cities' "most distinguished citizens" inscribed and to have many of them "honorary Christians."

—ELM

### Beware of . . . wolves'

*BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves (Mat. 7:15).*

THESE words of Jesus were never needed more than today. Churches and denominations are suffering at the hands of self-styled prophets who are working overtime to try to undermine confidence and to sow the seeds of discord. The Southern Baptist Convention—its programs, agencies, institutions and personalities—are always the targets for such warped characters. No one claims we are perfect. But when "straightener-outers" give all their time, attention and energy to hitting what they claim to be our weaknesses and see nothing good, and when they mix with facts their warped conclusions and half-truths, they prove themselves unworthy of being taken seriously.

To ignore such irresponsible strifemongers by refusing to be drawn into attempted reasoning with them is to follow the clear teachings of the scriptures. We mention only one reference:

*Answer not a fool according to his folly, lest thou also be like unto him (Prov. 26:4).*

One characteristic of a wolf is that he is attracted by blood and will not hesitate to attack and try to devour even one he regards as his own brother, when that one has been wounded.—ELM

Even in Orbit

ONE of the big questions not even the 17 flights around the world by Russian cosmonaut Gherman S. Titov answers is what would be the effect of exposure to the weird condition of weightlessness for periods much longer than the 25 hours he was in orbit?



ERWIN L.

is going to be left high and dry. Then, instead of taking Metrecal or going on a rabbit diet, a plump matron or hefty consort could just climb aboard a rocket ship and in nothing flat go from 240 pounds to zero.

For awhile there would be other angles on "weightlessness." Just think what a scramble there would be for orbital flights to get a few hundred miles away from the earth while the Legislature was in session; or around the first of the month when bills are piling up; or when the nerves are getting on edge from the monotonous turn of events at the office.

Wouldn't it be a joy to leave a sign on the door telling the milkman you won't need any more milk for awhile, as you have gone to the moon? Or just to clear out and not tell even your next-door neighbor that you have gone to Mars?

But sooner or later many of the get-away-from-it-all advantages would surely peter out. The first thing you knew you would discover that your seatmate on the space ship was a neighbor who had hoped to get away from you for awhile, or, perhaps, a member of Congress on an expense account. Imagine your chagrin at discovering, just after your rocket has gone into orbit, that your mother-in-law is aboard, or Uncle Herman, or . . .

But joking aside, there are not likely to be any weights you elude while in orbit that will not come crashing back upon you when you get back to terra firma. You may get away from the scene of some of your heartaches for awhile, but not even an orbital flight will mend a broken heart. The same trouble Mark Twain had on his trip to Europe will be yours—wherever you go, there will still be you, with all your personal problems.

Here is a sobering thought even for the new space age: each one of us will continue to be accountable to God, maker and sustainer of the universe: "So then each one of us shall give account of himself to God" (Rom. 14:12).

*Erwin L. McDonald*

THE PEOPLE SPEAK

Modern tentmakers

DURING January of this year, work started on a new bridge spanning the Ohio River between New Albany, Ind. and Louisville, Ky., and the contract had been awarded to the Beasley Co. of Texas. When the men moved in to erect the bridge, we, the members of Parkway Baptist Church, of New Albany, were glad to welcome some of your fine Arkansas people.

Little did we know then the blessings we would receive as time went on. They came and brought their membership with them, to work, to teach, and to visit; to spread sunshine wherever they might be led. Mr. and Mrs. Glen McMahon stepped right into the task of teaching, she in the Primary section, and he starting a new men's class in the 24-to-35 age group. Also, Mrs. Marshall Smith started a class of young ladies of the same age.

We can only tell you how 'badly needed were these people of God at this time. Now they are about ready to move on to build bridges elsewhere—not just bridges of steel, the physical bridges that you can see and feel, but bridges between God and man.

How thankful should we as Christians be, that we have such people as these, traveling about the country, spreading the Word of God as they go. As of now, their next destination is Panama. Surely they will find a need for their talents in this area, and surely will our prayers go with them.

And may I say the people of Helena, Ark., must really miss these people, but be assured they are obeying the Lord's command by going out into the highways and hedges, visiting and spreading the Good News.—Bob Lemmon, S.S. Superintendent, Parkway Baptist Church, 2508 Corydon Pike, New Albany, Ind.

A mother's problem

WHILE sitting with my three children today watching TV, I suddenly became very concerned at all the beer commercials. One in particular was very upsetting. It was the wrestling matches in Memphis that come on at noontime, with all the boys and girls present. . . . How in the world do the people of our land that are self respecting people expect our children not to indulge in something that our adults are literally throwing in their faces? As a Christian and very concerned mother of two boys, 5 and 7, and a daughter of 3, I feel it my duty to try to do something about it.

I immediately called our missionary, Rev. John Gearing, and asked him how we as Christians could get something done and he told me to write you and with the help of our Baptist paper more of our Baptist people would read and become more concerned and join together and fight this mess.

Isn't there some way we can start petitions in our churches and send them to our State Representative and get something done? Bro. Gearing has promised his full co-operation, for which I am grateful. . . .

My oldest son loves to watch the ball games which are sponsored by beer, also. Please advise me as to whatever is necessary. I despise the stuff and would like to see the TV commercials cleaned up. I will not allow the stuff brought into my home. But I am afraid by watching the advertisements it's just as bad. I do teach my children it's wrong. . . . I don't think God is satisfied with Christians sitting down and letting our nation corrupt. . . .—Mrs. Charles Tankersley, 1024 W. Moultrie, Blytheville

REPLY: IF enough parents really get concerned, something can be done about your problem. We have beer and liquor now because the majority of people who go and vote, want it, or don't mind others having it. In the meantime, the best thing you can do is to continue to keep intoxicants out of your home and to bring your children up "in the fear and admonition of the Lord."—ELM

Church Chuckles  
by CARTWRIGHT

"Twenty years ago I earned so little it was tough to barely get by. Now I find it fairly easy to barely get by!"

Standing against sin

I AM writing in regard to the letter one wrote, of church and worldliness. . . . These days the preachers seem to be afraid they will lose their congregation if they speak out against sin. . . .

The Bible not only tells us to dress decently but that it is abomination to God for men and women to wear each other's clothing, Deut. 22:5.

On Sunday movies, I think if a person goes to movies through the week he just as well go on Sunday too. . . . Christian people are to be a separate, peculiar people for God. The book of I John tells us that we cannot love the world and be true children of God. . . .—Mrs. Ophelia Parson, 1501 West Ash Street, Blytheville

(Continued on page 18)

# COURTSHIP,

# MARRIAGE *and the HOME . . .*

By MRS. J. H. STREET

## A pretty face is not enough!

"What is your fortune, my pretty maid?"

"My face is my fortune, Sir!" she said.

(from an old folk rhyme)

BUT A PRETTY face is not enough! Shallow beauty fades quickly. In fact, there are pretty faces that are unimpressive; while some homely faces are beautiful.

Once a beautician and I were on program together. We each spoke to a gathering of Future Homemakers of America in their Arkansas State Convention. The high point on the day's program came in her closing words to that large audience of high school girls.

"The most important element in your physical appearance is your inner self," said the beauty specialist. "What I can do for you with cosmetics and new hairdos will be enhanced, or marred, by your character and personality."

This leads us into a personality question asked by a junior high school girl. Let me confess, even as I submit it, that this one from our "ask-it-basket" is a question to tax ingenuity and counseling wisdom far beyond mine.

**Question:** "I think I have my own ideas and ideals pretty straight. I have my own convictions and know why I should not take part in some of the things most members of my set do. What I want to ask you is how I can decline without creating the impression that I am stuffy, sort of exclusive, and high-hat."

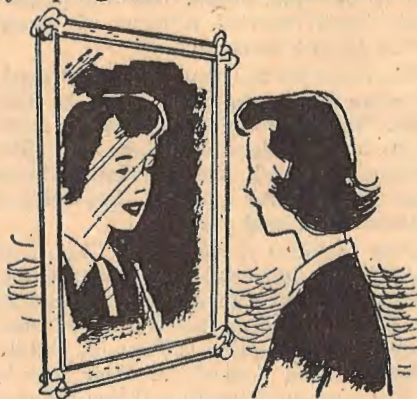
**Answer:** Enter wholeheartedly in the fun, sports, recreation in which you can participate without any scruples.

Basic is emphasis on friendliness and sincere interest in others. Cultivate an outgoing personality.

See that no one surpasses you in being attractive, polite, winsome, thoughtful, kind.

A warm, ready smile is essential, if you are to win.

Avoid "preachy," holier-than-thou, and critical attitudes, even toward those who make it hard for you.



Be poised, genuine, pleasant—not apologetic nor sad—in your stand for certain practices, and against others.

Take your Best Friend in on your problem. It is thrilling to experience clever thoughts and ideas for meeting your situation, obviously prompted "from above" in response to your asking.

Let us summarize with a quote from an issue of the sophisticated *Vogue* magazine.

"... If she refuses an invitation, a drink, in a prim and righteous way, she may be considered stuffy. If she refuses these gracefully, with a smile, she will be thought charming and well brought up by the world at large, and by young men eminently wifely material."

**Question:** "Since you invited participation from grandmothers, I want to ask how one is to overcome the lonely, empty feeling grandparents experience after a visit from the grandchildren."

**Answer:** The grandmother who

asked this question is a successful writer. Indeed, writing is her avocation.

Having asked the question, she also supplied the answer through a shared experience.

Following a recent visit from three of her grandchildren, their mother and dad, she felt that indescribable sensation pressing in upon her. Right away she drove with her husband on a trip to be of help to a relative, some distance away. "As I rode along," she comments, "I realized that when my body is moving, my mind is moving, too."

She returned home to find she was better able now to get into the task of putting away things the grandchildren had used.

Actually, she was applying the principle with which all of us are familiar: to overcome any unhappy mood, get absorbed in helping somebody else.

Such procedure is far more commendable than that of some other grandparents about whom I have heard. They "couldn't bear even to wash the plates or move the little toys" after their darlings had gone.

It is the normal lot of parents to suffer "nothing-matters-now" sensations on occasion. But it is the part of emotional maturity to rise above the mood and get about the business of living as well balanced adults.

The grandmother's question is in sharp contrast to the joke that has gone the rounds with the folk in our town.

It's the one about the grandmother who was all aglow one Sunday because her grandchildren were coming for a week's visit with her. To express her delight she put *five dollars* into the offering plate.

The next Sunday her grandchildren had just left. She put in *ten dollars*!!

Seriously, staying busy at worthwhile activities and giving oneself to service opportunities are the best antidotes I know for all kinds of loneliness.

Stay happy!

Rosalind Street

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

# Arkansas All Over

## OBC names Forbes

### History Department chief

DR. GERALD Forbes of Riverside, Calif., has been named head of the History Department at Ouachita College. Dr. Ralph A. Phelps, Jr., president, has announced.



DR. FORBES

Dr. Forbes also will teach in the American civilization division of the graduate program, Dr. Phelps said.

Recently employed as a civilian historian for the 15th Air Force at March Air Base in Riverside, Dr. Forbes served as professor of history and journalism at Northeastern Oklahoma State College during 1938-43, professor at the University of Mississippi during 1947-56, and professor at San Jose State College during 1956-59.

He was the historical officer for the First Air Force during World War II. Following his discharge, he served one year as a historian at the Air Force headquarters in Washington, D. C.

The new Ouachita professor holds A.B., M.A., and Ph.D. degrees from the University of Oklahoma, with a major in history and a minor in economics. He is the author of two books, "Guthrie: Oklahoma's First Capital" published in 1938 and "Flush Production: The Epic of Oil in the Gulf-Southwest" published in 1942. He has published 20 magazine articles and has been listed for 20 years in "Who's Who in American Education."

## More OBC graduates

CANDIDATES for bachelor's degrees awarded at Ouachita College summer commencement exercises Aug. 11 included, in addition to those reported in Aug. 10 *Arkansas Baptist Newsmagazine*:

Mrs. Priscilla Provine Trussell, Arkadelphia; Jesse Owen Ring, Batesville, and Donald Lee Holbert, Little Rock.

Altogether 42 bachelor's degrees were conferred.



## Pastors in khaki

ON ACTIVE DUTY—(l. to r.) Major R. H. Dorris, pastor of Pike Avenue Church, North Little Rock; Major Charles F. Pitts, First Church, Blytheville; Lt. Col. Wilson C. Deese, First Church, West Helena; Capt. Bill Hickem, First Church, Crossett, and Dexter A. Blevins, Park Place Church, Hot Springs, serving as Army chaplains with the 39th Infantry Division, Arkansas-Louisiana National Guard, during active training July 30-Aug. 13.

## NE District rally Aug. 25

JOHN D. Wells, Leachville, Brotherhood president of the Northeast district, announces a rally of men of the district at Central Church, Jonesboro, Friday evening, August 25.

A potluck supper of fried chicken (you bring the chicken) will be served at 7 p.m. The program for the evening will get underway at 8 p.m.

The speaker for the occasion is Lucien Coleman, associate secretary, Brotherhood Commission, Memphis, Tenn.

A large crowd of men from all over the district is expected.

FIRST Church, Newport, held their "Church Night of Stewardship," Wednesday, July 19. At least one representative from each of the youth organizations participated in the playlet, "Wait a Minute." Mrs. Lee French is Stewardship chairman and Mrs. Ed Nave is W.M.U. president. The church is pastorless. Rev. James E. Taylor is associate pastor.

## Alabamian called to Eastern work

SOUTHERN Baptists are active in the Central Hudson Valley area of New York State where two chapels, at Poughkeepsie and Newburgh, N. Y., will be served by Rev. Robert E. Hildreth, recently called to the field. A native of Alabama, he attended Ouachita College. He will lead the work of church development in the area for the Southern Baptist Convention. Many of the congregation in that area are men stationed at Stewart Air Force Base and their families.

Mr. Hildreth pastored churches in Kansas City and Enon, Mo., and taught at Midwestern Seminary, Kansas City, which he has also attended as a student, before moving to the New York area.

FIRST Church, Sparkman, has voted to build a four-bedroom parsonage. Construction began July 25. Rev. Doyle L. Lumpkin is pastor.





Arkansas Gazette Photo

### 'International' Dinner at the BSU

A BAPTIST-sponsored dinner Aug. 4 at the Baptist Student Union at the University of Arkansas Medical Center, Little Rock, brought together (from left) Dominique d'Herbes of France, Mohammed Alkali of Nigeria, Ewoud Pierhagen of Holland and Johnny Jackson of Waldo, state BSU president and a student at Ouachita Baptist College at Arkadelphia, as well as persons from 11 other countries who happen to be visiting at Little Rock presently. Alkali and two other Nigerian officials are in Arkansas to study agriculture, d'Herbes is on an International 4-H Youth Exchange and Pierhagen is a Rotary Exchange visitor.

### 'International' dinner hailed a success

THREE Nigerian agriculture officials were honored Aug. 4 with a buffet supper attended by approximately 60 international students and Baptist friends at the Baptist Student Center at the University of Arkansas Medical Center, Little Rock.

The idea of the supper originated with John Cavendar and Mrs. Payton Kolb, members of Pulaski Heights Baptist Church. Thirteen countries were represented.

Miss Josephine Scaggs, Southern Baptist missionary to Nigeria, was also guest at the supper and accompanying her was her "adopted" Nigerian son, Vincent Amacharee, a student at Oklahoma Baptist University.

During the portion of the program in which each one gave some personal remarks, Dr. L. A. Davis, president of Arkansas A. M. & N., complimented the spirit of the meeting and urged that "this sort

of news about Little Rock be brought to the attention of the world." His remarks were enthusiastically applauded.

As the group prepared to join hands and sing "Bless Be the Tie," Joe Akinwolemiwa, one of the Nigerian guests, asked to speak. Thanking the group for himself and his two colleagues, Mohammed Alkali and Etin Udo Isang, he said, "Let us express our appreciation for Christian missions which have trained most of the leaders of our new nation. It is significant that we have one of those missionaries with us tonight."

### Mission pastor ordained

G. M. HARRISON has been ordained to the ministry by Lake Village Church, Rev. Merle A. Johnson, Jr., pastor, and is now serving as pastor of the Smith Chapel and Rossmere missions of the church.



MR. HARRISON

A 1955 graduate of Gering High School, Mr. Harrison is a sophomore at Ouachita College. He served four years in the Navy. Mrs. Harrison is the former Carol Taylor of Jacksonville, Fla. They have one child, Carmal, 1.

### Deaths

#### Mrs. Minnie B. Johnson

MRS. MINNIE Bryan Johnson, 84, Little Rock, mother of Secretary of State Mrs. C. G. Hall, died Aug. 6 in a Little Rock hospital.

She was a member of the Deborah Sunday School Class of Immanuel Church, Little Rock; Esther Chapter of the Order of Eastern Star and Royal Neighbors of America. She was former state historian of the Daughters of 1812.

Other survivors include a sister, Mrs. B. R. Oastler of Atlanta, and three grandchildren.

Funeral services were conducted by Dr. W. O. Vaught, Jr., pastor of Immanuel Church.

## Yates commendation

THE Executive Board of Greene County Association recently adopted a statement addressed to the Yazoo County Association, Yazoo City, Miss., commending Rev. James F. Yates, who resigned recently as pastor of First Church, Paragould, to become pastor of First Church, Yazoo City, Miss.

Pastor Yates, who was with the Paragould church more than four years and was serving as moderator of Greene County Association at the time of his call to the Mississippi church, was commended "as a worthy and capable leader, a warm-hearted personality, a forceful, effective preacher and a gospel singer . . . truly a man of God. . . ."

"As a citizen of Paragould, he was active in promoting the moral issues and was accepted by the people of the other church congregations. He resigned as the president of the Paragould Ministerial Alliance just before leaving. . . ."

Mrs. Yates was also commended for her ability as a teacher, leader and singer.

## Progress at Beebe

REV. REESE S. Howard, who recently became pastor of Arkansas City Church, saw progress in many areas at First Church, Beebe, during the more than eight years he pastored there.

A tabulation in a recent issue of the Beebe Church bulletin shows that the membership increased from 236 to 413 during Mr. Howard's pastorate, and the annual income of the church rose from \$7,488.45 to \$12,960.92.

A \$6,000 debt on the church property was liquidated and additional property purchased and paid for totaling \$7,000. Annual gifts to the Cooperative Program rose from \$600 to \$1,000 and gifts to associational missions from \$200 to \$660 per year.

## Tommie Hinson to West Memphis

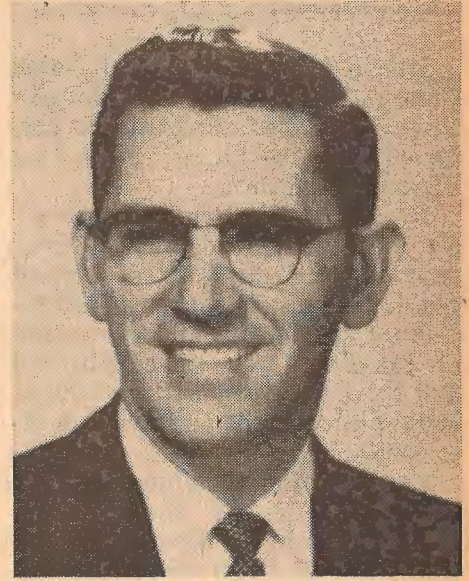
REV. Tommie Hinson, pastor of First Church, Paris, for the past three years and two months, has accepted a call to serve First Church, West Memphis. He will assume the pastorate there Aug. 27.

"We feel blessed of God with the opportunity there," Mr. Hinson said in an interview with an *Arkansas Baptist Newsmagazine* reporter. "First, Paris, is one of the finest churches in Arkansas," he continued, "and we love the work here, but God's call and the open door to wider opportunity impel us to accept the call to West Memphis."

The West Memphis church has a membership of 1,740. The membership at First Church, Paris, is now 900, having been increased during Mr. Hinson's pastorate by 226, of which 119 came by baptism. Contributions during the period have totaled \$120,000 with approximately \$30,000 designated for missions.

Mr. Hinson attended Southern Baptist College, Walnut Ridge; Baylor University and Southwestern Seminary. He came to Paris from Fayetteville where he was superintendent of missions for Washington-Madison Association. He has also served as pastor of First Church, Kensett.

He is Concord Association rep-



MR. HINSON

resentative on the state Executive Board and serves on the Board's Operating and Missions committees.

Observing that his transfer to West Memphis will automatically terminate this service, Mr. Hinson expressed his appreciation of "the recognition and opportunity to serve."

Mrs. Hinson is the former Jo Little of Springdale. Mr. and Mrs. Hinson have a son, Lee, 10, and a daughter, Paula Jo, 4.

## HSTC student new

### OBC sports editor

A STRANGE conflict of loyalties may plague Wayne Hardin of Arkadelphia when he takes over as sports editor of the Ouachita College campus newspaper, *The Signal*, this fall.



MR. HARDIN

Hardin is a junior student at Henderson State Teachers College, but is taking a journalism major at Ouachita since a journalism major is not available at Henderson. Last year he won third place in sports writing for *The Signal* at the Arkansas College Publications Association.

## McCullum to new church

REV. C. R. McCullum has been called to the pastorate of Galilee Church near El Dorado, where he began his service July 23. He was formerly pastor at Calion.

## Prescott has revival

THE *Arkansas Baptist Newsmagazine* regrets the misplacing of a report sent in sometime ago of a revival at First Church, Prescott, Rev. W. R. Woodell, pastor.

The meeting was held April 30-May 7, with Rev. J. C. Meyers, pastor of First Church, North Little Rock, as evangelist, and with M. A. Turman, Hot Springs, directing the music. Fifteen were received by baptism and five by letter and there were 10 rededications.

# Association News

## Concord Association

By Jay W. C. Moore  
Missionary

HENRY Evans, pastor of Union Church, El Dorado, during the past three years, has accepted the pastorate of Spradling Avenue Church, Ft. Smith.

During his El Dorado pastorate an indebtedness of \$25,000 was paid off on their \$150,000 church plant. The entire church plant, including auditorium and educational building, was air-conditioned and the Sunday School reached its largest enrollment and average attendance.

Before going to Union Church, Mr. Evans served the Pleasant Grove church in Texas for two years, the Coal Hill church for one year, and Bellaire Church, Dermott, for two years. There were 179 additions to these five churches during his pastorates.

Mr. Evans attended College of the Ozarks, Clarksville, and received a diploma in theology from the Southwestern Seminary, Ft. Worth, Texas.

GLENDALE Church has raised pastor Elton Pennington's salary from \$55 per week to \$85 per week. This will enable the pastor to meet his financial obligations without having to do secular work.

In a recent revival with Evangelist Alvia J. Moore there were three professions of faith and three additions by baptism.

Pastor Pennington will be a third-year student in the Concord Seminary Center beginning Sept. 16.

MIXON Church has gone from half to full time service. Ralph Miller is the pastor. The church has also raised the pastor's salary from \$15 per week to \$25 per week. This leaves only four churches in Concord with half-time pastorates.

H. C. "BILL" Lowery will move to Muskogee, Okla., where he will serve as minister of music of First Church, Muskogee. Lowery served for several years as minister of music, First Church, Ft. Smith.

## Greene County Association

By Theo T. James  
Missionary

THE youth committee of Greene County Association is sponsoring youth-led revival services, Aug. 21-26, at Labor Park in Paragould. Rev. Walter Ayers, Conway, is the evangelist and Rev. Darrell Watkins, El Dorado, the singer.

WALCOTT Church ordained Sammy Stewart, J. L. Tiner, Mervell Rushing, and Bill Ryland as deacons Aug. 6. O. C. Wright, pastor, was moderator of the ordaining council. Theo T. James, associational missionary, preached the sermon.

BIG Creek Church ordained Harry Haller a deacon, July 30. Rev. Fred Carter is pastor.

REV. R. T. Blackstock is serving as interim pastor of First Church, Paragould. He was formerly associate pastor to Rev. James F. Yates, who has begun his services with First Church, Yazoo City, Miss.

THE following churches have called pastors recently:

Village Church, Rev. T. F. Stroud;

Eight Mile Church, Rev. Charles Mayberry;

Third Avenue of Paragould Church, Rev. H. W. Clements;

Fontaine Church, Rev. Fred Carr;

Brighton Church, Rev. Cloise Henderson.

NINETEEN Intermediates and 38 Juniors participated in the First Church, Paragould, camps, July 17-27, at Crowley's Ridge State Park, Walcott. Special speakers were Rev. W. H. Heard, Walnut Ridge, and Miss Carol Burns, former B.S.U. director at Arkansas State College, Jonesboro. The pastor, Rev. James F. Yates, and his associate, Rev. R. T. Blackstock, were directors.

## Teague is ordained

ON Sunday, July 31, a council met and ordained Rev. Erlan W. Teague to the work of the gospel ministry.

The service was held at the Pleasant Grove Church where Rev. A. M. Houston is pastor. Brother Teague was recently licensed to preach by the Pleasant Grove Church. He has been called as pastor of Bethel Church and it was this church that called for his ordination.

The questioning of the candidate was led by Rev. A. M. Houston. Rev. Earl Ray Duncan, pastor of Greenfield Church, was elected moderator of the council and L. D. Eppinette was elected clerk. Rev. Murray Prentice presented the Bible to the candidate. S. F. Ballard led the ordination prayer. The ordination sermon and charges were delivered by Rev. Conway H. Sawyers, pastor of First Church, Marked Tree.

Brother Teague has been in business for a number of years as a groceryman. He has been teacher of the Men's Bible Class in the Pleasant Grove Church for a number of years.—L. D. Eppinette, Missionary, Trinity Association, Lepanto

## Buckner Association

Ford F. Gauntt, Supt. of Missions

THE Brotherhood of First Church, Mansfield, led in the revival at Cauthron Church. There were four for baptism.

REV. E. B. Lancaster, pastor at Fellowship, did the preaching in a revival at Hon. There were four for baptism.

REV. Dennis Schleiff is the new pastor at Dayton Church.

REV. Jim Noles has accepted the call to Union Hope Church.

REV. D. D. Preston has resigned the pastorate at Shiloh to become pastor at Longridge.

THERE were 117 in attendance at Workers' Conference held at Jamesfork July 29.

BY THE BAPTIST PRESS

## Major changes in SS Board pattern

RIDGECREST, N. C. — Several major changes in the organization of the personnel of the Sunday School Board of the Southern Baptist Convention were voted recently by the board.

James L. Sullivan continues as executive secretary-treasurer and the position of administrative assistant J. M. Crowe was changed to that of associate executive secretary-treasurer.

An office of management services, with Ben R. Murphy as director, has been added, to plan and direct administrative and managerial support services to board units.

The office of editorial secretary, C. J. Allen, and personnel office, Leonard E. Wedel, manager, remain the same.

Two divisions, business and merchandise sales, were re-organized.

A book store division will be established to plan and direct retail sales through the Baptist book stores, with Keith C. Von Hagen as director. A specialized study of the board's area of book store work was authorized, to include a depth study of the entire retail operation. In the meantime, Jay O. Turner, manager of the present book store department, and E. Odell Crowe, manager of the present advertising department, will continue their assignments.

Davis C. Hill is financial analyst.

A new publishing division will be set up with Herman L. King as director.

This division will include the office of Broadman Press and Convention Press, with H. S. Simpson, associate director.

In this office three departments will function: wholesale merchandise control, manager to be named; wholesale sales, James W. Clark, manager; and wholesale advertising, Wallace S. Greene.

The position of manufacturing consultant in the new publishing

division was assigned to Noble Van Ness.

Other departments in the same division are church literature, W. D. Kendall, manager; and production control and procurement department, John O. Jackson, Jr., manager.

Upon the retirement next spring of the present director of the business division, R. L. Middleton, the administration of Ridgecrest and Glorieta Baptist assemblies will be transferred to the service division, H. E. Ingraham, director.

The responsibility for the development of new Broadman supplies will be transferred from the advertising department to the church administration department, Howard B. Foshee, secretary.

In other action, David K. Alexander was elected to fill the vacancy created by the death of G. Kearnie Keegan, secretary of the Student Department. (See separate story.)

The Board approved a recommendation made last year to divide Sunday School and Sunday morning worship service offerings at the two summer assemblies equally with the Cooperative Program in each state in the Southern Baptist Convention.

Assembly improvements were authorized to include two new hotel units at Ridgecrest, an additional wing to New Mexico Hall, Glorieta, and replacement of Texas Hall, which was destroyed by fire this spring.

Authorization was given the board's Broadman Press to begin work at once on a multi-volume Bible commentary for ministers, and a one-volume commentary for laymen.

Announcement was made that the board's financial fiscal year will change from Dec. 31 to Sept. 30, effective next year. This was authorized by the Southern Baptist Convention last May.

New officers of the Sunday School Board are: Dr. Paul Brooks Leath, Fresno, Calif., president; Dr. Howard Kirksey, Middle Tennessee State College, Murfreesboro, chairman of executive committee.

## New secretary



MR. ALEXANDER

DAVID K. Alexander was named secretary of the Student Department of the Baptist Sunday School Board at the Board's semi-annual meeting at Ridgecrest, N. C., July 26-28.

He has been editor of publications and materials in the Student Department since 1955. In this position, he has edited *The Baptist Student*, monthly publication during the school year, and *Key News*. He is also co-author of the *Baptist Student Union Manual*.

A native of Quitman, Tex., he was educated at Oklahoma Baptist University, Shawnee, and the University of New Mexico, Albuquerque, where he received the B.B.A. degree. He also holds the M.R.E. degree from Southwestern Seminary, Ft. Worth, Tex.

He has done further study at Harvard University, Cambridge, Mass., Baylor University, Waco, Tex., and Vanderbilt University, Nashville, Tenn. He received a Danforth campus Christian workers grant for a year of graduate study.

Alexander has traveled extensively, working with young people of many nations. He is a member of the First Baptist Church, Nashville, where he serves as a deacon and Sunday School teacher.

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"I am amazed that your company can offer such a policy for hospitalization with so much benefit at so small a premium. It is made understandable when one considers the fact the policy is sold only to non-drinkers. The plan stands head and shoulders above any Hospitalization Policy being sold today. I am delighted to give my endorsement to this Gold Star Plan. This is without a doubt the best."



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**DR. HYMAN APPELMAN**, International Evangelist:

"God was gracious enough to use me to lead Arthur DeMoss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstainers' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."

## NO WAITING PE

the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

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This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

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My occupation is \_\_\_\_\_

My beneficiary is \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes  No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered \_\_\_\_\_

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: \_\_\_\_\_ Signed: **X**

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# Dale Moody's reply

[*Editor's Note: The reply of Dr. Dale Moody, of the faculty of Southern Seminary, Louisville, to the action of Baptist pastors of Oklahoma County, Okla., who charged him with heretical views, is carried here. A news story in last week's ARKANSAS BAPTIST NEWSMAGAZINE reported the Oklahoma action. —ELM*]

DR. W. C. FIELDS left word for me requesting a statement for Baptist Press on the issues of concern in the resolution adopted by the Baptist pastors of Oklahoma City. It is a great disadvantage to speak on problems which I have heard only by telephone from *The Baptist Standard* of Texas. I have not been furnished a copy of the resolution, but I understand that there are four points.

1. Perseverance and apostasy. The question about whether saved people can be lost ("possible for a person once saved to be lost" is their terminology, not mine, for I regard the statement a contradiction in terms. My views on apostasy, using the term as it appears in Hebrews 3:12 (*apistias en to apostenai*), are clearly stated in my correspondence with Dr. H. H. Hobbs that follows:

January 19, 1954

Dear Dr. Moody:

I am working at the pleasant but arduous task of preparing the manuscript for the Bible Study Week to be used in January, 1955. This study will be in Hebrews. Would you be so kind as to write me as soon as possible giving me your interpretation of the following passages: Hebrews 2:1, 3:12-19; 6:4-8. I would like to have the privilege of quoting you in this manuscript if it seems advisable for me to do so.

Frankly, the point I am wrestling with is this. As I read the letter at times the author seems to be talking about people who heard the gospel but who did not believe the gospel, therefore, they are not to be regarded as truly being Christian. These, in fact, turned back from having heard the gospel, apparently coming right up to the point of accepting it and then rejecting it. At other times he seems to be talking to people who have made a profession of faith in Christ, then are apostatizing from it. Of course, that would involve the matter of the security of the believer. Understand that I am not about to turn Methodist, but I just want your own interpretation of these pertinent passages that I might test out my own thinking with yours.

I should be happy to receive this information as soon as possible as I am fighting a deadline.

With best wishes, I am

Sincerely yours,

H. H. Hobbs.

Dear Herschel:

Your questions about certain passages in Hebrews came to me just as I was "pressing toward the mark" on two different manuscripts, so I have been delayed in my answer. I have included a complete outline of Hebrews that may be of some help. It is my outline except at Hebrews 8:1-6 where I follow Wescott. The problem you see is found in several places in the New Testament, and I have also included a collection of the passages which I use in systematic theology in discussing "apostasy." Here I confine myself to the five exhortations in Hebrews.

The first exhortation (2:1-4) turns on drifting (*pararuomen*, cf. Prov. 3:21 LXX) and neglecting (*amelesantes*). *Pararuomen* is the picture of one floating by in the river and not reaching the shore. He drifts because he neglects to give attention to what is heard about the great salvation. You are quite correct in seeing this as a problem of hearing but not heeding. The second exhortation (3:7-19) raises more of a problem. The clue is introduced by the identification of *apistia* and *apostasia* (*apistias en to apostenai* 3:12) and the identification of *apistai* and *apeitheia* (3:19; 4:6. 11). The picture follows:

apostasy = unbelief = disobedience

*apostasia* = *apistia* = *apeitheia*

Notice the play on sound in Greek! In the context the sin they commit is turning back at Kadesh-Barnea (Num 14; Deut. 1:19-46). After eating the manna and drinking from the rock they still turn back (cf. 1 Cor. 10:1-13). The repetition of the quotation from Ps. 95:7f. inspired the poem:

There is a time, I know not when,

A place, I know not where,

Which marks the destiny of men

To heaven or despair . . .

The third exhortation (6:11-6:20) is long, but I suppose you are asking about 6:4-8. The Greek is very plain in my judgment. These people actually experienced all that is named in 6:4f. before they committed apostasy in 6:6. Three things are emphatic: (1) they had the experiences of 6:4f., (2) they fell, and (3) it is impossible to restore them. A. T. Robertson is correct when he says "adunaton bluntly denies the possibility of renewal for apostates from Christ (cf. 3:12-4:2). It is a terrible picture and cannot be toned down."

(*Word Pictures*, V. 375.). That is the description (6:4-6), and the illustration clarifies the problem (6:7f.). Those who have these experiences and fall away are cursed, but those who have these experiences and bring forth fruit are blessed of God. The writer expects the reader to prove his faith a true and saving faith (6:9-12). The fourth

exhortation (10:19-39) has the same picture of those who fall (10:26-31), and the fifth exhortation (12:1-29) has no less a warning (12:12-17).

How do we come out of the difficulty? Focus your mind on the nature of faith. There is a superficial faith and a saving faith, a temporary faith (Luke 8:13) and a permanent faith. Hebrews 11 is the grand climax celebrating a faith that is genuine in contrast to a faith that is not. The superficial faith falls away, but the saving faith perseveres to the end. Believe it or not that is Calvin! Read his commentary on Hebrews, pp. 135f., 243f., 324-329. This also is in harmony with the New Hampshire Confession of Faith which says (W. J. McGlothlin, *Baptist Confessions of Faith*, XI, p. 305):

"(We believe) that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and (that) they are kept by the power of God through faith unto salvation."\*

You can see that my interpretation runs neither with those who overlook the fact of "mere professors" nor with those who think "real believers" may forsake "their persevering attachment to Christ." The whole problem cleared up for me when I saw two types of faith: superficial and saving, temporary and permanent. I doubt that I have made myself clear and, therefore, find myself wishing that I could go through Hebrews step by step. If this is the case, please feel free to demand clarity!

I'm looking forward to the finished book and the time when we study it in our Churches.

For you personally I send my love and appreciation for you and the many good-thoughts that fill my mind when I think in your direction.

Yours in Christian love,  
Dale Moody  
Romans 8:28

\*This is the article "adopted by the Convention" in 1925.

July 31, 1961

I am sure that Dr. H. H. Hobbs will recall our long discussion in a hotel room when the SBC met in St. Louis, 1955. I told him then and I tell him now that I think he and Dr. McDowell are in error in the interpretation of what drifts in Hebrews 2:1 (*Studies in Hebrews*, p. 19). Dr. Hobbs holds that "God's redemptive purpose as revealed in Christ Jesus flows on," but I hold with every commentary I know that "we drift," not God's purpose! *Studies in Hebrews*, p. 55, says that the falling in Hebrew 6:4-8 has to do only with the "peril of falling short of their ultimate destiny in Christian behavior and

practice." I hold to the view advocated by A. T. Robertson and scores of others and stated in my letter to Dr. Hobbs. I told him then and I tell him now that I think his interpretation of Hebrews 2:1 and 6:4-8 is special pleading. In 1954 he took my remarks with a friendly chuckle. I hope he will do so again. After all he and the great majority of pastors who voted on this resolution neither heard my lectures nor participated in the discussions at Oklahoma Baptist University. In my personal letter to Sam W. Scantlan my views on all issues that created controversy at O. B. U. are stated. A copy of that letter is available.

2. Alien immersion. My views on this subject are identical with those formulated by W. J. McGlothlin and adopted by the Faculty of Southern Baptist Theological Seminary in 1908. The statement with an introduction by E. Y. Mullins is entitled "Kentucky Baptists, the Seminary, and 'Alien immersion.'" "

After tracing the views in Kentucky from John L. Waller to E. Y. Mullins on one side of the question and the views of one "Fidus"\* on the other side, the document concludes (p. 20):

We do not believe a man is a heretic because he holds and practices this or that view as to "alien immersion"; we do not believe in proscription; we try to cultivate harmony and co-operation among all the brethren.

\*Dr. W. W. Barnes has demonstrated that "Fidus" was the cowardly pseudonym or alias of J. R. Graves, the founder of Landmarkism (*The Southern Baptist Convention*. Nashville: Broadman Press, 1954), p. 103, note 11).

I would add that I also heartily endorse the views expressed by Dr. H. H. Hobbs in an article entitled "How to Distinguish Between New Testament Essentials and Baptist Customs and Traditions" (*The Baptist Messenger*, March 10, 1955, p. 3). In fact, I would be willing to see this article reprinted under my name. I, therefore, repudiate the "Landmarkism" described in a fine article under that title by W. Morgan Patterson in the *Encyclopedia of Southern Baptists* and in the great history of our denomination by W. W. Barnes, *The Southern Baptist Convention, 1845-1953* (Nashville: Broadman Press, 1954), pp. 98-119.

3. Open communion. My views of the Lord's Supper as related to the conservation of evangelism have been recorded as presented this spring at the Evangelistic Conference in Indianapolis. In such haste I have been unable to find a recording, but Dr. C. E. Autrey who has been warm in praise of my views, has asked to publish this address. I will therefore prepare a full manuscript for him, and it will be made available to all.

In brief I hold that the Lord's Supper is for baptized believers only who are in fellowship with Christ and those with whom they participate. It should be observed by all members in full fellow-



ship in a special service, not tacked to a preaching service. The meaning of the Lord's Supper, as I understand it, has been fully stated in *What Is the Church?*, edited by Duke K. McCall (The Broadman Press, 1958). As for the mode of the Lord's Supper, I deplore the fact that Baptists have substituted diced bread and dram glasses, instituted by a rural preacher in Ohio in 1893, for the one loaf and one cup instituted by our Lord (1 Cor. 10:16f.; 11:23-26). This innovation is as detrimental to the meaning of the Lord's Supper as is the substitution of sprinkling for immersion.

4. Ecumenical Christianity. My views on this point are clearly summarized in the following statement made before the Pastors' Conference in St. Louis, May 23, 1961:

Southern Baptists tried to stay shy of ecumenical Christianity, but God overruled us. He reached down into the Piedmont of North Carolina and picked up Billy Graham to make him one of the major factors in teaching Protestant Christians how to forget their factions and to work together in evangelizing this generation. What a blessing

came to Louisville when our brethren of the Landmark persuasion learned that a man with a clerical collar was also concerned for the conversion of souls. Pentecostals, Baptists, Presbyterians, Lutherans, Methodists, and others found their common faith—for a few days. This is not enough if the Church is to be great again. We must find better ways to relate ourselves to other Christians, in life and work, in faith and order. I am not happy to be called "the problem child of Protestantism." I want to grow up.

The estimate of Billy Graham is almost identical with the views expressed by Dr. H. H. Hobbs in his article entitled "I Am a Convert" (*The Baptist Messenger*, July 26, 1956, pp. 3,8). There are many other Southern Baptists who need this type of conversion, not only on the local level of a great crusade but on the world level of ecumenical discussion and world evangelism. The Christians of Oklahoma City will be the same brethren in the Lord even if we see them in New Delhi. If it is a sin to have fellowship with them on a world level it is also a sin on the local level. I, of course, think it pleases our Lord on both levels.

### Globetrotting with Ginny . . .

# Hardy Baptist aged climb stairs to third

By VIRGINIA HARRIS HENDRICKS

PIERREFONDS, France (BP) —This village nestles in the heart of the Forest of Compiègne. On the main street there is a manor, called "La Rosaraie" or "The Rose Garden." The "human" roses which this garden features are Christians over 65 years of age, for this is the French Baptist Old Folks' Home.

When the French Baptist Federation bought the neglected manor, it needed many hours of hard volunteer labor to restore it. German soldiers had occupied the building. A few miles away is the site where the Armistice of 1918 was signed. Twenty-two years later on the same spot, Hitler forced the French to sign the hateful Armistice of 1940.

My family entered The Rose

Garden and I climbed to the third floor to visit two members of the newly opened home. As I puffed my way to the top of the house, I could hardly believe the occupants I was on my way to visit were 85 and 89 years of age. They would use these stairs several times each day!

Our 89-year-old host adjusted his navy blue beret rakishly on his head as he welcomed us enthusiastically.

"How do you like the Home?" he was asked.

"I am very happy here," he replied. "I had no place to go."

Pictures of deceased family members decorated the bright pink walls. His windows opened to the breathtaking view of the forest and a splendid feudal castle.



"La Rosaraie," Baptist home for aged.

His eyes sparkled mischievously. "The food is delicious. But the wine! Alors, it is most special: It is called 'Water a la Pump!'"

As I left to attend the dedication service below, Monsieur Pineau was gracious. "Come back anytime! Our doors are always open to you!"

As I descended the stairs, I was happy that French Baptists have provided doors always open for aged evangelicals who have "no place to go."

## Virginia Baptists

BAPTISTS slowly moved into Virginia. This colony had been settled by thoroughgoing churchmen—the Church of England—and they did not propose any outside interference.

The established church supported its ministers out of public funds. The people were compelled under heavy penalties to participate in regular church services and receive catechismal instructions. Any other religious services were prohibited. Fines were imposed upon ship captains bringing in dissenters. Heavy penalties were assessed against anyone harboring or favoring them.

Were such measures sufficient? Hardly. In 1642 three Congregational ministers from New England attempted to introduce their principles into the colony, but had to leave. However, six years later there were about 118 dissenters in the area. They met severe trials.

Then, the Quakers came—about 1656. Though no known Baptists were in Virginia at this time, an act of the assembly (1661-62) pertained to Baptists as well as to Quakers.

This act in effect stipulated “that schismatical persons out of their aversion to the established church, holding baptism in contempt, and who refuse to carry their child to a lawful minister in that county should be fined 2,000 pounds in tobacco.” Half of the fine went to the informer and half to the public.

Some historians believe there were Baptists scattered in Virginia early in the 18th century. These petitioned the General Baptists of England for ministerial help. Robert Norden and Thomas White

were appointed to this work in 1714, but Mr. White died, en route, June 14, 1715.

Mr. Norden continued the trip alone and soon after arriving appeared in the court of King George county to take the oath prescribed in the Toleration Act of 1689.

This act passed in England applied to Virginia as well. It favored non-conformists (Baptists and other dissenters from the Established Church) but did not give them full religious liberty. Certain oaths and religious beliefs were required, though Baptists were exempted from subscribing to articles pertaining to baptizing infants.

The English minister was licensed to preach at Burleigh. On the same date, Matthew Marks' house was licensed as a public meeting place where Baptists might worship. Here, a church was organized and Mr. Norden called as pastor. He served until his death, 1725.

## Vatican switch on unity

ROME (EP)—The *Osservatore Romano*, official Vatican publication, which has published several articles in favor of ecumenical contacts, has now issued a text signed by Signor Luigi Ciappi which reveals a very different point of view about the problems of Christian unity. “By virtue of its unbroken links of unity with its head ‘in whom are hid all the treasures of wisdom and knowledge’ (Co. 2:3), the Catholic Church has everything to give and nothing to receive,” he wrote.

“The deposit of divine truth within it, and its means of sanctification, are unique and complete. It is therefore impossible,” he continued, “to pray or to work for Christian unity except in the sense that the separated brethren should return to their former fellowship in the faith; i.e., to the mother-Church.”



DR. SELPH



## The inexpediency of carefulness

WAS Paul careless? Was he opposed to the common sense doctrine of carefulness?

You may so conclude on the basis of I Cor. 7:32: “I would have you without carefulness.” An even more literal translation could be: “I desire you to be careless ones.” Of course, by the KJV “carefulness” is meant “anxiety.” So, Paul did not want his Christian friends in Corinth to suffer unnecessary anxiety. He wanted them to be “careless” in the sense that they should be without care or trouble.

What he did was spell out a doctrine of the inexpediency of carefulness. In this instance he applied it to the matter of marriage.

He thought that to avoid marriage was to spare oneself of care. He may have been right—although most of us evidently do not think so. (To have followed his advice strictly at this point would have led either to universal bastardy or to the extinction of the human race.)

However, most of us will agree that marriage normally involves anxiety. And if one would avoid this anxiety it is expedient not to marry. The same is true, of course, with many matters confronting the Christian. Constantly he must recognize the inexpediency of carefulness then go right ahead and be “careful” anyway.

## Letters to Editor

(Continued from page 5)

### Progress in Japan

TOKYO. — SOME of the grandest and most persuasive arguments in behalf of Christian missions to be found in the world are here.

My last visit to Tokyo was in August, 1953. I thought then the work of our missionaries was heartening on every hand. I feel that it is far more so today. After World War II, when our missionaries returned to resume their work, they found only 15 Baptist churches with about 500 members. The war had taken its toll among the churches.

The work of many of the churches was almost at a standstill, because of bombings, deaths, and removals to other areas. But today in Japan there are 80 Baptist churches with a total membership of 13,000. In addition to this, there are 102 mission stations which, by the grace of God, and in the fullness of time, should become fully constituted Baptist churches.

Last year there were 1,071 baptisms, a ratio of 8 or 9 per church member, as over against a ratio of one baptism to from 23 to 25 church members among Southern Baptists for the similar period. Baptists of Japan are engaged in an intensive five-year plan to culminate in the Jubilee Year of 1964. They hope by that time to have doubled the number of churches and to have increased the membership of the churches greatly.

The missionary labors of Southern Baptists here in Japan become all the more significant in light of the role of Japan in the Council of Nations. Just as Germany becomes, increasingly, a key to all of Europe, so does Japan become, and increasingly, a key to Asia. — R. Paul Caudill, Pastor, First Church, Memphis

### A great church

OUR church has voted to include the Arkansas Baptist Newsmagazine in our budget beginning Oct. 1.

Our members are enjoying the newsmagazine immensely.

Our church now has full-time pastorate, of which we are very proud . . . Rev. Earl Storey and Rev. Johnnie Darr alternate with our church and the Baptist Church at Vestā, Ark.—Mrs. William Gattis, Roseville Baptist Church, Route 3, Ozark

### Dr. Webb available

DR. PERRY F. Webb, who resigned First Church, San Antonio, Tex., after serving 24 years, desires to do evangelistic, supply and Bible Conference work. I should like to recommend Dr. Webb to any church as an able and well qualified man of God.

Dr. Webb may be reached at 361 North Ridgeroad, Little Rock, phone MOhawk 3-7580. — Paul Fox, Pastor, Calvary Church, Little Rock.

## The Bookshelf

Complete Secretary's Handbook, Revised Edition, by Lillian Doris and Besse May Miller, Prentice-Hall, Inc., 1960, \$5.95

Used by more than 350,000 secretaries since its first printing, in 1951, this book has been revised to include a considerable amount of new material, with changes in arrangements and other new features. Additional aids in the revised edition include: A finding chart to help with questions of grammar; new material on proof-reading, arranging and gauging typescript; new material on preparing news releases; new material on the secretary's office personality; expanded material dealing with travel agencies, including tips on how to save time in making up itineraries and securing reservations.

A Century of Civil Rights, by Milton R. Konvitz and Theodore Leskes, Columbia, 1961, \$6

This study of civil rights legislation since the freeing of slaves by Lincoln's "Emancipation Proclamation" shows that Congress took no action from 1875 to 1957 and has enacted "only two mild measures" in the last few years. The first state civil rights law in the nation was enacted nearly a century ago—on May 16, 1865—in Massachusetts and today only 27 of the states have such civil rights acts. The American Negro cannot be expected to show gratification for the fact that six years after the Supreme Court's decision that schools should be desegregated "with all deliberate speed," only 6 percent of the Negro pupils in Southern and border states attend integrated schools, declare the authors. At this rate, they estimate, it will take a hundred years to achieve integration.

Aristotle, by John Herman Randall, Jr., Columbia, 1960, \$5

Since the philosophy of Aristotle lies at the base of our modern civilization, this brief, general introduction to Aristotle's philosophical achievements will be a welcomed volume to the philosophy shelves. Mr. Randall, one of the distinguished philosophers of our time, here endeavors to pre-suppose no previous knowledge of the thinker who has been called "the second of the two major philosophers" produced by Western civilization. He sets forth what seems to him the significance for the present day of the thought of Aristotle.

The existence of human knowledge was for Aristotle not a problem to be argued over, but a fact to be construed. He approached every subject from the standpoint of understanding life as the foreground of nature, of understanding knowledge as the way in which the mind grasps that which is experienced, and of understanding language as the instrument by which knowing proceeds to distinguish that which reason has grasped.



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"By All Means Win Some"

### The cost of a revival

THE reason God does not come down in revival power among many churches is: "There is none that calleth upon

Thy name, that stirreth up himself to take hold of Thee" (Isa. 64:7).

Here is where we have failed. We have not really, with persistent do - or - die faith, called upon God. We have not actually stirred up ourselves until we have taken hold of God with a grip that will die before it lets go.

A revival costs judgment. Christians have three judgments: They are judged at Calvary in Christ upon whom was poured out the wrath of God because of our sins. He was judged in our place. His death answered the demand of God that sin should be punished.

John 1:29: "Behold the Lamb of God that taketh away the sin of the world." He took away our sin by taking it upon Himself.

We shall appear at the judgment seat of Christ: II Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

We Baptists like to sing, "Jesus paid it all." This makes us feel good. But we do not want to be reminded that even though Jesus washed our sins away, there comes a day of reckoning.

There is self judgment. Between the judgment at Calvary and the judgment seat of Christ, there should be a continual self judgment for the believer.

When Job saw the glory of the Lord and saw his spiritual condition, he cried out, "I abhor myself, and repent in dust and ashes." That is what it takes to have a revival; self judgment. Read II Cor. 10:4-6.

When there is a confession and purging of sins from the heart of believers and earnest seeking after the Lord and His ways, revivals will come: "A broken and a contrite heart, O Lord, Thou wilt not despise."

Without the people of God first being revived and then giving themselves to prayer and witnessing, there will be no successful evangelism.

The order is: organize, agonize and evangelize.

The next article: Stumbling-Block to Revivals.—Jesse S. Reed, Director of Evangelism



MR. REED

## Dead men do speak

THERE is a common belief, wholly unjustified, that dead men tell no tales. Every man and woman continues to speak, thought not in audible words, after they have ceased to live upon the face of this earth. One of the earliest examples is to be found in the case of Abel. Hebrews 11:4 speaks of the sacrificial gift made by him and then adds "and by it he being dead yet speaketh."

By his last gift to God while he had the opportunity, Abel was speaking to the people of generations yet unborn. His message was a foreshadow of the sacrifice which God would make because of His love for the world. Abel still speaks today because of that gift.

Through the Baptist Foundation, many men and women are making gifts whereby they shall continue to speak for God even after their lips have been silenced. Some are making Christian Wills, leaving a portion of their estate to Baptist causes. Some are setting up trusts, the income from it to be used for the Lord's work until Jesus comes again. Some are taking out Gift Annuities whereby they use the income from their money as long as they live, then at their death the money is used in the manner prescribed by them. Some are taking our Life Insurance, making the Foundation the Beneficiary; deducting the premiums on their income tax return. All of them shall be as Abel "being dead yet speaketh".

Perhaps you would like to join this number. Write the Arkansas Baptist Foundation, 401 West Capitol Avenue, Little Rock, Arkansas for details. We shall be glad to assist you in any manner possible.



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# ONE-NIGHT TRAINING-PLANNING MEETINGS — SEPTEMBER, 1961

## For All Associational Sunday School, Training Union, Music, Brotherhood Officers

Every year, during the first two weeks of September, the One-Night Training-Planning meetings are held for the purpose of training the associational officers and of planning a program of work for the new year. Be sure that the associational officers are all selected by the first of September, and notified of the Training-Planning meeting in your association. Every associational officer selected for the new year should attend his section of the meeting. Help build a balanced representation of your associational leadership at the meeting scheduled for your association. The schedule is given below.

### NORTHWEST DISTRICT

Benton Co.—Sunnyside Church, Rogers	Sept. 4
Wash.-Mad.—Immanuel Church, Fayetteville	Sept. 8
Carroll Co.—First Church, Berryville	Sept. 8
Boone Co.—First Church, Harrison	Sept. 11
Newton Co.—(No Meeting Scheduled)	

### WEST CENTRAL DISTRICT

Clear Creek—First Church, Ozark	Sept. 11
Buckner—First Church, Waldron	Sept. 14
Dard.-Russ.—First Church, Russellville	Sept. 11
Ouachita—Dallas Avenue Church, Mena	Sept. 14
Concord—(No Meeting Scheduled)	

### NORTH CENTRAL DISTRICT

White River—(No Meeting Scheduled)	
Big Creek—First Church, Mammoth Spring	Sept. 7
Rocky Bayou—First Church, Melbourne	Sept. 8
SVB-Searcy—First Church, Leslie	Sept. 11
Independence—West Church, Batesville	Sept. 12
Little Red River—First Church, Heber Springs	Sept. 15

### CENTRAL DISTRICT

Conway-Perry—(No Meeting Scheduled)	
Faulkner—(Place of Meeting Not Set)	Sept. 5
White Co.—(Place of Meeting Not Set)	Sept. 8
Buckville—(No Meeting Scheduled)	
Central—First Church, Malvern	Sept. 12
Caroline—First Church, Lonoke	Sept. 14
Pulaski—Gaines St. Church, Little Rock	Sept. 12

### NORTHEAST DISTRICT

Current River—First Church, Success	Sept. 4
Gainesville—First Church, Piggott	Sept. 5
Greene Co.—Westview Church, Paragould	Sept. 7
Black River—Alicia Church	Sept. 11
Mt. Zion—Walnut Street Church, Jonesboro	Sept. 8
Trinity—First Church, Trumann	Sept. 4
Mississippi Co.—First Church, Blytheville	Sept. 14

### EAST CENTRAL DISTRICT

Woodruff Co.—(Place of Meeting Not Set)	Sept. 4
Tri-County—First Church, Parkin	Sept. 5
Ark. Valley—First Church, Marvell	Sept. 8
Centennial—First Church, DeWitt	Sept. 15

### SOUTHWEST DISTRICT

Little River—(No Meeting Scheduled)	
Red River—Park Hill Church, Arkadelphia	Sept. 7
Caddo River—First Church, Glenwood	Sept. 11
Hope—First Church, Lewisville	Sept. 7

### SOUTHEAST DISTRICT

Carey—First Church, Bearden	Sept. 5
Harmony—Second Church, Pine Bluff	Sept. 7
Bartholomew—Second Church, Monticello	Sept. 8
Liberty—First Church, Smackover	Sept. 11
Delta—First Church, Dermott	Sept. 12
Ashley Co.—First Church, North Crossett	Sept. 15

## PROGRAM

Associational Moderator or Missionary Presiding

7:30—Song, Scripture and Prayer, Introduction of Conference Leaders

7:40—Simultaneous Training-Planning Meetings

9:30—Adjourn

# Rodeo!

By DERRICK E. JAMESON

TODAY a rodeo means fun; but long ago that word meant only hard work for the cowboy. "Rodeo" was one of the many words the cowboys borrowed from the Spanish; it means roundup. It described the annual herding together of the cattle which had been roaming the open range all year.

In the early days of the West the range was without fences, and many of the herds would become mixed up. To get their herds straight, all the ranchers and their men would get together and drive the cattle to a selected place to be sorted out. Ownership was determined by the brands on the cattle. As the young, unbranded calves stayed with their mothers, there was no difficulty with them.

After roundup was over, the cowboys would celebrate. The different camps would challenge one another to tests of skill in riding and roping. In this way, many of the contests of today's rodeo came into being. Soon the celebration, rather than the work, was being called the rodeo, and the work was called the roundup.

As ranching developed, the open range was fenced off. Then the herds could not wander farther than the fences that surrounded them, and each "outfit" could hold its own roundup. In this way the big roundup vanished.

The rodeo, however, had become such an attraction that the cowboys kept it up. The first known intercamp rodeo occurred about 1870. By 1888 the first rodeo appeared with a charge for admission. It was the forerunner of the many that are held in America every year.

Rodeos differ slightly from each other, but types of contests vary little. Some of these contests are the same feats that the cowhands used daily in their work during their big roundup. One of these is calf-roping, where a man on horseback has to lasso a calf, bring it down, and then tie three of its feet together.

Many of the tricks require great skill and courage. One of the most exciting is bulldogging, or steer-wrestling, in which a man leaps from his horse, grips the steer by the horns, and tries to twist its head around so that it will fall flat on the ground. Other exciting events are riding wild horses with and without saddles and trying to stay on the back of plunging steers with only a rope to hold on to.

All events are timed; and the longer a cowboy can stay on a horse or steer,



the more points he gets. With bulldogging or calf-roping, he has to finish the trick in as few seconds as possible.

The rodeo, starting out as a serious job, changed in a few years to a contest of skill. Today the rodeo means fun for all; but to the men who take part, just like the earlier cowboys, it still means hard work!

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## God's wondrous world

# The ancient sling

By THELMA C. CARTER

IMAGINE fighting a war with sling-shots! It sounds unbelievable, but it is true. "Slings" were important soldiers in Bible times.

Slings were skillfully trained and accurate in the use of the sling in besieging cities and fortresses. Both Assyrian and Egyptian monuments have carved upon them figures of soldiers with their slings. One can still see these monuments as they stand today in Bible lands.

The sling as a weapon of war is mentioned in Judges 20:16. David killed Goliath with a stone thrown from a sling (1 Samuel 17:40). The army of Israel was provided with a company of slingers (2 Kings 3:25).

The sling was used for hurling stones by hand with great force to a distant

## BIBLE SINGERS

By EVELYN PICKERING

MANY Bible characters praised God with singing. Before looking at the references, see how many of these joyous people you can identify.

1. These two men were in prison with their feet in stocks; yet they sang praises to God (Acts 16:24-25).
2. After being delivered from the Egyptians at the Red Sea, this man and his followers sang to the Lord (Exodus 15:1-19).
3. Samuel was born in answer to prayer. Name his mother, who sang and glorified God (1 Samuel 2:1-10).
4. After the birth of John the Baptist, his father prophesied and blessed the Lord in song (Luke 1:67-79).
5. With an outburst of song, this virgin rejoiced when God chose her to be the mother of Jesus (Luke 1:46-55).
6. God told this man he would not die until he had seen the Christ. After taking the baby Jesus into his arms, he praised the Lord in song (Luke 2:25-32).

Answers

1. Paul and Silas, 2. Moses, 3. Hannah, 4. Zacharias, 5. Mary, 6. Simeon
- (Sunday School Board Syndicate, all rights reserved)

place, for instance, from walls to fortress windows. The weapon consisted of a strap or piece of woven material, which held the stones, attached to two cords or strings or to a stick or staff. Force was created by a quick whirling of the sling before discharging the stone.

Not only were smooth stones used for hurling, but also balls of clay, lead, and other hard substances. In ancient wars, huge slings, capable of hurling giant stones, were used against large gates and doors as well as the great walls which surrounded cities and fortresses.

Even today, as in the time of David, some shepherds use the sling to drive away wild animals from herds of sheep and cattle.

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# Silas, a trustworthy leader

By R. H. DORRIS

Pastor, Pike Avenue Church, North Little Rock

Acts 15:22-41; 16:19-40; 17:1-14; 18:5

I Thess. 1:1; I Peter 5-12

August 20, 1961

**T**HOUGH Biblical information about Silas is fragmentary, it is yet sufficient to offer a clear portrait of a man who proved himself to be a dauntless, dedicated missionary of the Lord Jesus Christ, and companion of the Apostle Paul. He is referred to by his Greek name Silas in the brief narrative recorded in the Acts of the Apostles. He is briefly mentioned in epistles of Paul and Peter by the use



MR. DORRIS

of his Latin name Sylvanus. Note how much is said in so few words about one who was as intrepid a missionary as Paul himself, but was completely overshadowed by him.

## I. Silas, the man

**N**EITHER the original home nor the ultimate fate of Silas is recorded. He seems to have been living in Jerusalem at the time of the meeting of the Jerusalem Council. According to tradition, he was one of the "seventy" sent out "two by two" by Jesus to bear witness of Him. He had so established himself in the Christian community in Jerusalem as to become one of the "chief men among the brethren." He was capable, respected, and worthy of trust.

Like the Apostle Paul he, too, was a Roman citizen, according to Acts 16:37-38. This fact was indeed an asset to their joint ministry.

## II. Silas, the preacher

**S**ILAS is called a "prophet" in Acts 15:32. Whereas the word in the Old Testament had to do with prediction, in the New Testament it meant more of a "preacher." The ministry of Silas most assuredly included preaching. He would not be content to let Paul do it all. Yet, interestingly enough, not a spoken word belonging to Silas is written down.

An important part of his preaching ministry occurred in the Antiochene Church. When dissension broke out there over whether or not to require Gentile converts to become adherents of Judaism before being accepted into the church, Paul and Barnabas were sent to

Jerusalem to inquire of the brethren the full truth in the matter. The Council was convened and after considerable discussion wrote its "charter of liberty" for Gentile converts and prepared to send it back to Antioch. To further attest its authenticity the Council selected two "chief men among the brethren," namely Silas and Judas Barsabas, to accompany Paul and Barnabas.

The document was delivered to the church with Silas acting as an interpreter. He "exhorted the brethren with many words, and confirmed them." He answered their questions, offered explanations, and interpreted meanings to the end that the church rejoiced in the comfort and guidance given them by the brethren.

This kind of preaching required several things. Silas had them.

First, a knowledge of the Scripture. The truth of the letter had to be reconciled with other Bible truth.

Second, the voice of authority. Though Silas had the authority vested in him by the Council, he also had the obvious authority vested by the Holy Spirit in all dedicated servants of God. He spoke with a "Thus saith the Lord" and the people believed and rejoiced.

Third, a rich, spiritual life. He could speak with power because his daily life was filled with the presence of God. There is no substitute for spirituality.

These qualifications will make a successful witness of any individual who is willing to pay the price of possessing them.

## III. Silas, the dauntless missionary

**S**ILAS was chosen by the Apostle Paul to be his companion in missionary labor for the second tour. Paul liked what he saw in this man. There was firmness of character and dedication that would not easily succumb to hardship or persecution.

Silas accepted Paul's invitation, feeling assuredly that the mission was God's call. We may well imagine he responded, like Isaiah, by saying, "Here am I, Lord; send me."

Thus he was joined with Paul in oneness of heart and purpose of life.

Their ministry began by revisiting the churches in Asia Minor. They "assayed to go into Bythia; but the Spirit suffered them not," so they turned to

Troas. Then came the Macedonian call, and they entered the open door of Europe with the Gospel. Here in a Philippian jail Paul and Silas reached the peak of their ministry together. The experience amply demonstrates the dauntless spirit of Silas, so comparable to Paul's.

## IV. Silas, the singing Christian

**I**N PHILIPPI Paul and Silas won their victories but incurred the wrath of the multitudes while doing so. They were arrested, stripped without ceremony, severely beaten, then thrust by the jailer into the inner prison and their feet fastened in cruel stocks. Add to this dark picture the fact of the midnight hour. It was not a time for singing. But sing, they did!

Christians often face opposition and persecution. It is their expected lot. And it isn't easy to sing when faith is in the testing, and things go wrong. But sing, we must!

Paul and Silas sang and other prisoners listened and marvelled at what they heard. A Christian who can sing in time of trouble will always have an admiring, if not envious audience.

Their singing made their prison cell a sanctuary and things began to happen. God will never desert a child of His who has courage and faith to sing when things go wrong. The prison doors were opened to freedom, and the jailer himself was saved. What results!

The meanest circumstance in our lives will become a sanctuary if we have the heart to sing. Melody from the lips is delightful, but melody in the heart is therapeutic. Think of John Bunyan whose heart-melody in prison brought forth *Pilgrim's Progress*; and Martin Luther; and Adoniram Judson; and Martin Niemoeller; and countless others in this work-a-day world.

## V. Silas, the trustworthy companion

**F**ROM Philippi Silas continued with Paul's company until they all reached Corinth by prearrangement. When it became apparent that Paul would settle for a while there, Silas moved on. He is dropped from the narrative.

Silas is best remembered for his characteristic of trustworthiness. He did not fail in any responsibility or circumstance. By the side of Paul he toiled, journeyed, preached, and suffered, yet being overshadowed by the spiritual stature and greatness of Paul. He had the grace to "play second fiddle" and to play it well.

He is mentioned with love and appreciation by Paul as he joins him in sending the letter to the church in Thessalonica. Silas had won these Thessalonian hearts.

# A Smile or Two

# INDEX

He was the messenger carrying Peter's letter to the scattered "strangers" whom he had previously ministered to, and had proven his trustworthiness. Peter describes him as "a faithful brother unto you."

The term "brother" is of highest Christian significance. All of its meaning is well-exemplified in Silas. But add to that "faithful," for he was a trustworthy leader who was faithful to his Lord and Saviour, faithful to his companions and fellow-laborers, faithful to the trust committed to him. There is no need to look for a greater example of trustworthiness in any man. Follow Silas!

## Attendance Report

Church	August 6, 1961		
	Sunday School	Training Union	Additions
Alma, Kibler	152	104	3
Alpena, First	89	50	
Beirne, First	90	78	
Berryville			
First	153	76	2
Clisco Mission	19	18	
Freeman Heights	148	28	
Camden			
Cullendale First	418	208	
First	590	221	5
Cove, First	63	28	
Crossett, First	554	191	
El Dorado			
East Main	270	128	1
First	821	252	2
Immanuel	582	321	2
Cook St. Mission	14	22	
Parkview	253	94	
Eudora	255	114	
Ft. Smith			
Calvary	337	139	2
First	1057	5	5
Missions	343		
Kelley Height	157	90	4
Oak Cliff	137	107	1
Harrisburg, Calvary	159	98	
Hot Springs			
Park Place	469	129	
Second	844	176	2
Huntsville, First	123	61	
Kingston	38	27	
Combs	16		
Jacksonville, First	622	260	9
Little Rock			
First	849	355	1
Berea Chapel	128	93	
White Rock Chapel	45	34	3
Forest Highlands	174	72	2
Gaines Street	406	222	2
Dennison St. Mission	78	43	
Immanuel	1182	468	3
Forest Tower Mission	33	19	
Kerr Mission	55	51	
Tyler Street	280	114	2
McGehee, First	479	173	5
Chapel	53	21	
North Little Rock			
Baring Cross	659	241	5
Central	322	115	5
Highway	211	89	
Levy	546	214	
Park Hill	685	190	5
Rogers, Sunnyside	123	66	
Smaekover, First	312	188	
Springdale			
Caudle Avenue	157	76	
First	418	153	
Van Buren, First	426	124	2
Waldron, First	272	88	2
West Memphis, Calvary	209	123	

Churches are requested to designate missions by name and report their attendance figures separately (although all information may be included on one postcard), if not already doing so.

**Who will tell mother?**  
 "HOW old are you, Mary?"  
 "Fifteen."  
 "A girl of fifteen should tell her mother everything."  
 "I know it. But mother is so innocent, really I haven't the heart."

**Asheispoken**  
 HIGLY: "Watchagotnapachidge?"  
 Biggs: "Sabook."  
 Higly: "Wassanaimuwitt?"  
 Biggs: "Sodickshunery fullinaims. Gonna gettapoodledog annagottagetta-naimferim."

**Last word**  
 A \$10,000 LIMOUSINE began passing a small car on the highway that bounced along the ruts.  
 "Hey, there," the limousine driver yelled, as he passed him, chiding, "what's making all that noise in your car?"  
 "Oh, that," the other driver answered, "that's my \$9,500 change jingling in my pocket."

**For company only**  
 "HAVE your girl friend's folks accepted you yet?"  
 "I think so. Yesterday I got bawled out for using the guest towel."

**The difference**  
 I BECAME acquainted with twin brothers. One was a minister and the other a doctor. I met the medical brother on the street one day and said, "I wish to compliment you on your fine sermon last Sunday, Doctor."  
 The twin shook his head and replied, "I'm sorry, but I'm not the doctor who preaches—I'm the one who practices."

**Try water**  
 A FARMER was losing his temper trying to drive two mules into a field when the parson came by.  
 "You are just the man I want to see," said the farmer. "Tell me, how did Noah get these into the ark?"

**But was it?**  
 ON THE first morning after the honeymoon the husband rose early, went down to the kitchen and took his wife her breakfast in bed. She was delighted. Then hubby spoke: "Have you noticed every detail?"  
 "Of course; every single thing, darling!"  
 "Good. Well, that's how I want my breakfast served every morning after this."

**Good ol' summertime**  
 The kind old gentleman had stopped the little boy, who was on his way home from school, and was talking to him.  
 "Tell me, little boy, how do you like school?" he asked.  
 The little boy fired back this answer, "I like it closed, sir."

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## Asia youth conference

TWO HUNDRED and fifty young people from 12 countries attended the Second Asia Baptist Youth Conference, held July 16-22 in Tokyo, Japan, on the campus of International Christian University. This was about double the registration for the first such conference five years earlier in Hong Kong.

## Lindsey to Carolina

HAROLD E. Lindsey of Waco, Tex., will become director of evangelism for South Carolina Baptist Convention Sept. 1. He will succeed James A. Howard who retired Jan. 1 after serving 20 years. (BP)

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

### Tranquilizers again

QUESTION: Why in the name of common sense would you recommend a tranquilizer for anyone?



DR. HUDSON

Isn't it bad enough for the Doctors of Medicine to hand out these pills to cure those repressed feelings that some people have!

It is true that tranquilizers may calm you down,

but they also dull your mind and with them you don't feel the need of Christ. It is another crutch equal to whiskey on which we can lean in times of loneliness or sorrow.

If people want to be tranquil why don't you tell them to dull their knees instead of their minds. That is what the Bible says.

ANSWER: Believe me, I don't feel the need of telling anyone how to become tranquil unless he asks me. But people do turn to ministers, and others in the helping professions, for all kinds of advice.

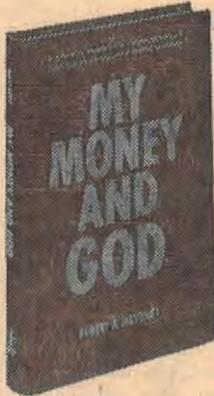
It just happens that some of the newer drugs, such as tranquilizers, are keeping thousands of people out of mental hospitals. Many others are better able to think sensibly about life problems, including accepting Christ as Savior and Lord. Be kind to the medical profession. They are doing the best they can.

Before you compare tranquilizers with whiskey you ought to find out which affects which part of the body, and whether or not they equally lead to habituation.

A good dose of humility might help all of us, the tranquil and the hostile.

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

## Books with challenging personal themes . . .



### If We Dared!

Chester E. Swor

These twelve realistic talks come to grips with the problems and possibilities of day-to-day living. Here is Chester Swor at his best—writing with Christian common sense, showing what Christian living could be if we dared! (26b)

\$2.50

### My Money and God

Robert J. Hastings

Stewardship, Dr. Hastings declares, goes much farther—and begins much sooner—than the act of giving on Sunday morning. Here is fresh thinking on a familiar theme, a concept of stewardship that includes all of life—personality and influence as well as money. (26b)

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