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Arkansas Baptist State Convention

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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.

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 a ox when it is treading out grain."

Many Baptist pastors receive inadequate incomes. This is true in Arkansas because we have 600 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
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.
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.

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
Editorials...

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 churchs. 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.

God’s own unhappiness

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 ravenous wolves (Mat. 7:15).

THERESE 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 strident ones 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
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.

Litt'le 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. Glenn 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 thoughtful 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 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 Corydor, Pike, New Albany, Ind.

Letters to the Editor

People Speak

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 got on at noon and 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 8, 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 your 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 the beer commercials cleared up? Bro. Gearing has promised his full cooperation, 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 advertisement it's just as if 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 want it, or don't mind others having it. In the meantime, the best thing you can do is to continue to keep your children out of your home and to bring your children up "in the fear and admonition of the Lord."—ELM

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. Christians are to be a separate, peculiar people for God. The book of John tells us that we cannot love the world and be children of God. —Mrs. Ophelia Parson, 1001 West Ash Street, Blytheville

(Continued on page 18)
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 "preaching," 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!

[Mail should be addressed to Mrs. Street at 1818 Bruce, Conway, Ark.]
**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 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 26 years in "Who's Who in American Education."

**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.

**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.
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 Amacharea, 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.”

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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.

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. Vaugh, 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 $600 per year.

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.

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.

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 News magazine 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 representative 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.

McCollum to new church

REV. C. R. McCollum 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 News magazine 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.
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 pastorate.
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 part-time service 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 pastorate.

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, Merrell 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. Eral 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 grocer and 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, Le panto

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.
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.
PAYS $100 WEEKLY from FIRST DAY for
NO WAITING PERIOD

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in 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.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is your turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!
With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if your stay is already paid for by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

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. For each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

BAPTIST LEADERS SAY—

DR. ROBERT G. LEE, three-time President Southern Baptist Convention:
"After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."

REV. VINCENT CERVERA, Widely Used Evangelist:
"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."

DR. H. LEO EDDELMAN, President New Orleans Baptist Theological Seminary:
"To whatever extent non-drinkers are a better risk from the standpoint of hospitalisation, sickness and accidents, it stands to reason that they should be permitted to enjoy the savings resulting therefrom, in connection with insurance. This appears to be a fair pattern for placing insurance costs and all the more so to the extent that statistics confirm the "better risks" status of non-drinkers."

DR. HYMAN APPELMAN, International Evangelist:
"God was gracious enough to use me to help 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."

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Read it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

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GUARANTEE TRUST LIFE INSURANCE COMPANY
Guarantee Trust has been operating since 1936 and is rated A+ Excellent (highest rating available) by Dunn's Insurance Reports, the world's largest policyholders reporting service. By special arrangement with De Moss Associates, Inc., Guarantee Trust has underwritten this Gold Star Total Abstainers Hospitalization Policy.

THIS PLAN OFFERED EXCLUSIVELY BY
DE MOSS ASSOCIATES, INC.
Valley Forge, Pennsylvania
And Affiliates
"Special Protection for Special People"
LIFE to readers of ARKANSAS BAPTIST

Read What a Blessing This
Protection Has Been to Others:
Rev. Percy Wheat, Thomassyville, Alabama: "We received your
check and do appreciate the attention you have given this.
We are happy to be a part of the God Star Family and would
like to recommend some of our friends to become a part of it.
also. Thanks again!"

Mrs. Marian Barber, Auburndale, Florida—"So happy to get
the check for the hospital, doctor, and ambulance. We are
very much pleased. Thanks!"

Elizabeth O'Neal, Taylor, Arkansas—"I can't say enough in
praise of your Company. You are prompt and do exactly as
you promise. I tell all my friends about you and I would like
to have some applications to pass on to others."

Mrs. Mandeville Cherry, Dothan, Alabama—"I received the
check for which I thank you. Am pleased with your service—
Your policy for the senior citizens is very reasonable."

Mrs. M. R. Carver, Hattiesburg, Mississippi—"I want to thank
you all for the wonderful way you paid me off when I was so sick
at two different times in the hospital. Just a few weeks apart.
If it had not been for your help and kindness I could have
never been able to pay my hospital and doctor's bills. Wish I
could think of words to tell you how much I do appreciate
what you did for me."

Grena B. Smith, Nashville, Tennessee: "I received the check
today and I am well satisfied with your service."

Check These Remarkable Features:
★ Guaranteed renewable. (Only YOU can cancel)
★ Good in any legally operating hospital anywhere in the
world!
★ Pays in addition to any other hospital insurance you may
carry.
★ All benefits paid directly to you in cash — tax free!
★ All claim checks are sent out Air Mail Special Delivery
★ No age limit.
★ Immediate coverage. Full benefits go into effect noon of
the day your policy is issued.
★ No limit on number of times you can collect.
★ Pays whether you are in the hospital for only a day or
two, or for many weeks, months, or even years!
★ No policy fees or enrollment fees!
★ Ten-day unconditional money back guarantee

Only conditions not covered:
The only conditions this policy does not cover are: pregnancy;
any act of war; pre-existing conditions; or hospitalization
cau sed by use of alcoholic beverages or narcotics. Everything
else is covered.

Additional Gold Star Benefits
PAYS $2,000 CASH for accidental death.

PAYS $2,000 CASH for loss of one hand, one foot,
or sight of one eye.

PAYS $6,000 CASH for loss of both hands, both
feet, and sight of both eyes.

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

Guarantee Trust Life Insurance Company

My name is ________________________________

City ____________________ State ______

Date of Birth: Month________ Day ______ Year _____

My occupation is __________________________

My beneficiary is __________________________

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

NAME __________________________ D.O.B. _______ AGE ________ REL. BENEFICIARY

1. __________________________ D.O.B. _______ AGE ________ REL. BENEFICIARY
2. __________________________ D.O.B. _______ AGE ________ REL. BENEFICIARY
3. __________________________ D.O.B. _______ AGE ________ REL. BENEFICIARY
4. __________________________ D.O.B. _______ AGE ________ REL. BENEFICIARY

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

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

Date ____________ Signed X

Here are the Low Gold Star Rates

<table>
<thead>
<tr>
<th>AGE</th>
<th>PREMIUM MONTHLY</th>
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<tr>
<td>Each adult age 18-64</td>
<td>$4.00</td>
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<tr>
<td>Each adult age 65-100</td>
<td>$6.00</td>
<td>$72.00</td>
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<tr>
<td>Each child age 18 and under pays</td>
<td>$3.00</td>
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SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY

Mail this application with your first premium to

DE MOSS ASSOCIATES
VALLEY FORGE PENNA.
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.
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. 136f., 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 very 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 1968. 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 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 Compiegne. 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 Pinea 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 1655. Though no known Baptists were in Virginia at this time, an act of the assembly (1661-62) pertaining to Baptists as well as to Quakers.

This act in effect stipulated “that schismatical persons out of their asersion 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.

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, 1963. 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 fulness of time, should become fully constituted Baptist churches.

Last year there were 1,071 baptisms, a ratio of 8 or 9 per church member, all against a ratio of one baptism to every 20 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 labor 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 Europe, so does Japan become, 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. Johnie Carr alternate with our church and the Baptist Church at Vestia, Ark.—Mrs. William Gattis, Roseville Baptist Church, Route 8, 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 301 North Ridgendor, Little Rock, phone MOhawk 3-7880. — Paul Fox, Pastor, Calvary Church, Little Rock.

The Bookshelf

Used by more than 360,000 secretaries since its first printing, in 1961, 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.


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.
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).

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: I 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

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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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Missions - Evangelism

"By All Means Win Some"

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

August 17, 1961
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—Alice 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
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 reaming 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 falls 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. 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. "Slingers" were important soldiers in Bible times.

Slingers 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 3:23).

The sling was used for hurling stones by hand with great force to a distant place, for instance, from walls to fortress windows. The weapon consisted of a straight 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.

(Tuesday School Board Syndicate, all rights reserved)
Sunday School Lesson

Silas, a trustworthy leader

By R. H. Dorris
Pastor, Pike Avenue Church, North Little Rock

I Thess. 1:1; I Peter 5-12
August 20, 1961

I. Silas, the man

Neither 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 and to accompany Paul and Barnabas.

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

Silas was 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 “teacher.” 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 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.

III. Silas, the dauntless missionary

Silas 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 “asayed to go into Bythnia: but the Spirit suffered them not;” so they turned to

IV. Silas, the singing Christian

In 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 admirer, if not an 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 mearest 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 Niemoller; and countless others in this work-a-day world.

V. Silas, the trustworthy companion

From 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**

**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."

**Asheis spoken**

HIGLY: "Watchagotnapschidge?"

Biggs: "Sook."

Higly: "Wassamawwitt?"

Biggs: "Sodleksheyvullainams. Gonna gettapoodledog annagottagettanaamlinferin."

**Last word**

A $10,000 LIMOUSINE began buzzing 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 juggling 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? Isn't it bad enough for the Doctors of Medicine to hand out these pills to cure these repressed feelings that some people have?

It is true that tranquilizers may calm you down, but they also dull your mind. 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 and 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) $2.50

Order them from your Baptist Book Store