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September 14, 1961

Arkansas Baptist State Convention

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*Arkansas Baptist*  
newsmagazine

SEPTEMBER 14, 1961



### Stewardship Sunday

THE churches in Bartholomew Association enlisted 17 speakers to fill pulpits in their churches Sunday, Sept. 3.



DR. DOUGLAS

Most of the pastors suggested the type message, or at least the subject, to be used for the church. Where the pastor did not make specific suggestions, the speaker tried to bring the message best suited.

We were a little anxious about the response and attendance because Sept. 3 was what the world called "Labor Day Weekend." And some Baptists know more about the world than they know about Bible stewardship. But the attendance and response was excellent. All the reports have been most gratifying.

The majority of the speakers for the day were laymen, good stewards and active in their own churches.

Those who took part were:

Noel Barlow, Delta Associational Missionary

LeRoy Boas, Immanuel, Pine Bluff  
Charles Bonner, First, Pine Bluff  
Wiley Carroll, First, McGehee  
Guy Hopper, Ashley Associational Missionary

Roy Hough, Second, Pine Bluff  
Bobby McCool, First, Gould  
Bob Moore, First, Arkansas City  
Bill Nichols, First, Fountain Hill  
Cletis Overton, First, McGehee  
J. M. Shults, Immanuel, Pine Bluff  
Dallas Ward, Second, Pine Bluff  
From the Baptist Building were Clyde Hart, Jesse Reed, Nelson Tull, S. A. Whitlow and myself.

We have scheduled many of these associational stewardship Sundays for 1962. If your association would like to sponsor one, contact us immediately.—Ralph Douglas, Associate Secretary

# Ouachita Fund campaign proposed by State Board

A PROPOSED budget of \$1,936,250 for the Arkansas Baptist State Convention for 1962 was approved Monday at a meeting of the Executive Board of the Convention, for action of the Convention at its annual sessions in November.

A fund-raising campaign aimed at increasing the endowment of Ouachita College from its present \$714,000 to \$2,000,000 was approved for submission to the Arkansas Baptist Convention in November.

The campaign would be directed without professional help, by the administrative officials of the college, with the president serving as director, assisted by the executive secretary of the Arkansas Baptist State Convention.

Gifts would be solicited from individuals, Foundations, business and industry.

State causes of the Convention, including Ouachita College, Arkansas Baptist Hospital, Bottoms Baptist Orphanage and Southern Baptist College, would receive a total of \$1,054,600 for operating budgets as compared with a total of \$974,462.50 for the current year.

The Southern Baptist Convention would receive \$633,150 as compared with \$603,000 for the current year.

Churches would be asked to increase their 1961 giving to the Cooperative Program by 15% for the years 1962, 1963 and 1964 to make available additional funds to meet emergencies at Ouachita College and Southern Baptist College. This section of the budget for 1962, headed Christian Education, Special Causes, would provide \$167,500 for Ouachita College and \$10,000 for Southern Baptist College.

The Capital Needs section of the 1962 proposed budget lists \$11,000 for Camps-Assembly; \$35,000 for the Baptist Student Union; and \$25,000 for new mission sites.

State causes in the proposed budget are:

	1962 Recommendation	Retirement: (a) Operation (b) Dues	9,000 66,000 6,665 30,000 30,000 37,800 15,000
Administration	\$47,000	Reserve	6,665
Assembly	12,000	Sunday School	30,000
Camp	8,000	Training Union	30,000
Campsite (Saline County)	25,000	Woman's Missionary Union	37,800
Foundation	13,700	Baptist Building Site	15,000
Newsmagazine	15,000	Hospitals:	
Student Union	58,000	Ark. Baptist Hospital-Nursing	40,000
Brotherhood	26,500	Ark. Baptist Hospital-Charity	20,000
Convention	9,000	Baptist Mem. Hospital-Nursing	25,000
Division of Religious Education	15,000	Baptist Mem. Hospital-Charity	10,000
Miscellaneous	2,217.50	Colleges:	
Missions—Evangelism	78,500	Ouachita Baptist College	296,517.50
Music	17,700	Southern Baptist College	34,000
Promotion	22,000	Bottoms Baptist Orphanage	75,000
Race Relations	10,000	Total	\$1,054,600

Nine vacancies on the Executive Board were filled with the election of interim members to serve until the meeting of the Arkansas Baptist State Convention in November, at which time the places will be filled for the full terms:

Terms expiring in 1962: Truman Spurgin, Waldron, Buckner Association; Charles Chessner, Alma, Clear Creek Association; Harold O'Bryan, Dermott, Delta Association; W. H. Heard, Walnut Ridge, Black River Association; and R. C. Johnson, Paragould, Greene County Association.

Terms expiring in 1963: W. E. Speed, Warren, Bartholomew Association; James Fitzgerald, Ft. Smith, Concord Association; A. O. Smith, Stamps, Hope Association; and Harold Sadler, Dell, Mississippi County Association.

**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

September 14, 1961 Volume 60, Number 36



# Which dollar most sacred?

BY BURTON A. MILEY

Pastor, First Baptist Church, Springdale

THE Cooperative Program is a method to extend the Kingdom of God. It is not a doctrine of any Baptist church. No Baptist church is orthodox or heterodox because of its stand on the Co-operative Program. If a church does not want it, it simply by-passes a tried and proven method which has effectively enhanced God's Kingdom. However, the displacement of the Program does not relieve any church or individual of his responsibility to extend the Kingdom of God. One has not attained only because he has ousted a method.

Which dollar given to God is the most sacred? Is it the Cooperative dollar? Is it the dollar which pays the custodial wage? Is the dollar which pays the pastor's salary less sacred than that which pays the salary of a foreign missionary? Is the dollar which furnishes utility for worship in the local congregation different from the dollar which furnishes utility on the foreign field?

The dollar given to God is a sacred gift. The use of it does not make it more sacred. It is true that the use to which it is placed may make it more glamorous to human eye, more popular in human opinion. However, no phase of God's work is competitive. All phases are complementary. The Mission Boards are not in competition with local churches; they are supplemental and complementary to them. The Mission agencies are dependent upon the local churches for life line in funds and personnel. Local churches are dependent upon the

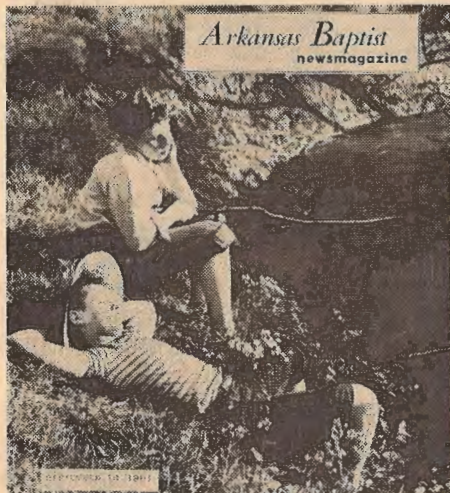
boards for the best administration of missionary personnel and money. The Cooperative Program is the best known method of the present moment to implement all causes of Kingdom advancement.

Incidentally, the same principle applies to people. Who is the most sacred member of God's family? The pastor, the deacon, the teacher, the personal witness? The answer is that each is on common level before the Cross. He was saved by grace and is in God's family by adoption. There is no room for human boasting. Some may be more to the front because of position of leadership or earned influence, but the man behind the scene is equally sacred to God.

Leadership in the local church depends for effectiveness and progress not on tangents—but on stability in total understanding and support of God's work. God's dollar on the church altar may buy a graham cracker for the nursery and afford a salary for the preacher. One member of God's family may sweep the floor and clean the sanctuary (dealing in the dirt of the saints) while another may go far away and witness. Does the use make any difference in the degree of sacredness? When one determines what is sacred, he can evaluate more correctly his full relation and support to Christ as his Lord and Saviour through the local church.

Again this basic conception is most valuable in enlistment. Many fine people are lost to service, because they are not counted sacred to God.

## The Cover



SHADES of Tom Sawyer and Huckleberry Finn! With the opening of school, there is always some evidence that not every one who happens to be between the ages of six and sixteen is exactly a culture for culture.

## 'Wet' county meetings called by Dr. Brown

MINISTERS of nine "wet" counties of the state are being invited by Dr. William E. Brown, executive director of the Christian Civic Foundation of Arkansas, to attend called meetings.

Purpose of the meetings will be to discuss problems common to territories where liquor is still permitted to be sold, Dr. Brown said. A study of the 43 counties now dry under Local Option control, as compared with the wet counties, shows that drinking and crime are reduced approximately 75% by voting liquor out.

The schedule of minister meetings follows:

Conway County, at First Baptist

Church, Morrilton, Sept. 12, 11 a.m.

Carroll County, at First Methodist Church, Berryville, Sept. 13, 2 p.m.

Washington County, at First Assembly of God Church, Fayetteville, Sept. 14, 10 a.m.

Jefferson County, at Lakeside Methodist Church, Pine Bluff, Sept. 19, 10 a.m.

Arkansas County, at First Baptist Church, Stuttgart, Sept. 20, 10 a.m.

Desha County, at First Baptist Church, McGehee, Sept. 20, 2 p.m.

Dallas County, at First Baptist Church, Fordyce, Sept. 21, 10 a. m.

Cleveland County, at First Baptist Church, Rison, Sept. 21, 7 p.m.

Greene County, at First Methodist Church, Paragould, Sept. 28, 10 a.m.

An executive committee meeting of the Christian Civic Foundation has been scheduled for Sept. 25 at 12 noon at Winfield Methodist Church, Little Rock. On Sept. 27, Dr. Brown will visit the schools of Rector.



## State Missions Day

SEPT. 18 is an important date in the life of the Baptists of Arkansas. The Woman's Missionary Union will observe this day as a season of prayer for State Missions. The men of our churches would do well to study the material which the women have prepared for this week's program. A wealth of information has been gathered concerning the needs of our state and what is being done through the Departments of Missions and Race Relations to meet these needs.

The Missions Department uses various avenues of approach to render its ministry: direct missions, undergirding the mission program of weaker associations, assistance in purchasing church building sites, and helps with the erecting of houses of worship. A ministry is provided in industrial homes and the State Sanatorium at Booneville. If there is any place in the world that a warm spiritual ministry is needed it is with those of our people who are stricken with tuberculosis. Often the chilling winds of discouragement and despair beat upon these dear ones. We have witnessed the coming of the warmth and healing power of God's love into their lives because of the ministry provided by Arkansas Baptists.

The Negro community of our state provides the greatest single mission opportunity for Arkansas Baptists. The Department of Race Relations is doing a monumental work in helping to train their leaders in order that they might more effectively serve their own people. This Department conducts the only camp for Negro young people that is provided in Arkansas by any Christian group.

These departments deserve the best support from all of us. The study provided in this program will supply us the information upon which God can develop a genuine compassion in our hearts for mission work in Arkansas. Let's study then give that the multitudes might live.—S. A. Whitlow, Executive Secretary.



S. A. Whitlow

## A strong home base

HAVE Southern Baptists become more centered on having bigger and finer church buildings than ministering to the needs of people in far-away places where the gospel is not being preached? Missionaries back on furlough from the desperate situations with which they live on their foreign

fields are frequently heard to express their bewilderment at the great expenditure of mission money on the home base.

According to a quotation in *The Survey Bulletin*, a newsletter published in Nashville, Tenn., Porter Routh, executive secretary-treasurer of the Southern Baptist Convention Executive Committee, has expressed grave concern over the situation. Speaking at Foreign Missions Week, in Glorieta, N.M., recently, Dr. Routh said:

*"The major deterrent to world missions today is not the iron curtain or the bamboo curtain, but the plush curtain which we have pulled. I wonder sometimes if we have not spent all of our money on our launching pads and built our rockets with tissue paper. During the past ten years the value of church property of Southern Baptists has increased from \$650 million to \$2,250 million, or more than \$1,500 million. This is more than ten times as much as we have spent on our total Foreign Mission enterprise during this same period."*

"But the home base must be strong if we are to project a world mission program," you hear it said. There is still the vital question, What makes the home base strong? Surely the answer is not cutting down on mission giving to have more to put into local buildings.—ELM

## An old refrain

I HAVE no intention of changing my habits to conform to your laws; so, change your laws to conform to my habits."

That, in a nutshell, is the logic of the gambling interests who continue to suggest that the only solution to Hot Springs gambling violations is to make gambling legal.

It is no surprise to law-abiding citizens to hear this from the gamblers. Really, this is just another stanza to the tune the liquor industry has sung across the years: "You can't legislate morals, and this is a free country. People are going to drink and you just as well legalize it and get it so you can control it and at the same time collect revenue on it."

Where does anybody get the idea that enforcement is easier if an evil is made legal? The legalizing of gambling in Hot Springs, making the city "wide open," would attract underworld characters like flies swarming to spilled molasses. And, regardless of what the law is, its enforcement increases in proportion to the concentration of the underworld.

Some make the plea for local option. "If the people of Hot Springs want gambling and will vote for it, then they should have it." There again is something that sounds almost pious. But who ever got the idea that democracy means the right to give an out-and-out vice legal and respected standing? Some things are morally wrong by their very natures and could not be made pure even by unanimous vote. Gambling is one of them.—ELM



## Personally speaking

### On feeding preachers

I HAVE assured Mrs. Chester Shepherd, who was one of my gracious hostesses when I was the supply pastor at First Church, Dardanelle, on a recent Sunday, that I would cinch her a place in American literature, if not in history, by mentioning her in this column. She had read my recent gripe about the bare backbones that are being dipped in batter and fried and passed off as chicken by a lot of the public eating places these days, and you can be sure that we had no "mock chicken" at her house. Nor was there "mock" anything else. Everything was genuine and d-licious.



ERWIN L.

Nobody is better qualified to know about the unsurpassed hospitality and good cooking of our Baptist people than the supply pastors who fill their pulpits on occasions. Some churches put the visiting preachers up at hotels or motels and request them to help themselves at local eating places and charge it the churches. But, in this section of the South, it is still a common practice for families of the churches to take turns opening their homes to preachers.

Occasionally I hear of a preacher left standing without an invitation, after the preaching service. But, in the more than 23 years I have been preaching, this has happened to me only one time, in another state. I had driven 40 miles to supply for a church. Everbody went home after the morning preaching service and left me on my own. So I just got into my car and drove home.

When I got back that night I learned a dear lady had stayed home from church that morning to cook me up a big meal and the deacon who was supposed to have told me where I was to go for lunch had forgotten to deliver the message!

If that broke the lady from staying away from church to cook a preacher's lunch, it was worth it. But this is a lesson many of our Baptist ladies have not yet learned. That's one reason committees in charge of preacher hospitality sometimes have a hard time getting someone to take the visiting preacher for the day.

It is always a delight to this preacher to fall into the hands of a family who will permit him to be just as one of the family for the day and who majors on good fellowship and minors on the frills. The most of us preachers are just old country boys who came up on the same kind of grub most of the people came up on and who still like a simple diet.

And all of us like for the cooks to go to church!

*Erwin L. McDonald*

Letters to the Editor

## THE PEOPLE SPEAK

### Let us not become slaves to tradition

PLEASE let me express my appreciation for the manner in which you are making our Arkansas Baptist News-magazine interesting, stimulating, and helpful. Your editorial policy requires a rare degree of courage and involves some dangers, but a careful analysis of issues is vital to enlightenment. You have wisely avoided allowing the magazine to become purely an organ of controversy, yet you have dared to permit it to express conflicting views on matters of deep concern. You have had the courage to frankly express your own opinion on controverted topics, and at the same time been fair in presenting the opinions of those who differ.

A case in point is the publicity you gave to the criticism of Dr. Dale Moody by the Oklahoma City Baptist pastors. The criticism offered by the pastors was doubtless hastily conceived, but it reflected an alarm over the possible departure from traditional Southern Baptist doctrine and practice.

Southern Baptists have a great heritage in their traditional doctrines and practices, but to condemn a Bible teacher for no other reason than the fact that he has presented ideas that seem to be inconsistent with such practices is to presume such traditions to be authoritative. Let us not fall into such an error—only the Bible is authoritative.

Sentimental loyalty to Baptist tradition should never close our minds to the

possibility that continued Bible study and honest interpretation may justify some departure from traditional practice. However, some Bible teachers seem to think it is a mark of scholarship to create questions about some traditional doctrine, and seek to shock their hearers by making statements that may cast doubt on positions generally considered Baptist.

Usually such statements conform to the basic principles historically held by Baptists, but may not be in agreement with current popular interpretations of such basic principles. If honest Bible interpretation should discover an error in traditional Southern Baptist practice, our leadership should be humble and sympathetic in their effort to correct such errors, and our people should never become a slave to Baptist traditional practice. This was the fatal error of Judaism.—S. A. Wiles, Ozark

(Continued on page 16)

### Church Chuckles by CARTWRIGHT



"Every church in town sent us congratulatory telegrams—collect!"

### Alaskan progress

AFTER serving during July and August as interim pastor of Calvary Baptist Church, Anchorage, Alaska, I have returned to Little Rock. Calvary is one of 41 churches and missions in Alaska under the direction of the Alaska Baptist Convention, with backing of the Home Mission Board and the Sunday School Board.

A whole denominational program is promoted in the state: Sunday School, Training Union, BSU, WMU, pioneer missions with pastoral aid and church building reinforcement, a children's home foundation, and a cooperative missions program all under the direction of L. A. Watson, state secretary, with the able assistance of four staff members.

It was my privilege to visit some of the outposts, and I was encouraged by evident progress. Some of the churches in Anchorage and Fairbanks are as strong as most of the churches in any of the older states. Calvary, Anchorage, for instance, has 761 members, a budget of \$70,000, a building adequate for the present, and the building debt nearing liquidation. Soon the church will need additional facilities, for it is growing.

The summer slump was avoided; the church maintained an average attendance 20 per cent above previous summers; 40 additions were received in the two months; only ten people were "rotated out"; and the spirit of the church during the interim was encouraging. Calvary's eighteen per cent going to the Cooperative Program is typical of Alaska churches, which, although small and new, are cooperative. They were assisted in their beginning, and they are interested in the whole denominational program.

Rev. John R. Canning, pastor of First Baptist Church, Longview, Wash., has been called as pastor and will arrive early in September to begin the fall program with the church.—John Caylor





# COURTSHIP,

# MARRIAGE and the HOME . . .

By MRS. J. H. STREET

## *The pattern for womanhood*

*"Who can find a virtuous woman?*

*For her price is far above rubies*

*Favour is deceitful, and beauty is vain:*

*But a woman that feareth the Lord,*

*She shall be praised."*

(Proverbs 31:10, 30)

THE 31st chapter of Proverbs gives us a tried-and-true pattern for womanhood. Christian womanhood. Successful wifehood. Rewarding motherhood.

Try this exercise for a week: Read the passage once each day. If you have different translations available, read it in a different one each day.

Spend a few minutes meditating upon the meaning of the passage. Try framing in your mind sentences that express in today's language what the writer is saying. Make a list of 12 words that describe the virtuous woman as presented here.

Measure yourself by this pattern. Just honestly, which of these is your weak point?

Conclude your exercise with some moments of prayer. Ask our Heavenly Father to help you to measure up to this pattern in your living today. Request His special aid in your point of known weakness.

If you will faithfully practice this exercise each day, at the end of the week you will find yourself a better, happier woman.

*Question:* "A boy I was dating and I went too far. I am not that kind of girl. When I realized what was happening, I tried to resist. But it was too late. I am afraid to tell my mother. Really, I am frantic. Can you help me Mrs. Street?"

*Answer:* The best thing I can do for you, dear Teenager, is to try to get you in touch with the Friend who said,

"Neither do I condemn thee; go, and sin no more."

Confess to Him the sin you have committed. Ask for forgiveness. Ask Him for wisdom to know what to do. For courage to talk it all over with your mother.

Pray every day from here on. Start each day with expressed thanksgiving to God for His love and a petition for His guidance of your every thought, word, and action.

It is important that you tell your mother. I pray that she will have wisdom, understanding, and strength to help you rise above, and live above, your mistake.

You may need help from your family physician. Your mother

will go with you to seek counsel from your doctor.

Do not discuss your mistake with anyone else.

Perhaps it is wise for you not to date this boy again. But do not make critical remarks about him.

Carefully guard your speech and conversation.

Maintain a gracious and kind attitude toward all your friends. Guard against over-sensitiveness to remarks that you imagine have a questioning or critical overtone.

Try not to be "touchy."

Keep your future dating on a high plane. If your dates drop off because of your new standards, do without dates. That may be better for a time anyway. Until you rebuild a feeling of self-respect and peace of heart.

If you really want to repair the damage done to your character and save your reputation, you must be willing to pay the price.

Devote your time and energies to your studies and to the matter of developing Christian growth, attractiveness and charm of personality.

If you are invited to activities with your crowd, accept and enter happily, but not boisterously, into wholesome fun. Actually, group dating will be better for you until you are more mature.

Dr. Roy A. Burkhart says, "In the years of my fellowship with youth, I have seen more sorrow over premarital intimacy than any other condition of human living."

He further observes, "It takes character and superior personality to live by Christ's ideals, but those who can will not only be the preservers of the best, but also the creators of new and greater values of life."

May success be yours as, from here out, you try to live above reproach.

*Rosalind Street*

[Mail should be addressed to Mrs. Street at 2309 Fillmore, Little Rock, Ark.]



## In any name—persecution

PERSECUTION in the name of race or religion has no place in this land of democracy and in this era of Christian understanding and tolerance. We get unduly excited perhaps over the events in the South that are provoked by the Freedom Riders, but do not so much as get a faster pulse beat at acts of persecution that are all about us, and executed in the name of religion.

The resolutions committee for the Southern Baptist Convention wrote well when it said, "We believe that lawless violence and unwarranted provocation are outside the demands of Christ upon us all." Men can learn to live together in our world without violence, and they must. However we are disturbed at such acts on the part of those who are segregationists. We cannot believe that Freedom Riders are the answer to the dilemma. Surely there is a more sane and effective method that the integrationists can use to focus attention on man's need and God's answer to man for that need.

Our newspapers are filled with such errors of men, but unpublished are the majority of these acts of violence and prejudice committed in the name of religion and many who are unaware of their existence think these groups are as wholesome as any evangelical faith.

The Catholic Church has been notorious, in areas where Catholics are in the majority, for acts of intolerance and even physical persecution.

It may come as a surprise to many that this can happen, however, in lands which are not dominated by Roman Catholicism. A recent incident in Utah is typical. One of the Southern Baptist pastors of that state writes: "The children of one of our pastors have been the objects of censure and abuse in their public school because of their stand for Christ and identification with the Baptist church. Recently a mob of 53 young people followed them from school to the very edge of their yard kicking and hitting them, calling them names, and abusing them in other ways." Mormons, when in the majority, are often just as intolerant as Roman Catholics. Often they either use their children for such purpose or look the other way when the children commit such persecution.

This could happen to us. We could one day be victims of persecution, or we could be instigators of it. God forbid that Baptists will ever think so highly of self, that they cannot see the right of another to have his own religious conviction, and live at peace with him. All acts of persecution are not overt, sometimes attitude and thoughtless remarks can cut as deeply.

May God also give us grace to stand for truth in spite of all persecution imposed upon us and pray, "Lord, forgive them, for they know not what they do."

State and Church must forever be separate and yet each has a distinct relationship and responsibility to each other. We who are Christ's must support and pray for the State in these present trials. If local government cannot or will not handle such acts as recently happened in Utah, then it becomes the prerogative of state or national government to do so. Whether in Alabama or Utah, such persecution is not within the law of the land. Whether in Alabama or Utah, we who are Christian must agonize before God until He has full control. That is the ultimate answer.—J. Kelly Simmons, Editor, *The California Southern Baptist*

## Salvation explained by building's light

DALLAS (BP) — Even a building's lighting system can depict God's saving grace, T. C. Gardner learned here.

Gardner, vice president of East Texas Baptist College in Marshall, Tex., was interviewing a student for a scholarship, in his Dallas office.

As they talked, Gardner realized the youth was not a Christian.

"Come with me," he said.

Down the hall from Gardner's office in the Southern Baptist Annuity Board's building is a small prayer chapel. Inside, the lights are controlled by a dimmer which raises or lowers the flood of light.

Gardner touched the dimmer. The chapel became pitch black.

"This darkness represents sin," said Gardner. "That's how we are without Christ, the light of the world."

Then he turned on a spotlight with the beam falling on an open Bible. Pointing to the Bible, he continued:

"In God's word, it says when you accept Christ as saviour, His light enters into your heart and absorbs all that darkness. From then on you live in His light."

He flipped the dimmer again, and light flooded the chapel.

The youth got the message. He knelt beside Gardner and accepted Christ, the light of the world.

The conversion was the fifth known conversion taking place in the building on 511 N. Akard since its erection here in 1959.



## New church at Camden

REV. A. M. Herrington, a native of Arkansas who has been away from the state for a number of years, has returned to become pastor of the new Sylvan Hills Baptist Church, near Camden.

Pastor and Mrs. Herrington moved here from Lefton, La., where he has been pastor of the local Baptist church.

Mr. Herrington is a former pastor of First Church, Camden, and Elliott Church, near Camden. He formerly served as moderator of Liberty Baptist Association and as a member of the Executive Board of the Arkansas Baptist State Convention and the executive committee of the Board. He has served churches in Texas, California, Kentucky, and Florida, in addition to Louisiana.

During World War II, Mr. Herrington served as a chaplain in the United States Navy. He is a graduate of Ouachita College and of Southwestern Seminary, Ft. Worth.

Mrs. Herrington is a graduate of the School of Sacred Music at Southwestern. They have two children, Mrs. Curtis D. Murray, of Salmuth, Mass.; and A. M. Herrington, Jr., New York City.

Sylvan Hills Church, which started as a mission last March and was duly constituted a church Aug. 20, is located on the El Dorado highway just beyond the city limits of Camden. The church has an option on 18 acres with several buildings. The building being used for a church includes an auditorium, choir platform, rooms for Sunday School and Training Union, kitchen, and lounges for men and for women. It has been air conditioned.

A NEW Southern Baptist Church was constituted at Piggott Sunday, Aug. 20, with 46 charter members. Rev. Ledel Bailey was called as pastor. The church will be known as the Emmanuel Baptist Church and will be affiliated with the Gainesville Association, Arkansas Baptist Convention and South-

ern Baptist Convention. Emmanuel had been a mission of Piggott's First Church for more than two years.

FIRST Church, of Piggott, ordained four deacons Sunday, Aug. 27. They are: John Pillow, Charles Vickery, H. C. Veal and Howard Kelso. Associational Missionary A. D. Maddux served as moderator and W. E. Clyde delivered the ordination sermon. S. R. Pillow offered the ordination prayer. Rev. E. Clay Polk is pastor.

PASTOR Burton A. Miley of First Church, Springdale, and Mrs. Miley will leave Monday on a vacation trip. First stop will be Waco, Tex., where they will leave son Martus, a Baylor University student.

JIMMY KARAM, Little Rock business man and church leader, recently returned from Philadelphia, where he gave his testimony at the Billy Graham Crusade.

## McBeth compositions

TWO compositions by Francis McBeth, chairman of the Department of Theory-Composition at Ouachita College, have been played by outstanding orchestras and bands throughout the nation this summer.

"Allegro Agitato," which McBeth composed in July, was played recently at a symposium at Rochester, N. Y., by the Eastman Chamber Orchestra, with Dr. Frederick Fennel conducting. McBeth studied this summer at the Eastman School of Music under Bernard Rogers, working toward a Ph.D. in music.

McBeth's "Second Suite for Band" was played at the University of Idaho, University of Indiana, University of Miami, University of Washington, and the Florida Gatorland Band Camp.

## McLarry is author

VIRTUALLY everyone, at one time or another, suffers from loneliness, declares Newman R. McLarry, pastor of First Church, Fort Smith, in October *Home Life*. And this feeling of loneliness, he adds, can become one of the most unbearable of human experiences.

"There are many kinds of loneliness," he writes. "There is the loneliness of one whose life partner has been taken in death.

"There is the loneliness of those who are married, but whose lack of oneness leaves a barren solitude.

"There is the loneliness of sorrow and suffering.

"There is the loneliness of not being understood.

"There is the loneliness of a man without God."

How does one cope with loneliness? The *Home Life* writer offers these suggestions:

Use the hands. There are many hobbies and recreational activities which offer helpful physical outlets.

Use the head. Reading, for example, opens new worlds of friends and interests.

Use the heart. The lonely person must seek opportunities for the loving outgoing of himself to others.

## Students licensed

STEVE Ober, 16, was presented a certificate of license to preach by Rev. L. R. Joyner, First Church, Clarendon, Aug. 22. Steve is the son of Mr. and Mrs. M. L. Ober and grandson of the late Mr. and Mrs. P. D. Pride of Clarendon. He is a junior in Clarendon High School. He has been a member of the church since March, 1956 and has preached on several occasions. He was principal of Daily Vacation Bible School this year.

BILL Wesley Philliber was licensed to the ministry by Calvary Church, North Little Rock, July 26. He is 17 and a senior at North Little Rock High School. His parents are Rev. and Mrs. William V. Philliber.



## Bracero mission

BRACEROS, in eastern Arkansas to help gather the cotton crop, will encounter hospitality from Baptists. The Mississippi County Association has announced that five Spanish-speaking missionaries will be in the county for two weeks. Preparations have been made to distribute 4,000 booklets on Christ's teachings to the Mexican workers. The materials is in both English and Spanish.

## Crowley's Ridge camp site

CO-OPERATION between the Mississippi County and Mt. Zion Associations will make possible the development of a camp site in Crowley's Ridge. Both associations have agreed to allocate \$5,000 for the project. It is planned to have the camp in operation by next summer.

## Revivals

FIRST Church, Cove, Rev. Dick Goodrum, pastor; Aug. 27-Sept. 2; Rev. Al Butler, of Bentonville, evangelist; 12 additions by baptism, two by letter, six rededications.

FREEMAN Heights Church, Berryville; Aug. 28-Sept. 3; Rev. Charles Sutton, First Church, Huntsville, evangelist; Rev. R. E. Fowler, song leader; five rededications, three received on promise of letter.

SUGAR Creek Church, Benton County Association, Rev. Arthur Hart, superintendent of missions acting as pastor; evangelist Loren V. Henson of Bentonville, speaker; two professions of faith and baptism.

OAKLAND Church, Pine Bluff, Rev. Ed Gray, pastor; Rev. Paul

Pearson, evangelist; Carlton Davidson, song leader; 15 for baptism, three by letter.

DOLLARWAY Church, Rev. Richard Rogers, pastor; Rev. Paul Ragland, evangelist; 10 by baptism, one by letter.

OAK Grove Church, Rev. G. S. Autry, pastor and evangelist; two by baptism, four by letter.

KINGSLAND Church, Rev. O. N. Wehunt, pastor; Rev. Bill James of Thornton, evangelist; three by baptism, two by letter.

PLUM Bayou Church, Rev. E. A. Richmond, Boys Training School chaplain, evangelist; Rev. James O'Cain, singer; Aug. 7-13; one by baptism.

FIRST Church, Gould, Rev. Donald Wright, pastor; Rev. Jim Tillman, Mansfield, Tex., evangelist; Rev. Vernon R. Dutton, pastor of Matthew Memorial Church, singer; three by baptism, two by letter.

DUMAS Church, Rev. Minor E. Cole, pastor; Rev. Alvis Moore, evangelist; Hoyt Mulkey, singer; 14 by baptism, eight by letter.

RISON Church, Rev. Phil Beach, pastor; Dr. T. L. Harris, North Little Rock, evangelist; 11 by baptism, six by letter.

FIRST Church, Emmet, Aug. 21-27; Rev. Haskel Malone, pastor; Rev. Bobby Alexander, pastor of Marlbrook Church, near Blevins, evangelist; nine additions by baptism, three by letter, many rededications.

MASON Valley Church, Benton County Association; Rev. John Stephens, pastor; Evangelist Loren V. Henson of Bentonville, speaker; three professions of faith, four by

baptism. Two members of the evangelistic team were in charge of the music, Kathy Henson, pianist; Gayle Creek, soloist; Rev. Arthur Hart, song leader.

PINE Tree Church, Rev. John Latham, pastor, Tri-County Association, Aug. 21-27; Rev. Vernon Bradley, evangelist; 28 additions, 20 by profession of faith and eight by letter.

CALVARY Church, Harrisburg, Rev. Charles Carey, pastor; E. C. Edwards, pastor of First Church, Tyronza, evangelist; Charles Johns, singer; 18 additions by baptism, two by letter, two rededications.

LEONARD Street Church, Hot Springs, Aug. 7-13, Rev. James Heard, pastor; Rev. Eddie McCord, pastor of Trinity Church, Central Association, evangelist; Clarence Hill, song leader; seven additions by baptism, two by letter. Total additions this year: 69.

## Deaths

### Archie L. Partain

ARCHIE L. PARTAIN, 51, a former pastor in Arkansas, died Aug. 14 in Clarksville, Tenn., where he had served as superintendent of missions of Cumberland Baptist Association for the past four years.

Survivors include his wife, Mrs. Vergie Young Partain; two sons, Leon and Larry; three brothers, Leonard, Dallas, Tex.; Autrey, Houston, Tex.; Blake, Billings, Mont.; and four sisters, Mrs. Erwin Smoot, Ponca City, Okla.; Mrs. L. U. C. K. Kaufman, Houston, Tex.; Mrs. Larry Anderson, Memphis, Tenn.; and Miss Laura Lee Partain, College Station, Pa.

Mr. Partain attended grade school at Ione and high school at Mansfield and earned the B.S. degree from Oklahoma Baptist University, Shawnee, Okla., and the Th.M. degree from Southwestern Seminary, Ft. Worth, Tex.

His pastorates in Arkansas included Ione, Hon, Pleasant Grove No. 2, Jamesfork, Pilot View, and Huntington, all in Buckner Association. He also held pastorates in Texas, Louisiana and Tennessee.—Ford F. Gauntt, Superintendent of Missions, Buckner Association, Huntington

## New Arkansas Baptist subscribers

One month free trial received:

New Hope Church	White River Asso.	Clerk Mrs. Virgil Ott
First Church, Barton	Ark. Valley Asso.	Pastor Kenneth Carey
First Friendship Church	Ark. Valley Asso.	Pastor R. S. Wilson
New London Church	Liberty Asso.	Pastor Ezra Murphy

New budget after free trial:

New Hope Church,	Mt. Zion Asso.	Clerk Mrs. H. Waddell
Jonesboro		

First Church, Kingsland	Harmony Asso.	Pastor O. H. Wehunt
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Three month free new church:

Sylvan Hills Church,		Pastor
Route 2, Camden		A. M. Herrington



# Association News

## Big Creek Association

By John C. Pyles,

Associational Missionary

BIG Creek Baptist Association had an Associational Revival, at the Viola Baptist Church, August 6-13, with Rev. Bill Lewis as evangelist and Herbert "Red" Johnson leading the song services. There were 18 professions of faith and 20 rededications.

Rev. Carl White begins his sixth year at Mt. Zion Church at Union this September.

Enterprise Church has called Dwayne Flood of Lanton, Mo., as pastor for half time. Mr. Flood will preach on the second and fourth Sundays of each month.

Salem Church has been led, by Jack Brown, to build a new educational building.

Big Creek Association plans to start an extension course this fall for pastors and lay leaders of this area.

Every church in Big Creek Association had a Vacation Bible School this year, with three Standard schools: Enterprise, Salem and Viola. Mammoth Spring Church held a mission school at Union Hill Community Church. The two summer field workers and the associational missionary held a mission school in the New Athens community in Baxter County.

Our September Workers' Conference at Flora Church will have as guest speaker Dr. S. A. Whitlow. Jack Brown will be in charge of the program, with emphasis on stewardship.

Flora Church started a five-night study course on First Corinthians, Sept. 11.

All 13 of the churches in this association have had at least one revival meeting this year. Some of them have had two or more.

## Harmony Association

Amos Greer, Missionary

DR. WILLIAM O. Thomason, Education Division of Sunday School Board, Nashville, Tenn., was guest

speaker at the Sunday School members' meeting at South Side Church, Pine Bluff, Tuesday, September 12.

Forrest Park Church, Pine Bluff, will be host to the annual associational meeting Oct. 23-24. Rev. G. W. Pirtle is moderator and Rev. G. W. Smith, host pastor.

First Church, Altheimer, has employed Franklin Johnson of Pine Bluff as music director.

Rev. Bill Smith, pastor of Douglas Church, was married in Second Church, El Dorado, June 10 to Miss Linda Clinton of El Dorado, a junior at Ouachita Baptist College.

Rev. Dallas K. Dobson, pastor of Grady Church for the past year, resigned effective Sept. 4, to enter school in Chattanooga, Tenn. Under his leadership, the church received 25 by baptism, built a new auditorium and experienced a 60 per cent growth in Sunday School enrollment.

First Church, Altheimer, has installed central heating and air-conditioning, and has purchased new hymnals.

Plum Bayou Church, which dedicated its new building Aug. 6, is still without a pastor. Dr. Ben L. Bridges delivered the dedication address.

Greenlee Memorial Church has purchased pews and pulpit furniture for its auditorium. Rev. Tom Graves is serving in an interim capacity while the search continues for a pastor.

First Church, Dumas, ordained as deacons July 23: Edgar Smith, Eddie Wright, George Hunnicutt, and E. N. Kendrick. The charge was delivered by Rev. Jesse Reed, state evangelism secretary.

This Association missionary's son, Jerry, was married July 28 to Miss Fayleen Bassett of Marshall. Officiating was the bridegroom's father in the Pine Grove Church at Sweet Home. The couple completed two years' work at Southern Baptist College at the last term, and Jerry plans to enroll in college at Evanston, Ill., this fall.

## Hope Association

M. T. McGregor, Missionary

HAROLD Robertson, recently ordained by Trinity Church after being called as pastor by Macedonia No. 1, has begun a program of enlistment and education on the field he serves. The attendance has increased, offerings are up, and a church-wide stewardship study course has been planned for the near future.

MISSIONARY and Mrs. M. T. McGregor attended Home Missions Week at Glorieta Aug. 3-9. Associational missionaries met during the same week.

## Little River Association

James H. Dean, Missionary

LITTLE River Association will hold its annual meeting October 9-10 at First Church, Nashville.

## Trinity Association

L. D. Eppinette, Missionary

BETHEL Church has called E. W. Teague as pastor. He recently was ordained to preach by Pleasant Grove Church.

Pastors Harry W. Tipton, Corner's Chapel, and Marvin Wright, Weiner, attended the Home Mission Conference at Ridgecrest.

Reports of Standard Vacation Bible Schools have been received from Lepanto, Tyronza, Marked Tree, Trumann, Harrisburg, Calvary, Greenfield, Corner's Chapel, Faith, and Neiswander. There undoubtedly are more which have not reported.

## White County Association

E. E. Boone, Missionary

LAST Worker's Conference of the White County Association will be held Friday, September 15, at Rocky Point Church, with supper at 6:30 p.m. and the program starting an hour later. The next Worker's Conference will be sponsored by the new White and Woodruff Counties Association.



# OBC grid prospects bright

**T**WENTY-ONE lettermen and some outstanding freshmen and transfer prospects reported to Coach R. D. (Rab) Rodgers when the Ouachita College Tigers opened football practice Sept. 4.

The Tigers open the season Sept. 23 against Southeastern Oklahoma State in Durant, Okla. The first home game is a Dad's Day affair Sept. 30 against Arkansas State Teachers College, a conference opponent.

Five of the lettermen have gained three previous letters. They are Tommy Murphree, 175-pound quarterback from El Dorado; George Nicholds, 175-pound guard from North Little Rock; Hubert Dungan, 220-pound tackle from El Dorado; James Wilkins, 190-pound guard from Searcy, and Shelby Ward, 170-pound end from El Dorado.

Junior lettermen prospects include Doyne Davis, 150-pound halfback from Little Rock; Gary Malesky, 155-pound halfback from San Antonio, Tex.; Charles Jackson, 190-pound fullback from Morrilton; Winston Duke, 175-pound guard from Hope; Roy Rowe, 190-pound center from Hope; Joe Sanchez, 190-pound guard from San Antonio, Tex.; John Fitzgerald, 230-pound tackle from Sheridan, and Bill Baldridge, 237-pound tackle from North Little Rock.

Sophomore lettermen include Eddie King, 150-pound halfback from Hope; Jerry Warren, 180-pound fullback from Norphlet; Charles Knox, 200-pound guard from Cabot; John Kitchens, 190-pound tackle from Pine Bluff; James Morgan, 210-pound guard from Pine Bluff, and George Jones, 190-pound end from Pine Bluff.

Two ineligible of last year, a junior college transfer, and some topnotch freshmen are expected to give the Tigers added strength this year. Bud Dooley, 175-pound halfback from Crossett, was ineligible last year, but played first string for Arkansas A&M several seasons back. Another ineligible of last year is Robert McGlothlin, 190-

pound fullback from Shreveport, La.

Bill Richardson is a 175-pound quarterback transfer from East Central Junior College in Decatur, Miss. Terry Young, 190-pound end from El Dorado, is a transfer from the University of Arkansas.

Paul Rogers, 160-pound all-district halfback from Carlisle who played with the West Star in the All-Star game in Little Rock, heads the list of promising freshmen.

Others include George Dykes, 185-pound fullback from El Dorado; Ronnie Elia, 200-pound halfback from El Dorado; Carrol Diffie, 200-pound fullback from Bismarck; Jim Lawrence, 185-pound center from Florrisant, Mo.; Thomas Taylor, 200-pound halfback from Watson Chapel; Don Puckett, 200-pound tackle from Pine Bluff; George Baker, 170-pound halfback from Fargo, Ga.; Mike Fisher, 165-pound halfback from Atlanta, Ga.; Jay Blazzin, 180-pound end from Shreveport, La.; Dennis Kennedy, 167-pound halfback from Florrisant, Mo., and Van Barrett, 185-pound guard from Florrisant, Mo.

Squadmen of last year or previous years include David Jordan, 200-pound tackle from Arkadelphia; Larry Pugh, 170-pound quarterback from Mansfield; Ken Newsom, 175-pound halfback from El Dorado; Maurice Robinson, 175-pound guard from Success; Brent Page, 190-pound guard from Benton; Tom King, 195-pound center from Little Rock; Paul Porter, 180-pound halfback from North Little Rock, and David Booth, 170-pound halfback from Hazen.

Several boys were on the campus last year, but are just now coming out for football. They include Byron Smiley, 170-pound quarterback from Hope and all-district in 1959; Charles Adkins, 190-pound guard from St. Louis, Mo.; Gary Wahlquist, 180-pound guard from Little Rock; Jerry Christian, 170-pound quarterback from Hughes, and Larry Green, 160-pound halfback from Atlanta, Ga.

## THE BOOKSHELF

**Adult Devotions**, by Wallace Fridy, Abingdon, 1961, \$1.75

This book consists of 28 original worship programs designed to offer nourishment to those who long to follow the way of Jesus Christ. Each program includes a meditation, two suggested hymns, a scripture lesson and a closing prayer. Included are ten programs for special days and seasons.

**Counseling for Church Leaders**, by John W. Drakeford, Broadman Press, 1961, \$2.95

A native of Australia, Dr. Drakeford is now director, Baptist Marriage and Family Counseling Center, and professor of psychology and counseling, Southwestern Seminary, Ft. Worth, Tex.

He points out that Jesus used methods close to those of the modern counselor, in his evaluations of people, his willingness to listen and his capacity to relate himself to others.

In this book Dr. Drakeford shows how religious leaders in biblical times helped people with their problems and how laymen in modern churches can give such help today.

**Mission to the Head-hunters**, by Frank and Marie Drown, Harper Brothers, 1961, \$3.95

This is a touching, true story of how God used a young missionary couple to establish a church among the savage Jivaro head-shrinker tribe in the jungles of Ecuador.

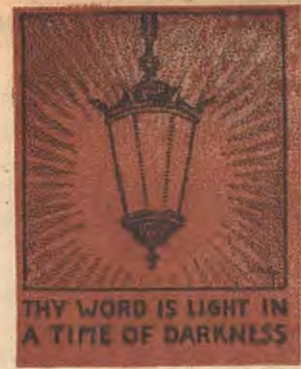
You will chill at the story of how the Jivaros shrink heads. You will sympathize with Frank as he makes his first trip into the interior to his mission station, one day by train, one day by bus, five days by horseback over jungle trails where he clutches tree branches to keep from falling down steep banks, fording torrential rivers, climbing steep mountains, sleeping in the cold, wet jungle, then four more days on foot before reaching Macuma—his home until this day. You will rejoice as they tell of the baptismal service for the first five converts after over five and a half years in Ecuador.

Surely you will be brought closer to God as you read the life story of Frank and Marie Drown, who continue to serve Him in a distant land.—Juanes Stokes



## GOD

[This is the second article of a series prepared for this magazine by Dr. Hobbs.—The Editors]



By HERSCHEL H. HOBBS

President, Southern Baptist Convention  
First Baptist Church, Oklahoma City, Oklahoma

THE Bible does not seek to prove the existence of God. It declares Him (Gen. 1:1). Belief in God, or a divine Being, is practically universal. The Bible dismisses the atheist with one terse verse. "The fool [unthinking person] hath said in his heart, There is no God" (Psalm 53:1). Note that he says it is his "heart," the seat of his will. In his mind he knows better. But knowing it, he *wishes* that there were no God.

Dr. E. Y. Mullins gives us a definition of God. "God is the supreme personal Spirit; perfect in all His attributes; who is the source, support, and end of the universe; who guides it according to the wise, righteous, and loving purpose revealed in Jesus Christ; who indwells in all things by His Holy Spirit, seeking ever to transform them according to His own will and bring them to the goal of His kingdom."

There are three basic names for deity in the Old Testament; "God" (*Elohim*, Gen. 1:1); "Lord" (*Adonai*, Josh. 7:10); "Jehovah" ("Lord" in KJV, Gen. 2:4). The first (2,550 times in O.T.) is a plural of majesty and power. The second (340 times in O.T.) is a term of personal relationship, and is used often as a cognate of "Jehovah." The third (6,823 times in O.T.) defines the God of Israel as the true God and as Redeemer (cf. Ex. 3:14; Isa. 42:8). In the New Testament *Theos* corresponds to *Elohim*; "Lord" corresponds to *Jehovah*; "Jesus" means "Jehovah is salvation."

God is one Person (Deut. 6:4) who reveals Himself

in three manifestations as Father, Son, and Holy Spirit. He is a personal Spirit (John 4:24). He has no material body, except in His incarnation in Jesus Christ, nor is He limited by or to matter.

Biblical theology speaks of the "attributes" of God, which are usually divided into seven "natural" and four "moral" qualities relating to God's Person. The "natural" attributes are His *self-existence* (from no source outside Himself); *immutability* (unchanging character, nature, and purpose); *omnipresence* (present in all space and time); *immensity* (not confined to space or its laws); *eternity* (past, present, and future equally known to Him; He inhabits eternity, Isa. 57:15); *omniscience* (God knows everything simultaneously); *omnipotence* (unlimited power in keeping with His nature, character, and purpose). God's "moral" attributes are *holiness* (supreme moral excellence or the sum of His other moral qualities); *righteousness* (self-affirmation of the right as opposed to the wrong); *truth* ("source and ground of all forms of knowing, and all objects of knowledge," Mullins); *love* (self-imparting nature of God seeking the highest good and complete possession of His creatures). Love is the attribute which envelops all others.

To conceive of God with respect to any one of His attributes apart from the others is to have only a partial picture of God. He reveals Himself fully in and through Jesus Christ, who is interpreted to us by His Word and through His Holy Spirit.

## Pastor suffers heart attack

LAST Sunday our pastor was suffering from a depressed feeling around his heart. The attacks came Sunday morning and Sunday night.

The first attack came at 9:30 a.m. as he watched parents drive up and put their children out for Sunday School and drive away.

The second attack came an hour later as he watched adults, teenagers and children leave the church after Sunday School, not staying for the morning worship service. This was extremely painful for him because some of those leaving were leaders in various organizations of our church.

The third attack came at 5:45 p.m. as he was driving to the evening worship services. As he drove he could see some of his members sitting before their television sets apparently unaware of the time, or else unconcerned.

The fourth attack came when he viewed the offering and saw that from the total amount given there was little doubt that many of our members were not tithers.

Are you contributing to this heart condition? You could help the pastor's heart condition by prayer and your faithful attendance in the services.—From The Bulletin of First Baptist Church, Helena



## Why different Baptists?

TO understand Baptist life in America one needs to know the difference between two doctrinal views: Calvinism and Arminianism.

These conflicting beliefs led to sharp divisions between churches. There is no way to appreciate the debates and difficulties among early Baptists with-



DR. SELPH

out this knowledge. These doctrines are partially responsible for the many groups of Baptists.

Calvinism takes its name from John Calvin (1509-54), a Frenchman by birth and education. He followed the teachings of Augustine, another theologian, and popularized the following statements concerning redemption: The sovereignty of God, unconditional election, irresistible grace, and perseverance of the saints.

Arminianism is identified with James Arminius, a Dutch theologian (1560-1609). Though he was schooled in Calvinism, he broke with this view.

He, too, thought one was saved by grace but that it was not irresistible. Election was conditioned on one's faith and God's foreknowledge. Atonement was universal and available to all. Apostasy (desertion of faith) was possible.

Of course there were many more points of doctrine held by these two religious leaders, but the above mentioned are primary distinctions. These colored all other teachings.

In fairness to both men it may be said that such brief summaries do not give their complete views on the subject. Summaries are always inadequate but do help to show differences in thought.

There you have it. Two powerful intellects, both strong personalities, both using the Bible to bolster their viewpoints, both having a following. The controversy raged

for years, debates were sharp and prolonged. Since these doctrines dealt with a fundamental point of Christianity—how one is saved—naturally, Baptists were affected.

Baptists were sharply divided. Those following Calvin were known as Particular Baptists,

those following Arminius were called General Baptists.

Not as much distinction is made of these two views today. Of course, there are still points of differences. Baptists have accepted some ideas from both opinions; they have rejected others.



## Will what will be be? The answer—

MAYBE God doesn't know. After all, the doctrine of an omniscient God smacks more of Greek philosophy than of Judeo-Christian theology. Does the Bible anywhere claim that God knows everything?

To be sure, He knows everything that might be known. Doubtless, that exceeds by far the knowledge of a mere man. But does God know even that which is unknowable? Presumably not.

For example, does God know ahead of time whether a man will accept or reject Him? I know, of course, that most of us have always supposed so. We have supposed that He knows everything. Our supposition has rested chiefly on Romans 8:29-30. "Whom he did foreknow, He also did predestinate to be conformed to the image of His Son. . . . Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

Admittedly, this highly controversial statement would appear to posit not only foreknowledge but predestination, prejustification (a type prejudice), and preglorification. When this formula is applied literally to individuals the result is unavoidable determinism—a divine determinism, indeed, but this brand of determinism is just as objectionable as any because it leaves man without freedom of choice. This is the doctrine of predestination in its most extreme ex-

pression: "what will be will be," if you please.

The truth of the matter is that Paul here follows the typical Hebrew method of treating the elements in a *plan* of God as if they had already come to pass. (In a sense they have as good as come to pass—as good, that is, as a promise of God, which can never fail.) However, we probably err in applying this to individual cases. The sense seems to be that God planned for (foresaw) a *people*. (Plurals, not singulars, are used throughout this section: "whom" is "which ones"; see also "many brothers" and "these.") This people, according to his plan, would be *marked out* (not "predestinated" in the usual deterministic sense) or characterized by *justification* and *glorification* freely provided by Him, and, we infer from the Bible at large, freely accepted by them.

Otherwise, you are saddled with a logical contradiction—not just a mild paradox of the neo-orthodox variety. Either God does not know and has not decided for man what His destiny will be, or He does know and has settled the matter. An issue cannot be determined and contingent at the same time.

So, what if God does not know? It simply means that God, who limited his power over man when He made him free, in like measure limited His own freedom to know. And that, I suppose, is His business.



# DEPARTMENTS

Church Music

## Arkansas Delegation to Glorieta Music Conference



Pictured above are some of the 57 Arkansans who registered for the Glorieta Music Conference, July 13-19, 1961. In addition to this number, 17 persons attended the Ridgecrest Music Conference, making a total of 74 persons registering for Convention Music Conferences this summer. In Arkansas music conferences and camps 1,115 persons registered: 436 for the Ouachita Music Conference, 274 for the Siloam Music Conference, and 405 for the Junior Music Camp.

### Missions - Evangelism

#### Church development

**G**REAT INTEREST is being shown by pastors, missionaries and church leaders in the Church Development Program. This program was first presented in Arkansas at the Rural Church Conference last June by Dr. Lewis Newman of the Home Mission Board.

In order to explain the program further, Dr. Newman and M. E. Wiles have teamed-up to visit 12 associations for two-hour conferences with pastors and missionaries. It is hoped that all pastors, and, if possible, deacons and other church members will plan to attend. The dates and places are as follows:



DR. CALDWELL

**Monday, September 18**  
10:00-12:00 a.m.—First Church, Mansfield  
2:00- 4:00 p.m.—First, Fort Smith  
7:00- 9:00 p.m.—Webb City

**Tuesday, September 19**  
10:00-12:00 a.m.—Kelly Heights, Russellville

2:00- 4:00 p.m.—First, Morrilton  
7:00- 9:00 p.m.—Pleasant Grove, Rt. 4, Conway

**Wednesday, September 20**

10:00-12:00 a.m.—First, Heber Springs

2:00- 4:00 p.m.—First, Batesville

**Thursday, September 21**

10:00-12:00 a.m.—First, Leslie

7:00- 9:00 p.m.—First, Mt. Home

**Friday, September 22**

10:00-12:00 a.m.—First, Corning

2:00- 4:00 p.m.—First, Jonesboro

—C. W. Caldwell, Superintendent

### Student Union

#### Back to college

**P**RE-SCHOOL retreats for the school year of 1961-62 are history, as several hundred students who attended their college B.S.U. pre-school retreat in Arkansas return again to the college campus. These students have met to receive inspiration and to make plans for enlisting the approximately 8,000 Arkansas Baptist students in the local church and into the B.S.U. campus program.

Perhaps a thousand Arkansas Baptist students will join a local campus church in September as the campus church and the Baptist Student Union emphasize

"Join-the-Church Day." The postman will tell you that it will cost \$40 for the churches to write for these letters, and the printer could estimate the cost of the paper involved, but of inestimable worth is the inspiration of the college generation to our campus churches. Nor can one estimate the potential of this force if spiritually led.



DR. LOGUE

The Baptist Student Union is the church at work on the college campus. Many of our colleges are described as "suitcase colleges." The vast majority of students of these colleges live within short distances of the college and return home almost each week-end. This condition makes more urgent the ministry of the Baptist Student Union in its campus week-day activities.

Each of our Baptist Student directors has a "ministry" of many hundreds of students. It seems at times to be an almost impossible task. Our directors deserve our earnest prayer and help, for today's campus is a challenging mission opportunity.—Tom J. Logue, Secretary



# September 18 significant date

### Pattern for training

THE Brotherhood Department has laid out a definite pattern of training for Brotherhood leadership on every level.

In general terms, the plan is for the Brotherhood Department to train the state Brotherhood officers and to help them to train the district Brotherhood officers; for district Brotherhood officers to carry the main load of the training of associational Brotherhood officers; and for the associational Brotherhood officers to work with pastors to train the church Brotherhood officers.

Training is a must in developing Brotherhood leaders; and training is a prime necessity in helping every Brotherhood man to become effective as a Christian and as a worker.

It is only in recent months that materials have been made available for a comprehensive Brotherhood training program. The Brotherhood Commission has set up the "Brotherhood Leadership and Service Training Program," which is already in operation. Basic courses are: the "Church Brotherhood Guidebook," and the "Associational Brotherhood Manual." Then there are (and will be) courses covering each of the four major emphases of Brotherhood work (Royal Ambassadors, Christian Witnessing, Personal Stewardship, and World Missions).

The Royal Ambassador materials will all be ready by Oct. 1. The course on Christian Witnessing ("Effective Christian Witnessing") has been ready (and in use) for several months. Courses in Personal Stewardship and World Missions are in process of preparation.

Here is a good plan for getting your Brotherhood training program under way:

Plan a class in the Church Brotherhood Guidebook. Enlist every Brotherhood man to take the course. The pastor or associational Brotherhood president or some other qualified man may be the teacher. (Seven and one-half hours classtime are required.)

Follow with the basic Royal Ambassador course for Royal Ambassador workers and members of the Royal Ambassador committee; and with the courses in Personal Stewardship and World Missions for members of these committees.

Teach the course in Christian Witnessing to the whole Brotherhood ("Every Christian ought to be a soul-winner"). — Nelson Tull, Brotherhood Secretary



MR. TULL

SEPT. 18 is the suggested date for observance of the Season of Prayer and Dixie Jackson Offering for State Missions! The theme—"CHRISTIAN, Dost Thou See...?"—was challengingly developed for the Woman's Missionary Society by Mrs. R. F. Tilley, of Little Rock; for the Young Woman's Auxiliary by Mrs. John Miller, of Camden; and for the Girls' Auxiliary by Mrs. Mel Thrash, of North Little Rock.

The Jubilee Advance goal for the special offering is 13 per cent increase over the 1960 offering, which totaled \$85,200 state-wide. This offering is administered by the State Missions Department, Dr. C. W. Caldwell, director.

Listed among the mission opportunities are churches for the unchurched... salary supplement for pastors of pastorless churches... salary supplement for associational missionaries... Rural Church Conference for pastors, missionaries, and wives... institution-



MISS COOPER

al chaplains at the Tuberculosis Sanatorium at Booneville and McRae... work with the deaf... Extension classes for Negro pastors and lay workers... Negro Youth Camps, etc.

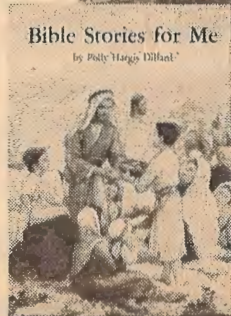
Where could money be invested more wisely? Undergirded by prayer it becomes a rich dividend. The challenge of approximately one-half of the 1,786,272 in our state who are lost or unchurched demands Christian loyalty.

Arkansas is a rich mission field. "Christian, Dost Thou See...?"

The Dixie Jackson Offering should be remitted to Dr. S. A. Whitlow, 401 West Capitol, Little Rock.

### They came!

Aug. 28-30 were great days of leadership training for members of Arkansas Woman's Missionary Union. More than 200 associational W.M.U. officers gathered at Ouachita College on the 28th to plan for the new year. On the 29th they were joined by more than 400 local W.M.U. officers making registration for Arkansas' first W.M.U. houseparty for local officers total 650. Truly, they came!—Nancy Cooper, Executive Secretary and Treasurer



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# DEPARTMENTS

## Annuity Department

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DR. RUCKER

These films may be used in prayer meetings, Training Union, Brotherhood, W.M.S. or any other type meeting for educational purposes.

"The Time Is Now"—20-minute sound film, 16 M.M., is designed to arouse your people to action to enter the retirement program with your pastor now.

"Outstretched Hands"—35 M.M., a film strip of 47 frames, black and white, is designed to show the life of service of your pastor. Out of appreciation of him and his life of dedicated service, the church owes an expression of appreciation to him and his family to provide a measure of security by entering the Retirement Program for him. This film runs for 20 minutes, has script or tape.

"Face to Face"—35 M.M., a film strip of 57 frames, colored, tape or script, is one that introduces us to people who know what our protection plans offer to our constituency for financial protection. Such protection cannot be procured anywhere in the world for so little cost to the individual.—T. K. Rucker, Field Representative.

Fill in blank and mail to us when you want to schedule one of these:

Name \_\_\_\_\_

Address \_\_\_\_\_

Name of Film Strip or Film \_\_\_\_\_

Date to be shown \_\_\_\_\_

### Athletic injuries

"MENTAL attitude and physical fitness are the best preventatives for injuries," Dr. Richard Logue, clinical assistant professor of orthopedics at the University of Arkansas School of Medicine, told a seminar on "Athletic Injuries" at Ouachita College Aug. 31.

Dr. Logue addressed the group of coaches from throughout the state on "Major Injuries of the Extremities." He warned coaches to avoid pressuring doctors into letting boys return to play too soon after an injury.

(Letters to the editor—continued from page 5)

## 'I'm happy they did not apologize'

SOMETIME ago the Southern Baptist Theological Seminary in Louisville, Ky., . . . issued an invitation to Dr. Martin Luther King, noted Negro leader, to speak at a chapel service of the Seminary. As a result of Dr. King's appearance, a great deal of furor was raised which led, at least, three churches in Alabama to withhold, temporarily, any part of their Co-operative Program funds which would normally go to the Seminary.

While I look upon this action taken by these three Baptist churches as being wholly within their prerogative to do so, I would very seriously question the wisdom that led them to their decision.

We will admit that Dr. Martin Luther King is a controversial figure, both among the white people of our nation and among his own people. But this does not preclude that the man in question is a rabble-rouser, or in any way, marked as an undesirable.

Whether or not he is, as one church accused, "an extreme racial agitator" and whether or not he is doing, as they further accused, "a disservice to both the white race and his own race during this period of racial tension" is a matter of opinion.

I, personally, am very happy that President Duke McCall and the Board of Trustees did not find it expedient to give a statement of apology to the above mentioned three churches or any other group within our denomination who disapproved of the action taken . . .

If we are to screen every speaker who comes before our seminaries as to his the-

ology, change and reform, then we will have few speakers and our ministerial students will be like flowers raised in a hothouse, and will, upon graduating, be totally unable to cope with the religious problems they will face.

The growing sentiment that leads some of our churches to withhold their Co-operative Program funds because of a difference of opinion somewhere along the line has the inference that we can "buy" our educators and preachers by threatening the loss of the almighty dollar. When dollars can buy our conscience, then we as Southern Baptists—educators and ministers—are through as far as making any definite contribution to this, our day. . . .

As Southern Baptists we must realize that the civil rights program being fought for now by the American Negro is as sacred a trust to him as fighting for "life, liberty and the pursuit of happiness" was to our Revolutionary forefathers. Are we afraid that Dr. King is right—is that why some oppose his speaking to our Seminary? If he is wrong—won't our teachers and students be smart enough to know it? Are we trying to control their thinking?

Let me repeat again, "I am happy that Dr. McCall and the Board of Trustees of the Seminary did not see fit to make an apologetic statement for their action." This sort of "prescribed thinking" or "Baptist Inquisition," as one Georgia pastor put it, will, in my humble judgment, ultimately lead to tests of fellowship and possible disintegration of our united effort.—Sterling L. Price, Minister, Third Baptist Church, St. Louis, Mo.

WE OFFER

## CHURCH BUILDING BONDS

6% INTEREST

All bonds are of \$100 denomination maturing between 10½ and 15 years with interest payable semi-annually, and are secured by second mortgage on all properties of the Church. First and second mortgage loans are less than 45% of total investment in properties.

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"Hot Springs Oldest Church"

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BY THE BAPTIST PRESS

## Young Baptists request strong stand on Communism

AUSTIN, Tex. (BP)—A telegram has been sent to President John F. Kennedy by more than 1,100 young people who attended the annual Latin American Baptist Youth Encampment near here urging him to be firm in dealing with Communism.

The young people decided to send the telegram after a week of study

on Christianity versus Communism. McDonald W. Held, general chairman of the "Democracy in Action" program of Howard Payne College, Brownwood, Tex., led the study program.

"In view of our new awareness of dangers from those who deny God and would make slaves of men," the telegram to Kennedy said, "we hereby resolve to be

more alert to those dangers and to give ourselves more wholly to the support of our basic American principles and Christian heritage.

"We urge you, as President of the United States of America, always to be firm in dealing with this atheistic menace and to continue to use your leadership to make this country aware of it," the message concluded.

## Ridgecrest-Glorieta draw big crowds

NASHVILLE — Final registration figures for Glorieta (N. M.) and Ridgecrest (N. C.) Baptist Assemblies by weeks and by conferences are:

### Ridgecrest

- 2,008 Student Retreat—Writers' Conference
  - 2,111 Foreign Missions—Brotherhood Conferences.
  - 3,273 Music Leadership Conference
  - 2,947 First Training Union Leadership Assembly
  - 3,210 Second Training Union Leadership Assembly
  - 3-428 Third Training Union Leadership Assembly
  - 2,745 First Sunday School Conference
  - 2,415 Second Sunday School Conference
  - 2,223 Third Sunday School Conference
  - 2,894 Woman's Missionary Union Conference
  - 2,165 Home Mission Board Conference\*
  - 1,314 Bible Conference Week\*\*
- 
- 30,733
- 322 Camp Ridgecrest for Boys
  - 248 Camp Crestridge for Girls

31,303

\* Including Young Men's Mission Conference

### Glorieta

- 1,024 First Training Union Leadership Assembly
- 1,716 Second Training Union Leadership Assembly
- 1,331 First Sunday School Conference

- 1,328 Second Sunday School Conference
- 1,169 Third Sunday School Conference
- 1,513 Music Leadership Conference
- 1,684 Woman's Missionary Union Conference
- 1,174 Young Woman's Auxiliary Conference
- 1,869 Home Mission Board — Writers' Conference
- 1,722 Bible Conference Week\*\*
- 1,479 Foreign Missions—Brotherhood Conferences
- 1,649 Student Retreat

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17,658

The largest attendance at any one week's conference at both assemblies was 3,428 at the third Training Union Leadership Assembly at Ridgecrest; second largest was 3,273, Music Leadership Conference at Ridgecrest.

Glorieta's largest attendance for a given week was 1,869, Home Mission Board Conference and Writers' Conference.

\*\*Including School for Church Librarians, Church Administration and Public Relations Conference, Leadership Conference on Church Recreation, Christian Life Conference, Radio-TV Workshop, and Southern Baptist Historical Commission Conference.



ALICE, TEX.—"Resident Evangelist" Lewis N. McDonald (left) receives instructions from the pastor, Dr. David E. Mason of First Church, Alice, which added evangelist McDonald to its staff in June. Through visitation, developing personal workers, training courses, and a revival, McDonald has promoted and co-ordinated the evangelistic program of the church.



# A boy and his dog

By EUDORA SLATER SEYFER

IN 1908 Forksville was a tiny town tucked in the mountains of Pennsylvania. Big, husky lumbermen and their families lived there but, all together, they numbered only about two hundred. The nearest railroad was 15 miles away. There was little excitement and little activity. Forksville was just a quiet, sleepy town which no one would have gone out of his way to visit.

Yet there was one very noisy, active spot in Forksville. That was the home of the lumberjack boss, Lyle Grange. The cause of the noise and activity was his little redheaded son, Harold. Harold was constantly running, jumping, and leaping. He ran races, played ball with anyone he could find to play with, and even practiced pole vaulting. His six-foot, two-hundred pound father looked on with pride. Harold also looked at his father with pride, hoping that someday he could be as big and as strong as his father.

Harold had one constant companion. It was his dog, who was always nearby, ready to trot along beside Harold in his adventures. They had one special game which they played by the hour. It was a sort of tag between the two of them. Harold would stand in one spot and his dog would run around and around him, avoiding Harold's attempts to catch him. The dog would duck and

dart and dodge in and out, and Harold would stretch and reach and lunge for the dog. They would play until they both had to stop and rest, the dog panting and the boy laughing merrily.

The townspeople chuckled as they watched the game. That dog was a regular galloping ghost, the way it managed to avoid Harold!

The years passed. Harold's mother died and his father moved the family to Wheaton, Illinois, where an aunt helped care for them. His father became a policeman. Harold's interest in athletics grew. In high school he went out



for basketball, track, the broad jump, high jump, hurdles, and baseball. He was outstanding in all of them, but he liked football best. His father encouraged the boy's athletics, but he was also anxious for Harold to have a good education. He was proud of his son's excellent grades in school.

When he finished high school, Harold decided he would like to go on to college. He wanted to go to the University of Illinois.

"Then that's where you will go," his father decided.

They saved, borrowed, and scraped together enough money to send Harold to college. It wasn't easy and Harold knew the sacrifices that were being made at home to give him an education. He studied and worked hard. He played hard, too. Bob Zuppke, the Illinois football coach, watched the redheaded freshman with disbelief as he ran, darting and twisting up and down the field, making touchdown after touchdown.

Harold "Red" Grange made football history at Illinois. He became famous and was loved by every American as, modestly, he did his best in every game he played.

"Go, Red, go," rang through the stadium.

He soon earned his famous title, "The Galloping Ghost."

Someone once asked Red Grange how he managed to avoid being tackled as he did. Then Red Grange told of the game he once had played with his dog. The way his dog had dodged and darted had stuck in his mind. Red Grange used the same methods of escaping capture on the football field that his dog had used long ago in their games of tag.

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## ENTERING THE KINGDOM

By EVELYN PICKERING

ADD the correct word to the blanks in these Bible verses and you will find five things a person does who enters the kingdom of God.

1. \_\_\_\_\_ on the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31)
2. If thou shalt \_\_\_\_\_ with thy mouth the Lord Jesus, . . . thou shalt be saved. (Romans 10:9)
3. \_\_\_\_\_, . . . that your Father also which is in heaven may forgive you your trespasses. (Mark 11:25)
4. \_\_\_\_\_ ye therefore, and be \_\_\_\_\_, that your sins may be blotted out. (Acts 3:19)
5. Whosoever shall \_\_\_\_\_ upon the name of the Lord shall be saved. (Romans 10:13)

Answers

4. repent, converted, b. call.  
1. believe, 2. confess, 3. forgive.

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## God's wondrous world

# Paddle your own canoe

By THELMA C. CARTER

DO YOU know that the expression, "paddle your own canoe," has an extra meaning other than that of the ability to move a canoe on water? To paddle your own canoe really means to stand on your own feet, to be self-reliant in whatever you are doing. We learn to be self-reliant by going to school, by working, and by holding fast to Christian ideals.

A person must have training and skill to paddle safely a canoe with its long spadelike paddles. Strangely, the phrase, "paddle your own canoe," was first written almost two centuries ago. It concerned the early settlers in Canada.

Although frontiersmen and early explorers of our country and Canada found the Indian's birchbark canoe a perfect craft to maneuver on rivers and streams, they learned that it was not as easy to do as it appeared. They learned that

self-control, balance, and the correct use of the wrist are required to lift the water with paddles and to guide the small boat to a riverbank.

Settlers learned the hard way to balance small canoes. Often they were ducked in rivers when the small craft overturned. Sometimes people drowned when the canoes capsized.

Most young Indian boys possessed a sure, swift skill in moving their canoes in stormy, rough waters.

The Christian life requires daily learning, self-control, and balance. We are reminded in the Bible to watch and pray that we might not tip or capsize our ideals. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, . . . think on these things" (Philippians 4:8).

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# Church college may profit from taxes

WASHINGTON (BP) — Both public and church-related colleges will be helped if the higher education bill is approved by Congress.

The House Committee on Education and Labor has already approved a bill to provide \$1½ billion in grants and loans to colleges. Consideration by the House is awaiting action by the Rules Committee, which governs the flow of legislation.

The purpose of the bill, sponsored by Mrs. Edith Green (D., Ore.), is to assist colleges in "the construction, rehabilitation, or improvement of needed academic and related facilities; and to authorize financial assistance for undergraduate study in such institutions."

The higher education bill would assist both existing and new colleges.

The House committee partially recognized the church-state problems in the bill when it prohibited the use of any of the funds for buildings "used for sectarian instruction or as a place for religious worship" and for "any part of a program of a school of divinity."

According to the bill both loans and grants will be available to church-related colleges.

Provision for "judicial review" is written into the bill. This, however, specifically provides for dissatisfied states that might feel they are not being properly treated by the United States commissioner of education in the administration of the program.

There is no provision for "judicial review" for the benefit of taxpayers who might feel that the first amendment is being violated in granting public funds to church colleges.

Although general education bills have been killed in the House of Representatives, the Kennedy administration still hopes that Congress will pass the higher education bill this year.

Indications are that the House may be given opportunity to vote on the measure unless the "religious issue" in it is forced out into the open. Most of the attack on Federal aid to church-related

schools this year has centered on the elementary and secondary levels. Very little objection has been

raised in the Congress over the use of public funds for church colleges.

## What does "STEWARDSHIP" include?

You'll find the answer in these four dramatic films. Arrange now to have them shown in your church.



### WHAT FIRST?

About stewardship of the tithe. John Nichols and his wife disagree on tithing until a car salesman's testimony about tithing and the Bible's message on stewardship convince John that the tithe is his minimum responsibility to God. 12 min. Rental, \$5.00

### WHAT'S IMPORTANT?

Emphasizes stewardship of day-to-day work. Claude, the campus caretaker, is ridiculed for being conscientious and for talking so much about God. When an insurance executive tells of Claude's influence on his life, ridicule turns to admiration. 12 min. Rental, \$5.00



### WHAT'S LEFT?

Shows the importance of stewardship of the nine-tenths. Is a person free to do as he pleases with the nine-tenths of his income left after the tithe? Claude Tanner and his son think so until the stewardship of the nine-tenths is forcefully taught. 12 min. Rental, \$5.00

### WHAT DIRECTION?

Stresses vocational stewardship. A music salesman feels that God is calling him into the Music Ministry. From his pastor he finds the necessity for Bible study, prayer, and complete surrender to God's will. Only then can the right vocational choice be made. 12 min. Rental, \$5.00



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Little Rock, Ark.



## House passes juvenile delinquency bill

WASHINGTON (BP) — The House of Representatives passed a bill to assist public and private agencies to find solutions to the problems of juvenile delinquency and youth offenses.

The bill now goes to a conference committee to iron out the differences between the House bill and the one passed earlier in the year by the Senate.

The House bill calls for a three-year program and \$30 million for Federal assistance to States and communities in combating juvenile delinquency. The Senate action was for a four-year, \$20 million program.

Both grants and contracts are available "to any state, local, or other public or nonprofit agency, organization, or institution" to carry out the purposes of the act.

The Federal subsidies would be to develop demonstration and evaluation projects designed to solve juvenile delinquency problems.

### Is 11 a.m. worship all wrong?

HOLLYWOOD, California (EP) — "Our church pattern of worship does not match the community pattern at all points," says the Rev. Harry Durkee of the Hollywood Lutheran Church, "therefore we should endeavor to change it."

In place of the traditional 11 a.m. service on Sunday when people "are not at home," Pastor Durkee suggests scheduling extra services each week to coincide with the working, living habits of the neighborhood.

He suggested more activity for older people and said worship services at noon or on week day evenings would be better attended by all.

### Oppose state religion

RANGOON, Burma (EP) — The Burma Christian Council, along with non-Buddhist groups in the country, have strongly opposed government action making Buddhism the state religion. The Chamber of Deputies voted 220 to 15 for passage of the bill. The bill now goes to the Chamber of Nationalities where quick passage is expected.

Learn as you play . . .

## EXCITING GAMES TAKEN FROM THE BIBLE

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Take the trail of the caravan through exciting lands of the Bible. Meet people burned brown and wrinkled by an ancient sun. Meet strong men . . . some good . . . some evil; learn their cities, built in lands of bare rocks and treacherous desert. Made to take rough treatment, these games afford hours of learning fun. Two to six, children or adults. (26b) \$1.35 each

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Playing suspense the entire family can enjoy as they learn Bible verses quickly and easily. Each opponent tries to match words printed on cards to parts of Bible verses printed on playing boards. This highly durable teaching game can be played by two to eight contestants. Games are available with verses from the books of Matthew, Mark, Luke, John, Proverbs, and Psalms. Please specify when ordering. (26b) Each, only \$1.95

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A challenging game requiring real skill and Bible knowledge. Each player, in turn, draws five squares, each featuring a portion of a Bible verse, a biblical event, person, or place. When two squares can be matched to make a complete Bible fact, they are put aside and two more squares are drawn. Game continues at a fast pace until all eighty squares are matched. (26b) \$1.00



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NOT ONE

NOR FIVE—BUT

**ONE IS ENOUGH!**



**ELEVEN REASONS**

WHY 711 SHOULD ATTEND THE STATE

# TRAINING UNION LEADERSHIP

## W O R K S H O P

- 1 IT'S FOR every Training Union worker in your church.
  - 2 IT'S AT First Church, Little Rock, the center of the state. From any section of Arkansas you can come to the workshop and return home the same day.
  - 3 THE TIME is ideal—September 26—right after promotion day. It's the beginning of the new church year. How could you start the year off better than by learning about your work on September 26?
  - 4 IT'S INEXPENSIVE. Your only expense will be transportation and two meals. Some associations are bringing a bus load. Many churches will provide the transportation for all Training Union leaders.
  - 5 THREE WORKERS from the Sunday School Board will direct workshops — Nora Padget for experienced Beginner workers, LaVerne Ashby for experienced Primary workers, and Versil Crenshaw for experienced Intermediate workers.
  - 6 FIVE WORKERS from Texas will direct workshops—Mr. and Mrs. Ed Laux, Tom Dempsey, Mrs. Lowell Queen, Mrs. Harold Pierce, Mrs. Lloyd Smiley (They're from Dallas, Abilene, Kilgore, and Longview).
  - 7 ONE WORKER from Mississippi — Mrs. Chester Vaughn—will lead the workshop for inexperienced Junior workers.
  - 8 MRS. AGNES PYLANT, Director of Church Recreation, Sunday School Board, will conduct two 30-minute conferences and bring two messages on church recreation.
  - 9 INEXPERIENCED TRAINING UNION leaders will learn the fundamentals of the work.
  - 10 EXPERIENCED WORKERS will go "beyond" the fundamentals. The very latest methods and helps will be given by all these people who are "right back from Ridgecrest and Glorieta."
  - 11 THE 11th reason? It's the **biggest** and **best** meeting that has been planned for ALL Training Union workers in 17 years!
- P. S. ANOTHER 11th reason?** There will be 11 workshops!



# Titus: serving in hard places

By W. HARRY HUNT  
 Pastor, Levy Baptist Church  
 North Little Rock, Arkansas

September 17, 1961  
 2 Corinthians 2:12-13; 7:6, 13-14;  
 8:6, 16, 23; 12:18; Galatians 2:1-3;  
 2 Timothy 4:10; Titus.

FOR several weeks we have considered men and women who worked with Paul. Some traveled with him and some were directed to serve in the churches which Paul had organized. Timothy and Titus both served as pastors of the New Testament churches. The book of Acts does not speak of Titus at all but Paul in his epistles to the churches of Corinth and Galatia, and to Timothy, speaks well of Titus. Then Paul writes directly to Titus in the personal letter addressed to him.

From these fragmentary remarks, we learn much. Perhaps the greatest thing we learn is that Titus was not afraid to tackle the hard job. The churches where he served were difficult situations.

## As a Gentile Christian

TITUS was a Greek who evidently heard the Gospel from Paul on his first missionary journey. Paul speaks of Titus as "mine own son after the common faith" (Titus 1:4). Then, in Galatians 2:1, Paul speaks of taking Titus with him and Barnabas up to Jerusalem. The Church of Antioch in Syria had received visitors from Judea. They had insisted that the Gentiles who were saved must yield to Jewish rites. Paul, Barnabas and other brethren journeyed to Jerusalem where a Church conference was held concerning the matter (Acts 15). It was agreed that salvation was for all men without accepting the Jewish customs.

The date of this conference is usually placed around A.D. 50. No report is given of any part that Titus played in the controversy. Yet we conclude that Paul took Titus to this meeting to give his testimony that Christ had saved this Gentile without benefit of circumcision. Thus, Titus had a part in keeping clear the plan of salvation as it is offered in Christ Jesus.

## Service as a pastor

THE Bible mentions that Titus was pastor of the churches at Corinth and Crete, and also served in the region of Dalmatia. His ministry at Corinth was remarkable and though we have only

short accounts, he met with much success.

Paul spent more than two years at Ephesus on his third missionary journey. While there he received word of trouble in the church at Corinth. He sent Titus with a letter to the Corinthians. Though Paul reprimanded the church in his letter, Titus was received well as is recognized in Paul's second letter (2 Cor. 7:6-7, 13, 15). Evidently Titus worked cautiously and carefully with this troubled congregation, reminding them of the sacrifice and love of both Christ and Paul.

The older Apostle had been receiving a collection as he visited from church to church, to share with the needy Jerusalem Christians. As Paul wrote his second epistle to the Corinthians, he urged them to respond to this offering. He offers three reasons why they should take the offering: (1) Other churches had been blessed in liberal giving (2 Corinthians 8:1-15); (2) They should abound in the grace of giving as they abound in other graces given by God (2 Cor. 8:6-7); (3) In sacrifice they would be reminded of Christ's giving (2 Cor. 8:9).

Thus, he called upon Titus to promote the offering as he carried the second letter to Corinth. In spite of the differences in the church, Titus attempted to carry out the suggested offering.

Teaching the stewardship of money to our people is never easy. But Titus did not hold back. In 2 Cor. 8:16, 17, Paul is saying that Titus is wanting to urge them to accept their responsibilities as stewards.

Perhaps Paul's highest compliment of Titus is given in 2 Cor. 8:23 when he calls Titus "my partner and fellowhelper concerning you." Could he have expressed his regard for Titus in a greater way?

We do not know how long Titus remained in Corinth, but our next reference in the Scriptures is Paul's own letter to Titus in Crete. It seems that Paul had gone with Titus to Crete, an island in the Mediterranean Sea, after Paul had been released from his first imprisonment at Rome. They had preached and established work on the island. Paul went elsewhere to serve, and wrote the letter to give further instruction and encouragement to Titus.

Paul identifies himself as "a servant of God, and an apostle of Jesus Christ" (Titus 1:1). He addresses Titus as "mine own son after the common faith"

(Titus 1:4). He is inferring that Titus was his convert and he thought of him as a "spiritual son." The "common faith" is saying that Christianity is common to the Gentile Titus as well as to the Hebrew Paul.

## Plea for young pastors

PAUL explains to Titus that he had left him in Crete to carry on until the churches were strong enough to care for themselves. One of the important matters was to secure and ordain elders in the churches. Every church needs a strong pastor to lead it to witness for Christ.

Paul lists the qualifications that the elders or pastors should possess. The pastor was to be a man of integrity, "blameless"; he was to have only one wife; his children were to be truly Christian and well disciplined (V. 6). He must maintain a character above reproach that he may show himself a steward of God. He is not to have false pride and arrogance, neither should he lose his temper, but show self-control. Certainly, no pastor should consider the use of alcoholic beverages. He should never become violent. His mind and heart should not be set on financial gain (V. 7).

In verse 8, Paul says the pastor should be a "lover of hospitality and a lover of good men." He is not antisocial but loves the fellowship of men. He possesses dignity, integrity, holiness, and temperance. He must hold true to the word as he had been taught even though there is opposition when it is preached (V. 9-11). Titus was such a man.

In the second chapter of the letter, Paul turns from telling Titus how he should instruct other ministers to talking about Titus' own life and teachings. Titus was told to be a model or a "pattern of good works" (V. 7). People expect more of the pastor. To fail morally would reflect much on the cause of Christ. To set an example of good deeds is profitable.

Paul exhorts Titus to hold to sound doctrine in his preaching. The preacher can not be careless in what he preaches but must be sincere and orthodox.

## Concluding thoughts

1. Titus was not afraid to attempt to serve in difficult places. Are we?
2. Jesus asks all of us to take up crosses and follow him. Sacrifice and self denial are still in the Christian religion.
3. The older ministers or teachers have a stewardship responsibility to train and teach young people who will take their places.
4. Friendships in Christ such as Paul and Titus experienced are the finest this world knows.
5. To live a sanctified life and to preach and teach an orthodox Gospel should be the sincere desire of every Christian.



MR. HUNT



September 3, 1961

Church	Sunday School	Training Union	Additions
Alma, Kibler	178	110	1
Berryville, Freeman Heights	185	93	3
Camden			
Cullendale First	421	181	6
First	497	185	2
Cove, First	81	34	2
El Dorado			
East Main	246	150	
First	779	235	
Parkview	224	78	4
Eudora	283	123	2
Ft. Smith			
Calvary	312	117	2
Grand Avenue	542	219	1
Mission	21		
Towson Avenue	187	79	1
Gravel Ridge, First	133	72	
Harrisburg, Calvary	206	137	
Harrison, Eagle Heights	265	93	1
Hot Springs			
Park Place	476	158	2
Second	704	150	2
Vista Heights	70	18	
Huntsville, First	117	44	
Kingston	30	27	
Combs	18		
Jacksonville, First	571	253	10
Little Rock			
First	858	317	6
Berea Chapel	97	57	
White Rock Chapel	49	44	4
Immanuel	1,087	381	4
Forest Tower	45	36	
Tyler Street	270	100	2
North Little Rock			
Baring Cross	607	207	4
Central	279	91	
Highway	222	101	
Levy	455	163	3
Park Hill	645	182	8
Rogers, Sunnyside	135	51	
Springdale, Caudle Avenue	178	104	4
Van Buren, First	401	140	4
Ward	146	79	

No Amen Chorus, please!

A MOTHER who waited outside the Wilmar Church recently to pick up her young son from Sunbeams was a little concerned that the children did not get out on time. When the group was finally dismissed, the adult leader explained to the mother that it was the mother's son's closing prayer that had made them late getting out.

"He prayed and prayed and prayed," explained the Sunbeam leader.

"Three different times I told him to say 'amen,' but each time he would say, 'No, I'm not through!' and went on with his prayer."

Sacrifices of air travel

A LAVACA lad evidently had not been adequately indoctrinated for the space age. As the three-year-old tyke stood with his mother and watched the plane hoist his father into the wide, blue yonder, he wailed:

"Boo-hoo, Daddy has gone to heaven!"

Wrong word, right idea

At Sunday School in the Primary Department the teacher was putting her best into teaching the boys and girls the song entitled "Brighten the Corner Where You Are." One little fellow was lustily singing "Right in the Corner Where You Are."—Contributed by Mrs. Eunice M. Savage, Fort Smith

The Baptist witness

NO ONE has ever suspected the Baptist loyalty of a little grandson of Dr. Willis J. Ray, executive secretary of the Colorado Baptist Convention. Recently the little Baptist was singing "Jesus Loves the Little Children," while at play with little neighbors, including a little Jew.

The little Jew went home singing the Vacation Bible School chorus.

"You should not sing 'Jesus Loves the Little Children,'" the little Jew's mother told him. "Jesus was a Jew, just as we are. You should sing, 'Moses Loves the Little Children.'"

The next time the children were together the little Jew sang, "Moses Loves the Little Children," explaining to his little Baptist friend that "Jesus was just a Jew."

"Huh!" said the little Baptist, in amazement. "I knew God was a Baptist, but I sure didn't know Jesus was a Jew!"

Even on easy payment plan

"WHAT'S harder than a diamond?" "Paying for it."

Many a true word

HUSBAND: "I hate to admit it, dear, but I bought another ten-thousand-dollar policy from that life insurance salesman." Wife: "Oh, I could kill you!"

Accidentally on purpose

FUNNY, isn't it? Men blame fate for other accidents, but feel personally responsible when they make a hole in one.—Rotarinyo, Bishop, California.

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Y

Youth oppose Communism—9-14 p17

"IF MY PEOPLE, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chronicles 7:14

Something for each church member



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**Remarriage of divorcee**

**QUESTION:** When I was 17 I married a man who was an alcoholic. After four months he left me. I waited for two years and then got a divorce. I remarried later and have been married four years. Recently we were both con-



DR. HUDSON

verted and joined the church. In your opinion, is my present marriage right in the sight of God?  
**ANSWER:** In my opinion, yes. Some would agree on the grounds that God forgives all sins when you are converted. Therefore he would not expect you to go back to a former sinful marriage, with the alcoholic

husband (even if it were possible)

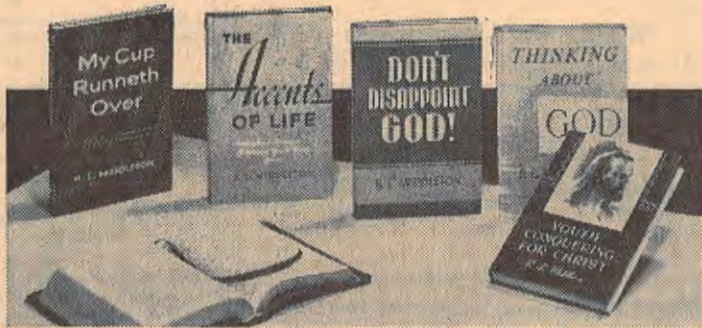
Some take the position that all remarriage of divorced people is sinful, that you had a right (probably) to get a divorce but not to remarry.

Most Christians hold that an impossible marriage should be dissolved and that a person, free from such a marriage, is free to remarry.

Personally, I cannot imagine how you can read about the God revealed in Jesus Christ and have any question about your present marriage.

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

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