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September 21, 1961

Arkansas Baptist State Convention

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*Arkansas Baptist*  
newsmagazine

SEPTEMBER 21, 1961

# Proposed budget in detail—Ouachita campaign plan

HEREWITH IS presented the proposed budget for 1962 which shall be recommended to the State Convention at its annual meeting in November. In later issues of the Arkansas Baptist Newsmagazine we shall be explaining the budget more fully. The Executive Board adopted this proposed budget and other far-reaching plans in its meeting September 11, 1961. We shall give a complete account of the actions in succeeding issues of the paper. The major change in next year's budget is the proposed campaign to strengthen the Endowment Fund of Ouachita Baptist College.



S. A. Whitlow

"BE IT THEREFORE RESOLVED that the Executive Board and any other resources they may choose to enlist be directed to make a comprehensive study during the coming year of the needs of Ouachita Baptist College with a view to working out a long-range program to assure Baptist young people an opportunity to attend their own church-related school."

The above resolution was adopted by the State Convention in its annual session last November. As a result a joint committee from the Executive Board and the administration of the College was

	1962 Recommendation
<b>I. State Causes—</b>	
Administration	\$47,000
Ark. Baptist Camp (Operation)	8,000
Campsite (Saline County)	25,000
Ark. Baptist Foundation	13,700
Ark. Baptist Newsmagazine	15,000
Baptist Student Union	58,000
Brotherhood	26,500
Convention	9,000
Division of Religious Education	15,000
Miscellaneous	2,217
Missions—Evangelism	78,500
Music	17,700
Promotion	22,000
Race Relations	10,000
Retirement: (a) Operation	9,000
(b) Dues	66,000
Reserve	6,665
Sil. Spgs. Assembly (Operation)	12,000
Sunday School	30,000
Training Union	30,000
Woman's Missionary Union	37,800
Baptist Building Site	15,000
<b>Hospitals:</b>	
Ark. Baptist Hospital—Nursing	40,000
Ark. Baptist Hospital—Charity	20,000
Baptist Mem. Hospital—Nursing	25,000
Baptist Mem. Hospital—Charity	10,000
<b>Colleges:</b>	
Ouachita Baptist College	296,518
Southern Baptist College	34,000
Bottoms Baptist Orphanage	75,000
<b>Total State Causes</b>	<b>\$1,054,600</b>
<b>II. Southern Baptist Convention</b>	
	<b>\$ 633,150</b>
<b>III. Capital Needs—</b>	
Baptist Student Union	\$11,000
Arkansas Baptist Hospital	35,000
New Mission Sites	25,000
<b>Total Capital Needs</b>	<b>\$ 71,000</b>
<b>TOTAL</b>	<b>\$1,758,750</b>
<b>IV. Christian Education—</b>	
<b>Special Causes—</b>	
Ouachita College Campaign	\$167,500
Southern Baptist College Advance Program	10,000
<b>Total Christian Education—Special Causes</b>	<b>\$ 177,500</b>
<b>Total All Causes</b>	<b>\$1,936,250</b>

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appointed to make this study. Following is a plan formulated by this committee and adopted by the Executive Board which shall come as a recommendation to the State Convention at its annual meeting November 7-9, 1961.

## OUACHITA COLLEGE CAMPAIGN PLAN

### I. Purpose.

The purpose of this campaign will be to bring Ouachita's total endowment principal to \$2,000,000. With an average yield of 4.75 per cent of the principal fund, this would make available \$95,000 per year for College operations.

### II. Background.

Ouachita's Endowment Fund Principal (i. e., the total amount of

### Please note change in Convention date!!!

**ARKANSAS BAPTIST STATE CONVENTION**  
Immanuel Baptist Church  
Little Rock

**NOVEMBER 7-9, 1961**

There seems to be some confusion concerning the date for our annual meeting this year. The date for the meeting was changed from that listed in the 1961 diary by a vote of the convention in session last year in Fayetteville. The correct date is November 7-9. Please make this change in your diary. This action is noted in the minutes of the 1960 meeting, page 38, and the correct date for the 1961 meeting can be found on the front page of the 1960 annual.

**Bernes K. Selph, Pres., Ark.**  
**Baptist State Convention**


gifts to the fund from its inception) in 1927 totalled \$521,076. In 1961 the total was \$714,524, or an increase of \$193,448. Of this increase, the Ford Foundation contributed \$188,000 in 1957-58, leaving a total of \$5,448 added to the fund from all other sources over a 34-year period. Ouachita is woefully lacking in endowment. In 1927 the Endowment Fund contributed approximately \$106 per student to the school's operating budget. In 1961, because of the large increase in the size of the student body, while the Endowment Fund has remained relatively fixed, the Fund put approximately \$30 per student into College operations.

### III. Campaign goal.

In order to bring the principal to \$2,000,000 a total of \$1,286,000 must be raised during the campaign.

### IV. Direction of Campaign.

The campaign will be directed without paid professional help by the College's administrative officials, the president being the director of the campaign, and by the Executive Secretary of the Arkansas Baptist State Convention. The campaign will be a joint effort of the College and the Convention.



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

"ARKANSAS"  
LARGEST  
RELIGIOUS  
WEEKLY"

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

September 21, 1961 Volume 60, Number 37

## V. General Campaign Plans.

1. Gifts from individuals, Foundations, business and industry shall be solicited through the committees provided for in the Organizational Details set up under Section VI.

2. Churches: Through the state-wide organization provided under Section VI and other media the churches will be encouraged to increase their contributions through the Cooperative Program by at least 15 percent over that of their 1961 contributions to the Cooperative Program for the years 1962-63 and 1964.

The budget format for the Convention shall be as follows:

### I. STATE CAUSES

### II. SOUTHERN BAPTIST CONVENTION

### III. CAPITAL NEEDS

### IV. OUACHITA COLLEGE CAMPAIGN

For the year 1962 not more than five percent of the increase in contributions shall be allocated to Sections I, II, III, with Ouachita College sharing in this increase, and the other 10 percent going to the Ouachita College Campaign, or a total of \$167,500 with 60 percent of this amount being allocated to Ouachita College Endowment Fund and the remaining 40 percent going to Ouachita College operating expenses.

For the years 1963-64 Sections I, II, and III of the Convention's budget shall not exceed an increase of four percent from any increased contributions to the Cooperative Program beyond that of the 1962 budget until the 10 percent has been provided for Ouachita College. It is understood that all contributions made directly to the College by churches (i.e., except individual contributions designated for Ouachita College and given through the churches) during this campaign shall count against Ouachita College's 10 percent.

## VI. Organizational Details.

1. Upon recommendation of the Executive Board of the Arkansas Baptist State Convention and of the Board of Trustees of Ouachita Baptist College, the Convention in session should approve the campaign and pledge itself to assist in any way possible to reach the de-

sired goal.

2. A general chairman and co-chairman will be selected. One should be a layman, the other a pastor.

3. A treasurer for the campaign should be designated. It is recommended that churches remit their Cooperative Program contributions to the office of the Executive Secretary, Baptist Building, Little Rock, Arkansas. Special gifts by individuals, Foundations, business or industry may be made either directly to the college or through the Convention offices in Little Rock. The business manager of the College to serve as treasurer of the Campaign. The treasurer will supply the Convention office with a monthly statement of all receipts.

4. An organizational meeting will be held with the chairman, co-chairman, campaign director, Convention executive secretary, convention president Executive Board president, publicity chairman, campaign treasurer, and Trustee Endowment Campaign Committee present. A state-wide organization will be set up, with a layman and pastor in every association designated to head the drive in their association.

5. Chairmen must be secured for the following special groups:

- Large gifts
- Former students
- City of Arkadelphia
- Foundations
- Business and industry

6. When the total organization has been completed by securing acceptances to serve, a dinner meeting of the entire group will be held on the College campus to outline the plan of the campaign and to secure suggestions from these people from over the state as to any way the tentative procedures might be refined.

7. Prior to the kickoff dinner, extensive campaign publicity will be given in all possible media.

8. Kickoff dinner, at which time the campaign will be officially launched.

9. In the individual solicitation phase, sixty days of intensive solicitation of all possible sources shall be made.

10. Following the 60-day solicitation period, a dinner, at which announcement of achievements will be made.

11. Cleanup solicitation or collection where necessary on individuals, corporations, or foundations shall be conducted.

## VII. Special matters.

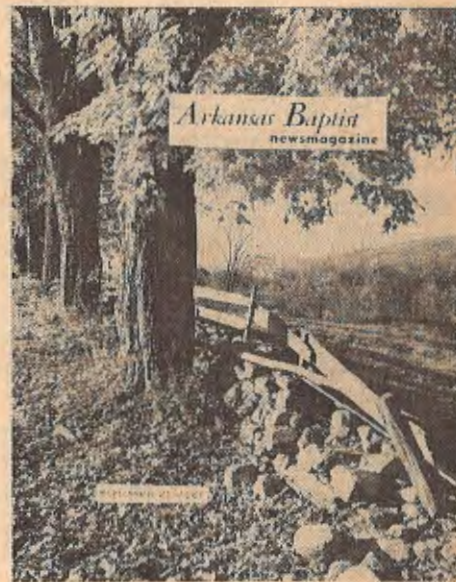
1. Period of payment: Non-church pledges should not cover more than three years, but the effort to raise additional endowment funds for Ouachita should not end at the close of this period.

2. Expenses: It is estimated that total expenses for the campaign (secretarial help, advertising, brochures, printing, travel, telephone, etc.) should not exceed \$10,000 but the Executive Board of the Arkansas Baptist State Convention shall be authorized to increase the estimated expense allowance as it shall be deemed necessary. This is less than one-fifth of what professional help would cost. No one, other than secretaries and people paid for materials or services purchased, will be paid anything.

3. Relation to churches: The approach to the churches will be to encourage them to increase their Cooperative Program giving.

4. Payment of expenses: Expenses will be paid out of receipts from the campaign.—S. A. Whitlow, Executive Secretary

## The Cover



*IN A state such as Arkansas, with so much of its area in fields and streams, fall is a beautiful season of the year. Fences such as this are not so common any more, but wherever they are found they add their touch of color to the beautiful landscape.*

## Plain talk

IN AN editorial in the September issue of *Southwestern News*, Dr. Robert E. Naylor, president of Southwestern Seminary, Ft. Worth, Tex., calls on Southern Baptists to be plain spoken in bearing Christian witness to one another and to the world.

"Difficulty in communication is not new but in our generation we have added a subtle twist to the problem," declares Dr. Naylor. "'Double-talk' is the characteristic of our society. The communists, for purposes of deception, are peculiarly adept at this point. They glibly use the words 'freedom,' 'people,' 'democracy' and others cherished by us with an entirely different meaning. Our youth have a language that is two-edged. The popular dinner story is usually bi-frontal.

"Double-talk in matters of religion is deadly," continues Dr. Naylor. "When this device invades our pulpits it is time for alarm. Theological jargon that confuses rather than convicts is a menace. Whether the intention is to deceive or impress, no preacher or teacher can be justified in the use of a language that hides rather than reveals, that raises questions but answers none...

"There are questions in the air about seminary students. What do they believe? What is the character of their dedication? There are questions about our Baptist people. What do we believe and what is our purpose? Plain talk is in order.

"We Southern Baptists need to speak plainly about Jesus. He is the Son of God, unique and eternal. He was in truth Word made flesh and dwelling among us. He was virgin born like none other. He died for sinners and for our sins. He is able to save to the uttermost. He is coming again...

"There are no new criticisms of the Scriptures. Old heresies are couched in new terms. We need to say plainly that this is the very Word of God. Spirit inspired and Spirit understood. Under an impressive cloak of pseudo-intellectualism we are allowing some to pervert the truth. The Bible suffers more at the hands of protesting friends than from the attacks of unbelieving enemies.

"Who are these people called Baptists in history? What do they believe...? Do our people speak with the language of the world rather than the language of the Kingdom? We must speak plainly about the godliness that becomes us and the world that waits on our gospel witness.

"Make no mistake about it. Plain talk demands a price and accepts a responsibility. Men have laid down their lives because of plain talk about Jesus.

"Let us not be afraid, however, to speak plainly. We will be encouraged to discover that there is a great host among us in our schools and in our churches that 'have not bowed the knee.' These are

faithful in their presentation of Jesus, in teaching the Word of God, and in their witness. A deacon, according to the Scriptures, is 'not double-tongued.' This is needed for us all. Speak plainly."

## The Lord's Supper, II

(A recent editorial dealing with certain aspects of the Lord's Supper appeared in our issue of Sept. 7. Two letters in the "Letters to Editor" department this week relate to it.—ELM)

THE Lord's Supper was established by our Lord on the occasion of his meeting with his apostles in an upper room in Jerusalem on Thursday night before his crucifixion the next day (Mt. 26:26; Mk. 14:22; Lk. 22:19; I Cor. 11:23). Thus, the Supper was given to a local church, not to the church universal. Since the Supper is to be observed from time to time, somebody or some group must decide how frequently, for the Lord did not establish any specific time. This is a decision that must be made by the local church, for decisions cannot be made by the church universal. How could all Christendom be constituted into a deliberative body?

The Supper was given to a New Testament church, not to the unregenerate world. If it is to be observed by the church, somewhere there must be authority as to how it will be observed and who will participate. This authority comes from the Lord Himself, but it is an authority he has given to the local church.

The New Testament, local church is autonomous or self-governing. But a church has no authority over anyone but its own members. Thus, a church must necessarily limit its discipline of Christians to those of its own membership. How can anyone argue, then, that a church should invite to the Lord's table those who are outside its discipline? For a church to observe the Lord's Supper as a local church ordinance is to exercise the authority and shoulder the responsibility bestowed by Christ when he instituted the ordinance. To invite those to participate who are not members of the church observing the ordinance is to relinquish the controls that were placed in the hands of the New Testament church.

The admonition of the Scriptures to individual Christians to examine themselves before partaking of the Supper (Acts 2:42; 20:7; I Cor. 10:21 and 11:28) does not set aside the authority and responsibility of the local church as the custodian of the ordinance. Nor is there any conflict here. Each member of the church is to examine his own heart and motives as he comes to the Lord's table.

For a church to limit its observance of the Lord's Supper to its own members is not to cast any unfavorable reflection upon anyone. Certainly it is not to insinuate that only those who are members of the particular church are Christians. Each person must make his peace individually with God through Christ. The church has no authority here. But the church does have authority over the observance of its ordinances.—ELM

# Personally speaking

## A beloved in-law

DOES your mother-in-law "laugh like a hyena"?

That's the trouble one lady has who wrote recently to a newspaper columnist for help.



ERWIN L.

(I sure hope that our own family counselor, Mrs. Street, won't feel hurt because I am getting over into her field this week.)

You have to be awfully careful what you say about your in-laws. If you let it be known they are more out-law than in-law, it's liable to be a reflection on your own good judgment. After all, you choose your own mother-in-law and father-in-law, you know—and then they are stuck with you!

The ideal son-in-law, father-in-law relationship was that of Moses and his father-in-law, Jethro. (If Moses ever had any mother-in-law trouble he was too much of a gentleman to mention it in any of his writings. Or too afraid!)

We have just a few fleeting glimpses of Jethro as he appears on God's Candid Camera (Ex. 2 and 18). But what we see warms our hearts.

In the first scene, Jethro's seven daughters are returning to their father's tents in Midian from watering his flocks.

"How is it you are back so soon?" asks Jethro, glancing at his wristwatch.

"We had help," they chorus. And they tell him about a "nice Egyptian" (Moses) who had saved them from a band of unchivalrous (hoodlum) shepherds and had helped them finish their task.

"And you didn't even invite him home with you for lunch!" chides Jethro, fastening his Bedouin headgear and going out to fetch Moses.

That was the beginning of a 40-year sojourn of Moses with Jethro's family. Soon he was given Zipporah, in all probability the prettiest of Jethro's seven daughters, to be his wife.

Space does not permit an account of the remaining scenes, one of the most touching being that in the wilderness after Moses' bouts with Pharaoh and as the beloved Jethro restores to the great leader his wife and sons.

Not the least of the stars in the sparkling crown of this beloved father-in-law is that he "invented" deacons.

"You are killing yourself, Moses, trying to do everything yourself," he said. "Get you some helpers" (Exodus 18:13-26).

We are still benefitting from the life and influence of this beloved in-law.

*Erwin L. McDonald*

Letters to the Editor

## THE PEOPLE SPEAK

### Moslem opposition

August 22

ALMOST eight months ago, we arrived in Tanga. I wish I could tell you that our work is progressing rapidly, but on the contrary, it seems to us very slow. The adult work in Ngamiani at present is especially discouraging.

For several months after beginning the work there, the average attendance ranged between 12 and 14. We had hoped that as the months passed, the attendance would increase steadily. However, the opposite has been true. Only a few of those who have been converted, remain faithful in attendance.

I attribute much of this declining interest in our work to the strong Moslem influence and pressures in the area. One young Moslem who attended our services quite frequently told me that he could no longer attend because friends of his father had seen him at our services and had reported this to the father. Now, he had been forbidden to return.

### Black River dates

A CORRECTION should be made in the dates for the Black River Association meetings, as over against dates published recently in the Arkansas Baptist Newsmagazine. The sessions will be held Oct. 16, in Imboden Church, and Oct. 17, in College City Church, Walnut Ridge.

Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, has been invited to speak in Imboden, Oct. 16, at 7:45 p.m., and Miss Mary Hutson, state young peoples leader of the WMU will speak at College City Church, Oct. 17.—Cecil Guthrie, Associational Missionary

Africans have great respect for their elders and only rarely go against their will. My only consolation, with regards to this young man, is that I had the privilege of talking to him at great length one day concerning his relationship to Christ. I can only pray that the seeds which were planted in his heart that day, will some day bear fruit.

There are a few encouraging signs at Ngamiani. Each Saturday afternoon, we have a children's class there. During the month of July, we averaged over 48 in attendance. Many of these came from Moslem homes. We are teaching them simple Bible stories and choruses. After the story, we give them a picture which is related to the story. They have a wonderful time coloring these pictures. On the back of each picture is the scripture lesson and the story which has been told that day. We encourage them to take the pictures home and show them to their parents.

You can imagine the number of crayons which the children use. From time to time, some of you have asked what your G.A.'s or R.A.'s could do for us. If they would like to send crayons for these children, I know that they would certainly appreciate having them.—James Hampton, P. O. Box 185, Tanga, Tanganyika, East Africa

### Karam advertising

LET me say first of all that we have been enjoying your paper very much. But the page this week from "Jimmy Karam's" just let us down terribly. I thought Arkansas Baptist was a Spiritual Paper, and please let's keep it that way. We get plenty "Sale Bills" in other form. Don't you think? Somehow to us this page just don't belong.—Mr. and Mrs. O. E. Sullivan, Rt. 1, Gentry

REPLY: The total budget of Arkansas Baptist is more than \$115,000 per year. All but \$15,000 of this, which comes from Cooperative Program receipts, must be raised through subscriptions and advertising. We try to be very discriminating in accepting advertising accounts, using every care to be sure the firms involved are reliable and that the product advertised, if not something related to religion and the spiritual life at least is not in conflict. So we rule out liquor and tobacco ads, ads promoting the sale of patent remedies—corn salve, liver pills, etc. But, really, what's wrong with a clothing ad from a reliable firm?—ELM

(Continued on page 15)

### Church Chuckles by CARTWRIGHT



CHAS. CARTWRIGHT

"The motor's in the back!"

# COURTSHIP,

# MARRIAGE *and the HOME* . . .



By MRS. J. H. STREET

For all the letters, thanks!

*"The surest way to win the regard of a sensible woman is to treat her intellect with deferential respect—to talk to her as a thinking being."*

—LOUIS DESNOYERS

THANK you for your overwhelming response to my questions! You *did* write. You *are* writing. Mothers. Grandmothers. Widows. Teenagers. Even husbands and fathers.

Every day the postman brings to our door letters and postals. Communications kind in tone. Communications that express genuine appreciation to *Arkansas Baptist Newsmagazine* for a page dedicated to vital matters that have to do with "Courtship, Marriage, and the Home." Communications that challenge me to greater investment of time and energy. All to the end that the page we claim as "ours" may each week yield greater reward for your reading time.

I will be answering your questions and working in your suggestions for weeks ahead.

\* \* \*

One of you said we have created the impression that our page is for women and girls only. You believe we should indicate either directly or indirectly that men and boys are welcome to the reading, too.

Suggestion taken in good faith.

But let me ask you. Did you ever pass one of those roadside signs, "Don't read this!"? Was that not the one of *all* the signs that you *did* read?

Seriously, men and boys are most welcome to our circle of readers. It is only as we have the cooperation of sweethearts, husbands, and sons who are real Christian gentlemen that we women can achieve wholesome, happy courtship. Meaningful marriages. Christian homes.

Why don't you circle with a red pencil the quotation that heads this column today before you lay it in

a likely place for your husband to see? Aren't you glad we have come upon a day when a woman can utilize her maximum intellectual capacity without anxiety over the possibility of frightening the men away? It is normal and right that woman should look up to man. Respect him. Trust him. Obey him. But it is imperative that he *earn* her respect. *Win* her confidence. *Merit* her allegiance.

\* \* \*

I am concerned about this feeling voiced in a number of your letters: "More women would love to express themselves if they were sure you really wanted to hear from them."

Indeed I do want to hear from you! How can I make it more emphatic? Perhaps all will be convinced as I work your suggestions into our page from time to time. I have carefully answered all questions sent in. I shall continue to deal with them in such a manner as to betray no confidences. Cause no embarrassment.

\* \* \*

Teenagers, there is more material for you on the way.

\* \* \*

One mother of six children asks for suggestions helpful in a mother's scheduling of her time. Such suggestions are forthcoming. They are in the making at my request, from a mother of five.

\* \* \*

Perhaps my greatest challenge comes from the ones of you who wrote, "We are trying to rebuild our marriage." I am placing you high on my prayer list. And I trust that you will gain help from this column in the weeks to come.

\* \* \*

One reader writes that she has

read our *Arkansas Baptist* for about 15 years. She considers it a valuable source of varied information on our Baptist work, and on current events, both local, national, and worldwide, as they affect the Christian life. She considers it inspirational and upbuilding always! She likes for *our page* to include these ingredients, plus humor.

\* \* \*

A very dear friend (who "knows me like a book") included with her letter a little publication she receives through business connections. Some quotes from her "enclosure" will supply for today our *Bit of humor*: The visiting pastor was left alone with four-year-old Bill while his mother answered the telephone.

"Do you say your prayers every night, my little one?"

"Oh, no," Bill replied. "Mother says them for me."

"And what does she say?" asked the pastor.

"She says, 'Thank Heaven, you're in bed!'"

\* \* \*

*Current trend*: The older generation thought nothing of going to bed at nine o'clock at night. The younger generation doesn't think much of it either.

*And food for thought*: "Slow me down, Lord! . . . Give me, amidst the confusion of my day, the calmness of the everlasting hills.

"Help me to know the magical, restoring power of sleep. Teach me the art of taking Minute Vacations . . . of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me each day of the fable of the hare and the tortoise that I may know that the race is not always to the swift.

"Lord, inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny.

"In Jesus' name.

"Amen."

Keep writing!

Rosalind Street

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

# Are Southern Baptists facing a theological revolution?

By HERSCHEL H. HOBBS

President, Southern Baptist Convention



**R**ECENTLY one of our responsible leaders in theological education stated that there is developing among Southern Baptists a new theology, which, if not properly guided, could destroy the Southern Baptist Convention. Such a statement should not be ignored, but should be of serious concern to all of us.

Is there a "revolution" going on in the theological thought of our denomination? If so, what kind? What is its source? What is its aim? If it be designed to be iconoclastic, breaking down the molds of our basic and proved faith, that is one thing. If it is a development growing out of a seriously felt need to interpret those beliefs in the light of changing conditions, that is another thing altogether.

A given theological position should neither be sanctified nor discarded because it is old. By the same token no idea should be accepted or rejected simply because it is new. Any new thought should be gauged by the tried and true, and not the other way around.

## Two kinds of revolution

Actually, there are two kinds of revolutions. There is the explosive, destructive type brought about by continued resistance to change. Then there is the gradual, constructive type made possible as basic beliefs are retained, but are carefully interpreted so as rightly to relate them to changing conditions. Southern Baptists should seek the latter rather than to risk the former.

Theological thought is never static. True, there are basic theological truths which are as fixed as the poles. To try to change them is to court disaster. But we can learn how better to relate these truths to the needs of our day. It is neither necessary nor desirable for me to spell them out.

Baptists claim no creed but the Bible. Particularly their faith and practice are ordered by the New Testament, which is the fulfillment of the Old Testament. Historically, Baptists have recognized individual competency in interpretation as one is guided and enlightened by the Holy Spirit.

It is further recognized that a knowledge of the original languages and historical environments involved are indispensable aids to a thorough understanding of the Bible's message. We must rely upon those who are versed in such things to guide us in our understanding. And the privilege thus bestowed enjoins a like responsibility of fidelity to the truth.

## Staking or fencing?

May I use a homely illustration? There are two ways to graze a cow. You may snub her to a post, allowing her to eat only that which is in reach of her tether. Gradually it becomes wound about the post until she can scarcely eat at all. She must be content to grub out scanty fare from stubble that has already been eaten to the ground. Such is the nature of the creedal faith.

Or you may build a fence about the field, turn the cow loose to graze anywhere within the fence. The fence in our faith is the New Testament. Sober and reverent theological grazing inside this fence is a helpful enterprise. Anything else can only lead into the wild moors of error and misunderstanding.

Several things are desirable if this "revolution" is to be orderly and fruitful. The following list is not exhaustive, but it is suggestive.

## Criteria for change

First, it must be true to the entire Biblical revelation. Any

thought which suggests a compromise of divine revelation should be avoided. No system of thought should be built from the exegesis of one verse or of a group of selected proof texts, apart from the overall teaching of the Bible, and particularly of the New Testament. The final authority should be the Bible, not human philosophy or scientific theory. When rightly related there is no conflict between truths as found in any realm. All truth is of God, and God does not deny Himself.

Second, it must be true to the nature of God in His triune revelation of Himself. Once we accept fully the first four words of the Bible, the remainder is reasonable. Without this acceptance almost every verse thereafter poses problems which defy human reason.

No system of theology can be acceptable to Southern Baptists which compromises the Person and work of Jesus Christ. Any thought which disregards His majesty or dims His glory cannot be of the Holy Spirit. For Jesus said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

Third, it must be true to the basic democracy of the local church acting under the Lordship of Jesus Christ. Whatever else one may say about the nature of the Church, it is quite clear that this one principle is true.

No Convention action can be binding upon the local church beyond its decision to cooperate or not to cooperate. But this decision should embody the principle of the Lordship of Jesus Christ. This is of particular importance with regard to our relation to other Christian groups. The Southern Baptist Convention cannot commit



the churches, nor the churches the Convention. Individual churches may, and I think should, continue to cooperate with other Christian churches in matters of mutual interest where such cooperation does not compromise basic principles. This may be done at the local level, and, whenever and wherever desirable, in broader areas. But ultimately it is still a matter of decision by the local church acting under the Lordship of Jesus Christ.

That the Southern Baptist Convention has repeatedly declined to consider organic union with other bodies is evidence that the Convention recognizes its inability, and evidences its lack of desire, to compromise this position of the local church.

Fourth, in such a "revolution" we must strive for mutual understanding. One of the great dangers inherent in such a situation is the possibility of a breakdown in our lines of communication. This must not be! The technical scholar, under the guidance of the Holy Spirit, is ever in pursuit of new light upon basic truth. The pastor and layman in lesser degree, due to lack of time, training, and opportunity, are doing the same.

All are teaching and proclaiming that to which they feel led. But each should do so with such clarity of expression as to be correctly understood. No sermon, lesson, or writing should give an uncertain sound. Theory should be dealt with as theory until it becomes a fact. Questions should remain such until they may be delivered with exclamation marks.

Care should be exercised in attaching labels to anyone. It is so easy to label one a Calvinist, Landmarkist, or Liberal. Simply because one holds to what he regards as a basic New Testament truth, and which was held to by some other historical person, does not place him in the same category. John Calvin and J. R. Graves are mileposts along the way. However, the most important question is not what they said, but what does the New Testament teach?

### **Danger of labels**

What is a "liberal" anyway? The man who departs from the New Testament teachings is one thing—and should be reclaimed, or, failing

there, avoided. But the man who dares to go beyond the position of his forebears in reverent search for a greater understanding and interpretation of basic truth is another.

For instance, probably Southern Baptists have never produced a greater or saner theologian than E. Y. Mullins. But in the days of James P. Boycè, Doctor Mullins probably would have been called a "liberal." To us he is regarded as a "conservative." Doctor Boyce himself would have been disappointed in Doctor Mullins had he been content to "parrot" him. The unfolding of an increased knowledge of the universe demanded that Doctor Mullins seek to interpret the science of God in the light of that greater unveiling of truth. Yet Doctor Mullins did not destroy the teachings of Doctor Boyce. He built upon their solid foundation a greater structure out of the truth held by both.

### **The base for change**

Finally, this new "revolution" should build upon the framework of the historic theological tradition of Southern Baptists. Billy Graham indirectly recently gave us wise counsel. He referred to various schools of German theology which from time to time are in vogue.

Southern Baptists will do well to avoid building upon such a changing scene. Study them we must. But we should interpret them in the light of our own theological tradition, and not the other way around. Our purpose in all of our study should be to strengthen our denomination and its witness. Never should we compromise it, weaken its work, or dull its witness to a lost world.

Let us have our theological "revolution," if you wish to label a gradual, Holy Spirit-guided unfolding of truth as such. But let it be built upon the theological tradition of such men as Boyce, Mullins, and Conner. By all means let it be kept within the framework of the New Testament.

Graze where you will, but let no one jump the fence. Thus we shall be the richer in our understanding of revealed truth. And the world will be blessed through our proclamation thereof.

**Don't Lose That Fish!** by Ivor Powell, Zondervan, 1960, \$2.50

Evangelist Powell, who recently led a coast-to-coast evangelistic crusade for the Baptists of Canada, shares in this book experiences he has had as an evangelist on four continents.

"Fishing is a universal occupation, and therefore it has not been difficult to relate my experiences to the supreme task of 'fishing for men,'" Mr. Powell writes in the introduction. He offers the book as an aid to all who desire to win others to Christ.

**Family Tree**, an eminently practical set of charts for the compiling of genealogical information, by William H. Whitmore, first published at Boston in 1885 under the title *Ancestral Tablets*; Charles E. Tuttle Company, Rutland, Vermont, \$2

This book chart, so arranged that eight generations of the ancestors of any person may be recorded in connected and simple form, is highly recommended for the use of any one who is charting a family tree.

**Beloved World**, the story of God and people as told from the Bible, by Eugenia Price, Zondervan, 1961, \$4.95

Something different from the stereotyped Bible storybook, this book presents the people of the Bible in everyday, understandable characters. The book begins with the story of creation and closes with words from the Book of Revelation. Author Price adapts her style to content and period with remarkable imagination.

To skeptics and saints the book declares that God is not silent, that he does not change. He is forever involved with His creation. And he speaks to 20th century man as He has always spoken—"with eternal, total love."

**Martin Luther**, selections from his writings edited by John Dillenberger, Anchor (paperback), 1961, \$1.45

Designed for reading by the general reader, this collection will be of wide interest. Particularly timely for our own day are: "Freedom of a Christian," "Two Kinds of Righteousness," "Bondage of the Will," and "Commentary on Galatians."

**Minister's Service Book for Pulpit and Parish**, by Jesse Jai McNeil, Eerdmans, 1961, \$3.25

Although this book will be of more help to ministers of more formal type worship services than to Baptists, Baptists will find some helpful suggestions here and there. Included are suggestions for various special occasions, observance of the ordinances, weddings and funerals; worship and prayer.

## Dr. McClanahan to Blytheville First Church

DR. JOHN H. McClanahan has resigned the pastorate of the First Church in Hope to accept the pastorate of First Church, Blytheville. A native of Little Rock, Dr. McClanahan moved to Hope from Louisville, Ky., on June 1, 1957. His ministry with the Hope church has extended over four years and four months.

During this time, 499 persons have united with the church, 163 of these coming for baptism. Total gifts to all causes have amounted to \$336,742.64.

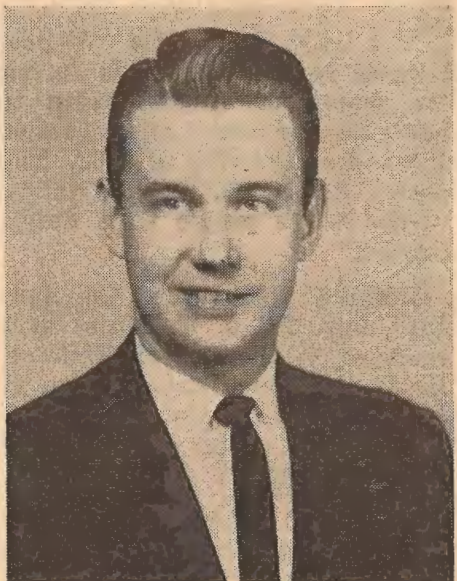
Nine new deacons were ordained under Dr. McClanahan's ministry: Leon Davis, Ray Lawrence, McDowell Turner, Bill Gunter, John Hawkins, W. L. Tate, Leonard Ellis, Frank King, and James Shuffield. Three young men were ordained to the Gospel ministry—Robert Harris, Gerald Jackson, Ernest Whitten, and two were licensed to preach—Charles R. Tittle and John David Whitlow.

On Jan. 1, 1959, the First Baptist Mission in Hope was formally organized to become the Calvary Church. J. D. Passmore is pastor of this new congregation.

All building indebtedness for the First Church in Hope has been paid, and \$62,000 has been accumulated in a New Building Fund. A Planning and Survey Committee, in consultation with the Architectural Department of the Southern Baptist Sunday School Board in Nashville, Tenn., has outlined an over-all building program for future years. Ground will be broken for the first unit in these plans on September 17.

During the past two years Gilbert Thomas, from Tulsa, Okla., has served as minister of music and education for the Hope church. A graded choir program has been organized, and new Baptist hymnals placed in the sanctuary. A new \$10,000 Allen electric organ has also been installed in the sanctuary.

Dr. McClanahan will move with his family to Blytheville next



DR. JOHN H. McCLANAHAN

week. He will begin his ministry with the First Church of that city on Sept. 24.

## Memorial prayer room for student nurses

THE Ann Brough Memorial Prayer Room for students on the third floor of the Nurses' Residence at Arkansas Baptist Hospital has been completed and placed in use.

The prayer room was made possible by memorial gifts honoring the late Mrs. Charles H. Brough, who for many years was chairman of donations at ABH.

The room has carpeting, velvet drapes and walls done in spruce green. Two gold brocaded chairs and an antique white table with a planter lamp, the gift of the class of '61, will furnish the room.

A picture, the gift of Dr. John Brough, "The Enchanted Forest," will be the inspirational point of the room. Other pictures and a plaque depicting Christ, the gift of the class of '59, will be hung in the room.



JUDY WOODSELL, student nurse, sits in a chair in the new Ann Brough Memorial Prayer Room for students at Arkansas Baptist Hospital. With her are Miss Juanita Straubie, BSU director, Phyllis Burrow and Dell Christy.

# Arkansas All Over

REV. Ed F. McDonald, Baptist Foundation secretary and former Newport pastor, will be the guest preacher at First Church, Springdale, Sunday. The pastor, Burton A. Miley is on vacation.

SECOND Church, Hot Springs, reports that this summer it has received 57 new members, 35 by letter, 22 by baptism.

BEECH Street Church, Texarkana, Brotherhood was addressed Monday night by Dr. James W. Middleton, pastor of First Church, Shreveport.

PASTOR Ben M. Elrod of South Side Church, Pine Bluff, returned to his pulpit Sunday after a two-month leave of absence which enabled him to complete work toward the D. Th.D. degree.

FIRST Church, Batesville, observed its 84th anniversary last Sunday. Its 23rd pastor, Rev. W. R. Vestal, now of First Church, Carthage, Tenn., delivered the anniversary message at the morning service. The present pastor, Rev. R. W. Bishop, is the church's 31st.

GUEST missionary for the First Church, Paris, school of missions Oct. 1-4 will be Miss Josephine Scaggs, whose field is Africa. She is at home on leave. Her home church is First, Fayetteville.

## Revivals

MARTINDALE Church, Little Rock; Rev. Allen McCurry, pastor, evangelist; Mrs. Irene Thuston, music director; Aug. 20-30; three additions by baptism.

GUION Church, Rev. G. M. Roberts, pastor; Rev. John Garland, Jonesboro, evangelist; Ivy Love, song director, two additions by baptism.

## Association News

### Greene County

By Theo T. James, Missionary

MISS AMANDA TINKLE will be the guest speaker at the Workers Conference, Sept. 28, to be held at the Bethel Station Church. Miss Tinkle will speak at the close of the afternoon session and as the last speaker at the night meeting.

She will also bring a message to the First Baptist Church, Paragould, Wednesday night, Sept. 27.

WALCOTT: The Walcott Church broke two records during the month of August when it had a Sunday School attendance of 133 and an offering of \$162. The pastor, Rev. O. C. Wright, writes, "When God's people tithe things happen."

ROBB'S CHAPEL: On Sunday, Aug. 27, J. C. Moses surrendered to the Gospel Ministry. He is attending State College at Jonesboro. He is the son of Rev. C. E. Moses, pastor of the Robb's Chapel Church.

BROWN'S CHAPEL: Recently they completed a Nursery Room and partitioned classrooms for the Sunday School and Training Union in the basement. Rev. William White is pastor.

REVIVALS in Greene County Association:

Alexander Church; pastor, Billy Cartwright — 1 baptism; evangelist, Bob Adams.

Big Creek Church; pastor, Harold Carter — 2 baptisms; 4 by letter; 2 rededications; evangelist, Harold Carter.

Clark's Chapel Church; pastor, J. N. Jamison — 8 baptisms; 1 by letter; evangelist, E. P. Baldwin.

Center Hill Church; pastor, H. L. Ferguson—15 baptisms; 1 by letter; 4 rededications; evangelist, Raymond Attwood.

Eight Mile Church; pastor, Chas. Mayberry — 6 baptisms; 16 rededications; evangelist, Haskell Malone.

Pleasant Valley Church; pastor, C. R. Sutterfield — 6 baptisms; evangelist, M. E. Prince.

Mounds Church; pastor, H. O. Shultz — 2 baptisms; evangelist, Arnold Teel.

Finch Church; pastor, Harold Clegg — 1 baptism; evangelist, O. C. Wright.

Lafe Church; pastor, Junior Jernigan — 3 baptisms; 3 by letter; 4 rededications; evangelist, Harold Carter.

Marmaduke Church; pastor, Guin Renshaw — 2 baptisms;

## Attendance Report

Church	September 10, 1961		
	Sunday School	Training Union	Additions
Alma, Kibler	151	105	1
Benton, First	700	160	1
Berryville, Freeman Heights	167	98	
Camden			
Cullendale First	461	205	
First	561	216	
Cove, First	61	25	
Crossett, First	617	198	8
El Dorado			
East Main	280	137	6
First	865	242	
Parkview	275	98	
Fayetteville, Providence	106	61	
Ft. Smith			
Calvary	383	146	3
First	1,177	417	11
Missions	334	105	
Grand Avenue	670	270	3
Mission	21		
Kelley Height	179	90	
Townson Avenue	225	88	
Trinity	301	148	
Gravel Ridge, First	148	77	
Harrisburg			
Calvary	186	113	
First	213	87	
Mission	70	60	
Hot Springs			
Park Place	448	152	2
Second	814	169	1
Vista Heights	88	22	
Huntsville, First	109	51	
Kingston	43	25	
Combs	10	5	
Jacksonville, First	748	293	
Jonesboro, Central	439	179	5
Kingsland, First	56	15	
Little Rock			
First	942	380	4
Berea Chapel	119	74	3
White Rock Chapel	44	33	
Gaines Street	393	220	
Dennison Street	62	36	1
Immanuel	1,250	480	4
Forest Tower	39	27	
Kerr	43	41	
Magnolia, Central	817	265	10
McGehee, First	409	85	
Chapel	35	22	
Newport	400	151	7
North Little Rock			
Baring Cross	757	255	1
Central	853	137	2
Highway	227	99	
Levy	620	243	1
Park Hill	799	236	11
Smackover, First	306	145	6
Springdale			
Caudle Avenue	185	83	1
First	497	165	1
Van Buren, First	433	135	1
Ward	128	93	

evangelist, Theo T. James.

Nutt's Chapel Church; pastor, James Moore — 6 baptisms; 1 by letter; evangelist, Theo T. James.

Stonewall Church; pastor, Chas. Abanathy — 16 baptisms; 7 rededications; evangelist, A. C. Clayton.

Wall's Chapel Church; pastor, John D. Gilmore — 1 baptism; evangelist, Theo T. James.

Walcott Church; pastor, O. C. Wright — 15 baptisms; 1 by letter; evangelist, Bill Lewis.

Westview Church; pastor, Guy Whitney — 15 baptisms; 6 by letter; evangelist, Bill Lewis.

Third Ave. Paragould Church; pastor, H. W. Clements — 8 baptisms; 3 by letter; evangelist, Billy Cartwright.

Oak Grove Church; pastor, H. W. Johnston — 1 baptism; 1 rededication; evangelist, J. W. Gibbs.

### A prosperous church

THE Central Baptist Church, Jonesboro, is planning to use the Forward Program of Church Finance again this year to promote stewardship.



DR. DOUGLAS

The church used part of the program five years ago but this will be the fourth time for the church to use the entire program.

We visited in the church and preached during the absence of the pastor, Brother Curtis Mathis, and

we want to share with our readers some things we learned about the situation there.

The church is on a high spiritual level. It is easy to preach to the people. The fellowship is excellent and the entire congregation seemed to sense and respond to the presence of the Holy Spirit.

The per capita giving of the Mt. Zion Association (the association where Central is located) for the past five years was \$36. For Central Baptist, during the same time, the per capita giving was \$55.

Of course, all of the above cannot be attributed to the Forward Program of Church Finance. The church has good leadership. The pastor, Brother Mathis, and the minister of education, Brother Charles Gwaltney, make an excellent team of leaders and the people have a mind to follow.

Yes, when there are so many questions as to why a church should use the Forward Program of Church Finance every year, it is refreshing to find one that does use it and see the good work it is doing.

Some ask, "Why go to all the trouble of promoting and teaching stewardship?" Then, the stock statement usually follows, "Get their hearts right and then the pocket books will be right."

We can agree with that statement. But, the question remains—what will do more to get hearts right than to give the people all the information about what the church is trying to do and offer a concrete plan of doing it? Then challenge the individuals to respond.

The Forward Program has done more to get hearts right than any program that Baptists have used in a long time. We can say this because it gets money out of the pocket books into the treasury of the church.

Our advice to all churches down in spirit, down in enthusiasm, down in finances, down in fellowship—do as Central, Jonesboro, and many others are doing. Use the Forward Program of Church Finance and watch the people grow in the grace of giving.—Ralph Douglas, Associate Secretary

### 'By all means win some' church evangelism

THERE is extra-church evangelism, inter-church, and church evangelism, but the greatest of these is church evangelism.



MR. REED

There are four things that definitely enter into the matter of church evangelism.

Get the needed information. The census or survey is the most successful way of obtaining religious information.

There are also other good ways to get information. Check visitor's cards at regular church services. Check names of the relatives of church members, parents of children enrolled in Sunday School, names from Vocational Bible School cards; "Welcome Wagon" or other "New Comers" organizations, utility companies, etc.

Compile this information and then use it.

The Bible plan—Acts 20:21—"Taught Missions

### Missions when and where they're needed

A FEW weeks ago the editor of the Arkansas Baptist Newsmagazine wrote about a visit he



DR. CALDWELL

made to Tomahawk Mission. He described the rough roads to the remote area where the mission was established two years ago by one who "didn't show any better judgment than to go where one was really needed." Then he asked, "Are there other places in Arkansas where we ought to be getting

off the pavement and out where the people live with the Gospel?"

Yes, Mr. Editor, there are! In spite of the decrease of population in rural areas, there are many places where preaching stations should be established. I have an engagement to meet a pastor this week at a place where he is interested in seeing a new work begun.

Let me tell of a visit I made with Batson Mission, 20 miles north of Clarksville, Sunday, Sept. 10. It, too, had been established "where one was needed." No paved or blacktop road reached it. In fact, the road was about as crooked as any I have traveled. The hair pin curves don't help anyone inclined to become "car-sick." It is one of those roads where a fellow catches himself blowing his car horn at his own tail-light. You climb the winding road to the top of Yarbrough Mountain and then travel five or six miles to the Bat-

son Community. you publicly, and from house to house, testifying . . . repentance toward God, and faith in our Lord Jesus Christ."

Teach — witness — preach.

Use the whole church. Every organization in the church should be designed to lead to the winning of the lost to Christ. Church evangelism is Christ centered. This kind of program centers upon the individual. The church that fails to see this is missing the New Testament conception of evangelism.

We need the convicting power of God to grip us and lead us back to our "first love," which is a desire to see our lost friends and loved ones saved.

Don't leave the children out: Men can win men. Women can win women. Boys can win boys. Girls can win girls. In a day service with 97 in attendance, in a revival this summer, 47 were there because of three intermediate girls. Juniors can win juniors. I have witnessed this in many revivals. Let's get back to having Junior Choirs during a revival. Juniors can get their parents to church like no one else.—Jesse S. Reed, Director

son Community.

The mission was started by S. A. Wiles while he served as missionary in Clear Creek Association. First Church, Clarksville, assumed the sponsorship of it, with financial aid from the Department of Missions. Before this mission was established, about the only religious services held on the mountain were the Assembly of God in little school houses.

Now the Batson Mission has 97 enrolled in Sunday School with an average attendance above 50. George Payne is their pastor. He lives on the field. He and his good wife and six children are making a mighty impact for the Lord in that wide area. His salary is \$80 per month. He has taken a church survey and found 100 families on his church field.

He carries on a full program of service at the mission except on Wednesday evening. Instead of prayer service at the Mission, he goes 10 miles out to where some of the members live for a prayer service in some home every other Wednesday. Then the other Wednesdays he goes out in another direction about the same distance for a community prayer meeting in a home.

During a fellowship period I asked about the nearest Baptist churches. I was told that it was 25 miles to the nearest one north, 15 miles to the nearest one south, and 20 miles to the nearest one west. So, I believe this mission was planted where one was needed. They are wonderful people, limited in their means but appreciative of help.—C. W. Caldwell, Superintendent

**Last call for workshops**

SEPTEMBER 26 is almost here! That is the date for the 11 Training Union Leadership Workshops — all 11 designed to help local Training Union workers. Place: First Church, Little Rock.



MR. DAVIS

September 26 is almost here! The morning session is from 10 to 12:20. The afternoon session is from 2:00-4:30. The night session is from 6:30-8:45.

September 26 is almost here! Don't miss the conferences and messages by Mrs. Agnes Pylant, Secretary of the Church Recreation Service of the Sunday School Board.

September 26 is almost here! Every workshop leader will be from out of the state—seven from Texas, one from Mississippi, four from the Sunday School Board.

September 26 is almost here! The nursery for pre-school children will be

open at all sessions.

September 26 is almost here! Bring every one of your Training Union workers. Workshops are for experienced and inexperienced leaders.

September 26 is almost here! It's the biggest and best meeting we have planned for leaders of the churches of Arkansas in 17 years!—Ralph W. Davis, Secretary

Annuity Department

**Changed policy**

THE Annuity Board is striving to render the best service possible to our churches consistent with good business and conservative investment practices. It is a service institution that is striving to provide the protection that is needed for all personnel who hold salaried relationships to our churches, associations, institutions or Convention.



DR. RUCKER

As we progress in our service to our constituency there are times when it is realized that we need to

change our policy in regard to a certain phase of the work.

A case in point is in regard to a church which was once in the program and for some reason stopped paying in. The old policy was that in order for the church to reenter the program they had to go back and make up all the payments to the time that they dropped out. This policy has been changed because it was unwise and unfair to both churches and ministers. The new policy is that when such church reenters the plan with their minister they begin paying as of the present date that the church enters and do not have to make up all the back payments.—T. K. Rucker, Field Representative

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 or Film \_\_\_\_\_  
 Date to be shown \_\_\_\_\_

**CALENDAR OF STATE MUSIC ACTIVITIES**

October 1, 1961 — September 30, 1962

DATE	EVENT	CHURCH	CITY	LEADERS
Oct. 1	Choir Dedication Sunday			
Oct. 14	Adult Music Festival	Immanuel	Little Rock	A. Ray Baker
Nov. 3	Junior High Choir Festival	Baring Cross	North Little Rock	James Cram
Nov. 7-9	Arkansas Baptist State Convention	Immanuel	Little Rock	
Nov. 22	Thanksgiving Music in Churches			
Dec. 20	Christmas Music in Churches			
Jan. 29-31	Evangelism Conference	Immanuel	Little Rock	
March 10	Primary Choir Festival	Central	Jonesboro	Mabel Boyter
March 10	Primary Choir Festival	First	Ft. Smith	Saxe Adams
March 17	Primary Choir Festival	Pulaski Heights	Little Rock	Saxe Adams
March 24	Beginning Junior Choir Festival	First	Little Rock	Mabel Boyter
March 24	Beginning Junior Choir Festival	Immanuel	Ft. Smith	Nadeen McCoy
March 26-28	Choral Workshop	Immanuel	Little Rock	Dr. Lara Hoggard
March 31	Advanced Junior Choir Festival	Second	Little Rock	Margaret Baker
April 22	Easter Music in Churches			
April 28	Youth Music Festival	Immanuel	Little Rock	Dr. Warren Angell
April 30-May 4	Simultaneous Associational Music Schools in District No. 8		(Harmony, Carey, Ashley, Bartholomew, Delta and Liberty)	
May 14-15	Four State Music Conference		Fayetteville. (Arkansas, Oklahoma, Missouri, and Kansas)	
June 18-23	Ouachita Music Conference			Dr. Walter Warmath Dr. Eucl Porter Dr. James McKinney Dr. James Dean Mr. Floyd McCoy Mrs. Floyd McCoy Mr. Grady Nutt Rev. Paul McCray Dr. Eucl Porter Dr. James McKinney Dr. James Dean Mr. Floyd McCoy Mrs. Floyd McCoy Dr. Jack Jones Mr. Grady Nutt Saxe Adams Bill Leach Paul Bobbitt
June 25-30	Siloam Music Conference			
July 30-Aug. 2	Four-Day Junior Music Camp	First	Arkadelphia	
Aug. 20-24	Music Expansion Week in Churches			



DARREL COLEMAN

DARREL COLEMAN, student director at Arkansas A & M, has accepted work as Baptist student director for Little Rock. Succeeding him at Arkansas A & M will be Peggy Peterson. Miss Peterson is a graduate of the University of Arkansas, has served as secretary to our director at the University, and had a leading role in "Christ in the Concrete City." Last spring she was teaching assistant in the English Department at the University.  
—Tom J. Logue, Secretary



PEGGY PETERSON

Race Relations

**Volunteer's Experience**

MISS Rosie Lee Taylor worked as a Summer Mission Volunteer worker in Arkansas this summer and this is just one of many of her experiences:



MISS TAYLOR

"I can't say which was my most exciting experience, but I can tell you of my change of heart. Since I am going to be a missionary, I have always wondered how I'd react if conditions were not as I had been accustomed to. Now I don't have that to

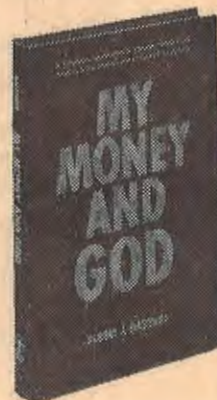
think about.

"There was one place where I stayed that was worse than any place I had ever seen before. I thought (before this happened) I would never eat anything that was not clean. The family gave me the best of everything, and tried to make me feel at home. Everyone went out of their way to make me feel at home, and to be nice to me. Every night I'd pray and ask God to help me accept their kindness. All during the day I'd pray, and then—I started helping them, as if I were a member of the family. I don't know when but before I knew what had happened, nothing seemed to bother me. I think God wanted this to happen so I'd overcome this imagination.

"It is places like this where I find myself wanting to go, not to homes of all the good surroundings. I want to help those at the very bottom. I can hardly wait until I finish training so that I can work for the Lord in service as a missionary."

All the work of the Race Relations Department is made possible by the Cooperative Program, Home Missions, and Dixie Jackson offering for state missions.  
—Clyde Hart, Director Race Relations Department

**Books with  
challenging  
personal themes . . .**



**If We Dared!**

**Chester E. Swor**

These twelve realistic talks come to grips with the problems and possibilities of day-to-day living. Here is Chester Swor at his best—writing with Christian common sense, showing what Christian living could be if we dared! (26b)  
**\$2.50**

**My Money and God**

**Robert J. Hastings**

Stewardship, Dr. Hastings declares, goes much farther—and begins much sooner—than the act of giving on Sunday morning. Here is fresh thinking on a familiar theme, a concept of stewardship that includes all of life—personality and influence as well as money. (26b)  
**\$2.50**

Order them from your  
**Baptist Book Store**

## Isaac Backus

Isaac Backus was born of Congregational parents at Norwich, Ct., Jan. 9, 1724.

Converted during a revival in 1741, he joined his father's church.



DR. SELPH

nance.

3. Those not agreeing with the church were persecuted.

Twenty male members and a number of women withdrew with him and organized a church.

Mr. Backus began preaching in 1748. After he conducted a revival at Titicut, Mass., with about 20 conversions, the church asked him to become its pastor. But he couldn't accept because he believed in separation of church and state. The members organized a new

Two years later, he withdrew from this body because:

1. The church received members without regard to an inward change.

2. The pastor looked upon the Lord's Supper as a saving ordinance.

church and called him as pastor.

Disputes arose in the church over baptism. At first, Pastor Backus accepted the Baptist view of this ordinance. But after preaching one sermon on the subject, he decided to teach sprinkling.

While he was away on business a visiting preacher baptized nine of his members. This opened the question of baptism again. Finally, the pastor took up his Bible to settle the matter. As a result, he and six members were baptized.

The congregation wrestled with the doctrinal problems of Baptism and the Lord's Supper for the next five years. More and more members came to accept the Baptist view. On Jan. 16, 1756, Mr. Backus organized a Baptist church which he served 50 years. His opinions came to be respected during this period of service.

Massachusetts Baptists chose him as their representative for religious freedom in the Legislature and Continental Congress. He travelled widely, spoke often, and wrote much toward this end.

He is remembered for his support of an educated ministry, ability to organize, evangelistic zeal, separation of church and state, and a two-volume *History of the New England States*.

## Counselor's Corner

By DR. R. LOFTON HUDSON

(Author of the book, "Sir, I Have A Problem," at your Baptist Book Store.)

## Ministerial students

QUESTION: I hear that there is a decline in the number of students, who are entering the ministry, in our Southern Baptist colleges and seminaries. Is this true?



DR. HUDSON

ANSWER: It is true. There is some decline in the number enrolled as ministerial students.

First, we are living in a day when making money is the primary motivation of the American people. Most preachers are very much underpaid.

Second, many of our young people are disillusioned by the way they see pastors treated by church members.

Third, there is little security in the Baptist ministry, such as in the Episcopal (one of the few who is not suffering a shortage of ministerial candidates).

Fourth, churches do not pray for pastors and honor them as in the past.

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

## GLOBE TROTTING WITH GINNY . . .

By VIRGINIA HARRIS HENDRICKS

### Baptist GI wives busy 'missionaries'

BERCHTESGADEN, Germany (BP) — Riding with a busload of Christian women, I saw by the towering mountains and the German road signs that we were approaching Berchtesgaden, site of the European Protestant Women of the Chapel convention.



MRS. HENDRICKS

"Now, Ginny," I began to prepare myself: "Remember this is no Ridgecrest or Glorieta you are going to. There will be women from denominations very different from yours. Don't expect too much!" I wasn't really

being snobbish . . . I expected to be a little disappointed by this meeting for I have been accustomed to the high standard of WMU meetings!

The hotel of our conference was situated high in the Bavarian Alps near the "Eagle's Nest," Hitler's famous mountain retreat-house.

The program was a pleasant surprise . . . Early morning devotions, workshops, sermons, music and an afternoon for "rest, meditation, recreation, study" and last vespers.

In the well attended conferences a few stray chaplains sneaked in . . . just like our Baptist preachers in WMU conventions!

I had already found overseas that Baptist women whose church training has fitted them for effective

service, are busy in military chapel programs where workers are sorely-needed. I noted that on the convention registration forms a place was provided for writing one's denomination.

Our bus was ready to leave after the convention was over when the organization's president got out of bed to give me information I had requested. "I'm curious to know how many Baptists are present at this conference," I had told her. She handed me the count: out of 476 registrations, 153 were Baptists!

"Why, that's almost one out of three!" I exclaimed, not nearly so surprised as I sounded. Because Baptist women must be busy in Christ's service even when displaced from home by Uncle Sam!

# Arkansas leaders asked to conduct mission tours

THE EXECUTIVE Board will recommend to the Convention in November that Dr. C. W. Caldwell, secretary of the Department of Missions-Evangelism, be requested to lead a group of our pastors on a tour of our mission work in South America in 1962, and that Dr. Tom J. Logue, secretary of the Baptist Student Union Department, and Dr. Erwin L. McDonald, editor, *Arkansas Baptist Newsmagazine*, also be requested to lead a tour to the Baptist Youth Congress meeting in Beirut, Lebanon, in 1963.

(Letters—Continued from page 5)

## The ordinances

REFERRING to your editorial in *Arkansas Baptist Newsmagazine* of Sept. 7th:

How right you are. You could have added, no Pope, Priest, nor Pastor. Of course the Southern Baptist Convention has no sayso of how, where, or when a church observes its ordinances, but the New Testament does.

The Church has certain responsibilities. The Church should know whether or not the person taking the supper has made a public profession of faith and been baptized and to know that he is a member in good standing in that particular Church.

That is not the final test. "Let a man examine himself, and so let him eat." We have heard this quotation time without number trying to justify so-called open communion.

To whom was Paul writing in 1st Cor. 11? To the 1st Baptist Church at Corinth, a local Church. There are no other kind. Shall Southern Baptists be divided into several denominations? God forbid!

Oh, that Southern come back to the Bible and the New Testament.

How can two walk together unless be agreed? How plain the doctrine of the ordinances are.—E. N. Jordan, Booneville

I SURELY appreciated your report on the Lord's Supper survey—and, of course, your own personal convictions. I see they are still the same!

You seem to reason that since you wouldn't expect to vote in a church of which you aren't a member, you wouldn't expect to partake with it of the Lord's Supper. My difficulty is that I fail to see how voting and the Lord's Supper are in the same category. Voting seems to me to be a business matter—having to do with the organization more than the organism, and the Lord's Supper seems to me more of a matter of worship—a remembrance of our Lord's death, a looking forward to His coming, and an exami-

In the Baptist Jubilee Advance for the year 1962 emphasis will be given to Church Extension. The purpose of the year is "to enlist the largest number of churches to establish new missions and churches in areas of need with a view of sharing Christ with the whole world."

The emphasis in Jubilee Advance for the year 1963 will be World Missions. "Under the leadership of the Foreign Mission Board and the Home Mission Board, in cooperation with the Stewardship Commis-

sion, the state mission boards, and the associations, new emphasis will be given to the world mission task."

sion, the state mission boards, and the associations, new emphasis will be given to the world mission task."

The Executive Board feels that one of the best ways to promote missions is for a number of our pastors and laymen to see our mission program in operation. Those making these tours will be used here at home to inspire others to greater interest and participation in missions at home and to the ends of the earth. These tours will be made without expense to the Convention.

Perhaps a similar tour of a number of our pastors to the mission field for the next number of years would be one of the best investments our churches could make in the world mission effort.—S. A. Whitlow, Executive Secretary.

nation of our own relationship with Him. Why those whom He loved and washed from their sins in His own blood can't glory in His cross together is something I fail to see. Truly we are one flock (John 10:16) remembering the Shepherd Who gave His life for us.

I do appreciate your paper more than you know—and the attitude you manifest toward all controversial issues.—Mabel Weathers, Siloam Springs

## 'We enjoy reading it'

WE, at Immanuel, look forward to each printing of the paper. We enjoy reading it and it enlightens us as to the happenings around the State concerning other Baptists.—Mrs. Ralph Jennings, Immanuel Baptist Church Clerk, Magnolia

## Horriifying discovery

I AM horrified to discover I mis-read Deut. 22:12 as being against tassels when it is for them.

It is a serious matter to mis-read any scripture, and especially to pass on such mis-information to others. I am very sorry for this. I shudder to think if it had been one of the Ten Commandments. And who can tell what serious repercussion can result from mis-interpretation of a seemingly inconsequential scripture? The Pharisees, either through ignorance or disregard, believed Jesus could not be the Christ because "no prophet ariseth out of Galilee," John 7:52, while 2 Kings 14:25 states otherwise. My deepest regrets—Mary Hedge, Cherry Valley



## Role of the Holy Spirit

The preacher ought not to preempt the role of the Holy Spirit. It is sometimes done, perhaps un-awares.

The preacher is a witness (*martus*). He testifies to the truth of God which he has learned in His word or in personal experience.

The Holy Spirit is the persuader (*paracletes*). He takes the testimony of the witness and employs it persuasively to convince, convict, and convert the individual.

The individual is the decider. As

a free moral agent, he must think and determine for himself. Hence, the Holy Spirit who persuades does not coerce. Neither should the preacher.

As for that matter, there is a point beyond which "persuasive preaching" should not go. For then the preacher preempts and goes beyond the role of the Holy Spirit. Here is perhaps the most sobering single corrective to abusive "revival" and "evangelistic" techniques: a wholesome respect for the role of the Holy Spirit in the drama of decision.

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# HOTELS AND MOTELS IN SAN FRANCISCO WHERE RESERVATIONS ARE AVAILABLE

Rates quoted are as of April 1, 1961 and may be subject to slight variation

HOTELS					
Hotel	Address	Single	Double	Twin Bed	Parlor Suite
Beresford	635 Sutter	\$ 5.00- 6.50	\$ 6.50- 8.00	\$ 7.50- 8.00	
Californian	405 Taylor	8.50-11.00	10.50-13.50	11.50-14.00	\$22.00-25.00
Canterbury	750 Sutter	10.00-16.00	12.00-18.00	14.00-20.00	25.00-50.00
Carlton	1075 Sutter	5.00- 6.00	6.50- 7.00	7.50- 8.00	
Cartwright	524 Sutter		8.50	9.50	
Chancellor	433 Powell	7.50	9.50	10.50	
Colonial	650 Bush	8.00-12.00	12.00-15.00	15.00-20.00	20.00-25.00
Continental Lodge	2550 Van Ness	14.50	16.50	18.50	32.50
Del Webb's Townehouse	9th & Market	14.00-20.00	16.00-22.00	18.00-24.00	35.00-55.00
Don	345 Taylor	5.50	7.00	8.50	
Drake Wiltshire	340 Stockton	10.00-12.00	12.00-14.00	16.00	25.00-45.00
El Cortez	550 Geary	8.00-10.00	10.00-12.00	11.00-14.00	20.00-28.00
Federal	1087 Market	5.00- 5.50	7.00- 7.50	8.00	
Fielding	386 Geary	7.00- 9.00	9.00-11.00	10.00-14.00	20.00-25.00
Gaylord	620 Jones	8.50	11.00	12.50-15.00	
Grant	753 Bush	6.00	8.50	9.50	
Jack Tar	Van Ness-Geary	14.00-24.00	14.00-24.00	16.00-30.00	32.00-54.00
King George	334 Mason	7.00- 8.00	8.00-10.00	10.00-14.00	20.00
Lankershim	55 Fifth	5.00- 6.00	6.00- 7.50	7.50- 8.50	
La Salle	225 Hyde	6.00	7.00	8.00	15.00
Leland	1315 Polk	4.00- 6.50	5.50- 8.50	7.50-10.00	
Maurice	761 Post	7.00- 9.50	9.00-11.50	9.50-12.00	18.50-19.50
New Dalt	34 Turk	6.00- 6.50	8.50- 9.50	9.50-10.50	
Olympic	230 Eddy	6.00- 9.00	7.50-11.00	9.00-10.50	19.00-21.00
Oxford	16 Turk	7.00- 8.00	9.00-10.00	10.00	
Powell	17 Powell	5.00- 6.00	6.00- 7.50	7.50	
Pickwick	85 Fifth	8.00	10.00	12.00	
Richelieu	Van Ness-Geary	7.00-12.00	8.00-16.00	10.00-16.00	20.00-25.00
Roosevelt	240 Jones	6.00- 8.00	7.00- 9.00	9.00-10.00	
St. Francis	Union Square	12.00-23.00	14.00-22.00	17.00-26.00	30.00-55.00
Senate	467 Turk	5.00- 6.00	6.00- 7.00	8.00- 9.00	
Senator	519 Ellis	5.50	6.50	7.50	
Sheraton Palace	Mkt-New Mtgy.	9.85-15.00	13.85-19.00	13.85-19.00	25.00-75.00
Sir Francis Drake	450 Powell	11.50-16.50	13.50-18.50	16.50-21.50	36.00-51.00
Spaulding	240 O'Farrell	6.00- 8.00	7.00- 9.00	8.00-10.00	
Sutter	191 Sutter	5.50- 8.00	7.00-10.00	8.00-11.00	
Whitcomb	1231 Market	7.00-12.00	9.00-16.00	10.00-16.00	20.00-60.00
Worth	641 Post	7.00	8.00	10.00	
YMCA Hotel	351 Turk	5.00	7.00	7.50	

MOTELS					
Beach	4211 Judah	7.00-10.00	8.00-12.00	9.00-12.00	12.00-25.00
Becks Motor Lodge	2222 Market	8.00-12.00	10.00-14.00	12.00-16.00	
Civic Manor	825 Polk	10.00-14.00	12.50-14.00	14.50-18.50	
De Ville	2599 Lombard	10.50-12.50	12.50	12.50-14.50	18.00
Downtown	111 Page	7.00- 8.00	8.00- 9.00	9.00-10.00	
Holiday Lodge	Van Ness-Wash.	12.00-20.00	14.00-22.00	14.00-22.00	24.00-40.00
Mart	101 Ninth	10.00	12.00	14.00	16.00-20.00
Nob Hill	1630 Pacific	8.00-10.00	10.00-14.00	12.00-18.00	20.00
Oasis	900 Franklin	12.00-14.00	14.00-16.00	14.00-18.00	27.50-40.00
Rancho Lombard	1501 Lombard		12.50-16.50	12.50-16.50	36.00
Richelieu	Van Ness-Geary	10.00-12.00	12.00-16.00	16.00	16.00-22.00
Safari	860 Eddy	8.00-10.00	8.50-12.50	12.00-16.00	22.00-32.00
Wharf	2601 Mason	10.00-14.00	12.00-14.00	14.00-20.00	20.00-32.00

In making hotel reservations, please indicate your first, second and third choice of hotels (see list above). Because of the limited number of SINGLE ROOMS AVAILABLE, you will have a better choice of securing accommodations in the hotel you prefer if your request calls for rooms to be occupied by two or more persons. Rates quoted are for the room, and in case of double occupancy, the rate will be shared.

NO MINIMUM RATES, or any specific rate within the full price range quoted, can be guaranteed when your reservation is confirmed. Hotels make every effort to give you the requested rate. However, this is governed by prior check-outs and availability of such rooms on the date of your arrival.

ALL REQUESTS SHOULD BE ACCOMPANIED BY A

DEPOSIT CHECK for \$10.00 per room made out to the **S.B.C. HOUSING BUREAU**, Room 300, 61 Grove St., San Francisco 2, Calif. Due to the existing crowded conditions, hotels cancel unclaimed reservations by 4:00 p.m. Therefore, a deposit is requested to insure that your reservations will be held on your arrival date—whatever the hour. Your deposit will be credited to your account. **PLEASE DO NOT SEND CASH.** Reservations will be confirmed if application is received by May 21, 1962.

**CANCELLATIONS:** Cancellations must be received 15 days prior to the meeting for refunds of your deposits to be made by the hotel. If sufficient time is not allowed for the hotel to reassign space, all of the deposit is forfeited.

Do not submit application till after Dec. 1.

## Marvin Helps



By ENOLA CHAMBERLIN

MARIE stood with the rake in her hand and looked out across the yard. The wind had blown hard the night before, and the lawn was covered with leaves. It was her turn to rake. No use asking Marvin to help her. He had raked last week and she couldn't help him. She had been ill.

"Better begin if you're going to finish today," she told herself.

She began at the edge of the shrubbery and raked toward the driveway. When she had raked a pike, she filled a basket and carried it around to the burner. Marvin was out there looking around.

"Can't you help me just a little, Marvin?" asked Marie. "There are lots more leaves than there were last week."

Marvin shook his head. "No, I can't help you. I lost my ball last night. I have to find it so that we can play this afternoon."

"I'll help you hunt after the leaves are raked," Marie promised.

"Help me first and then I'll help rake," said Marvin.

"I promised Mother I'd rake the leaves before I did anything else," said Marie, "and I'd better get back to them, too."

When she returned with the next basket of leaves, Marvin was still hunting for his ball. Marie had just started raking again when Marvin came around the house with another rake.

"There is an extra lot of leaves this week," he said. "I'll help you."

Marie thanked him with a smile. "I'll help you next week," she said.

Marvin walked over and began raking. "Say," he said, "you're not raking under the shrubbery."

"I know," said Marie. "There is so much to do that I thought I would let that go and rake it next week when you rake."

"Well, since my ball must have gone out into the street on that last throw and someone must have picked it up, I'll rake under the shrubbery now. Then it won't be so bad raking next week."

### God's wondrous world

## A wild goose chase

By THELMA C. CARTER

"A WILD goose chase" is an old expression used since the early days of our country. It refers to a person's going on a fruitless or hopeless quest for something. It is true that among the thousands of birds of our wondrous world, the wild goose is about as unlikely to be caught as any bird on the wing.

From September until early spring, we hear the honk-honk of these clever birds. Wild geese go in the autumn season to warm homes in southern California, Florida, Mexico, and the islands of Bermuda and Jamaica. In the spring they migrate to Canada, North Dakota, Oregon, and northern California.

The wild goose is also known as the Canada goose. These birds fly in ranks

"You're the best brother in the world," said Marie.

Then as Marie was filling a basket, Marvin shouted.

"Hooray!" he sang out. "The lost is found!"

Marie looked. Marvin was tossing his ball happily into the air and catching it as it came down.

"Oh, Marvin, I'm so glad you found it," said Marie.

"Well, I surely got paid for helping you," said Marvin. "You weren't going to rake under the shrubbery and that's where it was. I wouldn't have found it until next week."

"I suppose you'll quit helping now," said Marie.

"Not at all," said Marvin. "I'm so happy now that I could rake them all alone."

"I'm so happy, too," said Marie.

So with both working quickly and happily, in almost no time at all the leaves were all raked.

(Sunday School Board Syndicate, all rights reserved)

## RADAR

By MABEL DOYLE

*There's something built inside of me,*

*Works like a radar screen.*

*Although it can't be felt or heard  
And never can be seen,*

*It operates to help me know  
When I've been good or bad,  
When I have done a kindly deed  
Or surely wished I had.*

*Some people call it conscience,  
But I just like to say  
It's God's built-in device to take  
His wave lengths sent my way.*

(Sunday School Board Syndicate, all rights reserved)

of hundreds of geese, forming the beautiful V formation that our aircraft also use.

Sentinel geese are always on the lookout for the safety of the flock while the birds feed on rushes, weeds, grasses, berries, and small fish. At the slightest sound that might indicate an enemy—a snapping twig, the footstep of an animal—the sentinels alert the flocks.

We may also find ourselves on a wild goose chase in our lives if we do not hold fast to Christian ideals with Christ in our hearts. "Trust in the Lord with all thine heart; . . . in all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

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I Love Thy Kingdom, Lord; Take Time to Be Holy; O Word of God Incarnate; Teach Me, O Lord, I Pray; Where Cross the Crowded Ways of Life; Open My Eyes that I May See; O God, Our Help in Ages Past; 6 others. Monophonic only. **\$3.98**

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All Through the Night; Rock of Ages; Sweet By and By; Have Thine Own Way, Lord; What a Friend We Have in Jesus; Abide with Me; Ivory Palaces; and 6 others. Monophonic only. **\$3.98**

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## Choosing trustees

By L. R. ELLIOTT

Director of Libraries, Emeritus

DR. DUKE K. McCall, president of the Southern Baptist Theological Seminary, recently made a suggestion concerning the method of choosing the governing boards of Southern Baptist institutions and agencies.

His proposal seeks to combine a more thoroughly democratic process with the aim of securing skill and experience for a particular and weighty type of service. Those who know first-hand the responsibilities of such trusteeship will look with favor on the purpose of Dr. McCall's suggestion.

Some may regard as unworkable any effort to secure specialized skills by the democratic process. But where there is the will there is a way. Also it has been done. Acts 6:1-7 documents the evidence that particular skills can be secured by democratic procedure. The seven men chosen for a particular and delicate service are described as possessing mature Christian character with wisdom for the performance of the duty involved. They were democratically chosen—"look ye out among you"—by "the whole multitude," about 10,000 believers. If they could do it, cannot 10 or 12 thousand Southern Baptists do it?

Dr. McCall's proposal avoids a shallow, mechanical concept of democratic procedure. For example, a committee of 10 could be chosen from among a thousand by selecting at random one man out of a hundred. But suppose these 10 turned out to be carpenters, truck drivers, painters, utility repair men, plumbers, and plasterers—all good, honest men. But if the committee's duty is to organize and float a million dollar bond issue secured by a wide variety of assets, could the committee function?

The agencies and institutions of the Southern Baptist Convention are highly complex in structure and operations. They correlate large finances, multiform processes, specialized activities and levels of authority to be operated by a staff of varied skills and diverse training. Involved are legal, procedural, administrative, academic, moral, spiritual and Biblical elements in an ever-varying compound of tangible and intangible relations, as delicate as a railroad dispatcher's timepiece. To make policies for the staffing, control and operation of such agencies requires the utmost of Christian character, fine discernment, ample wisdom and mature experience.

The method of selecting these boards of trustees must be qualitative as well as mechanically democratic. Dr. McCall's plan, or something like it, surely deserves careful consideration and early implementation.



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BY THE BAPTIST PRESS

## Connecticut gets first Southern Baptist group

HARTFORD, Conn. (BP)—The first Connecticut church affiliated with the Southern Baptist Convention was organized here with 51 charter members following 23 months of existence as a mission.

The announcement was made by Elmer Sizemore of New York City, area missionary of the Baptist Convention of Maryland and the denomination's Home Mission Board. He works in the Northwestern area of the United States.

Sizemore also reported the organization of Ridgecrest Baptist Church at Newburgh, N. Y. The Ridgecrest church reported 81 charter members. Robert E. Hildreth is pastor.

The Hartford chapel, now meeting in a YMCA, was led for more than a year by laymen, chaplains and university professors. Charles Pollock, present pastor, started work with the mission in January.

Since Southern Baptist work started in the Northeastern states in 1957, there have been 12 churches and 21 missions organized to form the Northeastern Baptist Association.

## Arizona seeks to add 'Southern' to title

PHOENIX, Ariz. (BP)—The Executive Board of Baptist General Convention of Arizona voted here to recommend a change in the name of that convention to include the word, "Southern."

The new name, to be voted on probably at the annual convention session this fall, would be "Arizona Southern Baptist Convention."

Editor James R. Staples of the Baptist Beacon, convention weekly paper published here, indicated Arizona Southern Baptists are happy with the designation "Southern."

Staples has editorially supported continued use of the title, Southern Baptist Convention, while pastors in some states outside the South as well as in it have suggested a change in the name of the nationwide convention.

He said the addition of "Southern" would make the group more easily identified in Arizona, where there are other nationwide groups of Baptists.

If adopted, Arizona would be the third state convention to refer to "Southern Baptists" in its title. California and Kansas do so already.

The Arizona Executive Board also voted to merge the directors of its foundation with the Executive Board. Foundation members would comprise a foundation committee of the board.

Glen E. Crotts, president of the convention and pastor of First Southern Baptist Church, Tucson, was asked to accept the post of foundation secretary. Crotts did not immediately indicate his decision on the call.

## Take sabbaticals

FOUR professors at Southwestern Seminary, Ft. Worth, Tex., will be on sabbatic leave during the fall semester: Gordon Clinard, professor of preaching, who will spend his time writing a textbook to be used by the seminary department of preaching;

T. W. (Jack) Dean, professor of theory and composition, who will write a book, *Source Reading in the History of Church Music*, and a sacred opera entitled *The Prodigal Son*;

Cal Guy, professor of missions, will write a book on the history of Southern Baptist foreign missions;

Lee McCoy, professor of church administration, who will write for the periodicals of the Baptist Sunday School Board.

Returning to the campus after sabbatic leaves this past year will be William H. Rossell, professor of Old Testament; C. W. Scudder, associate professor of Christian ethics; Curtis Vaughan, professor of New Testament; and Robert Douglass, professor of musicology.

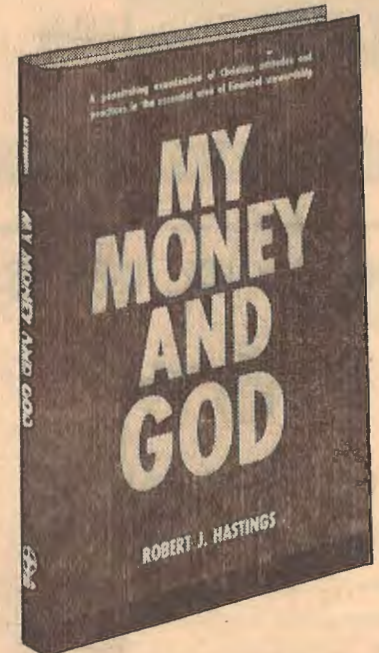
It's Your Money—  
or is it?



## MY MONEY AND GOD

by Robert J. Hastings

Stewardship goes much further — and begins much sooner — than the act of giving on Sunday morning. This book shows the importance of how you earn, view, spend, give, and bequeath your money. Apt illustrations, quotations, and practical suggestions translate the word *stewardship* into a way of Christian living. (26b) \$2.50



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BERN, Switzerland (EP)—The four Evangelists of the New Testament will be honored on a series of postage stamps—first time in history.

Portraits of Matthew, Mark, Luke and John, whose Gospels form the heart of the New Testament, will appear on four stamps for regular use in the postal system of Switzerland, it was announced here.

Agathe Bagnoud, noted Swiss artist, created the designs by sketching 15th Century wood-carvings in the St. Oswald's church in the town of Zug.

**Forecaster of family size**

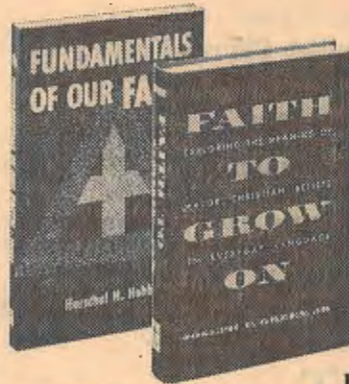
PRINCETON, N. J. (EP)—Princeton researchers have discovered that religion provides a better forecast than economic class or status in determining how many children a young American couple desire to have.

Sociologist Dr. Philip G. Sagi, of the University's Office of Population Research, says a recent survey discloses that family size depends more on a couple's religion and even more on just how religious the couple are.

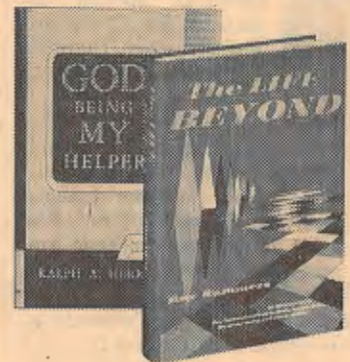
"Very religious Catholics want four or five children . . . Jews want no more than two children . . . Protestants want three. In general, you can say Americans want two to four children . . . and there's no appreciable difference between the size of rural and urban families."

**Carelessness 'morally wrong'**

MINNEAPOLIS (EP) — Carelessness and recklessness are morally wrong, says the Minnesota Safety Council. On this premise it has launched an interreligious campaign throughout the state. A 12-member committee heads a religious leaders' safety section to see that the campaign is taken to pulpits, magazines and radios throughout the land.



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 WE  
 REALLY  
 KNOW...**



**WHAT  
 we believe?  
 WHY  
 we believe it?**

**FUNDAMENTALS OF OUR FAITH**

by Herschel H. Hobbs

This book clarifies Baptist beliefs on such points as the Bible, God, Christ, the Holy Spirit, sin, salvation, and baptism. Frequent Bible references allow the reader to study as fully as he desires. (26b) **\$1.95**

**FAITH TO GROW ON**

by Joseph F. Green, Jr.

This message can help you understand the faith of the Bible and its application to your life. Using everyday language, the author explains Christian doctrines in terms of biblical teaching, Christian history, and your interests today. (26b) **\$2.50**

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by Ralph A. Herring

Dr. Herring seeks to lead twentieth century Christians out of their confusion about the Holy Spirit and into an increasing knowledge of this divine Helper, who abides in and controls the life of every Christian. (26b) **\$2.00**

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## Gaius: commitment to Christ's work

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

September 24, 1961  
Third Epistle of John

**T**HE THIRD Epistle of John is a very brief personal letter to Gaius. Yet in these 14 verses we get a glimpse of the inner life of the Churches of Asia Minor at the close of first century. On the one hand, brotherly love is spoken of among the Churches. On the other, there is the struggle for personal ambition; insubordination to apostolic authority; and maybe a bit of division between traveling

evangelists and local leaders. We treasure this bit of history because we can see in our own churches of today similar attitudes and actions. In spite of human weaknesses, can we express a real Christian spirit at all times?

### Letter of love, loyalty Verses 1-4

**J**OHAN III is a personal letter from the "Elder John" to a layman friend. It was likely written in Ephesus near A. D. 85. Remember — this is not Paul's friend, but John's friend. Gaius is not definitely identified. Paul mentions three men by the name of Gaius, but we do not know that any of these was the Gaius whom John knew. (I Cor. 1:14; Rom. 16:23; Acts 19:29, 20:4) John and Gaius seemed to know each other well and respected and loved each other much.

John was concerned about Gaius' health. This is usually our first question when we meet a friend: "How are you?" Mr. J. B. Phillips translates verse two in his "Letters to Young Churches" this way: "My heartfelt prayer for you, my very dear friend, is that you may be as healthy and prosperous in every way as you are in soul." Let us remember that we are not "all right" unless our physical, mental, and spiritual health is good. We should be as alarmed about people who are lost as we become when one of our dear friends or loved ones becomes ill in body.

The third verse points out that John had received several reports from brethren who had visited Gaius' Church. All of these reports were good and John commends Gaius for his stand upon truth. This is not just flattery on John's part, but a sincere expression of appreciation for Gaius who was living true. This greatly blessed John's heart as he expresses

in verse four: "I have no greater joy than to hear that my children walk in truth."

### Faithful to Christians Verses 5-8

**T**HE Churches in John's day were very small. Most of them were meeting in homes. Many of them did not have local pastors. Missionaries and teachers were sent to them from time to time.

These were not independent financially, but must depend upon the Churches to provide for their needs. This is what John is writing to Gaius about. He and his fellow Christians must care for them. He commends Gaius on his hospitality and love in the past and urges him to continue. In our present society, we are getting away from the custom of entertaining the servants of God in our homes. When we do, we shall surrender a practice that has blessed the homes and lives of many people.

John reminds Gaius in verse seven of the motive that these had which "went forth." They were going from Church to Church and from town to town "for His name's sake." Jesus had sacrificed for them and they were willing to sacrifice for Him. Neither would they receive any reward for their services from the Gentiles for fear their witness would be hurt. They were trusting that Christ would provide through such people as Gaius. We have missionaries in our day who are depending upon the love of the people in the Churches to support them.

### Usurped authority revoked Verses 9-10

**J**OHAN declared that he had written to the Church where Gaius was a member but that Diotrephes refused to receive the message that was therein. John said that Diotrephes "likes to put himself first," or "loveth to have the preeminence among them." (Verse 9) Yet today we have people in our churches that demand to have their way and if they can't have their way, then they cause much trouble. Have we examined our own attitudes? Let's be sure that we keep our churches democratic with all of our people seeking the will of Christ. It is His Church, not ours. We are not sure why Diotrephes had turned down John's letter. Perhaps he was a Jewish Christian who was opposed to missions to the Gentiles. The latter part of

the tenth verse suggests that as it accuses Diotrephes of closing the church doors against the missionaries. But he did not stop there; he refused to let any other member help them. Then if some of the members did help the missionaries, Diotrephes excluded them from the church.

John had not surrendered to the church boss. In verse ten he promises Gaius that if he comes to visit the church, he will take the matter up and settle it. John would not put up with Diotrephes' "prating against us with malicious words." We do not know how this contention was settled but we do realize that Diotrephes was in the wrong as he tried to use this autocratic, despotic, tyrannical authority in the church.

### Follow righteousness

**J**OHAN concludes his letter by urging Gaius to imitate that which is good. Satan will entice us but we should not follow. Rather, the Christian layman should so occupy his time that there will be no place for evil. He should observe good men, understand their power and influence, and continue in that way. Note the splendid truth in the latter part of the eleventh verse: "He that doeth good is of God; but he that doeth evil hath not seen God."

As a contrast to Diotrephes, John mentions another man, Demetrius. We do not know who he is but he was an example of a good man. All men spoke well of him and John knew him as a man of God. Thus Gaius was being encouraged to be that kind of person rather than like Diotrephes. After whom do you pattern your life?

Verses thirteen and fourteen are a concluding salutation. John says he would like to write much more but will not. He hopes to come to see Gaius very soon and have a face to face talk with him. John, the great spiritual leader of his day, and his layman brother in Christ, could talk and pray together. Then John offers a benediction. "Peace be to thee. Our friends salute thee. Greet the friends by name."

### Concluding thoughts

1. Some of the finest friendships are found between preacher and layman. Jesus is the tie that binds their hearts.
2. Hospitality and generosity toward the minister or the missionary will not go unrewarded.
3. God has not authorized any man to be a dictator over the Church of the Lord Jesus Christ.
4. Physical health is important but the health of our souls is of much more value.
5. How missionary is your Church? Does it support with its tithes and offerings the servants of God serving around the world?
6. Laymen can be good men whose influence will live on long after they are dead.

**I'll have 'message'**

MINNEAPOLIS, Minn. (EP)—  
In five lectures delivered to a group of United Lutheran pastors here, Dr. Aarne Siirala of Finland's University of Helsinki said a dialogue between theology and psychiatry is vital if society is to learn anything about itself from the mentally ill.

He said there was "too little of a real dialogue" between the world of health and the world of illness.

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**A Smile or Two**

**Genuine opportunist**

A SECRETARY tells that she always knew her boss was a quick-thinking, go-getting salesman. But she never knew how quick-thinking and go-getting until the other day when the telephone rang in their real estate office and a soft female voice asked, "Do you sell maternity clothes?"

"No, madam," the boss replied, "but could we interest you in a larger house?"

**Famous last words**

JUDGE: Do you know any of the members of the jury?

Witness: Some.

Judge: Do you know more than half of them?

Witness: Your Honor, I'd say I know more than all of them put together.

**Wooing the public**

MOVIE Queen: "Yes, I said I wanted a home with at least ten children."

Advisor: "My dear, what makes you say such foolish things?"

Movie Queen: "The publicity department."

**No room for reading matter**

IRATE Theater-Goer—"Usher, I can't find anything about the play in this program."

Condescending Usher—"Sorry, sir, but we had to make room for two new ads."

**Plain spoken**

VOICE over telephone: "Hello. Hello. This is Judge Babington Peterson McFeatherson the Third. Will you please tell my son, Cravenwood Rutherford McFeatherson the Fourth, that I would like to speak to him?"

Frosh: "Hey, Mac, your old man wants to speak to you."

**Half (or double?) Thanks**

DELIGHTED at the gift she had received, Mrs. Jones spoke warmly to the boy: "At church tomorrow I'll thank your mother for this lovely pie."

"If you don't mind, ma'am," the boy suggested nervously, "would you thank her for two pies?"

**Silver lining**

FATHER, looking over report card, to small son: "One thing in your favor—with these grades, you couldn't possibly be cheating."

NEVER make the same mistake twice. Make a new one.

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## Communists film drunk sailors — U.S. applies curbs

ATSUGI NAVAL AIR STATION, Japan (EP)—U. S. Navy Capt. J. A. Masterson has clapped strict liquor controls and curfews on his men here because he says Japanese Reds have been shooting pictures of them in drunken brawls for propaganda showings abroad.

An estimated 6,000 sailors and marines were hit by the curbs. Some said morale among the servicemen sank low and tempers were raised because of the restrictions. But Masterson said he was "fed up" with alleged excessive public drunkenness, a zooming rate of venereal disease and bloody barroom brawls involving U. S. sailors, marines and Japanese hoodlums.

The Navy captain said the curfew has cut venereal disease 40 per cent. He said he took the action because local Japanese police refused to enforce anti-prostitution and liquor laws. He said also that the Japanese police chief has since "applauded" Masterson's decision to clamp down on military personnel on his own.

### Was Christ a farmer?

LOUISVILLE, Ky. (EP) — Throughout the New Testament the Greek word *tekton* is translated as "carpenter," but pottery given to the Southern Baptist Seminary here by three Jewish antiquities dealers translates the same word "farmer."

Dr. Jerry Vardamen, seminary professor of archaeology, translated the pottery which will make up the new Eisenberg Museum of Egyptian and Near-Eastern Antiquities to be formally opened this fall in the seminary's new library. One piece of pottery contains Greek writing of the First Century A.D. It reads: "Give to Tathris in Messour (a month) for her wage one artabae (a measure of wheat)." Another says: "Give wild chicklings (or husks) for sale, four artabae."

The one which Dr. Vardamen found most interesting reads: "Give to the workman (or farmer) in the month of Messour with respect to the reaping of wheat, two artabae."

The Greek word translated as "farmer" is *tekton*. This is the word which is used in the Gospels of Matthew (13:55) and Mark (6:3) to describe Christ as a carpenter. "Is not this the carpenter's son..." and "Is not this the carpenter, the son of Mary...?"

Dr. Vardamen says the scribblings on one piece of pottery are not enough to dislodge the scholarly view that Jesus was a carpenter, but they show how knowledge can be expanded through antiquities.

## Graham programmed on Little Rock TV

THE Billy Graham services in the Philadelphia Crusade have been filmed for broadcast on a network of television stations across the country. The services will be telecast daily, Sept. 17-24. The schedule over Station 7 (KATV, Little Rock) will include:

Sept. 19, 8 to 9 p.m.

Sept. 20, 8 to 9 p.m.

Sept. 21, 7 to 8 p.m.

Sept. 22, 9 to 10 p.m.

Sept. 23, 8 to 9 p.m.

Sept. 24, 8:30 to 9:30 p.m.

Dr. C. Y. Dossey, in a letter to Rev. Jesse Reed, director of evangelism for the Arkansas Baptist State Convention, suggests that pastors urge their members to invite prospects to their homes to hear the telecast.

## Who?

By BETTY FOUST SMITH

*Who makes the stars come out at night?*

*Who lights the sun for day?*

*Who paints the rainbow colors bright?*

*Who takes the wind away?*

*Who started all the lovely flowers?*

*Who makes the gentle rain?*

*Who watches through the darkness hours*

*Till daylight comes again?*

*God made the stars, the day, the night,*

*The rainbow, wind, and flowers.*

*He keeps us in his loving sight*

*Through all the darkest hours.*

(Sunday School Board Syndicate, all rights reserved)

## New Jobs...

MRS. Ellis A. Fuller, Sr., wife of a former president of Southern Seminary, has been approved as the executive secretary of a new supporting committee of the Seminary.

Mrs. Fuller will head a group known as the Woman's Committee of Southern Baptist Seminary, an organization designed to function as an auxiliary or aid to the school.

APPOINTMENT of William B. Cromer, Jr., as assistant professor of religious education at Southern Seminary has been announced by Dr. Duke K. McCall, Seminary president.

Cromer has been an instructor in the School of Religious Education at the Seminary since 1954.

### Africans hear debate

CAPETOWN, So. Africa (EP) —One of South Africa's most unusual religious meetings took place here when 10,000 persons of all races listened to a discussion between a Protestant minister and a Moslem leader intended to help clear up Moslem-Christian misunderstandings in this country.

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