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June 15, 1961

Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

JUNE 15, 1961



75 Years of Service

OUACHITA Baptist College is observing her seventy-fifth year of kingdom service. At the 75th annual commencement on Sunday, May 28, 1961, about 140 young people were awarded degrees.



DR. WHITLOW

These young people will follow many others who have gone from this institution through the three-quarters of a century of her history better prepared to make a worthy contribution to our society. We commend the administration, faculty and students for another good year's work.

A strong, effective college is an essential to a strong and effective mission program for any denomination. We are grateful for the good progress experienced by Ouachita through the years. We are grateful for the support which the denomination has provided this agency of our Convention in more recent years.

However, we should never look upon our efforts at Ouachita as a finished product. The demands which will be placed upon our college in the immediate years ahead of us are going to require an even more loyal support. Ouachita should claim a large place in our prayer life. She should be magnified in the thinking of our children as they plan for college days. She merits and must have an increasing place in our financial support that she might more effectively fulfill God's purpose in the life of our denomination and society.—S. A. Whitlow, Executive Secretary.

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Churches Urged to Reevaluate Attitudes on Sex

A DETAILED point-by-point body of recommendations to the churches has called for "a positive Christian ethic on sexual behavior relevant to our culture." The document was drawn up by 600 family life specialists in the Protestant churches and a score of nationally known authorities on marriage, psychology, medicine, law and related fields. Meeting in the first such conference to be called by the churches, they were delegates to the recent North American Conference on Church and Family at Green Lake, Wisc. Sponsors were the Canadian Council of Churches and the National Council of Churches.

The churches, said the document, must be willing to deal frankly with people of all ages on matters of sex "in the light of biblical theology and scientific findings." Because the church is a redemptive fellowship, the delegates said, it should extend compassion rather than condemnation to offenders.

In their view, adequate preparation for marriage through counseling and sex instruction provided by the churches could help remove the shame and fear associated with sex, help prevent mis-mating and subsequent divorce, and develop human relationships based on trust, integrity and respect.

The high incidence of teen-age marriages, of pre-marital relations and illegitimate births (1,000 pregnancies among New York high school students under 17 in a single year), and of abortions (some one million in the U.S. each year) were reported by the experts. Because restrictive laws are obviously ineffectual in preventing these cases, the delegates called on the churches to develop "Christian standards of sex behavior" against the background of the sociologists' and psychologists' cold facts. The social Gospel includes "the affirmation of all life, including sex," the conferees agreed. —The Religious Newsweekly

Stewardship Reports

WE HAVE mailed to each pastor, associational missionary and stewardship chairman a stewardship report for their district. These reports are based on the associational year 1959-60 and are taken from the Convention annual. The figures used were those that the church clerk sent to the annual associational meeting. The associational clerk compiled the records, and then sent a copy to our office.



DR. DOUGLAS

The percentage of gifts to world missions through the Cooperative Program was figured on the total income of the church.

We know that each church has many designated gifts, and some churches have preferred items like building funds, debt retirement and capital needs which may not be included in the operating budget of the church. Since we have no way of knowing just how much of the income was designated etcetera, we must take the total:

This may give a better picture of what the church is doing than if we knew the operating budgets of the

churches and figured the Cooperative Program on that basis. Any church or organization could have so many preferred items in their financial structure that the operating expenses would be a small portion compared with the whole.

Long ago, the Arkansas Baptist Convention went on a straight percentage basis. There are no preferred items in the 1961 state budget. Therefore, 36 per cent of every dollar goes to worldwide causes. We believe that this is a fair and equitable way to construct a budget. We also believe that this sets a good example.

If the church and the Convention have preferred items in their budgets, why can't the family say, "Let's do like our church does, cut down on our giving by putting a large portion of our income into our home and pay it off in three to five years because this recession might turn into a depression."

Certainly, the family that does this is not following the teachings and will of God. Perhaps the church and Convention that sets that kind of an example is not following the teachings and will of God.

There are many facets to Bible Stewardship, therefore many arguments, but those who do their best have very little difficulty with the Doctrine. — Ralph Douglas, Associate Executive Secretary

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.

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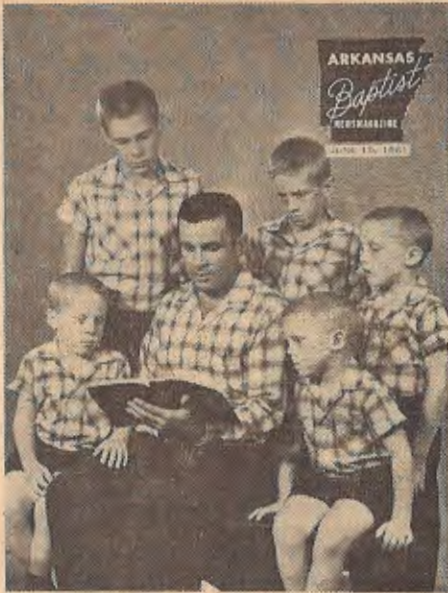


Photo by Home Mission Board

"AND thou shalt teach them diligently unto thy children . . . when thou sittest in thine house." Deut. 6:7

BILL Atchley, associational missionary since 1955 for the Sevier County (Tennessee) Baptist Association, has special reasons to celebrate Father's Day, June 18. Five of them, in fact—in the back row, Bill, Jr., Bobby and Bryan, and seated with daddy, Bruce and Brent.

Missionary Atchley is not an ordained minister, but surrendered for full-time service in 1950. He is a graduate of Southwestern Seminary, B.D. and M.R.E., and Carson-Newman College. During World War II he served four years in the Navy. ■

Watch Next Week for Announcement of New Weekly Feature in ABN

THE editors are happy to reveal that they have arranged for a new feature page to appear weekly in the Arkansas Baptist Newsmagazine beginning with our first issue in July (July 13)—a feature which should be of vital interest to more than half our readers. Watch this page next week for detailed announcement.—The Editors

Some Things about the Bond Issue Its Promoters Are Not Telling

THE key word of the \$60 Million bond promoters is secrecy, Karr Shannon, veteran columnist for the *Arkansas Democrat*, pointed out in his "Run of the News" article in Sunday's paper.

With all of the promoters' frenzied activity in getting out letters and literature, sending speakers and calling voters on the telephone, "they do not dare give the people the untarnished facts," declares Shannon.

"Normal procedures for publicizing election proposals, long a part of our laws, are dispensed with," continues the columnist. "Arkansas statutes require that notice of a proposal to be voted upon be published once each week for four weeks, and that the text of the proposal be published in full, in newspapers throughout the state. But the 1961 bond law calls for just one newspaper insertion in each county and does not provide for publication of the text.

"Publication of the brief notice, minus the text, one time in the newspapers gives the voters no chance whatsoever to learn the following facts—

"Sale of the bonds will be left entirely in the hands of the State Board of Finance (consisting of five members—the governor, as chairman, the state treasurer, the state auditor, and two appointees of the governor, the bank commissioner and state comptroller.)

"This board, controlled by the governor, will sell the bonds to whom it pleases. It will set the interest rates, and is not required to accept rates submitted by the lowest bidder. If the highest bid is accepted, all will be 'within the law.'

"This board will determine the number of years the bonds are to run. The text of the act, unlike the McMath bond act in 1949, does not specify the duration. The bond promoters are saying the duration will be 20 years. But that is mere propaganda. The act doesn't say how many years—20, 30, 50 or any other duration the Faubus finance board may designate.

"The longer the duration, the more millions of dollars—in interest and bond dealers' fees—will have to be paid. And these dealers should be more interested in the outcome of the election than anyone else—because their cut from the pie will be great.

"Since the voters will be deprived of the opportunity to read the full text of the act in their newspapers, many of them may never know that the full faith and credit of the state of Arkansas and ALL its resources are IRREVOCABLY pledged to payment of the principal and interest of the bonds.

"The voters will not be privileged to read in the election notice that annual payments on the bonds (principal and interest) must come FIRST from revenues.

"Each year, after the bond holders have been paid their share, then what's left will go to salaries and other operational expenses of the public schools, the university, the state's colleges, the Medical Center, the State Hospital, public welfare and other state institutions and agencies.

"If there is a panic, depression, drouth, flood, tornado or any other disaster causing a drastic decrease in tax collections, the bond holders must still get their share, even if some of the public schools must be closed and other functions of the state curtailed.

"The only extra revenue earmarked for the bond dealers is what may come from extension of the annual horse racing period at Hot Springs by the Oaklawn Jockey Club, and collections from the use tax. If the bond election carries, horse racing will be legalized for duration of the bonds—and such duration will be at the discretion of the State Board of Finance.

"This extra revenue could be little more than 'a drop in the bucket' when it comes to paying annual demands of the bond holders. The amount of 'surplus' funds from other collections is unforeseeable and hence left to chance.

"Therefore, the only recourse is a substantial raise in taxes—either at the local level through a millage increase on real and personal property, or at the state level with increases of sales tax, cigarette tax, income tax or some other tax, or the enactment of new taxes, such as a tax on soft drinks . . .

"When you vote for the Faubus bond issue; you also are voting for an increase in taxes—and you are voting for an extension of legalized horse racing for no telling how many years."

AN APPRAISAL of the recent Scotland Evangelistic Crusade conducted by a group of Southern Baptist pastors, mostly from Arkansas, has come from the pen of Pastor A. M. Stewart, pastor of Lochee Baptist Church in Dundee and co-director of the crusade, along with Lewis E. Clarke, of Smackover. "A number of churches were of the opinion that one week was all too short a time for such a crusade and felt that one more week would have been more profitable," writes Mr. Stewart.

*A Scot's Eyevieu
Of the Crusade*

All of the churches reporting to Director Stewart indicated that their members accepted the crusade favorably and 95 per cent of the churches taking part in the crusade "experienced a deepening of the spiritual life of the church," Stewart reports. Nearly two-thirds of the churches—60 per cent—considered the "American approach" to be in order; 35 per cent "were of the opinion that we require more of it while 5 per cent regarded it as being too persuasive."

Of the work of Lawson Hatfield, who presented the Southern Baptist Convention Sunday School organization and program in regional conferences to the Scottish Baptists, Pastor Stewart writes:

"The Conferences conducted by Mr. Hatfield on the 'All-Age Sunday School' created considerable interest. Fifty-two churches were represented at the conferences and there was a total attendance of 700. The Baptists of the Southern Convention have certainly found an answer to the dwindling Sunday School, for 80 per cent of those attending Sunday School finally join the church.

"The situation which we find ourselves in regarding the Sunday School calls for concern and all that Mr. Hatfield had to say will not be easily forgotten. The Baptists of the Southern Convention believe that the Sunday School should reach the people, teach the people the Bible, win the people for Christ and develop church members in the service and work of the church. This, Mr. Hatfield believes, can happen in Scotland through the Sunday School."

Of the special music emphasis of the Crusade, headed by Joseph O. Stroud, secretary of the Church Music department of North Carolina, Mr. Stewart reports:

"The Choir . . . visited eight of our churches and were well received. The ministry of the Choir and that of Dr. William L. Lumpkin [pastor of Norfolk, Va., and Crusade preacher accompanying the Choir] was appreciated. In all the churches there were good attendances and blessing was experienced.

"You will readily gather that in the Baptist Crusade in Scotland, something has been attempted and something done," concludes Director Stewart. "For all this we give glory to God and to all who cooperated in encouraging their churches, we are indebted. To the American ministers who gave themselves unstintingly for the cause of Christ, we give thanks to God and for the friendship with which they enriched our ministers and churches, we shall be forever grateful."

Now that Southern Baptists, sponsored by the Arkansas Baptist State Convention, have been received so graciously by their fellow Baptists, in Scotland, perhaps the Baptist Union of Scotland and the Southern Baptist Convention can work out follow-up conferences and crusades to the mutual profit of the Baptist cause on both sides of the Atlantic.—ELM

THE annual Rural Church Conference for Arkansas, sponsored by the Department of Missions of the Arkansas Baptist State Convention, will be held at Spring Lake Assembly next week, June 19-22, under the direction of Dr. C. W. Caldwell, superintendent of the Missions department. This is one of the highlights of the Baptist calendar in Arkansas and it is hoped that rural church pastors and missionaries can attend in large numbers. Total cost is \$10 per person, including bed and meals, and the Missions department will pay a cent a mile per person for those traveling by car.—ELM

*Rural Church Meet
Scheduled June 19-22*

Mourning in Cairo

THE plaintive wail of a human voice in anguish floated out upon the evening breezes in the vicinity of Cairo, Egypt's Semiramis Hotel on the night of April 25. Although the cry was in a foreign language — Arabic — and I could not understand a word, it was clear that someone was in deep mourning. For the human emotions speak a universal language.



ELM

Some of us from the Scotland Evangelistic party, out for a walk in the exotic capital of the land of the Pharaohs, set out to find the origin of the wailing. We did not have far to go. Just a few blocks away we came upon a large tent, the inside walls of which were covered with beautiful Arabic tapestries.

Approximately 100 men were seated silently on gold-inlaid chairs. These men, who were obviously in mourning, were dressed for the most part in American or European-style apparel. But outside the tent and across the front of it were a group of men wearing the traditional robes and flowing headgears of the Bedouins.

A well-dressed man was seated on a speaker's platform before a microphone attached to a public-address system. It was his voice that had been coming to us. At intervals of three or four minutes, he would cry out.

A respectful young Arab who spoke English and who was part of a small group of spectators on the street just opposite the mourning tent—himself a teacher of art in a Cairo university—told us this was a memorial service for an Arab who had died the day before.

Although the tent was located next to a Moslem mosque, this was not a Moslem service, he told us, but the speaker was reciting excerpts from the Koran, sacred book of the Moslems, along with eulogies of the man who had died.

The size of the crowd of mourners and the length of the service—it was to continue for two hours or more—indicated the great prominence of the one for whom the service was held.

The man in charge, we were told, was a Bedouin chief. His services were arranged by relatives or friends of the deceased and for a service such as the one we witnessed, he received \$100 or more.

Our hearts were moved for these people. We longed for an opportunity to tell them about Jesus Christ and his power over sin and death, to share with them the good news of the Gospel, to bring to them the Christian hope and the peace that passeth understanding.

Edwin L. McDonald

THE PEOPLE SPEAK

The Bond Issue

READ your last issue with disgust. In talking about the bond issue you forgot to mention, (on purpose, I presume it was on purpose), what would be helped by the bonds. Since you did, I think it be only right to let the people see the other side. Only one week before, you wrote how we should try to build Arkansas. It seems you and the editors of the *Gazette* and *Democrat* want to go backwards to Sid McMath's and Cherry's do nothing era instead of going forward.

Who would be helped under this bond program? First the School for the Blind, there is more need to help the blind now than any other time. Next, the school for the deaf, but perhaps you and the other editors feel as you can hear that its not your place to help them.

Next, Do you think the State Hospital should be given help? Do you believe any of the condemned Buildings should be replaced? The Doctors there are doing a wonderful job but the facilities and buildings, do you think they should be replaced?

What kind of house do three editors live in? Go to the State Hospital and Compare the living quarters. What about the Arkansas school of Medicine, First you and the other two "editors" tell of the shortage of Doctors and How Arkansas needs more doctors, you even lay the blame at the Governor's door step, then when he wants to help the University Medical Center you three are the first to say "No."

Next but not least is the Arkansas Childrens Colony. If the Bond Issue passes, four million dollars will go to the Colony, they will be able to take over three hundred more children of Arkansas or maybe I should say "shunned." What would you want done with these thousands of retarded children hidden, kept at home out of sight or trained to help themselves?

In closing I would like to ask this question, What shall we do with the Blind, the Deaf, the Retarded, the Mentally Ill?

Shall we help them to help themselves, shall we train them to be self supporting, shall we cure them or shall we neglect them and turn them loose to the mercy of the world? There are nearly ten thousand retarded children in Arkansas, Mahy can be trained to be self supporting, but you say it cost too much. I have my own opinion of men who would deny to help those as well as the Blind, deaf, and Mentally Ill. You say part of the tax Money would come from the added time on the racing season. Well, I'm against gambling as much as you are but, where were you when the legislature passed the bill for extending the length of time on the racing season.

For every day that passes and for the past two months I have and will continue to persuade people to vote For The Bond Issue. I believe you are doing the same in your ways to fight it.

Although I never expect you to print this, because it partly shows the other side you want to hide I remain—Very truly yours, Lehman Smelser, Jonesboro.

REPLY.—You and I are together in our desire to meet the needs of our state institutions. But let us do it on a sound financial and moral basis. You have not dealt with the reasons I gave in my editorials for opposing the bond issue. Please read my editorials again, and if I have not stated the facts, show me where I am wrong.—ELM

I HAVE just completed reading your editorial concerning the proposed bond issue. . . .

I feel that as long as you want to oppose horse racing in Hot Springs that this is certainly within the area which you have a function in writing, however, when you take as much space in a church-related publication to analyze the needs of the state institutions and the legal merits and demerits of such a bond issue you are completely out in left field.

I can see from your writings that you have no conception of the needs of the colleges and if you want to be fair minded about this you should consult a professional study which was made by an outside consultant group and then at least you would know whereof you speak. Your editorial takes on the flavor of the writings of certain Catholic groups when you undertake to prescribe the merits of this type of thing. Also the income from Horse Racing and Dog Racing goes into the public treasury from which the public schools receive support so on the same grounds you should go to bat to keep them from getting operating funds. Also you should editorialize against the use of

(Continued on Page 17)

Church Chuckles by CARTWRIGHT



"Rollo has some silly theory about getting his hell right here on Earth!"

THE BOOKSHELF

Love Almighty & Ills Unlimited, by Austin Farrer, Doubleday & Co., Inc., 1961, \$3.50

Author Farrer, an Anglican priest, is now Warden of Keble College, Oxford. He is well known as theological lecturer, preacher and author. In this, his latest of several books, "he wrestles with the problem of the apparent favoritism of God's redemptive scheme, and lays down a practical attitude in face of personal misfortune." He deals with such questions as: How can we reconcile the belief of an omnipotent, loving God with such evils as the Chilean earthquake, the suffering of a sick child, the Belsen concentration camp?

The Indian Journals, by Lewis Henry Morgan, edited by Leslie A. White, The University of Michigan Press, 1959, \$17.50

Braves, murderers, half-breeds, missionaries and honorary "colonels" and their dusky Indian wives are all to be found here in this vivid report, by pen and brush, of the tumult of the raw frontier that was the American West beginning just before the Civil War.

The chronicler, from whose notes much of the book is created, has been called the "father of American anthropology." Lewis Henry Morgan was the author of *Ancient Society*, *The League of the Iroquois*, and *The American Beaver and His Works*.

Many of the masterpieces of the great Indian painters—Bodmer, McKenney, Hall, Catlin and Lewis—are reproduced here in color.

More than a book of adventure, this is a trenchant description of the white man's ways in dealing with the American Indian.

Values and Ideals of American Youth, edited by Eli Ginzberg, Columbia, 1961, \$6

Going steady has a tremendous influence against chastity, according to Winston Ehrmann.

This is one of many problem areas covered by the book, the last collection of papers from the Golden Anniversary White House Conference on Children and Youth. Contained here are essays specially prepared for the Conference, as well as addresses delivered at the various sessions. Part one deals with "Development and Adaptability"; part two, "Problem Areas"; and part three, "Values in Transition."

Say 'Yes' to Life! by Anna B. Mow, Zondervan, 1961, \$2.50

Mrs. Mow, an ordained minister and former missionary of the Church of the Brethren, challenges her readers to step out in quest of Christian maturity. She gives her own experience in a lifetime of service and exploration into finding and doing God's will. She dynamites "phariseism," supplies oxygen to persons smothered in dogma, nourishment to stunted souls and a green light to those who dare to follow Christ. ■

Nuggets of Gold

Prayers

[From *Leaves from a Spiritual Notebook*, by Thomas S. Kepler]

Content to Do God's Will

O GOD, too near to be found, too simple to be conceived, too good to be believed; help us to trust, not in our knowledge of Thee, but in Thy knowledge of us; to be certain of Thee, not because we feel our thoughts of Thee are true, but because we know how far Thou dost transcend them. May we not be anxious to discern Thy will, but content only with desire to do it; may we not strain our minds to understand Thy nature, but yield ourselves and live our lives only to express Thee.

Shew us how foolish it is to doubt Thee, since Thou Thyself dost set the questions which disturb us; reveal our unbelief to be faith fretting at its outworn form. Be gracious when we are tempted to cease from moral strife: reveal what it is that struggles in us. Before we tire of mental search enable us to see that it was not ourselves but Thy call which stirred our souls.

Turn us back from our voyages of thought to that which sent us forth. Teach us to trust not to cleverness or learning, but to that inward faith which can never be denied. Lead us out of confusion to simplicity. Call us back from wandering without to find Thee at home within. Amen.—W. E. Orchard, 1877-1955

A Prayer for Guidance

FATHER of Spirits: we bless Thee for every gracious and most holy soul that hath led us nearer to Thee; and especially for Him who to us hath chiefly been the way, the truth, and the life. We bless Thee that, in every darker passage of our pilgrimage, in the strife of temptation, in the hour of danger, in solitude of spirit, in the weakness of anguish, and the paths of death, we may fix our eye on Him as the leader of faithful souls, who hath divinely borne our woes and passed to the glorious rest. Give us wisdom to walk as He walked; and by keeping ever close to Thee may we too have strength to overcome the world. May no pleading of indolence and fear, no levity or vainglory, no coldness of faith and love, withhold us from strenuously doing Thy will and finishing Thy work.—James Martineau, 1805-1900

Last Prayer

ALmighty and most merciful Father, I am now, as to human eyes it seems, about to commemorate, for the last time, the death of Thy Son Jesus Christ our Saviour and Redeemer, Grant, O Lord, that my whole hope and confidence may be in His merits, and His mercy; enforce and accept my imperfect repentance; make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of Thy Son Jesus Christ effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends; have mercy upon all men. Support me, by the grace of Thy Holy Spirit, in the days of weakness, and at the hour of death; and receive me, at my death, to everlasting happiness, for the sake of Jesus Christ. Amen.—Samuel Johnson, 1709-1784

The Old Dead Oak

BY WINSTON WILSON
Little Rock

*There's an old dead oak,
Like a ghost it's looking down,
Into the placid waters,
Where the ragweeds cluster 'round.*

*In its branches sit some martins,
Just as busy as can be
Pluming their dark grey feathers,
As they seem to wink at me.*

*Is that drumming of the red head,
Signal that the King draws near?
Is the whistling of the redbird,
An alarm that I hear?*

*The dove is softly cooing
In its tender sort of way,
And the crow is loudly cawing,
As though 'twere holiday.*

*All the mountains of the Ozarks,
Washed with gold at break of day,
Bid the dusky, dark blue shadows,
To their caverns haste away.*

*Ah, methinks the King is coming!
Let my heart pour forth its lay,
Surely God walks in the Ozarks,
When the waking sunbeams play.*

What God Hath Promised

*God hath not promised skies always
blue,
Flower strewn pathways all our
lives through;
God hath not promised sun without
rain,
Joy without sorrow, peace without
pain.*

*But God hath promised strength for
the day,
Rest for the labor, light for the way,
Grace for the trials, help from
above,
Unfailing sympathy, undying love.*

—Author Unknown

Memory

BY LORIE C. GOODING

*In contemplating memories
I find a curious thing:
Remembered gladness brings me
joy;*

*Remembered pain can't sting.
The endless part of every day
Preserved in memory
Becomes for each a separate
And small eternity.*

—Gospel Herald

'Spaceman Hymn'

NEW YORK (EP)—A new song book for children published by the Protestant Episcopal Church contains a hymn entitled, "They Blaze a Pathway to the Moon."

Copies of the new song book called **Sing for Joy**, are to be presented to the seven men chosen as U. S. Astronauts.

The hymn was written and copyrighted by Victoria Saffelle Johnson and set to the Ellacombe melody (Wirtemberg 1784) used in the Episcopal Hymnal of 1940. Miss Johnson is a staff librarian of the Pacific School of Religion at Berkeley, Calif., and a member of the Hymn Society of America.

Words of the hymn's two stanzas are:

They blaze a pathway to the moon,

The heroes of the hour.

They make the outer darkness feel

Man's growing, mighty power.

They move through God's enormous home

Of stars and world and space

Away beyond this earth we know

And still within His grace.

God sees them go; He goes with them,

His thoughts in every mind,

His atoms everywhere, His light,

His breath in all mankind.

How could we go away from God?

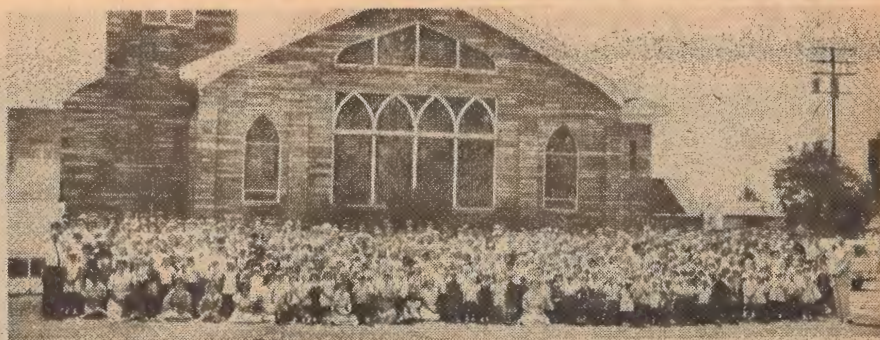
To Him no place is far,

For God, who made this world of ours,

Made all the worlds that are.

Prepared for children aged three to eight, the new book is ecumenical in scope, including words and music from Roman Catholic and Orthodox sources and from various Protestant Churches as well as from traditions of the Episcopal Church.

Unusual VBS Certificate



This Certificate is Awarded To

FOR ENROLMENT AND ATTENDANCE

VACATION BIBLE SCHOOL

First Baptist Church

Jacksonville, Arkansas

May 22 - June 2, 1961

Charles W. Hill
Minister of Education—Principal

Dr. B. Franklin Bates Jr.
Department Superintendent

Dr. B. Franklin Bates Jr.
Pastor

FIRST Church, Jacksonville, designed this unusual certificate for those who attended the Vacation Bible School at the church this spring. With the church as the background, the certificate features a group picture of the record enrollment of 637 (average attendance 512). Dr. B. Franklin Bates is pastor of the church. VBS Principal Charles W. Hill, minister of music and education for the church, was assisted by a staff of 115. ■

What Vacation Bible School Does

- IT MEETS a real need by providing time for religious training of boys and girls. It provides a happy constructive program for many who have nowhere to go and nothing to do.
- It provides real experiences of worship. The processional, scripture reading, prayers, music and orderliness help the pupils to worship God and respond to promptings of the Holy Spirit.
- It effectively teaches missions, vital information about missionary activities of our denomination and is coupled with the chance to have a part in the mission program in word and deed.
- It offers a balanced program of activity. The needs of boys and girls are five-fold: physical, mental, spiritual, moral and social.

To give a balance in these things Vacation Bible School offers recreation, games, refreshments, projects and hard work, along with Bible study, mission activities, music, worship and notebook work.—Viola Goodwin ■

Arkansas All Over

Attain Standards of Excellence



THE SUNDAY School, sixteen departments, and forty-six classes, have attained the Standards of Excellence at Central Church, Magnolia, since last October.

This is a new record for the church in the area of Standardization and points up the interest which the officers and teachers have in giving their best in Christian service.

Pictured are the superintendents and teachers who have led their units to do Standard work this year. First row, (from l. to r.): Mrs. J. R. Keith, Miss Sarah Dew, Mrs. Orion Dees, Mrs. Melvin Herring, Mrs. Kenneth Hamrick, Mrs. G. J. Shinn, Mrs. Lula Gillum, Mrs. Wade Willis, Mrs. W. C. Blewster, Mrs. John Spurrier, Mrs. Tyrol Coley, Mrs. J. H. Rhodes, Mrs. B. J. Heath, Mrs. A. J. Dew, Mrs. Mitchell Brasher, Mrs. Norma Adams, and Earl Bailey.

Second row: Mrs. Maurice McKinnon, Mrs. Carl Teague, Mrs. Bob Curry, Mrs. S. T. Horne, Mrs. Roy Willis, Mrs. A. W. Gunnels, and Mrs. G. W. Phillips.

Third row: Mrs. Bryan Hunter, Mrs. Ronald Harrell, Mrs. J. C. Howell, Mrs. Tom Crowder, Mrs. P. J. Rivers, Mrs. J. A. Todd, Mrs. Bill Crisp, Mrs. Loyd Hunnicutt, and Mrs. J. W. Powell.

Fourth row: Mitchell Brasher, Billy Morgan, W. C. Spiller, Clyde Thomas, Ronald Harrell, D. I. Davenport, Levi Davis, C. T. Hilliard, C. R. Cole, Dr. Horace Beene, Tom Crowder, Travis Rowe, Dr. Loyd Hunnicutt, Melvin Herring, W. C. Blewster, Bill Crisp, Dr. Joe Rushton, Wade Willis, and Mrs. Charles Dillard.

Dr. Loyd Hunnicutt is pastor and Earl Bailey is the minister of education. ■

Danville Church to Dedicate Building

FIRST Church, Danville, Rev. Dan L. Berry, pastor, will dedicate a newly completed educational building Sunday, June 18, with Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, as guest speaker. Dr. McDonald will speak at the 11 a.m. worship service and at the dedication service at 2 p.m. Preceding the morning service, there will be a roll call of the church membership, at 10:30 a.m. A pot-luck luncheon will be served at the church at noon. ■

REV. Ben Bledsoe has resigned as pastor of Southside Mission of First Church, Stuttgart and will enroll in Southwestern Seminary. Mr. and Mrs. Bledsoe were honored with a church-wide picnic May 13.

Two to U.N. Institute

TWO Ouachita College students, Walter L. Moorman, Fort Smith, and Phillip Franz, Thayer, Mo., have been selected to attend the 16th annual Intercollegiate Leadership Institute of the United Nations the week of June 22 at UN headquarters and Sarah Lawrence College, Bronxville, N. Y. ■

OUACHITA College has been granted a charter in National Collegiate Players, a national honorary dramatic fraternity for college and university students who have performed outstanding work in educational theater. The University of Arkansas holds the only other charter in the state. Only 73 charters are held by colleges and universities in the nation.

Billy West Ordained At First, Monticello

BILLY George West was ordained to the ministry May 31 at First Church, Monticello, at the request of Antioch Church, Hermitage.

Rev. Thomas J. Welch, pastor of First Church, served as moderator, Taylor Reddin as clerk, Clifton Bond introduced the candidate, H. C. Seefeldt presented the Bible and C. D. Wood led the ordination prayer. The sermon was preached by Dr. Welch. ■

MISS Lynn Brasfield, for the past three years youth director at First Church, Midland, Tex., has joined the staff of Beech Street Church, Texarkana, as youth director. A native of Jefferson City, Mo., Miss Brasfield is a graduate of Southwestern Seminary.

Arkansas All Over

Fordyce First Church GA's Coronation



A CORONATION service May 14 at First Church, Fordyce, recognized the advancement of 22 members of the Girls' Auxiliaries through the Forward Steps. Recognized were:

Maidens: Betty Mills, Patsy Harris, Marilyn Weeks, Martha Shaw, Barbara Weeks, Becky Cochran, Sherry Smith, Amy Hearnberger and Mary Sue Marks;

Ladies-in Waiting: Mary Louise Hornaday, Becky Vineyard and Janie Wilkins; **Princesses:** Margaret Clark, Kaye McGriff, Lucy Gresham, Edna Nolen Brashear, Barbara Rothwell, Lynn Wall, Becky Gaines and Ouida Lambert; **Queens:** Sherry Clemen and Genievieve Langley.

Counselors are Mrs. Woodrow Clement, Mrs. Clois Rothwell, Mrs. Alton Thomas and Mrs. James Vineyard. Miss Ann Brashear is GA director. Rev. Cline D. Ellis is pastor. ■

Carl Vaught Wins Highest Honors

CARL Gray Vaught, son of Dr. W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock, and

Mrs. Vaught, was awarded the Alpha Chi Gold Cup award for the highest four-year scholastic average of the 700 seniors graduated from Baylor University May 26. Out of a possible 4.00, his



MR. VAUGHT

average was 3.91.

An honor graduate of Little Rock Central High School in 1957, Mr. Vaught was graduated Summa Cum Laude from Baylor. He was one of 20 top students chosen for an Honors Program instituted at Baylor two years ago.

He has been awarded the Rockefeller Brothers Theological Fellowship, a Woodrow Wilson Fellowship and a Danforth Fellowship. He will enter graduate school at either Yale or Cornell University this fall to work toward a Ph.D. degree in philosophy. ■

New BSU Officers



BAPTIST Student Union officers named at Southern State College for next year are, first row (l. to r.): Mrs. Louis Blanchard, faculty advisor; Carolyn McGee, Magnolia, publicity chairman; Edith Weatherby, Mena, devotional chairman; Pat Gore, Mena, secretary-treasurer; Peggy Booth, El Dorado, vice president; Donna Braddock, Crossett, social chairman; Brenda Young, Magnolia, music chairman; second row, Jack Johnson, faculty advisor; Thomas Smith, Hot Springs, missions chairman; Darrell Binns, Crossett, president; Garry Burgess, Hot Springs, enlistment chairman; Larry Weaver, Camden, Student Center chairman; and James Smalley, director of the Baptist Student Union. ■



GIRLS' Auxiliaries of South Side Church, Ft. Smith, observed Focus Week in May with a series of special activities. A Coronation Service climaxed the week with 30 girls recognized for their advancement in the Forward Step program. Those recognized were:

Maidens: Katherine Barry, Lynn Austin, Faye Caldwell, Shirley Caldwell, Diana Claybaugh, Frances Claybaugh, Kathy Dawson, Joyce Flanagan, Linda Lowrey, Marsha McKee, Cindy Nelson, Janelle Passon, Patricia Pickering, Jane Riley, Frances Stroud, Sally Walker and Susan Walker;

Ladies in Waiting: Linda Adee, Dixie Claybaugh, Judy Hammack, Cynthia Mizell, Caran Simpson, Sally Stroud, Davida Thomas, Debbie Thomas, Gwen Thomas and Beverly Willis;

Princess: Patricia Adee; Queens: Nancy Martin, Gail Sharpe.

Adult counselors are Mrs. William Adee, Mrs. Elmer Adee, Mrs. Ben Jordan, Mrs. Art Martin, Mrs. Charles Little and Mrs. Bob Claybaugh. Mrs. Thomas Hammack is GA director. Rev. Marvin Gennings is pastor. ■

Ouachita Baseball Team AIC Co-Champs

THE OUACHITA College baseball team has been declared co-champions with Arkansas State Teachers College of the Arkansas Intercollegiate Conference.

Ouachita's Tigers compiled an average of .737 in conference play to .714 for ASTC and .706 for Henderson on the basis of games played, but ASTC gained three games by forfeits to only one forfeit for Ouachita, enabling Teachers to tie for the championship.

Ouachita, however, was chosen to represent the conference in the Area III play-offs in Emporia, Kan., for the right to play for the NAIA championship. The Tigers sported a 15-5 conference record and an 18-6 season record.

The Tigers placed four on the first-team all-conference and four on the second team.

Unanimous choices for the first team were Tommy Murphree, a junior catcher from El Dorado; Jim Perry, a senior centerfielder from Muskogee, Okla., and Ken Davenport, a junior, righthanded pitcher from North Little Rock. Also named to the first team was Wendell Bryant, a sophomore rightfielder from Donaldson.

Named to the second team were Don Rosa, a senior lefthanded pitcher from Mountain View; Bud Dooley, sophomore leftfielder from Crossett; Wayne Davenport, sophomore shortstop from North Little Rock, and Tom Niemeyer, a junior first baseman from St. Louis. ■

Concord Association News

By Jay W. C. Moore

PAUL Graham, who has served as pastor of the Spradling Avenue Church for the past two and one-half years, has resigned to accept the 983-member Second Church, Ponca City, Okla.

Under Mr. Graham's ministry at Spradling, a \$35,000 new educational unit was built, and there were 210 additions.

NEWMAN McLarry, pastor of First Church, Ft. Smith, delivered the baccalaureate sermon, in Grizzly football stadium, to the 499 graduates of Ft. Smith High School.

GERTIE Stone, who has worked in the nursery of the Bluff Avenue Church for the past 17 years, was honored recently by the church and pastor, Clayton Peoples, in a special recognition service. Mrs. Stone was given a check by the church and a week's vacation.

MARVIN Gennings, pastor of South Side Church, Ft. Smith, was the baccalaureate speaker at Ft. Smith Junior College graduation exercises. He used as his subject, "Honesty Is the Best Policy," in addressing the 89 graduates. ■

W. H. PATTERSON, assistant administrator at Arkansas Baptist Hospital, has been made a member of the American College of Hospital Administrators. He will participate in the convocation at Atlantic City, N. J., Sept. 24.

Deaths

REV. W. A. Mink, 87, retired Baptist minister, died June 5 in a Newport hospital.

He had served in many pastorates and was widely known in Baptist associational and convention circles.

Survivors include his widow, Mrs. Cora Mink; a son, Donald Mink, Newport; and three daughters, Mrs. Elmer Massey, Miss Ada Marie Mink and Miss Fairra Mink, Newport.

Funeral was conducted at First Church, Newport, by Rev. Ed F. McDonald, Rev. Delton Cooper and Rev. Byron King. Burial was in Walnut Grove Cemetery. ■

Says Life Is Always 'Becoming'

DR. W. R. WHITE, president of Baylor University, told the 46 graduates of Southern Baptist College that the greatest challenge in life is "becoming."

He emphasized that all of life is a continual process of becoming what God wants us to be. He stated that we have the push of a Godly heritage and also we have the power and pull of the influence of Christianity today.

Dr. White said the only true counter-action to atheistic communism is a return to true principles of first-century Christianity. This return will give the youth the power to resist ungodly forces, he concluded.

Special awards were presented to the following graduates:

Faculty Award, based on the highest scholastic achievement, Joann Casey, Piedmont, Mo.

Blackwood Award, J. R. Foster, Alicia.

Max Coleman Award, Dora Sturkie, Light.

Rural Church Award, Wayne Guffey, College City.

Jackson Athletic Award, Jim Dawson, Malden, Mo. ■

Revivals

THE Brotherhood of Baring Cross Church, North Little Rock, will sponsor a tent revival June 25-July 2 with Col. Jack Fain, Atlanta, Ga., layman, evangelist, and Bob Hatzfeld as music director. K. Alvin Pitt is pastor.

FIRST Church, Sheridan, Wendell Welch, pastor, scheduled for June 25-July 2; Dr. Dale Cowling, evangelist; James Burleson, Ouachita College, music.

FIRST Church, Alexander, John H. Lewis, pastor; June 26-July 2 with A. L. Byrd, Northside Church, Texas City, Tex., evangelist, Leslie Floyd, music.

Tennis Titlists



MARY Ann Otwell (left), freshman from Waldo, and Margaret Bray, sophomore from Pine Bluff, have captured the women's doubles crown for Ouachita College in Arkansas Intercollegiate Conference tennis. Miss Otwell also went to the finals in singles competition. The team was coached by Mrs. Barbara Gill. ■

New Presidents



MR. UTH



MRS. UTH

ANTON Conrad (Buddy) Uth is the new president of the Ministerial Association at Ouachita College, and his wife, Joan, has been elected president of the Koinonia Club, made up of wives of ministerial students at Ouachita.

Uth, the son of Mr. and Mrs. Gus Uth, Oxford, Miss., is pastor of Mt. Zion Church, Arkadelphia. He previously pastored the Palestine Church.

Mrs. Uth, the daughter of Mr. and Mrs. M. F. Beard, Memphis, Tenn., is secretary to the president at Ouachita. ■

Journalism Head Awarded Grant

CLAUDE Sumerlin, chairman of the Journalism department and director of the news bureau at Ouachita College, has been awarded a special Newspaper Fund, Inc., grant for meritorious service to journalism.

Sumerlin studied last summer at the University of Missouri under another grant from the same foundation, whose funds are made available by the New York *Wall Street Journal*. ■

ROTC Awards Made

FIFTEEN Ouachita College students received awards during the annual ROTC commissioning and awards ceremony in May. Seven were designated distinguished military graduates, while 28 were commissioned as second lieutenants into the U. S. Army Reserve.

Those receiving awards included Sons of the American Revolution medal, David N. Smith, Arkadelphia; National Rifle Association, Darrell W. McMoran, Searcy, and Donald L. Holbert, Little Rock; American Legion Auxiliary, Carroll F. Hartsell, Malvern; Mrs. Ethel Adams Randleman medal, Warfield Teague, Arkadelphia.

Others were Association of the U. S. Army, Johnny Jackson, Waldo; Clark County Reserve Officers' Association, Worthy Sykes, Cabot; Professor of Military Science medallion, John R. Williamson, Waldo; Thomas D. Wilson, Morrilton; Bob W. Sanders, Arkadelphia, and Billy F. Moore, Crossett; Department of Army superior cadet, Garry Jones, Pine Bluff; Warfield Teague, Arkadelphia; Billy Hicks, Hope, and Kenneth Jennison, Carthage, Mo.

Distinguished military graduates designated included Doyle Herndon, Kansas City, Mo.; Glen Laffoon, Cabool, Mo.; Johnny Lingo, Hope; Billy F. Moore, Crossett; Donald D. Dawley, Arkadelphia; Ray A. Riley, Little Rock, and Worthy F. Sykes, Cabot. ■

Baptist Youth World Meeting in Beirut

BY CYRIL E. BRYANT

THE NEAR East city of Beirut, Lebanon, will be the meeting place of the Sixth Baptist Youth World Conference in the summer of 1963. The exact date of the

meeting is still undetermined.

Robert S. Denny, associate secretary and director of youth work for the Baptist World Alliance, said the site was the overwhelming

choice of 34 members of the Alliance Youth Committee in a mail poll.

Sixth in Series

PREVIOUS world youth meetings have been held at Prague, Czechoslovakia, 1931; Zurich, Switzerland, 1937; Stockholm, Sweden, 1949; Rio de Janeiro, Brazil, 1953; and Toronto, Canada, 1958.

A total of 8,022 young people from 67 countries officially registered at the Toronto conference.

The choice of Beirut followed a meeting of the youth committee in Rio de Janeiro during the Baptist World Congress in 1960, in which invitations were narrowed down to three finalists — Beirut, Hong Kong, and either Sydney or Melbourne, Australia. The committee instructed Denny to investigate the ability of each of the cities to entertain the conference.

Cordial Welcome

"THERE was no doubt about the ability of Hong Kong or Australian Baptists to play hosts to the international gathering," Denny said. To make certain, he personally flew to Lebanon to check out facilities at Beirut, and found the government and the tourist industry of both Lebanon and Jordan anxious to help Lebanese Baptists to accommodate the session. A mail ballot followed.

Willie Wickramasinghe of Colombo, Ceylon, committee chairman, listed the more central location of the Near East city and its location near the Holy Land as key considerations in their decision.

Tours to be Arranged

AN ATTENDANCE goal of 2,000 young people has been set. Tours will be arranged to Bible land areas and other historic spots in the Near East and Europe.



THE CEDARS of Lebanon, the blue water of the Mediterranean, the historic Bible lands—this is the setting for the Sixth Baptist Youth World Conference at Beirut, Lebanon, in 1963.

BY V. WAYNE BARTON

RESPONDING to the address of welcome at the Fifth Baptist Youth World Conference in Toronto, Miss Sadaka Matsuo of Japan said:

"When we look at the varied backgrounds out of which we have come—different cultures, different religions, different educational experiences, different nation states, and different social situations, we may well wonder concerning the basis of our heartfelt unity.

"We have witnessed bloody wars which have left feelings of hatred and distress. Yet, we have each experienced an encounter with God in Jesus Christ. We are bound by one tie in Christ.

"Let us witness before the world, as partners in obedience to Him, and proclaim the love of God which binds us together as heirs of the gospel."

Such is the spirit of Baptist Youth World Conferences. ■



BEIRUT, meeting place for the 1963 Baptist Youth World Conference, is less than an hour's flight time from Jerusalem, Damascus, Bethlehem and Nazareth.

It is the chance of a lifetime for youthful Baptists to visit the Bible lands area together with unexcelled opportunities for international Christian fellowship and missionary witnessing.

The Undergirding

THE CLERK of a prominent hotel tells of receiving the following request: "Do you have a fairly comfortable room where I can *put up with my wife?*"

We smile at this, but this is most often the case with husband and wife. As for that matter, this is often the case with social relations in general. Despairing of having a wholesome relationship,

we simply resolve to "put up with" one another.

Strangely different is such a solution from that enjoined by Paul in Col. 3:13, usually translated "Forbearing one another." More literally he said: "Holding up one another."

So, the Christian pattern for social relations does not consist merely of *putting up* with one another. Rather must we be *holding up* or *undergirding* one another in love. ■

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CIRCULATION GOALS FOR 1964

The Arkansas Baptist — 65,000
NEWSMAGAZINE

Goal for 28 Baptist State Papers: Up 20% to 1,750,000

Preaching the Gospel

BY DR. FRANK STAGG

Professor of New Testament and Greek, New Orleans Baptist Seminary

SOME YEARS ago at a meeting of Louisiana Baptists a very discerning speaker drove home the point that much that is praised as "preaching the gospel" does not even touch the gospel. He recalled one of his own earlier sermons for which he had been praised as "preaching the gospel." The sermon contained denunciations alone and had not included the "good news."

This corrective has served in the years since as a constant warning against confusing the "gospel" with denunciation. The "bad news" of man's sin is not the "good news" of Jesus Christ. But with all due respect to this important corrective, this writer is persuaded that the corrective requires correction. It, too, can lead to a false "gospel."

Preaching judgment alone is not the gospel of Jesus Christ. But preaching a "gospel" without judgment is the other side of a fatal error. The "gospel" without judgment is not the gospel of Jesus Christ.

Polio is bad news; Salk vaccine is good news. But Salk vaccine is good news only where polio is known and accepted as a fact. So, the gospel of Jesus Christ is the good news of what God has done to save man from his sin. In the New Testament the gospel was so preached as to make judgment explicit.

The Earliest Gospel

MARK'S gospel is introduced with what may be a title for the whole book: "The beginning of the gospel of Jesus Christ, the Son of God." Immediately, there is given the command that crooked paths are to be made straight. John the Baptist is presented as preaching a repentance baptism concerned with the overcoming of sins (Mark 1:4). Our earliest Gospel is the story of the mighty event of God's coming in Christ to save, sketched against the background of man's sin from which he is commanded to repent.

The Preaching of John the Baptist

LUKE'S description of John's preaching of the Gospel is more detailed than Mark's. A strong call to repentance was spelled out as to implication when those who had two coats or food were told to give to those who had none, and when those with legal or military powers were told not to exploit other people (Lk. 3:3-14). John presented the Coming One as one who would "thoroughly cleanse his threshing-floor," separating the wheat from the chaff (3:17). Significant is the

sentence which follows: "With many other exhortations, therefore, he *preached the gospel* unto the people" (3:18).

The Preaching of Jesus

JESUS, too, preached a gospel which included judgment: "Now after John was delivered up, Jesus came into Galilee, *preaching the gospel of God*, and saying, the time is fulfilled, and the kingdom of God is at hand; repent and trust the gospel" (Mk. 1:14-15).

At Nazareth, Jesus quoted Isaiah 61, thus claiming to be the one appointed to *preach the gospel* to the poor, release to the captives, recovery of sight to the blind, liberty for the bruised, and the Jubilee year of the Lord, a time of beginning again. Jesus then demonstrated from the Old Testament that God had never limited his concern to one nation, giving food and healing to non-Israelites in the times of Elijah and Elisha. It was thus that he *preached the gospel*, spelling out its implications and applications against the background of a life-situation. For thus *preaching the gospel*, his fellow-townsmen tried to push him off a cliff (Lk. 4:16-30).

The Preaching of Paul

PAUL employs the term gospel more than any other New Testament writer. His gospel is never mere denunciation; neither is it ever a gospel without judgment. Moreover, he left little to the imagination in applying the gospel to the life-situation.

Romans is certainly a setting forth of the gospel Paul preached (1:16). In the very heart of the letter, 3:21—8:39, he declared the good news of God's gift of pure grace in which He is able to give to the sinner a new standing and a new quality of life. But in the earlier section, 1:18—3:20, Paul brought all men under judgment, finding God true and every man a liar (2:4). He preached the judgment of God (2:2), with whom there is no partiality (2:11), pointing to what he describes as "the day when God shall judge the secrets of men, *according to my gospel*, by Jesus Christ" (2:16).

At Thessalonica, Paul "preached the gospel of God *in much agony*" (Thess. 1:2), not as "pleasing man, but God who puts our hearts to the test" (1:4). He left little to the imagination in writing Timothy about sound doctrine "according to the gospel of the glory of the blessed God" (I Tim. 1:11).

A STRIKING example of the inclusion of judgment in the gospel may be seen in Revelation 14:6-7. Described there is an angel "having an eternal gospel to proclaim" to all people on earth. This eternal gospel begins thus: "Fear God, and give him glory; for the hour of his judgment is come."

Conclusion

TWO DISTORTIONS of the gospel threaten us: (1) a negative message of mere denunciation and (2) a "gospel" without judgment.

One may intend to bring sin under judgment yet fail actually to do so. A "gospel" which fails to expose particular sins may have the effect of giving sanction to sin, whatever the intention. Many of our sermons are so vague as to the meaning of sin that they are quite "harmless." They could be preached on Sunday morning at church or Thursday noon at the luncheon club and offend nobody. The gospel was never so preached by John, or Jesus, or Stephen, or Paul.

Do we sometimes content ourselves by condemning what no one defends or by defending what no one condemns? It takes little insight or courage for that. Do we let go unchallenged the weightier sins of pride, prejudice, discrimination, exploitation, and refusal to accept some whom Christ has accepted?

Jesus, who is our Judge as well as our Savior, has already warned us of a "big exam" coming up (see

Matthew 25). It will not be a "pop test," but the final. There will be no room for surprise, for the questions have been given out in advance. He will not "throw us a curve," for we are told plainly how to prepare for it. In "preaching the gospel," are we being as honest with the folks as is required? Jesus plainly taught that one's true attitude toward Him will be tested by one's attitude and relationship to other people. If in "preaching the gospel," we fail to supply this decisive datum to the people, have we really preached the gospel?

It is this writer's unhappy persuasion that we have not done justice to the demand in the gospel. Surely, the gift must always be dominant in the good news; but in the New Testament the gift is never separated from the demand. It is not enough to condemn sin; the New Testament exposes particular sins.

Will people who have heard us "preach the gospel" come before Christ the Judge unprepared? It is tragic if they leave a church service unchanged; it is criminal if they leave uninformed. Jesus warned that many who expect a favorable verdict will be told to depart on the grounds that the Lord never knew them (Matt. 25:45). Indifference to people in need of food, drink, clothing, medical care, and hospitality betrays an indifference to Him (Matt. 25:41-45).

Are we able to claim with Paul that in the discharge of our ministry we have not counted our lives dear to ourselves and that we are clean from the blood of all, having held back no part of the gospel (Acts 20:20, 24, 26, 27)? ■

SBC News & Notes

BY THE BAPTIST PRESS

Establishes Fund

A RETIRED Baptist minister, John A. McCord, Pineville, Ky., has established the \$50,000 Emma V. and John A. McCord Student Aid Fund at Southern Seminary, Louisville.

Mr. McCord retired in 1948 as postmaster of Pineville, and prior to this he served many years as pastor. He also served for 10 years as an evangelist with the Home Mission Board in Eastern Kentucky.

Mr. McCord said he saved the money for use by him and his wife after he retired, but she died two years before he retired and he never used the money. The 86-year-old minister attended Southern Seminary at the turn of the century.

In announcing the gift, James C. Austin, special assistant to the president, Southern Seminary,

said that Mr. McCord made his gift to the Student Aid Fund on the basis of help that he received when he came to Southern.

During his ministry Mr. McCord has served churches in Forrest City, Ark., Sardis, Miss., Fairfield, Ill., Pinckneyville, Ind., and Pineville, Ky. He says he has married 1,757 couples in five states.

Syracuse Study Week

EDITORS of Southern Baptist religious publications will have a week's schooling in modern journalism methods at a summer workshop at Syracuse University, Syracuse, N. Y.

The one-week workshop will begin July 2, at Sadler Hall on the university campus. Twenty-nine editors of Southern Baptist publications will attend. Subjects to be covered by the editors include writing, editing, photography and graphic arts.

Visiting Professors Named

DR. HAROLD Cooke Phillips, author, lecturer, and seminary professor, has been appointed by President Duke K. McCall as visiting professor of Preaching for the 1961-62 session at Southern Seminary, Louisville, Ky.

During the 1960-61 session Dr. Phillips was Brown visiting professor of Homiletics at Union Theological Seminary, New York. He has been lecturer in Homiletics, Oberlin Graduate School of Theology, Oberlin, O., since 1949.

Dr. Patrick Henry Hill, missionary to Nigeria, has been appointed by President McCall as visiting professor of Missions for the 1961-62 session at Southern Seminary.

For the past 10 years Dr. Hill has been professor of New Testament at the Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria, West Africa.

Southern Seminary Faculty Selections

THREE professors have been added to the faculty of Southern Seminary, bringing the total number of faculty members to 50. The total teaching staff, including 23 instructors, is now 73, the largest in the history of the Seminary, according to President Duke K. McCall.

The new professors are Dr. Donald Leigh Williams, Dr. David L. Mueller, and Peter Archie Kliever.

Dr. Williams, a native of Fort Smith, has been elected assistant professor of Old Testament Interpretation. An instructor in the Department of Religion at Duke University during the 1960-61 session, Dr. Williams has recently received a Ph.D. degree from Duke.

The new professor received an A.B. degree from Baylor University, M.A. degree from Southern Methodist University, and a B.D. from Southern Seminary. He has traveled in Europe and the Near East for two summers.

Dr. Mueller is coming to the Seminary from Baylor University where he has served since 1957 as associate professor of Religion and member of the graduate faculty. He has been named assistant professor of Christian Theology.

A native of Buffalo, N. Y., and son of Dr. William Mueller, former professor of theology at Southern Seminary, he completed his studies at Baylor University, 1951, attended Colgate University for two years, the University of Heidelberg, Germany, one year, received the B.D. from Southern Seminary in 1954, and a Ph.D. from Duke University in 1958. He studied at the University of Basel in Switzerland under the direction of Karl Barth in 1959-60.

In all-university competitive fellowship, Dr. Mueller received the Otis Green Fellowship for \$1,600 for the year 1956-57. He participated in pre-Olympic diving meets in Berlin in 1950.

Mr. Kliever has been added to the faculty as assistant professor of Church Music.

According to Dr. Forrest Heeren, dean of the School of Church Music, Mr. Kliever has "an excellent tenor voice and has made an extensive study of voice and all phases of vocal and choral literature, music history and literature, and vocal pedagogy."

A graduate of Tabor College, Hillsboro, Kan., and the University of Wichita, where he received the B.A. degree and the M. Music degree, Mr. Kliever has completed resident requirements for the doctor of musical arts degree from the University of Illinois.

The head of the Voice Department at the University of Illinois states that Mr. Kliever is "the most outstanding voice student the University of Illinois has had in its graduate program in years." He has been tenor soloist with the University Symphony, Oratorio Society, and has had leading tenor roles with an opera company.

Texan Named Analyst

ROBERT L. Dorrill, a native Texan, will become research analyst in the Research and Statistics Department of the Baptist Sunday School Board, Nashville, June 15.

A graduate of Baylor University with the B.B.A. and M.S. degrees, Dorrill has been employed by *The Dallas Morning News* since 1958, in market and production research.

Former Arkansan Named

JOE L. Ingram, pastor of Immanuel Church, Shawnee, Okla., has been named assistant executive secretary-treasurer of the Baptist General Convention of Oklahoma. Ordained in 1944 by First Church, North Little Rock, Ark., he is a graduate of East Texas Baptist College, Marshall, Tex., and Southwestern Seminary, Fort Worth. ■

Baptists in Colombia



—Photo by John W. Patterson

BAPTISTS move along the Sinu River of Colombia on a preaching mission. Note the logs tied to the side of the canoe to give it more buoyancy when passing through rapids. ■

(Continued from Page 5)

public bonds for the construction of public schools if this is such a bad plan.

From time to time I find gross inconsistencies with your editorials in other areas. I find you taking the side of social equality in the integration question and on the other hand I have never seen you advocate that your own Baptist institutions lead the way and pressure some of them such as Ouachita to be great and do the thing that you advocate for others and which some of us are doing at this time though we are secular in nature.

This letter is not from some run of the mill crackpot, but rather from a Baptist deacon, a graduate of Mississippi College and from one who has been an administrative official of a State College in Arkansas for more than a dozen years. These opinions are my own and in no way reflect nor imply the opinions of my president since we have not discussed this editorial at all.—Robert Moore, Dean of Students, Arkansas State College, State College

REPLY.—*The more than 300,000 Baptists in Arkansas are or should be vitally interested not only in the elimination of such evils as horse-racing, but in the building of a great state through the proper use of public funds. You are greatly mistaken if you think I am opposed to making adequate provision for our public educational institutions, including the University and the state colleges. Let us have the professional study you mention and let's let the people know what the real needs are and then the people will make provision. But we will be hurting and not helping the colleges if we vote the bond issue, which would bankrupt the state for decades to come.*

I am in favor of eliminating all taxes now being collected from horse and dog racing and from the liquor business by outlawing these evils. Certainly I am against giving horse racing a 20 to 30-year guaranteed extension as would be the case in the bond program and its supporting legislation.

In my attitudes on race relations I disclaim being an integrationist, segregationist or moderate. In this as in all areas of life my aim, as far short as I may fall, is to be Christian and to encourage everyone else to be the same.—ELM

'Death of a Salesman'

ALTHOUGH I find it a dubious value to take sides in controversial issues, I cannot resist asserting myself about the quotation you printed in the June 1 issue of *Arkansas Baptist* from Jack Gritz, editor of the Oklahoma *The Baptist Messenger*. I refer to the article entitled "How Far Will They Go?", which was a denunciation of not only the current professional theater, but also of what he terms "the fact that colleges and universities are falling into line and allowing the same type of filth to be portrayed on their stages under their auspices."

Mr. Gritz goes on to say, "When plays such as *Death of a Salesman* and *The*

Crucible were written, it was unthinkable that they would ever be presented by university groups." Unthinkable by whom, Mr. Gritz? I do not know anything about your status as a drama critic (except what I deduce from your article), but I do know that the greatest critics have been unanimous in their acclaim of these and other plays by Arthur Miller.

Since when are college and university students so tender and immature that they must be sheltered from a play which has not only won all the major theater awards (including the Pulitzer Prize), but stands as a shattering portrait of American society itself? I speak of Arthur Miller's *Death of a Salesman*. The mission of the theater has always been to portray truth, not to avoid it or gloss it over. *Death of a Salesman* is not a pretty play, but nevertheless it is an honest one. It is so truthful that it hurts.

As for *The Crucible*, it has been regarded by leading thinkers (God give us more thinkers!) as an eloquent testament of the worth of a man's convictions. Mr. Gritz, have you really studied these plays? Or did you possibly just snatch up two titles from contemporary theater to use as generalities?

The Ouachita Theater presented *Death of a Salesman* not long ago. There was overwhelming evidence of strong moral and ethical values in the play. Furthermore, *The Crucible* is being considered as a future production. I agree that the commercial theater, or "show business," is often a wayward child—often cheap, vulgar, blind in its worship of ego and boxoffice. In this it is a reflection of our society. I cannot agree, however, that the school theaters are being contaminated with what Mr. Gritz calls "filth."

This all seems to boil down to one conclusion to me: we should be slow to condemn what we do not understand, because in doing so we show our gross ignorance of that which we condemn. If Mr. Gritz wishes a list of plays which would exemplify his thesis, some of us in the field of educational theater can furnish many of these. However, the two plays mentioned would not be on such a list. In the meantime, I personally believe that we all can learn much from Arthur Miller and other great contemporary playwrights. At least they dare to probe for truth, and to express it. When we decide to produce another Miller play, Mr. Gritz, you are invited to see it, and to think about it.—Dennis Holt, Director, Ouachita College Theater, Arkadelphia

Legitimate Sources

I AM happy that you chose to come back to your native state and give us the benefit of your talents and leadership.

I am especially happy with the fact that you are giving such wonderful leadership on moral issues. It seems that we have had a moral lapse in recent years in government, business and otherwise.

I would like to see the day when our government and its people are willing to tax themselves for the services we need from legitimate sources and reject

any taxes on alcoholic drinks or any form of gambling.—M. C. Tucker, County School Supervisor, Johnson County, Clarksville

From Beer to Baptists

CLUB Rendezvous, located two miles south of Cullendale, on the El Dorado highway, operating for many years as a beer tavern, closed in February, this year.

Rev. Edgar Nix, a Baptist minister living nearby, took advantage of the situation immediately, renting the air conditioned building for a Baptist mission. Sunday, March 5, the first services were held, with six people in attendance at Sunday School. This figure grew to 30 people in one month.

A revival was held at the new mission, starting June 4, with Rev. Thomas Lindley from Augusta as the evangelist.—Roy Bolding, Temple Baptist Church, El Dorado.

Cluck! Cluck! Cluck!

NOT every one heard what he wanted to hear [at the Southern Baptist Convention], or said what he wanted to say, or agreed wholly with all that was done. Is that not what we expected? If it should ever be otherwise, we are no longer the Baptists that we should be.

A denomination that has everything set, "cut and dried," with no room for disagreement, with what we believed, knew, and accepted in advance, with no one departing therefrom, is a denomination with a past, but very little future. Anything that is truly alive is constantly changing to meet the demands of the time.

Fundamentals never change, but the way they are expressed change often. Southern Baptists have a lot to offer the world if we stay close to Christ. We have many good people on the right and on the left theologically. We range from rather extreme fundamentalists to liberals among our ministers. Both extremes are good for each other, and for the whole of our fellowship. They keep us from going to sleep at the wheel.

We have lost many good people from the "extremes." An unsympathetic and critical attitude often accomplishes this exodus. It ought to stop. We ought to have discussion and disagree freely without being disagreeable. Some of us who are in the "middle" feel much like the old hen trying to keep her flock together. We have no force with which to persuade, and we're glad that we do not.

But we have a few "clucks" left, and that is what I am trying to sound right now. Please! For Christ's sake, and for the sake of a world for which He died, a world in distress, let's all stay in the boat. If the boat seems to be rocking, maybe we need to enlarge the boat. God has a big job for us to do. Let's all do it—together!—W. Ross Edwards, Pastor, Swope Park Baptist Church, Kansas City, Mo. ■

DEPARTMENTS

Missionary Union

On to Glorieta!

RESERVATIONS are now being received for the chartered bus trips to the WMU Conference, July 20-26, and the YWA Conference, July 27-Aug. 2, Glorieta.



MISS COOPER

Who should go? The WMU Conference is designed for every member of Woman's Missionary Society and leaders of WMU youth organizations. Likewise the Young Woman's Auxiliary Conference is for leaders and members of that organization. Someone has referred to Glorieta as "Little Heaven," and in addition to the unmatched inspirational experiences and the valuable information received there, the trip affords many "extras"—

... Indian and Spanish mission work under the Home Mission Board

... Fascinating Taos with its large pueblos

... Interesting Santa Fe with its old capitol

... Lovely Albuquerque with dinner in Old Town

... San Ildefonso, home of famous Maria the Potter

... Towering mountains, rolling prairies, and other points of interest.

Reservations are accepted on "first come, first served" basis, so any desiring to go should send \$15 reservation fee immediately to Woman's Missionary Union, 310 Baptist Building, Little Rock.

Books with a Purpose

TWO BOOKS of special interest have just been released. **The Story of Cousin George** was written particularly for primary-aged Sunbeam Band members (but will be found delightful by adults!). It is a story of George Braxton Taylor, founder of the Sunbeam Band, and is made available as a feature of the 75th anniversary of the organization. It is \$2.

Christian Sharing of Possessions by Annie Wright, Ussery is another of the books being provided on WMU aims during the Jubilee Advance. This is a heart searching, profound study of this basic Christian principle so vital to Kingdom advance. Also there are available teaching helps. Prices are 85 cents for the text and 25 cents for helps.

Orders should be sent to the Baptist Book Store, 303 West Capitol, Little Rock.—Nancy Cooper, Executive Secretary and Treasurer ■

Church Music

Music Conference

MONDAY, June 19, Arkansas Baptist intermediates, young people and adults will be flocking to Ouachita College for the annual week of intensive music training and inspiration. Over 500 persons are expected to attend this, the high point of the church music year.



MR. McCLARD

What should you bring to the conference? We suggest the following: Bible, music notebook, linens, towels, toilet articles,

recreation equipment and clothing (dress-up clothing, bathing suit—girls must wear swim cap at Ouachita), fan, stunt-night costume or materials, musical instrument (if you play), vocal or instrumental solo music, healthy appetite and a joyous spirit.

Registration will take up most of the first day with actual conference activity beginning with the evening meal on Monday.

The high point of the conference will be the recognition service and concert on Saturday morning. Conference will close with the noon meal on Saturday.

Total cost including registration and insurance fee is \$14 with one exception—\$2 extra will be charged for those under 17 attending without a sponsor or counselor.—LeRoy McClard, Secretary ■

MAKE YOUR FAMILY'S LEISURE TIME LEARNING TIME THIS SUMMER WITH . . .



Bible Match-A-Verse

With this interesting game, learning Bible verses is fun! Object is to match cards, on which portions of verses have been printed, with a playing board that bears the other portions of the verses. As many as eight can play. (26b)

Each _____ \$1.95

Book of Matthew
Book of Mark
Book of John
Book of Psalms

Bible Turn-Ups

Another engrossing way to Bible knowledge! Each player gets five cards bearing portions of Bible verses, biblical persons, events, etc. Cards are matched and laid aside. Game ends when all cards are matched; player having the most matched cards wins. (26b)

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DEPARTMENTS

Race Relations

Population Study

THE advance reports of the 1960 census of population, made available through U. S. Department of Commerce

Bureau of Census, reveals some interesting things about Arkansas population trends. Arkansas population in 1950 was 1,909,511; in 1960 it was 1,786,272.

Percentage-wise, our population loss from 1950 to 1960 was 6.5 per cent; numerically the loss was 123,239. The

white population percentage loss, for this period was 5.8 per cent; the Negro population loss, 8.9 per cent. Numerically, the white population loss was 85,804 as compared with the Negro population loss of 37,435. This means that for this 10-year period, white population loss was more than two-to-one greater than the Negro population loss.

This report shows the definite trend from the rural to the urban population centers. While the state showed a total population loss of 6.5 per cent, the urban centers showed a population gain of 21.4 per cent. Other urban areas, with populations in excess of 2,500, showed a gain of 18.3 per cent, while the rural population showed a loss of 20.2 per cent.

White population of Arkansas in 1960 was 1,395,703 and the Negro population was 388,787. While the white population showed a loss of 5.8 per cent, and the Negro population, a loss of 8.9 per cent,

it is interesting to note that the Indian population showed an increase of 8.8 per cent; Japanese, an increase of 109.7 per cent; and Chinese 14.2 per cent. However, it would be well to remember that there were only 580 Indians, 287 Japanese and 676 Chinese in the state in 1960.

It is also interesting to note that in only five of the 75 counties in the state of Arkansas is the Negro population greater than the white population. And in only seven urban places does the Negro population exceed the white population, and in only one of these is the total population of the communities more than 10,000.—Clyde Hart, Director, Race Relations ■



DR. HART

Missions-Evangelism

Last Call

LAST CALL for Rural Church Conference! The first meal will be at 6:00 o'clock Monday evening, June 19, and the

first service at 7:00 o'clock. The camp will be ready. The pastors' wives will have special conferences in the Lonsdale Church. The missionaries will hold their conferences in Centennial Building. The pastors, of course, will have the main auditorium.



DR. CALDWELL

From indications Mt. Zion Association will have the largest group present. Carl Bunch says there may be 20 from that association.

Missionaries, do your best to have a large crowd.—C. W. Caldwell, Superintendent ■

Sunday School

The Latest

IN THE area of Training, the latest news about book release dates and other items will interest you.

In Category I of the Church Study Course for Teaching and Training are the following books and release dates:

- 0103 **The Christian Life**, Dec. 6, 1961
- 0107 **New Testament Evangelism**, available now
- 0108 **Missionary Task of a Church**, June 20, 1961
- 0110 **We Southern Baptists**, available now

In Category 17 the books and dates are:

The Sunday School and the Church Budget, Outreach for the Unreached, Primary Resource Packet, Bible Teaching for Fours and Fives, Guiding Adults in Bible Study, Young People and the Sunday School Challenge, Intermediates In Action Through



MR. HATFIELD

the Sunday School, all available now.

Of special interest to Primary workers is this announcement, the new book on Primary Sunday School work will be available Nov. 3, 1961. It will carry the title, **Working with Primaries Through the Sunday School.**

A brief preview of Preparation Week, 1961, reveals the following books recommended for all workers, **The Ministry of Visitation** by Sisemore; for other age groups, **Young People and the Sunday School Challenge**, Lackey; **Intermediates in Action Through the Sunday School**, McClelland; and, **Trail Makers in Other Lands**, Lambdin for Juniors. Also approved units for Nursery, Beginner and Primary boys and girls.

January Bible Study Week, 1962 we recommend, **Studies in Jeremiah** and other books to be announced later for the age groups.—Lawson Hatfield, Sec'y ■

Preacher Students

NEARLY half of the Baptist preachers in Mississippi are students, according to a report from the seminary extension department of Southern Baptists in Mississippi.

Seminary graduates constitute one-fourth of the preacher population, and the other fourth has never attended a college or seminary, W. A. Whitten, Jackson, associate director, said. (BP)

VACATION AND CAMP TIME

BOTTOMS BAPTIST ORPHANAGE

Monticello, Arkansas

WOULD YOU LIKE to have a part in helping one of our children go to a Camp or the Assembly? Cost \$15.00 to \$17.50 each.

WOULD YOU LIKE to have one or more of our children in your home for vacation the first half of August? You may get them July 30 or 31 and bring them back August 16-20. Relatives and sponsors are given preference; others when approved by their pastor.

PLEASE REMEMBER: **Send us your coupons and your Birthday Offerings and include the Orphanage in your Will**

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Mrs. Mildred Cooper,
Social Worker,
EMpire 7-5638

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EMpire 7-3241 or EMpire 7-5288

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in your vacation
reading . . .



VOICELESS LIPS

by **Nell Warren Outlaw**

Devotional thoughts inspired by twenty-five flowers are here brought forth with poetic insight and lasting meaning. A treasure of a book for personal reading, or for suggestions for brief talks. Beautifully illustrated. (26b) **\$2.50**

LETTER HOME

by **Antonina Canzoneri**

A missionary nurse in Africa writes with eyes alert and heart sensitive to the beauty and meaning of the world about her—its physical loveliness, the needs of its people, the joy of Christian service. (26b) **\$1.50**

DID I SAY THAT?

by **Leslie B. Flynn**

Gentle humor, a sharp sense of drama, and sympathetic understanding of human nature combine to reveal the tongue's capacities for good—and evil. (26b) **\$2.50**

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BAPTIST BOOK STORE

Beacon Lights of Baptist History

By **BERNES K. SELPH, Th.D.**
Pastor, 1st Baptist Church, Benton

Thomas Hollis

AN ENGLISH Baptist established a professorship of theology in Congregational Harvard College (University), Cambridge, Mass., 1720.



DR. SELPH

Thomas Hollis, a prosperous business man and preacher, became acquainted with Increase Mather, president of the college, during a visit to England. Mr. Hollis knew of the harsh treatment Baptists had received in Massachusetts. When he learned of the president's kindness and generous assistance in helping ordain Mr. Elisha Callendar, a Baptist minister in Boston, he decided to make the college a beneficiary.

The scholarship in theology provided a salary of 80 pounds and 10 pounds each for ten scholars. At least four of these were to be Baptists, if that many could be found.

A second professorship for mathematics and experimental philosophy was established in 1726 for the same amount. In addition, 150 pounds for teaching equipment was given. This was a generous gift for that day. His descendants followed him in giving endowment to the college for two or three generations.

Mr. Hollis urged upon Baptist churches the importance of sending suitable students to be educated in such institutions. He also encouraged Mr. Callendar and other Baptist ministers through gifts of books and in other ways.

It is not known how many students took advantage of this good man's generosity, but it is assumed that many did. ■



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ARKANSAS BAPTIST

A Piece of Wire

BY JACK GRIMES

A MISSILE, flung high into space, receives a minute electronic impulse which activates necessary controls. Then the final stage of the rocket, separating from a now useless, burned out shell, ignites and blasts into orbit—another man-made moon. Guidance signals, necessary for the accomplishment of this feat are selected by tuned circuits. Each circuit consists primarily of the carefully fashioned, tiny coil—a miniature spiral wound from a piece of wire.

A pleasant feminine voice says, "Just a moment, please, I will connect you with Mr. Jones."

The owner of the pleasing voice automatically picks up a plug, selects the proper jack on a telephone switchboard, and a conversation between two distantly located people begins. The telephone operator has completed the circuit with a piece of wire.

A business executive, finishing work on a sheaf of important papers, straightens them and picks up a small fastening device. He firmly but temporarily clips the sheets neatly together. The fastening device? A paper clip made from a piece of wire.

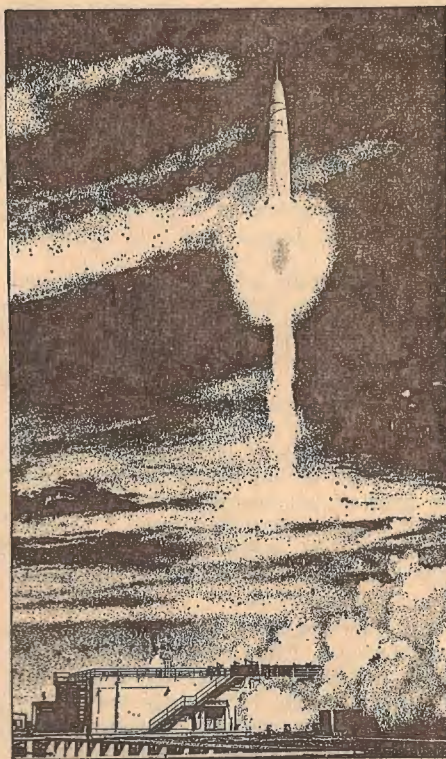
Truly, miracles are wrought with pieces of wire. Any direction we look we see wire working for us. From the tiny hairspring in a lady's dainty watch, to Mom's clothesline in the back yard, the lowly piece of wire faithfully performs its job.

First uses found for wire were borrowed from experience with fibers. Early man, discovering copper and bronze, soon found that this material could be fashioned into round, thin, lengths. He found that these first crude pieces of wire were stronger and lasted much longer for some uses than plaited ropes or leather thongs.

Then as man's know-how, his technology, forged ahead, he learned to draw wire. He learned how to pull metal through a small opening in a die and form an extremely long, continuous piece of wire. At the same time he was also learning more and more about metals. Iron ore, brass, copper, tungsten, silver, gold, and many other metals were mined and refined into steel and other alloys. In turn, each was made into wire.

Because of these developments, quantities of good quality wire were available for use when the fertile mind of Morse conceived the telegraph. Soon messages began to span the continent carried by a piece of wire.

Without wire, Alexander Graham Bell's invention would have been impossible. Today we take for granted talking to anyone anywhere by telephone, for telephone lines and cables circle the earth. We do not stop to think that our voices are carried by wire.



Neither do we give even a passing thought as we view miles upon miles of fences enclosing our fields. Where shiny wire now stretches once lay only split-rail fences.

It is difficult to find in any home or factory an item that does not contain or depend upon wire for its operation or construction. Look about you. Radios,

television sets, lamps, bedsprings, clocks, vacuum cleaners, coat hangers—almost everything you can name contains some wire.

Wire, alloyed for spring tension, is used in many places. Springs for farm machinery, springs in toys, springs for soft seats in the furniture of your home, billions of coil springs—each is made from a piece of wire.

Who can know what future wonders may be made from a piece of wire? God, with infinite wisdom, created man in his image and endowed him with intelligence, intelligence to do many things even with a piece of wire. ■
(Sunday School Board Syndicate, all rights reserved)

WHAT AM I?

By CARRIE I. QUICK

My first is found in BEAUTIFUL
And also found in BOOK.

My next is found in BIG and
FINE,

And everyone should look.

My third is found in BRIGHT and
BLESS

And also in ABOVE.

My fourth is found in GLORY,
And it's also found in LOVE.

My last is found in GREAT and
BEST

And also found in GRACE.

I'm in a church or in a home;
I hope I'm at your place.

ANSWER

Book
Big
Bright
Bless
Above
Glory
Love
Great
Best

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God's Wonderful World

A Code of Honor

BY THELMA C. CARTER

AMONG most wild creatures of our natural world, there exists a code of honor that is almost unbelievable. Respect, courtesy, and kindness are usually taught to young animals and birds by their parents. Birds are protective and hard working, and most of them are willing to sacrifice their own lives to save their young babies.

Birds possess a feeling of doing the right thing not only for their families but also for their neighbor birds as well. They are likely to show a heartwarming respect toward other animals they trust and like.

They have been known to come to the aid of a strange, injured, or lost bird, even to feeding a hungry, injured bird. Naturalists tell of many instances where birds have come to the rescue of other birds in distress and danger.

Miracles are about us on every hand. Just to think that honor, respect, cour-

tesy, and a very real kindness may be found in our wondrous natural world. Take a moment to look for this. You will find it.

A code of honor also exists among birds and animals concerning home and property rights. Birds and wild animals usually stake out their homesites. Other animals and birds soon learn to respect and honor their neighbors' rights.

We have a bluebird family in a mulberry tree and a thrush family in a birch tree. They have a real respect for each others' homesite. If an enemy, such as a cat or a hawk, comes near, the bluebirds and thrushes fill the air with their alarms for all the world about them to hear.

All of us need a code of honor. We need real respect, courtesy, and kindness toward those about us, both in our homes and elsewhere. ■

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The Power of the Tongue

By DAVID E. RAILEY

Pastor, Immanuel Church, El Dorado

June 18, 1961

Bible Material: Proverbs 6:12-19; James 1:19-20, 26, 3; 4:11-12

MAN communicates best by talking. When one speaks, his whole personality is added to his words. A lie or a curse is more than evil words, it is the product of a person who is corrupted. A sincere comment or a soft answer proceeds from one trained in the principles of grace. The surest judge of one's character is his own words. If you listen to one speak, you



MR. RAILEY

hear his mind at work and his morals in action. The power of the tongue is seen primarily in the results that it brings. Jesus said, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (Matt. 12:34)

In Proverbs we find seven sins which God hates. Three of them are committed with a corrupt tongue. They are a lying tongue, a false witness that speaketh lies, and he that soweth discord among brethren. An evil tongue which lashes out of an evil head can whip up trouble like a tornado and destroy a church, a home, or an individual.

The real problem arises when the tongue gets out of control. "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). Evil causes the tongue to become unruly, and its uncontrollable nature then makes it more evil and more dangerous. Let us look at the deeds of the tongue untamed.

I. The Fruit of an Evil Tongue

THE FIRST fruit of an evil tongue is lying. One who has no discipline of speech easily becomes a proficient liar. The overall morals of our society permit lies to stand without rebuke. Our children are not corrected for lying with the same severity of a generation ago. Perjury in our courts is many times overlooked. Income tax laws, which seem to be very reasonable for what we get in return, are now broken by lies, with boasting. The social pressure of our day demands that one give an excuse for non-participation. So the art of excuse-making has developed as one of the most widespread types of lying. Gossiping in its true meaning is only a

padding lie. "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Timothy 5:13).

When anyone tells a lie, at that moment he is a hypocrite. Lies destroy both the one lying and the one about which it is told. "An hypocrite with his mouth destroyeth his neighbor" (Proverbs 11:9). That which causes a church to split is usually a lie. That which destroys a preacher's testimony is usually a lie. That which closes the evangelistic door of witness is usually a lie. It is no wonder that God says, "... and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Another fruit of an evil tongue is foolishness. "The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness" (Prov. 15:2). Words without meaning and purpose always cause misunderstanding and trouble. Jesus described this as idle words. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

An evil tongue is also capable of blasphemy. "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:32). This sin would be the fruit of a corrupt tree, the statement of an unsaved man. The result of such a hideous sin would be eternal hell, no forgiveness possible.

II. The Source of Evil Speech

JAMES seems to expand on the idea declared by Jesus that "out of the abundance of the heart the mouth speaketh." The source of evil words is an evil heart. The fountainhead is corrupt. "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11). The quality is determined by the origin. The kind of fruit depends on the vine. "Can the fig tree, my brethren, bear olive berries? either a vine, figs?" (3:12).

Just as it is impossible for pure water and salt water to pour out of the same spring, so is it for evil and blessing to come forth from the same heart and lips. One of them will be a forgery, and as always the good will be false. Sin always pollutes that which would

be right. Blessing God the Father and cursing man, who is made in God's image, with the same tongue is impossible in true Christianity. One who attempts such an inconsistency reveals a heart not right with God or man.

Once the tongue is given over to evil, then it becomes the perpetuating force of sin, "and the tongue is a fire, a world of iniquity . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire in hell" (3:6). It causes the whole body, the total personality to become defiled with evil.

III. The Sign of Maturity

IF ANY man offend not in word, the same is a perfect man, and able also to bridle the whole body" (3:2). The word "offend" means to hinder or to cause one to stumble. The greatest hindrance to the work of Christ is the offensive language and lies of pseudo-religious people. When the Christian reaches a spiritual level in which his tongue is brought into the control of the Holy Spirit, then we can say he is becoming mature. The believer who is able to discipline his tongue is able also to bridle the whole body, that is, to bring his total person under the guidance and control of the Spirit of God.

One can gauge another's spiritual maturity by listening for words of dishonesty and deceit. Sudden bursts of anger or carefully planned gossip indicate immaturity. It seems to be a pattern that as children reach a certain age they begin to lie, and they must be taught not to tell lies. When a person of any age lies, he shows his immaturity.

"A soft answer turneth away wrath; but grievous words stir up anger." A soft answer always reflects wisdom and insight. It is a sign of Christian adulthood. Especially in the tense world crisis today how man needs to hear a soft answer. It always puts to flight explosive wrath. It places a calm where there could have been a storm. The text also says that peace can be destroyed and wrath stirred up by the use of grievous words—which are words motivated by hate rather than love.

Conclusion

THE TONGUE is so powerful that it is imperative for the Christian to bridle or discipline his words. One who does guard his lips against profanity, untruth, and injurious words, to that degree, shows his maturity. May we as did Isaiah confess, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And then may God send the purging coal of fire and lay it upon our lips saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:6-7). May God take our tongues, cleanse them, and use their power for his glory. ■

Attendance Report

June 4, 1961

Church	Sunday School	Training Union	Additions
Alpena, First	108	39	
Benton, First	680	135	5
Belrne, First	94	34	
Berryville, Freeman Heights	164	89	1
Camden			
Cullendale First	419	168	22
First	553	193	6
Conway, First	486	109	3
Crossett, First	591	187	8
El Dorado			
East Main	238	128	2
First	871	220	7
Immanuel	600	232	2
Cook Street Mission	72	44	
Parkview	246	72	
Trinity	181	95	3
Eudora	263	134	
Ft. Smith			
Calvary	297	135	
Grand Avenue	666	295	8
Mission	31		
Kelley Height	182	93	4
Oak Cliff	139	112	1
Towson Avenue	177	72	1
Gentry, First	237	103	2
Gravel Ridge, First	138	88	7
Harrisburg			
Calvary	159	82	
First	299	112	
Harrison, Eagle Heights	247	102	2
Hot Springs, Park Place	443	129	2
Huntsville, First	134	41	
Combs	28	11	
Kingston	35	28	
Jacksonville, First	680	345	5
Livy	564	239	7
Little Rock			
First	1095	476	4
Gaines Street	408	243	3
Dennison St.	53	43	
Immanuel	1222	455	15
Forest Tower	35	23	
Kerr	30	19	
Tyler Street	283	109	5
Magnolia, Central	687	277	1
McGehee, First	418	175	7
Mission	35	15	
North Little Rock			
Baring Cross	696	274	1
Central	326	100	2
Park Hill	755	223	2
Pine Bluff, Watson Chapel	120	51	1
Smackover, First	305	133	
Springdale, First	514	161	1
Van Buren, First	409	161	2
Waldron, First	294	96	1
West Memphis, Calvary	228	159	

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A Smile or Two

Three Little Words

SOMEONE has said: "Modern life can be described in three words: 'Hurry,' 'Worry,' and 'Bury.'"

Next Proverb!

THE teacher was checking her students' knowledge of proverbs. "Cleanliness is next to what?" she asked.

A small boy replied with real feeling: "Impossible."

That Aged Him

MISTER (exuberantly): A man is never older than he feels and this morning I feel as fresh as a two-year-old.

Missus (sweetly): Horse or egg?

It All Depends

A U. S. destroyer was on patrol off a foreign shore. The officer of the deck asked the lookout what he would do if a man fell overboard.

"I would yell 'Man Overboard!'" was the answer.

The officer then asked the sailor, "What would you do if an officer fell overboard?"

The answer was, "Which one, sir?"

That's What They Asked Him

WHEN a hotel clerk discovered that a guest had left without paying his bill, he sent the following reminder:

"Dear Mr. Jones: We would greatly appreciate your sending us the amount of your bill."

Very promptly came Jones' reply, which read: "In answer to your courteous request, the amount of my bill is \$98.75. Yours truly, A. L. Jones."

They Went Out

HUSBAND: "I've made up my mind to stay home this evening and relax."
Wife: "That's too bad. I've made up my face to go out."

Helpful Tot

DID you hear about the 4-year-old whose mummie sent her for a switch as punishment for the whopper she had told?

She came back after awhile and sobbed woefully: "I couldn't det a switch, but here's a wock you can frow at me."

Junior-size Dictator

SIX-year-old Bobby came home proudly clutching a toy automobile.

"Where did you get that?" asked his mother.

"I got it from Johnny for doing him a favor," her son explained.

"What was the favor?"

"I was hitting him on the back and he asked me to stop."

The Life You Save

IT takes hundreds of nuts to hold a car together, but it only takes one to scatter it all over the road.—Jack Gullledge, Parson to Person, in *The Brinkley Argus*

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The Bible, a tribute to Christian Motherhood from the New York Bible Society, was presented by

Dr. Daniel A. Poling, life member of the Society and Editor of Christian Herald Magazine.

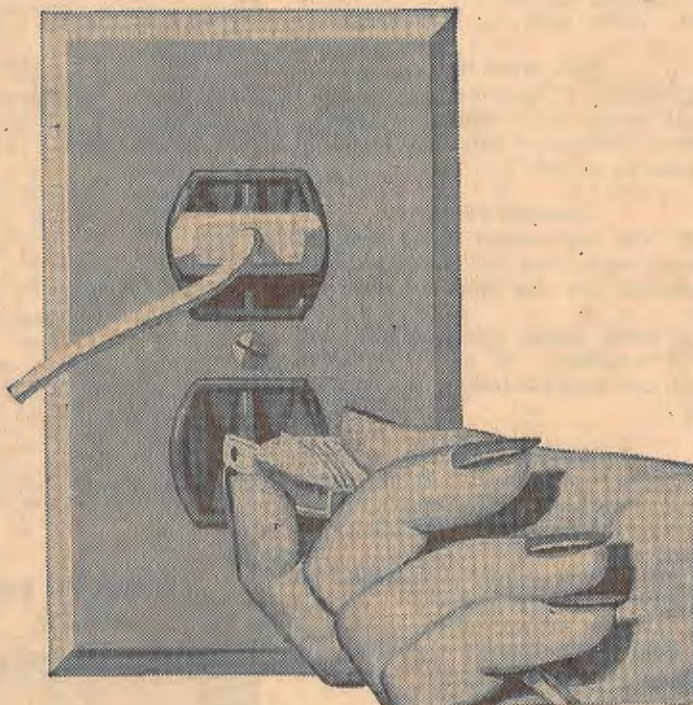
Mrs. Currey, who was Tennessee State Mother of 1961, was chosen from among the fifty State Mothers who were also present and honored at the luncheon.—News Release, N. Y. Bible Society.

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COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Selfish Neighbor

QUESTION: I have a neighbor who goes to the same Baptist church that I do. Her children go to the same school as mine and they play together. Yet she drives her two children to school and to church, and mine walk in the rain, heat and cold. She never once asks mine to ride. Is she just plain selfish, and with no heart at all? If I had a car, I would take hers.



DR. HUDSON

ANSWER: I doubt that your neighbor is any more selfish than most of the rest of us. The big difference between people is that they are selfish in different ways and at different times.

From what you say it sounds like your neighbor is not being very unselfish toward your children. But where would she stop if she started taking your children in her car? I guess this is the way she looks at it.

Two things you need to remember. Service, such as picking up your children, must come from within an individual, and be entirely voluntary. Second, one human being cannot afford to judge another, not even a neighbor, and especially not a fellow Christian. Each must stand before the judgment seat for himself.

The world is very imperfect and I am imperfect too. ■

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