

1-11-1962

January 11, 1962

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "January 11, 1962" (1962). *Arkansas Baptist Newsmagazine*. 134.
<https://scholarlycommons.obu.edu/arbaptnews/134>

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A black and white photograph of a snowy mountain slope. The snow is deep and covers most of the ground. Several evergreen trees are scattered across the slope, some in the foreground and some further up. In the lower right, a person is visible, possibly sitting or standing on a rock. The overall scene is a winter landscape.

JANUARY 11, 1962

Arkansas Baptist
newsmagazine

A church revival

THE First Baptist Church, Des Arc, Brother Ernest Banton, pastor, has experienced a real old-fashioned revival.

The church adopted and used the entire Forward Program of Church Finance and now the people have a mind to work.



DR. DOUGLAS

Here are some words from the pastor.

"A spirit of oneness has been felt more keenly among the members. The young adult men's class has come to life in working in the church program. Approximately 20 new tithers were added to the tithers' list. Forty-five percent more contributors have put their shoulder to the financial program of the church. Sunday School and Training Union attendance has been on the increase. Average Sunday offerings have more than doubled. The church budget was doubled for the new year. Under the Forward Program we have sent to the Cooperative Program in two months what we sent to it in the previous six months; associational contributions have more than doubled."

Here is a word from Brother J. M. James, superintendent of Missions for the Caroline Association.

"Evangelist Larry Taylor, San Antonio, Texas, led First Church, Des Arc, in a revival, Nov. 5-12. There were 48 conversions; 32 came for baptism, and seven by letter, for a total of 39 additions to the church."

This church was organized in 1859. This date makes it one of the older churches in our state, yet, the Forward Program of Church Finance brought revival.

(Continued on page 23)

Some quiet thoughts about Anti-Communism

By ROSS COGGINS, Associate Executive Secretary Christian Life Commission of the Southern Baptist Convention (Former missionary to Indonesia)

MISSIONARIES have no illusions about Communism. They do their work every day in countries which are the object of all-out Communist subversion. They witness its awesome demonstrations, its political opportunism, its deception of the poor through empty promises.

Upon returning from Indonesia a few months ago, I found an impressive interest in Communism here at home. Anti-communist lecturers, speaking in churches and public buildings, leading rallies and anti-communist schools, seem to be arousing widespread public response.

Most people feel that we should be more informed about the Communist threat, but there is lively disagreement about the best way to counter it. There is considerable confusion, sometimes bordering on hysteria, and much unhealthy suspicion. Great sums of money are being solicited and collected by the various anti-communist prophets.

Not the least effect of all this is the distraction of many Christians from their basic task. We are striving to win the world to Jesus Christ. Our missionaries, building New Testament churches out where the lines of ideological struggle are drawn, know that these churches afford our greatest opportunity and deserve our total support. In the battle of our time such churches are 100 megaton bombs; mere anti-communism is a relative hand grenade.

I have seen men turn away from Communism many times. In every case it had to do with the consistent Christian witness of some faithful church members, and it endured because there was a divine fellowship which withers communism.

Let us not be turned aside from our Lord's commission. The proper place for a Christian to stand is not with the right wing or the left, but at the foot of the cross.

SS lessons taped for use of blind



EVA MARIE KENNARD

EVA Marie Kennard, graduate student at Southwestern Seminary and former BSU director and Bible teacher, is the reader for 1962 Sunday School lessons recorded for the blind. The recordings include full discussion of the lessons and supplementary readings.

Recordings for the first quarter 1962 are now available to blind persons. Readers are asked to bring this information to the attention of blind friends who own tape recorders. Direct correspondence to: Christian Education for the Blind, P. O. Box 6999, Ft. Worth 15, Tex.

ARKANSAS Baptist NEWSMAGAZINE "ARKANSAS LARGEST RELIGIOUS WEEKLY" 401 WEST CAPITOL LITTLE ROCK, ARKANSAS Official Publication of the Arkansas Baptist State Convention ERWIN L. McDONALD, Litt.D. Editor MRS. E. F. STOKES Associate Editor MRS. HARRY GIBERSON Secretary to Editor MRS. WELDON TAYLOR Mail Clerk Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas. Individual subscriptions, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request. The cost of cuts cannot be borne by the paper except those it has made for its individual use. Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper. Abbreviations used in crediting news items: BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press. January 11, 1962 Volume 61, Number 2

By LELAND WEBB



Luoma Photo

"HE giveth snow like wool; he scattereth the hoarfrost like ashes." (Psalm 147:16)

The scene is in the Cascade Mountains in Oregon near Crater Lake.

Jerre Hassell Accredited by APHA

REV. Jerre Hassell, associate chaplain at Arkansas Baptist Hospital, Little Rock, has been accredited as a professional chaplain by the American Protestant Hospital Association, the only accrediting agency for chaplains in the country. He will receive his certificate at the APHA meeting in Chicago Feb. 26-Mar. 1.

Mr. Hassell is a native of Dallas, Tex., and holds degrees from Baylor University and Southern Seminary, Louisville, Ky. He served as minister for Geyer Springs First Church before joining the Pastoral Care Department at Arkansas Baptist Hospital April 1, 1961. He took six months of pastoral training here in 1959-60 while still in the Geyer Springs pastorate.

He is married and has two children, Patricia Lynn, 3, and Nancy Carol, 6 months.

OKLAHOMA CITY (BP)—First Baptist Church here has voted not to accept a 15-year-old Negro youth as a member.

The vote, by secret ballot, was 327 to 311, following a recommendation by deacons that membership be denied on basis of his motivation in seeking membership.

Balloting concluded a Wednesday night service described as "a high spiritual hour." There was thorough discussion with both sides agreeing to accept the outcome as the decision of the whole church.

The boy presented himself for membership after a series of picketing incidents at several Oklahoma City churches of various denominations. One of the churches was First Baptist, where picketers had been invited in each time they appeared.

Twice in advance of the actual effort announcement was made Negroes would attempt to join some of the churches.

On Dec. 3, the 15-year-old presented himself at First Baptist and a Negro couple tried to join Lincoln Terrace Christian Church. While a majority of the church voted to accept the boy into membership, a church bylaw requires the matter be referred to the fellowship committee if there is a negative vote.

Attempting to determine the youth's motive for seeking membership, the fellowship committee conferred with him at length. The committee also consulted with others considered instrumental in his seeking membership. The committee then recommended to the deacons and the deacons recommended to the church that membership be refused.

Lincoln Terrace Christian Church announced the decision of its board to deny membership to the Negro couple, on the same night First Baptist voted. However, each church acted without prior conference in the problem and without knowledge the other church was making a decision.

Both churches stated reason for refusal was on the basis of the in-

sincerity and motivation of the Negroes involved.

An officer of First Baptist Church emphasized that motivation—not race—was the basis of the recommendation.

"In this decision, the members of First Baptist Church have demonstrated the working of Christian democracy in a New Testament church within an atmosphere of Christian love," declared Herschel H. Hobbs, pastor.

After the close vote, Hobbs commented, "I feel this indicates how the membership has searched its heart in this matter."

The congregation was then informed that the deacons had agreed informally that Sunday School and all other church activities remained open to the Negro youth as to all other persons. No objection was voiced.

In a statement to the congregation before the vote, Hobbs said the Bible by proof text does not teach racial segregation or desegregation.

Hobbs, who is president of the Southern Baptist Convention, pointed out Baptist churches must determine their own membership in a democratic way.

The point at issue in the decision was not the church's policy in receiving members, governed by the constitution and bylaws, but the handling of a specific case within the framework of the constitution and bylaws, said a spokesman.

A local white physician who has headed the campaign to force membership of a Negro in the churches earlier had labeled Hobbs as "the leader of 10 million segregationists."

Disputing the reference, Hobbs explained, "There are Southern Baptist churches which have Negro members. Recently one of our largest associations received three all-Negro churches into membership of the association. In the Southern Baptist Convention, each local church handles its own affairs. There is no denomination-wide policy. Each congregation handles its own problems."

The Midwestern resolution

CARRIED elsewhere in this issue of the *Arkansas Baptist* is the official resolution just received from Midwestern Baptist Seminary, Kansas City, setting forth the action of the seminary's board of trustees on charges lodged with the board involving a member of the seminary faculty, Dr. Ralph W. Elliott, and his book, *The Message of Genesis*.

It is significant that the board, having investigated Dr. Elliott's beliefs and doctrinal position, has voted to affirm "confidence in him as a consecrated Christian, a promising scholar and teacher, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel."

The ones who have been duly elected by the Southern Baptist Convention to shoulder the responsibility of operating this Convention institution thus have found the young professor not guilty of charges filed against him. While not agreeing in every instance with his interpretations, the trustees have found him worthy of continuing as an honored and respected member of the Seminary faculty.

It is noteworthy that the trustees, in their statement, take note of the fact that they recognize "there will always be differences on points of interpretation" in the Southern Baptist denomination and point to the Statement of Faith adopted by the Southern Baptist Convention at its session in Memphis, Tenn., on May 14, 1925, as the tenets by which they judge what is true to Southern Baptist beliefs. (This statement is easily available to interested persons, in Baptist libraries across the country.)

Heading the 25 items comprising the Statement of Faith here referred to is this about The Scriptures:

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

We do not have space for the complete statement, but it includes statements on God, The Fall of Man, The Way of Salvation, Justification, The Freeness of Salvation, Regeneration, Repentance and Faith, God's Purpose of Grace, Sanctification,

Perseverance, A Gospel Church, Baptism and the Lord's Supper, The Lord's Day, The Righteous and the Wicked, The Resurrection, The Return of the Lord, Religious Liberty, Peace and War, Education, Social Service, Co-operation, Evangelism and Missions, Stewardship, and The Kingdom.

Regardless of what anyone may think as an individual about Dr. Elliott or his book or the conclusion of the Midwestern trustees, the highest authority in our Convention—an authority set up by the Convention itself—has spoken. Until we devise a better way of administering the affairs of our institutions and agencies than through boards elected by the Convention, the action of the trustees is final. There would be no good to be accomplished by appealing their decision to the Convention itself.—ELM

Dr. Charles F. Sims

THE news of the death of Dr. Charles Furman Sims, beloved executive secretary of the General Board of the South Carolina Baptist Convention, reached me during the recent holidays. (Something happened to the Baptist Press report of Dr. Sims' death in Greenville, S. C., Dec. 11 before it reached me.)

I was privileged to know Dr. Sims intimately during the three years I served as director of public relations for Furman University, Greenville, and he has continued to have a warm place in my affections since that time. He was one of the most Christ-like and most able Christian leaders I have ever known. He will always have a large place in the history of South Carolina Baptists and, indeed, of Southern Baptists, for his leadership was known and appreciated throughout the Southern Baptist Convention.

Dr. Sims was to have retired Jan. 1 and his associate for many years, Dr. Horace G. Hammett, himself a great and proven leader, had been named to succeed him. South Carolina Baptists showed their great love and respect for Dr. Sims at their annual meeting last November by electing him president of the Convention.

In an editorial tribute to Dr. Sims following his death, Dr. S. H. Jones, editor of *The Baptist Courier* (official organ of the South Carolina Convention) said of him:

Dr. Sims gave himself to his work with a rare degree of devotion and tireless effort. He was a firm believer in the cause of Baptists, and he promoted that cause with wisdom and courage . . . Like all good ministers, he always regarded himself first of all, a minister of our Lord. He preached the Gospel with fervency and effectiveness, and he lived it with sincerity and devotion—marks of a truly noble soul . . .

—ELM

What's important

THE other night in a TV comedy on "The Twilight Hour," a man living in 1880 was catapulted into the present through the miracle of a "time helmet."



EDWIN L.

It was amusing to see how frustrated he was as he came, in the twinkling of an eye, from the slow-moving, simple days of the horse and buggy to this hurly-burly, awesome space age.

Perhaps it is just as well that man has found no way to do such a thing, really—moving forward or backward in time—except in fiction or on the stage. The fixed rate of moving into the future, as set by the Creator, is swift enough for the most of us. It is as if we were all on a gigantic, universe-girdling escalator that moves us along at the same, fixed rate of speed into the unknown.

It is as if all our lives were wired with meters such as those on taxicabs. Some of us go—rich and poor, wise and otherwise, young and old—into a new year with the measured tick of the clock in our ears. We are reminded that our "transportation" in this case is being checked up against us not in nickels and dimes and quarters, but in minutes and hours of life itself.

Many who were on the "escalator" or in life's "taxicab" a year ago are gone. But there is one section of the daily newspapers that never comes up blank—the obituary columns.

Some left the earth deliberately, through the snuffing out of their own wishes. They are called "suicides." They had lost their mental and/or emotional and spiritual balance. Or the ones or things they had looked to for their strength failed them. They decided that what they trusted in was not trustworthy. They were not aware of or they closed their eyes to the unlimited and making resources of their Creator.

Many who died in 1961 wanted to go on living. In many instances, they had all that medical science could do for them. But nothing could save them from what is inevitable for all mortals—physical death.

Count thousands around the world that die "accidents" through their own or somebody else's carelessness. And the vast uncounted-for of all these are those who depend on the highways in "accidents" caused by carelessness, drowsiness, or drunkenness at the steering wheel.

Whether we as individuals shall live through 1962 is not too important, in the context of eternity. But how we live and how we die are tied in with our

Edwin L. McDonald

THE PEOPLE SPEAK

On book burning

IN AN editorial of Dec. 7, you posed the question, "Should Southern Baptists appoint a Committee on Book Burning?" Referring to an article written by Dr. Vaught, "Is self-criticism going to destroy us."

If we must resort to Book Burning to bring about unity, then we would have to destroy the Bible also, for that is where most of our dis-unity comes from. Book Burning will not solve the problem. When reading after different authors we should do as they of Berea, "Search the scriptures daily, whether those things were so." There are many books that are worthless, even harmful to the cause of Christ. Yet, I believe in freedom of speech, and I claim the right to think for myself, and to express my thoughts even though I may be wrong.

In reading any book that is based on the scriptures, we can turn to the Bible and easily prove or disprove the author's thesis. If self-criticism destroys us, the guilty party is the Theologizer who thinks that the laity should believe everything he says, and have no thoughts of his own. If Baptist Doctrines are based squarely on the scriptures, then self-criticism, or criticism from without, can do little harm.

God deals with people as individuals, and salvation is a personal matter, therefore I believe that self expression is a God given right; when I disagree with anyone I do not mean to offend or make it personal.

On page sixteen of this same magazine, under the heading, "Baptist beliefs," title, Death. Written by Dr. Hobbs. I do not mean to be too critical of what he said, but there are some things which I can not agree with; he said, "The soul is immortal," he has only tradition on his side, not the Bible. The word "Immortal" is found only one time in the Bible (1 Tim. 1:17), and it is not speaking of man in any form. Read 1 Tim. 6:15, 16. And 1 Cor. 15:53; 54.

Church Chuckles by CARTWRIGHT



REV. TWEEDE, D.D.

"You and your sudden inspirations for sermons!"

Again we quote Dr. Hobbs, "Jesus entered Hades (Acts 2:31), as did the rich man in the parable (Luke 16:23)" The first means only the tomb. And the second is the same as Mark 9:43, both meaning the place of punishment. It is true that the King James version does render all of them "Hell." And as Dr. Hobbs said, the Greek had a different word for it, Gehenna. But that is a corruption of the Heb. Ge Hinnom, meaning the valley of Hinnom south of Jerusalem, where the refuse from the City was burned, and where idolatry was practiced, children sacrificed to Molech (2 Chron. 28:1-3. 33:1-6).

In Mark 9:43, Jesus referred to this place as a type of punishment. And I must disagree with Dr. Hobbs on another point: I believe that the wicked go into punishment after the Judgment, not before (Job 21:30. 2 Peter 2:9).

Now, the whole trouble with the Southern Baptist Convention is this, the higher echelons are too dogmatic, that is, they have certain tenets or beliefs which they, or some of them at least, insist that the membership of all Southern Baptist Churches must adhere to or be expelled from the Church (Such was printed in the Arkansas Baptist some years ago), and it has happened. If they want unity let them cease from troubling us with their beliefs, whether right or wrong, and get on with the job that God has given them.—W. M. Reed, Flippin

REPLY: Each one of us claims for himself the right under God to decide for himself what is grain and what is chaff, but we are not always noted for our zealously in contending for this right for others.

In your parting shots at the Southern Baptist Convention, you sound like an outsider. As one who has been an insider for more than 30 years, I have seen no evidence of a "higher echelon" trying to cram tenets and beliefs down anybody's throat. On the contrary, I have been impressed all along with the freedom of the individual among us Southern Baptists to his own convictions.

This is not to indicate we do not teach the doctrines of the scriptures, for we feel we are enjoined to do this by the Great Commission. And how could we "get on with the job God has given us" if we eliminate all reference to or emphasis upon the teachings of the Bible and our interpretation of them?—ELM

'For solid matter'

THIS just to thank you for holding to the best traditions of your paper—one of the very best in the south for solid matter.

And just now the gracious policy of letting a writer know an article is used by a marked copy sent. Thanks and best wishes. — S. L. Morgan, Wake Forest, N. C.

(Continued on page 16)

COURTSHIP MARRIAGE and the HOME...

By Mrs. J. H. STREET

A 'reader' for teen-agers

"Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year."—Horace Mann

"We should accustom the mind to keep the best company by introducing it only to the best books."—Sydney Smith

"He picked something valuable out of everything he read."—Pliny

"We may read, and read, and read again, and still find something new, something to please, and something to instruct."—Hardis

What sort of reading did you do in 1961?

Make it better in 1962!

Had I one reading-wish for my teen friends, it would be for each of you to have your own copy of Grace Sloan Overton's *Living with Parents*, and for you to read, or re-read it, during the first month of this year.

Please read every chapter in the book. Underline those things that get through to you in a special way.

After you have read it the first time, keep your copy on your bedside table and browse through its pages again, ever so often.

Let me assure you that Dr. Overton is never dull. She doesn't "dish out advice." She understands you and takes your side of the question. After I heard her through a series of lectures, I considered her one of the best friends young people have in our land today. Every book of hers that I read underscores that first impression.

If you dislike to read, just open the little book to the first chapter and get her opening line:

"My mother doesn't seem to realize that I am different."

Now you're off! You will like all eight parts of her visit with you. They are under these titles:

"The New You"

"Your New Separateness"

"Your Separate You Living at Home"

"Your Dating Days and your Parents"

"Your Career and Your Parents"

"Your Marriage and Your Parents"



"Your Separate Life and Your Parents"

"You and God"

You will feel right at home with the people she will introduce you.

Like Florence, who was chosen for a great honor and given a four-year scholarship to the college of her choice. Florence talked about actually getting dizzy with questions about the universe, and human beings, and then said:

"God ties it all up together. It's big! I'm a part of it, and I don't dare fail."

Like Mary, who had done something she knew was wrong, something she could not undo. It was she who wrote Mrs. Overton a note that went something like this:

"I tried to pray out loud but I felt so self-conscious that I couldn't. Then I wrote my prayer. Here it is: 'Dear God, I have done wrong. I deserve to hurt for it, but I just can't go through life not feeling decent. Help me to feel decent again.'"

The answer to this prayer came. Mary found the courage to pick up the pieces and go on to rebuild her life.

As soon as you read *Living with Parents*, why don't you write me to tell me your reaction to the book. Tell me about other books you have read, or experiences you have had that are helping you to be your best in your teen years. Or tell me your problems, the things that are confusing you. If you want your letter to be our secret, I will keep it so; if there are things you would like to pass on to others that might help them, I will use them on our page, without your signature.

Next week, I plan to tell your parents about Mrs. Overton's book for them. If I can influence you to read *Living with Parents* and your parents to read *Living with Teenagers*, then 1962 will be a happy year for all of you.

Read!

Rosalind Street

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

The second coming of Christ

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE second coming of Christ is the "blessed hope" of the Christian (Titus 2:12). Varying positions may be held as to the detailed events accompanying the end of the age, but the fact of our Lord's return is abundantly and clearly taught in the New Testament (Matt. 13:24-30, 36-43, 47-50; 16:27; 24:3-51; I Cor. 1:7-8; I Thess. 4:13-18; Heb. 9:28). In the first century, as today, many doubted His return (II Pet. 3:1-13), but "the Lord is not slack concerning his promise" (v. 9).

Jesus taught much about His second coming. Negatively, He warned against false signs of His appearance (Matt. 24:4): false messiahs (vv. 5,24); wars and rumors of wars (v.6); famines, earthquakes, and pestilences (v.7). The import is that men will mistake normal happenings of history as signs of His return. We are not to be deceived thereby. Life will go its normal way, until without warning He will appear (vv. 37-39).

Positively, Jesus taught that His return is an assured fact (Matt. 16:27; 24:44). The time of

Christ's coming is unrevealed (Matt. 24:36). When conditions are right He will come (Matt. 24:28). Only one certain sign did Jesus give, and this refers to condition not to time (Matt. 24:14). The time is hidden in the mind of the Father (Matt. 24:36).

But His coming will be outward, visible, and personal (Acts 1:11). The attitude of the Christian should be one of constant expectancy (Matt. 24:44). Jesus' coming is described as like that of a thief (Matt. 24:43; I Thess. 5:2,4). At a time when you least expect Him He will come. The early Christians lived in daily expectancy of the Lord's return (I Thess. 4:17). Some will be alive at His return. Each generation should regard itself as that one (I Cor. 15:15ff.). At the Lord's return there will be the resurrection of the dead and the transformation of the living (I Thess. 4:13-18). Here Paul is thinking of those who are in Christ. The important thing is to be ready for His coming. The details we can leave with Him. For a fuller discussion see Hobbs, *Who Is This?*, chapter 10, and *Fundamentals of Our Faith*, chapter 13.



Not the Bible alone

THE BIBLE may be a "bone" of contention for many. But unlike the bone of "Farmers in the Dell," the Bible does not "stand alone."

This, I think, is the significance of II Peter 1:20: "No prophecy of scripture is of any private interpretation." More literally, "No scripture is of its own interpretation." This is a way of saying that the scripture does not just automatically interpret itself.

If not, then what is the correct interpretation of scripture? Obviously, the interpretation that is correct is the one which is consistent with the revelation of the Spirit who inspired the scripture.

In fact, Peter went on to imply as much: "But holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:21).

Hence, interpretation of the "word" is impossible apart from the aid of the indwelling Word (see John 5:38) or Spirit of inspiration. Jesus explained his rejection by the Jews who "accepted" the Scripture by saying, "Ye have not his word abiding in you."

So, the Bible does not stand alone. It was conceived and communicated by the Spirit. And it is understood only with the aid of the Spirit.

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New Orleans Seminary

My Guide

THERE is a guide who never falters,

Who never lets us go astray;
But we must follow where He leads—

If we would hope to find the way.

Sometimes He leads o'er rugged mountains,

Where paths are often rough and steep;

Sometimes, through valleys fresh and verdant,

Beside still waters cool and deep.

On trackless deserts, sandy strands—

At home or off in foreign lands—

It matters not where'er I be,

I know my Savior cares for me.
—Lydia Albersen Payen,
Stuttgart

Arkansas All Over

Monticello Progress

DEC. 24 marked the third anniversary of Rev. Jesse Holcomb as pastor of Second Church, Monticello. During the three years the church received 169 new members, 85 by baptism and 84 by letter. There were 7 revivals and 12 study courses. In addition, the pastor did the preaching for 12 revivals for other churches. Two young men from the church have been ordained to preach and are now serving as pastors in the Monticello area.

There have been extensive improvements to the church plant and the addition of considerable equipment and a 66 percent increase in the budget. The church has added to its staff a part-time secretary and a janitor. Its contributions to associational missions have been increased 60 percent and the church has joined the Southern Baptist Annuity Plan for its pastors. *The Arkansas Baptist Newsmagazine* has been placed in the church budget.

A Young Woman's Auxiliary has been re-established and the Training Union departmentalized. During the period, the church has had two Standard Sunday Schools and three Standard Vacation Bible Schools.

Pastor Holcomb is serving his third year as moderator of Bartholomew Association.

JANUARY speaking engagements for Jimmy Karam, Little Rock lay evangelist, include: Central Baptist Church, Magnolia, evening service, Jan. 11; Christian Layman's Workshop, Washington, D. C., New York Avenue Presbyterian Church, Jan. 12-13; Illinois Baptist state evangelistic conference, Harrisburg, Jan. 16; Arkansas state evangelistic conference, Little Rock, Jan. 30.

DR. FRANK Norfleet, pastor of Immanuel Baptist Church, Paducah, Ky., taught the January Bible Study at First Church, Fayetteville. He preached on Jeremiah at both services Sunday, Jan. 7.



OFFICERS of Arkansas group at Southern Seminary, Louisville: left to right, Jerry Mize, Benton, vice president; Darrell Overstreet, Ft. Smith, president; Jim Gerren, Russellville, secretary-treasurer; and Dr. Marvin Tate, faculty sponsor.

'It is popular not to drink'

A CHANGE is taking place in the world of teen-age youth. "It is popular not to drink" was the conclusion of 274 eleventh and twelfth-grade high school boys and girls, representing most of the high schools of Arkansas, in an "Operation Speak-up" workshop held in Little Rock, Dec. 16-17.

The leadership was composed of a student leader from each of the state colleges and the University.

Of the 274 young people in attendance, 96 were high school leaders (presidents and officers of student councils, class officers, editors) and 110 were church leaders.

This workshop is to be followed during February and March with fourteen sectional meetings following the same pattern but reaching an even larger group.

High school drinking

The students attending the workshop gave the following estimates concerning drinking among high school students:

Number students voting	Estimated percent drinking
78	10 percent
110	20 percent
35	30 percent
8	40 percent
16	50 percent
14	60 percent

"Operation Speak-up" was promoted by The Christian Civic Foundation of Arkansas for the purpose of preparing young people to "speak-up" for abstinence from alcoholic beverages before civic clubs, Parent-Teachers associations, church organizations and schools.

"We appeal to ministers, church leaders, civic clubs and Parent-Teacher associations to provide the opportunity for these young people to 'speak-up,'" said Dr. Wm. E. Brown, executive director of the Foundation.

NLR hospital to open Jan. 29

NORTH Little Rock's new Memorial Hospital will open Jan. 29, Administrator Norman L. Roberts has announced.

Rev. R. H. Dorris, chairman of the Hospital Commission, said that open house would be held at the Hospital on the following schedule:

Jan. 25, 8 p.m. to 9, for donors to the Hospital furnishing drive, members of the 1957 citizens committee that supported the Hospital bond issue, city employees and Hospital employees.

Jan. 26, 7 p.m. to 9, for members of the medical profession in the area.

Jan. 27, 2 p.m. to 4 and 7 to 9, for the general public.

Jan. 28, 3 p.m., Hospital dedication, tours for general public 2 p.m. to 5.

The hospital, North Little Rock's first, is located on a hilltop site above the intersection of Twenty-second and Division Streets. It will have a 118-bed capacity.

Cheatham to Monticello

JEFF P. Cheatham, Jr., has accepted a call to become pastor of First Church, Monticello. He moved on the field Dec. 1.



MR. CHEATHAM

A native of Eudora, he is a graduate of Baylor University and Southwestern Seminary. He is former pastor of Macedonia Church near Fredell Tex.; First Church, Thayer, Mo., and was just recently returned to inactive duty with the Chaplain's Corps., U. S. Navy.

Revivals

WILLIAM J. Sewell, pastor of First Church, Searcy, recently held a revival in First Church, Arlington, Ky. John Dickinson, First Church, Mayfield, Ky., was in charge of music. There were 14 additions, 12 by baptism. Milton D. May is pastor of the church.

SECOND Church, Fayetteville, Ewell Logue, pastor; Nov. 26-Dec. 3; Garland A. Morrison, pastor, First Church, Bigelow, evangelist; Carl Drake, Second Church, music leader; 10 professions of faith, eight baptized, five additions by letter.

FAIR Oaks Church, Max L. Taylor, pastor; Dec. 5-12; E. Clay Polk, pastor First Church, Piggott, evangelist; Carroll Evans, pastor McCrory First Church, song leader; nine baptized, many rededications, several commitments to tithe.

CORRECTED DATES

FOR

"OPERATION SPEAK-UP" SECTIONAL MEETINGS ALCOHOL PROBLEMS WORKSHOPS

Christian Civic Foundation of Arkansas, Inc.
Walden Building, Little Rock

Little Rock	Saturday, February 3, 9:00 a.m. to 5:00 p.m.
No. Little Rock	Saturday, February 3, 9:00 a.m. to 5:00 p.m.
Fort Smith	Saturday, February 3, 9:00 a.m. to 5:00 p.m.
Hot Springs	Saturday, February 10, 9:00 a.m. to 5:00 p.m.
Forrest City	Saturday, February 10, 9:00 a.m. to 5:00 p.m.
Monticello	Saturday, February 10, 9:00 a.m. to 5:00 p.m.
Fayetteville	Saturday, March 3, 9:00 a.m. to 5:00 p.m.
Stuttgart	Saturday, March 3, 9:00 a.m. to 5:00 p.m.
Batesville	Saturday, March 3, 9:00 a.m. to 5:00 p.m.
Jonesboro	Saturday, March 10, 9:00 a.m. to 5:00 p.m.
Russellville	Saturday, March 10, 9:00 a.m. to 5:00 p.m.
Texarkana	Saturday, March 10, 9:00 a.m. to 5:00 p.m.
El Dorado	Saturday, March 17, 9:00 a.m. to 5:00 p.m.
Pine Bluff	Saturday, March 17, 9:00 a.m. to 5:00 p.m.

WHO MAY ATTEND?

All High School Students, Administrators Teachers and Youth Leaders

WHAT IS THE COST?

\$1 Registration fee. Bring a sack lunch and money for drinks.
Bring a notebook and pencil.

WHY COME?

To learn facts on which you can rely.
To learn methods of evaluating facts.
To discover criteria for making choices.
To discover some answers for yourself.
To know what is being done by others as they face modern day pressures.

TEXT WILL BE PROVIDED

O. O. Davis dies

O. O. DAVIS, who pastored churches in Arkansas, Texas, Louisiana and Mississippi, died Dec. 26 at Columbia, Miss., after a long illness. He retired from the ministry in 1943 because of ill health.

Dr. Webb's schedule

THE schedule of Dr. Perry Webb, 361 N. Ridge Road, Little Rock, for the month of January includes three Bible conferences: Jan. 7-13, in Arlington, Tex., where eight Baptist churches are jointly sponsoring his lectures; Jan. 21-25, at First Church, Tullia, Tex.; and Jan. 28-Feb. 2, at First Church, Big Spring, Tex.

Immanuel over budget

IMMANUEL CHURCH, Little Rock, Dr. W. O. Vaught, pastor, finished the year of 1961 by exceeding its budget in gifts by \$15,000, for a total for all causes of \$335,000. This included a record special offering of \$13,042 to the Lottie Moon Christmas Offering for foreign missions.

Association News

Dardanelle-Russellville Association

By WM. E. WOODSON,
Missionary

THE Church Development Ministry is catching fire in our association. O. Damon Shook, pastor of First Church, Dardanelle, is chairman of the Ministry. He has made a good beginning in this by leading his own church to adopt the full program. Two other churches have also adopted the Church Development Ministry: First Church, Ola, Marvin D. Keenen, pastor; and Prairie Grove Church, Russellville, Gaines N. Armstrong, pastor.

PRAIRIE Grove Church has constructed an addition that will increase seating capacity for worship services to approximately 100. Gaines W. Armstrong is pastor.

FIRST Church, Moreland, has added two classrooms and made other improvements to their auditorium. Mr. Armstrong is also pastor of this church. Both hold full time services.

SAM D. Davis, pastor of Second Church, Russellville, has resigned to accept a call to Emmanuel Church, Hot Springs. Mr. Davis has served as Home Chairman in the association. Charlie Stark has been appointed to succeed him. Mr. Stark is one of the deacons in newly-organized Prairie Grove Church, Russellville.

Buckner Association

AN Associational youth rally was held at Witcherville with 300 present.

DAYTON Church has built new Sunday School rooms.

MIDLAND Church has 20 enrolled in the new mission at Arkoal.

IONE Church is planning to build some new Sunday School rooms. W. A. Means is pastor.

MANSFIELD Church has called Rev. Tom Newton of Joyce City Church as pastor. He will be on the field after January 1.

OUR Workers Conference met at First Church, Waldron, Dec. 30.

Rev. J. T. Elliff was our speaker.

WRAY Edmonson who has been serving as supply pastor has become pastor of Kelley Heights Church, Russellville.

B. L. DORMAN of Casa is the new pastor of Pleasant View Church where he served once before.

ELMER E. Linton of Hartman is the new pastor at Bluffton Church.

North Pulaski

Association opposes Sunday football game

THE NORTH Pulaski Baptist Association has asked the North Little Rock City Council to sched-

Globe-trotting with Ginny

Falling plane finds unexpected airstrip

EINDHOVEN, Netherlands (BP) During the last weeks of World War II in Europe a 19-year-old Baptist boy was preparing to pilot a B-17 bomb run over Germany. It was to be his first flight as airplane commander. All his crew members were older than he.

Although he was shy and knew the men might laugh at the idea, the pilot asked his men to join him in prayer just before takeoff.

After the bombing mission, the plane was limping back to England with two engines out and a wounded crew member. A third engine quit over Germany and the plane began to drop faster.

As the plane neared the ground an air strip appeared. No one knew whether it was friend's or enemy's, but they had to crash land. When they learned the air field belonged to liberated Holland, several crew members expressed faith that the young commander's prayer was responsible for their safety.

Since that pilot is now my husband, I insisted our auto trip through Holland must take us through Eindhoven to see the air field. My husband searched for the

ule next year's Copper Bowl football game on some day other than Sunday.

A letter from the Association to the Council says that this year's game, played at 2 p.m. Sunday, Dec. 3, was a desecration of the Holy Day and that it kept people from going to church. It was signed by Rev. K. Alvin Pitt, president of the association and pastor of Baring Cross Church.

The date of the Copper Bowl isn't up to the Council alone, since the game involves both the Little Rock and the North Little Rock police departments. The proceeds from the game are used to buy Christmas baskets for the needy and for other charities.

The Council accepted the letter but didn't take any action on it.



Eindhoven's new church.

field but missed the way. In the new, modern city all landmarks of that war-torn day are gone.

Where we expected to find a war memory, we found a beautiful, modern Baptist church. We stopped to photograph it, much to the puzzlement of the citizens. Perhaps this is one of the churches that the German Baptist young people helped rebuild after the war, as an expression of remorse for what their country had done to Holland.

Our trip through Eindhoven was not a disappointment. We had agreed that it was more appropriate to find a church in Eindhoven than a battlefield!

RESOLUTION
BOARD OF TRUSTEES
MIDWESTERN BAPTIST THEOLOGICAL SEMINARY
Kansas City, Missouri

[Editor's Note: As a rule we do not carry resolutions received by us, except as paid material, but the following release from Midwestern Seminary, Kansas City, is being carried in full because it relates to a controversial issue of wide interest to Southern Baptists. For editorial dealing with this, see page 4.—ELM]

Whereas, the Southern Baptist Convention in session in Chicago in May, 1957, voted to establish a new seminary, to be located in Kansas City, Missouri; and

Whereas, from its first meeting the Board of Trustees of Midwestern Baptist Theological Seminary has been profoundly conscious of divine leadership in the multitude of decisions which it has been called upon to make; and

Whereas, there have been many evidences of God's favor upon our work, such as the securing of the beautiful campus, the election of our wise and consecrated president, the selection of a remarkably competent faculty, and the attraction of a large number of outstanding students; and

Whereas, although within our denomination there will always be differences on points of in-

terpretation, it is the desire of Midwestern Baptist Theological Seminary to be in the main stream of conservative Baptist thought and doctrine; and

Whereas, the administration and faculty of Midwestern have subscribed to the Statement of Faith adopted by the Southern Baptist Convention, in session at Memphis, Tennessee, May 14, 1925, and that it is our belief that these are the guiding principles in their teaching; and

Whereas, recently criticism has been made of Dr. Ralph W. Elliott and of his book, *The Message of Genesis*; and

Whereas, the Board of Trustees through the action of a special committee and by direct action of the Board in special session has investigated Dr. Elliott's beliefs and doctrinal position;

BE IT THEREFORE RESOLVED that while there are members of the Board of Trustees who are in disagreement with some of the interpretations presented by Dr. Elliott in his book, we do affirm our confidence in him as a consecrated Christian, a promising scholar and teacher, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel.

REPORT TO FACULTY
OF
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

[This is an official statement from Southern Seminary, Louisville.—ELM]

Dr. Charles Taylor, Executive of the American Association of Theological Schools, has summarized the report of the Accrediting Commission which met in Dayton, Ohio, December 15, 1961. The report concerning the Southern Baptist Theological Seminary says three things.

1. No further special reporting is required of The Southern Baptist Theological Seminary.

2. All notations have been removed. The following notations—indicating areas in need of academic strengthening—were applied by the Commission on Accrediting to the Southern Baptist Theological Seminary in December 1959: (a) 2.2,

(b) 2.3, (c) 3.5, and (d) 4.2. These notations have to do with (a) student-faculty ratio, (b) faculty for graduate studies, (c) the doctor's degree, and (d) the library on the graduate level. Since 1959 the Southern Baptist Theological Seminary has sought to remove these four academic notations. Notations reflect principles laid down in the standards, which principles need to be adequately translated into the practice of the academic program of the school. They are "levers" for the improvement of the academic excellence of schools.

3. The Executive Secretary extended his own appreciation and that of the Commission on Accrediting to all the individuals and groups responsible for the work involved in the removal of these notations.

SPECIAL OFFER TO HOSPITALIZATION AT

Pays \$100.00 Weekly from First Day

NO WAITING PERIODS * ONLY YOU CAN CANCEL



If you are the one American in four who does not drink, the Gold Star Total Abstainers' Hospitalization Policy will pay you \$100.00 a week in cash, from your first day in the hospital

and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS

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

W. P. Funderbuck, Shreveport, Louisiana: "Thank you so much for the check which I received for my recent surgery and twelve days in the hospital. The Gold Star Policy and your service have been a life saver to me."

Mrs. E. L. Walker, Searcy, Arkansas: "It is a real pleasure to tell you how much I appreciate your quick and prompt service. Thank you so much for the check. It will give me great pleasure to recommend your policy to others."

Mrs. Rebekah Marks, Monticello, Arkansas: "I received your check for my stay at the hospital and do you know what it meant for you to be so prompt? Five policy holders were just waiting to see if you would pay off and I am glad you did. I never had any kind of insurance before and did not know how to go about collecting it . . . so, you saved the day. Thanks a million."

Mrs. J. B. Palmer, Forest, Mississippi: "I can truly say you are a friend, for a friend in need is a friend indeed. I wish I had words to tell you how I do appreciate the insurance check you sent me, it helped so much. I am happy to be a Gold Star Member, and I wish every old person could be."

Mrs. Ella M. Holmes, Fayetteville, Arkansas: "I certainly appreciated the way in which you took care of my claim. The check really came in handy with all my expenses. You are doing a good work for those who are total abstainers."

LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstainer's Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

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

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever . . . as long as you remain in the hospital (we can't pay any longer!).

GUARANTEE

Money-Back Guarantee

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

This is the same GOLD STAR PLAN as offered in the following leading publications.

- Baptist Beacon
- Baptist Bulletin
- Cadle Call
- Child Evangelism
- Christian Life
- Eternity
- Evangelical Beacon
- The Gideon
- King's Business
- Lighted Pathway
- Moody Monthly
- Sunday School Times
- Sword of the Lord
- The Voice



NON-DRINKERS!!

REDUCED RATES

For Life to readers of Arkansas Baptist

NO AGE LIMIT * NO SALESMAN WILL CALL

Check These Remarkable Features:

- Only YOU can cancel.
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash—tax free!
- Claim checks are sent out Airmail Special Delivery!
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!

**GOLD
STAR
GOES
ALL THE WAY!**



- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!
- Every kind of sickness and accident covered except, of course: pregnancy; any act of war; pre-existing conditions; or hospitalization caused by use of alcoholic beverages or narcotics. Everything else IS covered.

HERE ARE YOUR GOLD STAR BENEFITS

Pays you \$100.00 weekly for life while you are in the hospital.

Pays \$2,000.00 cash for accidental death.

Pays \$2,000.00 cash for loss of one hand, or one foot, or sight of one eye.

Pays \$6,000.00 cash for loss of both hands, or both feet, or sight of both eyes.

OUTSTANDING LEADERS SAY—



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



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



Dr. Daniel A. Poling, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.
and Affiliates
"Special Protection for Special People"

HERE'S ALL YOU DO:

- 1 Fill out application below.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to De Moss Associates, Inc. Valley Forge, Pa.

You will receive your GOLD STAR POLICY promptly by mail.
No Salesman will call.

APPLICATION TO Old Security Life Insurance Company

My name is _____ 1-0351-012
Street or RD# _____
City _____ Zone _____ State _____
Date of Birth: Month _____ Day _____ Year _____ Height _____ Weight _____
My occupation is _____
My beneficiary is _____ Relationship _____
I also apply for coverage for the members of my family listed below:

	NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1.					
2.					
3.					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes; cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X**

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY	OLD SECURITY LIFE INSURANCE CO. Old Security has an enviable record of promptness and integrity and is rated A+ Excellent (highest rating available) by Dunne's Insurance Reports, the world's largest policyholder's reporting service.
	Each adult age 19-64 pays	\$4.	\$40.	
	Each adult age 65-100 pays	6.	60.	
Each child age 18 and under pays	3.	30.		

SAVE 16 2/3% BY PAYING YEARLY!

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.**

By THE BAPTIST PRESS

Brotherhood changes assembly activities

PLANS have been approved to change Brotherhood programs at Southern Baptist Convention assemblies in Ridgecrest, N. C., and Glorieta, N. M.

Starting with next summer's assemblies, seminar discussions designed to lead the men into depth studies regarding their personal relationship to Christ and their mission in the world as Christians will become a major part of these programs. This will replace to some extent the former plan designed to give information on Brotherhood and Royal Ambassador organizational methods and procedures.

Forty-six state leaders and members of the SBC Brotherhood Commission staff present at the annual Brotherhood Leadership Conference also pledged their support to a new and advanced thrust for the Cooperative Program.

They agreed to try to lead men and boys to become more concerned about the world mission task as financed through the Cooperative program, the financial lifeline of the Convention.

George W. Schroeder, commission executive secretary, of Memphis, challenged Brotherhood leaders to set the example in leading Baptist men to take a more active part in community life through civic, service and community clubs.

E. A. Andrews, Jr., secretary, Division of Men's Work, Board of Christian Education of the Presbyterian church in the United States, Richmond, Va., told Brotherhood leaders many laymen today feel the church is not meeting their spiritual needs in applying faith to life. As a result, they are turning to other organizations, many of which are retreat-type and not controlled by the church.

"Already there are about 65 such organizations in the United States," said Andrews. "Most of them are patterned after the academies which sprang up in Europe in recent years where laymen were not made to feel needed in the clergy-dominated church."

Parochial aid battle top story during 1961

SOUTHERN Baptist Convention editors have rated the battle over federal aid to parochial schools the denomination's top news story of 1961.

In a poll conducted by the Baptist Press, SBC news agency, 13 editors gave it first-place billing. Only two of the 29 editors and staffers of the Baptist Press failed to rate the parochial aid issue among the top 10-stories of the year. The Baptist Press asked its members to rate stories from one to 10 and assigned a point system accordingly. The federal aid story got 231 points. Baptists were outspoken in their opposition to such parochial aid.

Close behind it, in second place, was the doctrinal and integration issue as it affected Southern Baptist seminaries during the year. It received 229 points (eight votes for first place included) and was marked also on 27 ballots. A doctrinal issue was raised concerning writings or public speeches by professors from two seminaries—Southern Baptist Theological Seminary in Louisville and Midwestern Baptist Theological Seminary in Kansas City, Mo.

The integration issue got into the seminary picture when a self-styled Baptist layman's group (having no official tie with the Southern Baptist Convention) in Alabama protested Martin Luther King's speaking at the Louisville seminary. Eight Alabama Baptist churches, as a result, refused to contribute any financial support to the seminary. State Baptist leaders criticized the action of the churches in withholding funds.

Third place story of 1961 was the curtailment of some missionary programs because Cooperative Program financial receipts failed to meet expectations. While the funds were running slightly ahead of 1960, they were below the 1961 budget of the Convention. Agencies of the Convention, relying on the Cooperative Program for their

basic support, were forced to curtail or to eliminate some projects. The financial story won 203 points and four top ratings.

In fourth place came the controversy within Baptist ranks over whether federal loans to Baptist colleges and hospitals violate the separation of church and state. While Baptists generally concurred direct grants are a violation, there was disagreement over the loans. This story polled 117 points but no first place votes.

The church extension drive of Southern Baptists—called the 30,000 Movement since the goal is 30,000 new churches or missions—received 101 points but no first-place ballots. This placed it fifth.

Southern Baptists do not participate as a Convention in the ecumenical movement, represented by the National Council of Churches. But the ecumenical issue was talked about in some addresses to the annual Southern Baptist Pastors' Conference. This story made sixth place in the poll with 81 points. No editor thought it merited first place.

No. 7 position went to the Second National Conference of Southern Baptist Men held in Memphis in September. Attendance surpassed 4,000. It polled 73 points.

One editor voted for first place the story that the number of SBC foreign missionaries now exceeds 1,500. Enough others rated it in other positions to give it eighth place, with 72 points.

In ninth place, with 69 votes, was the effect of state taxes in Mississippi, North Carolina and Kentucky on churches and denominational agencies. Tenth place went to Baptists and the Cuban situation. Several Baptist missionaries have remained on the island in spite of Castro's "intervention" of Baptist schools and confiscation of vehicles.

Despite two first place votes, the story about the late Sam Rayburn failed to make the top 10 of the year in Southern Baptist circles.

Peace Corps bars church contracts

THE Peace Corps has again asserted it has no intention of entering into contracts with church-related agencies.

R. Sargent Shriver, Peace Corps director, made the statement at a meeting of representatives of private voluntary agencies.

"We have not signed, nor do we have plans to sign project agreements with the service arms of churches in the United States," Shriver said. He said he was aware these agencies are engaged in programs with the Agency for International Development, but he felt it would be a mistake for missionary or denominational groups to operate Peace Corps projects.

TB test-tube cure

A TEST-tube cure for deadly tuberculosis has been discovered by Dr. Ivan Kochan, chairman of the Microbiology Department of Baylor University's graduate branch.

Although Dr. Kochan has not yet killed the tuberculosis bacilli in the human bloodstream, he estimates that within 18 months to two years the proper dosage can be determined to kill the bacteria in human beings.

He said that without a doubt the Tuberculostatic Factor, his name for a combination of proteins and peptides, can kill the tuberculosis bacilli and rid the world of the dread disease.

During more than seven years of research, Dr. Kochan discovered that about 90 per cent of the people have the Tuberculostatic Factor in their bloodstream that prevents them from having the disease.

His proposed cure for tuberculosis would be to take peptides from persons who have a high Tuberculostatic Factor and inject the peptides into the bloodstream of susceptible persons.

Sure that the Factor will kill the tuberculosis bacilli by starving it to death, Dr. Kochan must next determine the dosage necessary to kill the bacilli once it is engulfed in a "protective cell." When the

proper dosage has been determined to kill the germ inside a protective cell, the discovery will be put into active use at TB sanatoriums.

Japan Baptists plan nation-wide crusade

THE evangelism committee of the Japan Baptist Convention met early in December and, among other actions, named committees to handle every phase of planning and preparation for the nation-wide evangelistic crusade scheduled for the spring of 1963.

The Baptist General Convention of Texas has offered to take special responsibility in helping to meet some of the needs involved, including plans for securing substantial financial support from individual donors and for making available preachers and lay workers to help in Japan during the campaign (though Southern Baptist participants will not be limited to persons from Texas).

Upon the invitation of the Japan Baptist Convention and the Foreign Mission Board, Evangelist Billy Graham is making plans to participate in several mass meetings in major cities during the undertaking.

Chaplain of Year

A BAPTIST chaplain has been named "chaplain of the year" for 1962 by the Reserve Officers Association.

Col. Samuel M. Bays, of the U. S. Air Force, will receive the coveted award at the association's annual mid-winter national council banquet, Mar. 2, in Washington.

In selecting Bays for the 1962 award, the reserve officers board said that "he has contributed greatly to the development of the spiritual and moral program of the Air Force chaplaincy."

Bays is a native of Dublin, Tex., and received his high school education at the Lingleville (Tex.) High School. A graduate of Howard Payne College and a former pastor at Balmorhea, Tex., he is currently staff chaplain, 26th Air Division, Hancock Field, Syracuse, N. Y.

Pollard voted 'in'

MEMBERS of Bellevue Baptist Church, Memphis, Tenn., second-largest congregation in the Southern Baptist Convention, voted 1,190 to 808 to keep their pastor, Ramsey Pollard.

The secret ballot followed a full morning of worship services and a three-hour discussion during the afternoon. Charges ranged from failure to provide spiritual leadership to smoking an occasional cigar.

Eugene D. Rutland, chairman of the church's publicity committee and a leader of the opposition, issued this statement for both sides after the vote:

"Members of Bellevue Baptist Church have resolved their problems in the democratic process by which all Baptist churches solve their difficulties. Leaders of both sides have pledged themselves to close ranks and present a unified effort behind the church program."

The following day, members of the Shelby Baptist Pastors' Conference voted unanimously to express to Pollard their "complete confidence and love" and pledged their prayers in behalf of the preacher and his church.

Pollard, one of 65 ministers attending the conference, spiked reports he planned to resign by stating he and the church would continue together.

Bellevue, which claims a membership of more than 9,000, called Pollard as pastor almost two years ago while he was serving as president of the Southern Baptist Convention.

Maryland state paper begins weekly issues

THE *Maryland Baptist*, publication of the Baptist Convention of Maryland, became a weekly with the issue of Jan. 4. Under the editorship of Gainer E. Bryan, Jr., the paper had already moved from a monthly to semi-monthly publication. Circulation of the eight-page weekly is now 15,000, reports Bryan. The paper dates from Feb. 1, 1917.

(Continued from page 5)

'Bomb shelter morality'

I THINK the sermon on "Bomb Shelter Morality" was very good. I think it is wise to have bomb shelters at the schools. As Pastor McClain put it, it's like sending your children to school with an extra raincoat.

I enjoy your paper so much. It is a God-given gift to have one in my home each week.—Edward L. Braun, Little Rock

REPLY: Thanks. You and our other readers will be interested to know that Director William Price of the Civil Defense office for Arkansas telephoned us his hearty appreciation for the bomb shelter feature and to ask permission to reproduce it. He is sending a copy of it to Washington with the recommendation that it be considered for national distribution.—ELM

Fall-out shelters

I THINK you did a service for your readers by printing the sermon on fall-out shelters. We need more provocative stories like this.

Personally, I feel our civil defense leaders have erred to date in stressing a private fallout shelter program. The only answer I can see at this time is in a program of public fallout shelters. There are many arguments which to me are against a private shelter program: (1) discrimination against low-income families who cannot afford \$5000 or more for a private shelter; (2) the assumption that the family will be home together at night or for the weekend if and when an attack comes requiring sheltering, and not scattered in five locations (none of them at home) such as the school, circle meeting at church, the office, the grocery store, etc.

This errant civil defense policy has forced needless moral issues on the individual family thinking of building its own shelter and wondering about the ethics of "letting the neighborhood in."—Theo Sommerkamp, Baptist Press, Nashville, Tenn.

Civil defense

IN THE letter from the Baptist Press, the writer says he feels that civil defense leaders have erred in stressing a private shelter program. Perhaps the writer does not know that civil defense leaders have repeatedly asked Congress for a public fallout shelter program. We not only stress family shelters, but shelters at all places, especially at schools, churches, and places of work. I, personally also stress multiple-purpose shelters.

Thanks again, and your interest in the civil defense program is sincerely appreciated.—William A. Price, Director, Department of Civil Defense and Disaster Relief, Little Rock

From a Ouachita fan

THANK you so much for the copies of your paper published as of Dec. 7 and the extremely generous treatment accorded me therein.

All I have done for Ouachita has been with the thought in mind that the school might do as much for some other boy or girl as it did for me.

The ideals and ideas which have guided my life resulted from what I was taught there.

Compared with most other good colleges, the school is poor, but it is extremely rich in what it has to offer students in the formative years of their lives.

In 1962, may the Baptists of Arkansas realize what a wonderful power for good they possess in Ouachita.—Birkett L. Williams, Euclid Ave. at East 46th Street, Cleveland 3, O.

Crescent College

IN THE current issue of the Arkansas Baptist [Dec. 21] is a letter requesting information about Crescent College.

Mr. Richard R. Thompson, president of the college when it had to close in 1923, is still a resident of Eureka Springs. I contacted him for answers to the questions.

The college had no connection with Baptists. It was a private college with no denominational ties whatever. The college leased its buildings and grounds on a five-year lease arrangement. At the close of one of these leases the college had the opportunity to purchase the property at a prohibitive price or close its doors. It closed in 1923.

Two or three years later it was revived by a group including a Mr. Albert G. Ingalls. The college operated for about two years and was forced to close because of financial difficulties.

Mr. Thompson owns and operates Lake Lucerne Resort and the Ozarka Water Company of Eureka Springs. He may be contacted in care of the Resort and will be happy to answer any further questions anyone might have. Mrs. Celia B. Paul, a former teacher at Crescent College, is a member of our church and will also be happy to supply any information that she has.—Gerald Jackson, Pastor, First Baptist Penn Memorial Church, Eureka Springs

From Goodwin Church

RECEIVED your nice letter stating that since our church burned you will send the paper for three months. We appreciate this very much.

We do not know who wrote the article in regard to the fire but several of the statements were not correct. Will you please run a correction in the near future.

The building was four years old (instead of two) and brick (not brick veneer) also it was free of debt within one year while Bro. Eugene Wright was our pastor. The past year all furnish-

ings, which included a central air-conditioning and heating system, were paid off. We never had a note-burning ceremony as the article stated.

Services are continuing and plans to rebuild are under way. The loss was partially covered by insurance. Bro. Johnny Green is our pastor. Pray for us.—Goodwin Church, Mrs. Otto Bates

Evangelist open

DUE to the fire which destroyed the building at Goodwin, I have the date of Feb. 25-March 4 open for revival.—Bill H. Lewis, Paragould

Mr. Hays and the Pope

"Will you walk into my parlor?"
Said the spider to the fly.

A RHYME from childhood summarizes the Brooks Hays-Pope John XXIII conversation of "We are brothers in Christ." Only for the purpose of being assimilated are we brothers!

This amalgamation would repudiate the sacrifices of life our forefathers gave to free us for worshipping God as we please. Our United States of America is blessed above all nations for the word of God being accessible to each and every one of us.—Mrs. Melvin Smith, 109 North Madison, Siloam Springs

REPLY: There is no danger whatever of an attempted "union" organically of Baptists with Catholics. But for the Pope to call a Baptist a "brother in Christ," as Pope John XXIII referred to Mr. Hays, a past president of the Southern Baptist Convention, is heartening. What a blessing it would be to the Christian cause for Catholics to embrace the idea of religious liberty for all people everywhere—a stand Baptists have maintained across the centuries. Mr. Hays thinks this more likely if we stay on speaking terms with Catholics than if we stay at one another's throats.—ELM

New church 'brewing'

A LARGE number of the members of our church are very unhappy and dissatisfied. We want a change. We are called upon too often. Frequently, we are humiliated by insinuation from the pulpit. We are made to bear the blame for the poor showing our church is making. We need rest.

Signed: Ima Grasshopper
Wasa Goin To
Aunt Gottime
Ijis Can't
T. U. Bizzy
Wat's It To Me
Stew Uphill
More'n My Part

REPLY: I suggest that you call for your letters, if you can make the great sacrifice of darkening the door of your church just once more. Then you could go out and organize a new church and the logical name for it would be Pilgrim's Rest. For your pastor in the new situation I heartily recommend Rev. I. Keep M. Happy.—ELM

(Continued from page 16)

Prayers from Britain

WE SEND you our Christian greetings and warmest wishes for this season of the year. We have you and your colleagues on the staff of the "Arkansas Baptist" in our thoughts and prayers. It has been a real blessing and inspiration to receive regularly copies of your Baptist Journal, please accept our grateful thanks for sending it to us.

We cherish our memories of the inspiring time we had with your Scotland Crusade Party when we had fellowship in London, both at the House of Commons, and at your London Hotel. We are praying expectantly for further fellowship with you and our brethren in the Southern Convention both in your own country and here in Britain.

As we remember you and your work in our prayers, we have a deep conviction that the closest possible links between Baptists of your land and ours have a potential world Christian influence that can scarcely be exaggerated, if only we will be prepared to adventure in the Name of Christ.

We have fragrant memories of the last visit of Dr. Billy Graham to this country. We organized a number of Baptist Centers in London for relay services . . . may God bless you richly in all your service of His Kingdom.—Rev. E. F. Sutton, Rosslyn, 8, East Meadow, Shoreham-by-Sea, Sussex, England

REPLY: On behalf of the Baptists of Arkansas, and particularly of those privileged to take part in the Scotland Crusade, we thank you. Our prayers and good wishes go out to you and your fellow Baptists whose witness is so vital and strategic in the world today. May God use you in a marvelous way in 1962.—ELM

Thanks from Postmaster

PLEASE allow me to express for all of us connected with the Postal Service our appreciation to you and others of the Arkansas Baptist Magazine for the splendid cooperation you gave us in successfully promoting the "Mail Early for Christmas" Program in 1961. The numerous announcements and articles which appeared in your paper played a big part in this success and again this year the Little Rock Post Office at no time experienced any trouble handling the record volume of mail.

I want to take this opportunity to wish you a Merry Christmas and a Happy New Year, and to express our desire to serve you whenever possible.—C. E. McSwain, Acting Postmaster, Little Rock

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Active at 79

THE year 1961 brought my greatest sorrow in the death of my wife. With my anguish and pain I have endeavored to come into God's Holy presence with a contrite heart. I have trusted God's invitation to come unto him and his exhortation to call upon him. Friends, he is always available—the lines are never down.

In the Spring I dedicated the remaining years of my life to Intercessory Prayer. Our Baptist editors published my statement concerning this decision, and I am grateful to each of them. The nearly four hundred personal letters I have received requesting prayer for spiritual help have touched my own heart. I have not only prayed each day for the requests which have come from many states and foreign countries, but I have also replied to each individual with a personal note.

I have kept busy by assisting in three revivals, supplying for a number of pastors and trying to be a faithful church member. I also attended the Southern Baptist Convention last May which enabled me to keep up with the work of our denomination and to have fellowship with many friends with whom I have worked through the years.

What about the future? My children and grandchildren helped me observe my 79th birthday on Dec. 22. Then I plan to keep on being busy as my strength will permit.

I am going to pray for you and I covet your prayers as we begin the New Year 1962.—T. L. Holcomb, 6458 Westlake Avenue, Dallas 14, Tex.

REPLY: May you continue to be a blessing to God and his people as long as you live.—ELM

Our Nation's safety

"THE fear of the Lord is the beginning of wisdom." But our leaders seem to be looking everywhere else for safety. A knowledge of history, both sacred and profane, teaches us that God has never permitted his people who loved Him and kept His commandments to be punished or destroyed. We can also find in both sacred and profane history that God has always permitted His enemies, the enemies of His people, to punish and destroy nations that do not love Him and keep His commandments.

Anyone who doubts the truth of the above statements should get down their Bibles and study the rise and fall of nations. These truths can also be verified in Gibbon's "Rise and Fall of the Roman Empire."

It was the weakness of the Roman Empire and not the strength of the savage tribes of Northern Europe that destroyed the Roman Empire. "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." Isa. 60-12.—R. D. Caudle, Russellville

THE BOOKSHELF

Since You Ask Me, by Ann Landers, Prentice-Hall, 1961, \$3.50

Columnist Landers, regarded by many as the nation's No. 1 specialist in human relations, shares her experiences of many years of counseling and writing. Typical of the chapter headings are: "How to Pick a Winner," "How to Stay Married," "Age, It's Only a Number, Baby," and "Teenagers and Sex."

Reader's Digest Treasury for Young Readers, 1961, \$5.95.

A real treasury for young people and children, here is an anthology of selections from The Reader's Digest, chosen and adapted especially for young readers.

Here you will find great variety. You may read tales of the African jungle, of the American West, of athletes and explorers, of mystery and magic, of everyday children and everyday pets, of stories about famous authors; about Amelia Earhart, first woman to fly the Atlantic; about Michael Faraday, father of our age of electricity; about Blackbeard, the pirate who once terrorized the Spanish Main, and about other people and places too numerous to mention.

A Thicket of Sky, by Edsel Ford, Homestead House, Ft. Smith, 1961, paper cover, \$1.50; cloth, \$2.75.

The farm on which the young poet Ford lives, near Rogers, Ark., is the setting for many of the poems in this collection.

Anyone who has been in a foreign land will like Ford's "Inseparable":

In foreign ports it never fails:
Someone, distressed and clear
Calls out, "Does anyone at all
Speak English here?"

And you who came ten thousand miles
To leave it all behind,
Run forth to volunteer "I do!",
With tears half blind.

The Denver Post has said: "You may spot Edsel Ford as a poet with a bright future." We believe A Thicket of Sky is a part of that future.

Every Day With Jesus, by Mendell Taylor, Eerdmans, 1961, \$3.65

This is a day-by-day devotional book of the life, teachings, and interviews of Jesus. The author attempts to show that all that is human and all that is divine in Jesus reaches us at all levels of our experience and in all circumstances of our existence.

Seven Days That Changed the World, by Wallace T. Viets, Abingdon, 1962, \$2.

Mr. Viets, pastor of First Methodist Church, New Haven, Ct., presents here a series of Lenten sermons which he previously has preached to his church. He maintains that the last week of the earthly life of Jesus Christ constituted "the seven greatest days of history."

DEPARTMENTS

Church Music

'A praise-giving band'

"I BELIEVE that every Christian family should be a praise-giving band."—Philip P. Bliss

Our Baptist hymnal is a rich and precious collection of Christian experiences. Did you realize that 2.3 percent of this book we sing from was written by Philip Paul Bliss? P. P. Bliss was an unusually talented young man. He wrote verse as well as music. Twelve hymns in the Baring Cross hymnal were written by this Pennsylvanian of the past century.

You may see a number of your favorites among Bliss' hymns:

Words and Music by Bliss — "The Light of the World is Jesus"; "Man of Sorrows, What a Name"; "Wonderful Words of Life"; "Free From the Law, O Happy Condition"; "Whosoever Will"; "Almost Persuaded Now to Believe"; "Let the Lower Lights Be Burning"; "More Holiness Givé Me"; "I Am So Glad That Our Father in Heaven."

Words by Bliss — "I Will Sing of My Redeemer."

Music by Bliss — "Ville De Havre" (the tune for "It Is Well With My Soul") and "Kenosis" (the tune for "I Gave My Life for Thee").

Bliss came from a Christian home where music and religion ran deep. Church music had made a gigantic impression on this man who lived only 38 years, losing his life in a train wreck.

He devoted his life to spreading the gospel through singing, speaking, writing, composing verse and songs, setting music to the words of others and editing and compiling song books.

Bliss was a poor man, but he turned over all his royalties, amounting to at

least \$30,000 to evangelistic causes.

He believed that singing should be hearty and spirited. He felt, as you can tell from the quote above, that singing should be done at home as well as at church.

If it were not for his singing in the home as a boy, perhaps we would not have the precious songs, "Whosoever Will" and "Almost Persuaded."

Is your family a "praise-giving band"? Why not include hymns as well as scripture in your family devotions?

SING UNTO THE LORD

He listened as the pastor spoke,
He bowed his head in prayer;
And when the offering plate was passed
He gladly gave his share.
But when a hymn was wont to sing
He tightly sealed his tongue,
'Til songs of praise that cried for strength

Were weak and feebly sung.
Not just because he failed to sing,
But others joined him too,
And mocked with hollow silence
The praises of the few.

Forgive us Lord, who fail to see
The glory of the song,
That nobly lifts the name of Christ
Above all sin and wrong.

And tune our hearts to sing Thy praise
Until each sincere soul
Shall stand condemned within his heart
To shrink back from our goal—
The goal that each heart born anew
May gladly join our song;
Not just within the worship hour,
But through the whole day long.—Ronald K. Wells

This was written by a friend of mine who is a minister of music in Kentucky. He is vitally interested in every person singing during the congregational song service.—Robert Hatzfeld, Baring Cross Church, North Little Rock.

Foundation

A \$25,000 bequest



MRS. S. R. FULLER

MRS. S. R. Fuller, of Harrison, who passed on to her reward on Sept. 12, 1961, remembered to put Christian causes in her will. Her husband recently came to the Foundation office and informed us of her bequest.

Under the terms of her will, which is being probated now, the Arkansas Baptist Foundation is named for 10 percent of the net estate. According to Mr. Fuller this will amount to approximately \$25,000. This money will be re-invested and the income will go on serving the Lord until He comes again.

Like Abel, through her gift, "she being dead yet speaketh." Hebrew 11:4. She made sure that the tithe went to God's causes even after she had gone on to be with Him. She has "laid up treasures in heaven" by being faithful in stewardship.

Anyone can do as much. Yours might not amount to as large a sum of money, but you could give the same percentage. Jesus doesn't measure the gift in terms of dollars. He measures it by the ability of the giver. The widow cast in "more than all the others."

Every Christian should have a will, and every will should be Christian. Have you made yours? Is it like God would have it written? The Arkansas Baptist Foundation will gladly help you and your attorney if you will let us know. Write, wire or call us at 401 West Capitol, Little Rock, Arkansas.—Ed. F. McDonald, Jr., Secretary

REBIND OWN BIBLE. Easy, simplified method. Kits; cover, glue, end sheets, materials, instructions. Lexide cover \$1.95. Morocco \$5.00. State Bible size. U. S. Bible Bindery, Box 15051, Dallas 1, Tex.

Brotherhood

District conventions

OF THE eight annual District Brotherhood conventions, only one is scheduled to meet during the month of January. The remaining seven districts will

hold their conventions in February. The first three conventions are scheduled as follows:

Northeast District: John D. Wells, Leachville, president, Fisher Street Church, Jonesboro, Friday, Jan. 26, 7:30 p.m.

Southwest District: Herbert Hunneycutt, Arkadelphia, president, First Church, Amity, Thursday, Feb. 1, 7:30 p.m.

East Central District: Jim Abel, For

rest City, president, First Church, Wynne, Friday, February 2, 7:30 p.m.

Announcement of the time and place of each of the remaining conventions will appear in this column next week.

Publicity for each district convention will go out through various avenues within the districts; and, in addition, each meeting will be publicized thoroughly from the office of the Brotherhood Department.

J. T. Elliff, who recently came back to Arkansas to head up the newly-created Division of Religious Education (which comprises Brotherhood, Music, Training Union, and Sunday School) is planning to attend all of the conventions, except one, and will bring the closing message at most of them.

Begin to make your plans to attend the Brotherhood convention in your district, and to see that the men of your church are there.—Nelson Tull, Secretary



MR. TULL

rest City, president, First Church, Wynne, Friday, February 2, 7:30 p.m.

"By all means win some"

Our prayer ministry

MANY pastors are in a rut (a grave has two ends, but a rut has no end) in that they do all the praying in the worship service.



MR. REED

By all means the pastor should lead a prayer or prayers, but the members of the congregation should also participate. Usually the best service is where most of the people have a real part in singing and giving. If we trust our people to teach Sunday

School classes, work in Training Union, Woman's Missionary Union, Brotherhood, take a census and tithe their income, then surely, they are capable of leading the congregation in prayer.

A friend told me about being in a service where the pastor prayed five times and 12 minutes. Perhaps he needed to catch up on his praying, as I need to do, I don't know. However, much of our "praying" is reciting to God. So often when we pray our prayers are repeating and then reciting the repetition.

Do the prayers we "say" really come from the heart? Are we really burdened and concerned for the lost around us? Or, are we just saying words because we know the people expect us to pray? Are we like the Pharisees, "praying to be heard of men"?

When we pray for the lost people and then don't go out and try to win them to Christ, we lose our concern for them. Perhaps one reason we don't do more going after the lost is because we don't really worship during our preaching services.

If we confine our religion to the four walls of the church buildings we shall fail in our Christian lives. When the worship is over, real service for Christ and our fellowman is just beginning. The Holy Spirit convicts the lost through our teaching, preaching, witnessing, writing, singing and living the Word of God.

Evangelism, then, is worshiping God, witnessing to the lost, waiting and praying for the lost, winning them to Christ, and watching the new converts grow.

A church exists to worship God and for Christians to meet for fellowship with another. As a result of these we are to be inspired to win others to Christ.

The Evangelism Conference Jan. 29-30 is to help us in all these matters.—Jesse S. Reed, Director of Evangelism

MISSIONS is imperative because Christ is incomparable.—Burdette L. Nichols, missionary to Indonesia

Defeat by default

A RECENT editorial in Christianity Today carries the title, "Evangelical Defeat by Default." It is an interesting and provocative paper.



MR. HATFIELD

While musing on its message one question kept coming up for attention, like a drowning man coming up for help and air. It was simply, "Will Southern Baptists be defeated in winning by defaulting in the area of establishing new missions and

churches?" In our cities, in the country, in other states and around the world our winning witness depends on establishing more missions and churches. More such places must be located immediately and work established, if we are to do the best work in witnessing.

Of course, there are many problems related to starting new work, perhaps the major problem is that of leadership.

Some people say it takes property and a lot of cash to start a new church in this new day of 1962. Yet the great majority of churches existing today were started by faith, without property,

without cash and with very little leadership other than one (or a few) hearts aflame with the conviction that a new mission or church should be started.

Churches which start and sponsor new missions experience a new surge of spiritual fervor within the ranks of their membership. New work grows faster, wins more people to Christ and gives more money per member than the average of the established churches. A major part of the strategy for winning more people to Christ and the service of the kingdom must be the establishing of more new missions and churches.

"My church reaching out" is the theme of the year of church extension—1962, of the Baptist Jubilee Advance. Couldn't your church reach out and start a new mission, church, or at least a new extension class in some needy place? Perhaps a rest home, fire station, neglected community nearby, or other place could afford your church the opportunity of reaching more people for Bible study and evangelism. Let's not be defeated by default.—Lawson Hatfield, Secretary

THOSE called to be conquerors through Jesus Christ dare not spend their time cataloguing the impossibilities of the task.—William M. Dyal, Jr., Southern Baptist representative for the south field of Latin America

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DEPARTMENTS

Religious Education

Special meetings

DURING the year there are important meetings related to our educational ministry which must be planned and promoted. Being so recently in the pastorate, I share the concern of most local church people that all unnecessary meetings be eliminated, and that every meeting be vitalized.



MR. ELLIFF

One of the most important functions of your state Religious Education Division director is to help make the above-mentioned things a reality. Of course, this is the fervent wish and the constant concern of our state Religious Education secretaries.

How can a director help? Obviously, we cannot take an ax and begin promiscuously cutting off meetings. There

is always a very real danger of throwing the baby out with the bath! Some churches and associations in some states have made this mistake in their zeal to cut out activities.

State and associational meetings must actually meet a need which exists in the churches. Often it is the part of good leadership to help people realize a basic need, but never is it good leadership to make life more complex and confusing.

Your director of Religious Education could hold a position of peculiar advantage relative to these things. In the first place, he could listen to your helpful comments about making programs better and then carry your suggestions to the staff for consideration. But he should also help the staff get your ear for more important things.

After a reasonable period of time, we hope all of you will say that more than ever we have eliminated the less essential things and vitalized the essential. Won't you help us realize this ambition? — J. T. Elliff, Director

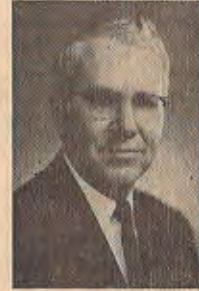
COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion of a Sound Mind*, published by Broadman Press.)

Worship but no work

QUESTION: My husband and I became members of a church about three years ago. He will not take part in anything except the worship services and does not want me to. My father is a minister and I know the need for Christian workers. I do not feel that I am doing my part if I attend the worship services only. But he says he will not go to church at all if I take part in anything except the worship services. What should I do?



DR. HUDSON

ANSWER: It sounds to me as if you and your husband have more than the problem of church attendance.

There seems to be a contest of wills over how many services to attend. Naturally there would be some differences about church attendance, like differences about food likes and dislikes, and recreational interests. But what is this stuff about "he will not go to church at all if I take part in anything except the worship services"? You are headed for a holy deadlock instead of a holy wedlock. Marriages require compromises, finding a meeting ground for working together on projects.

Too, maybe this is a matter of Christian growth. Churches in a modern age cannot survive on a sitting-and-listening program. It takes teaching and training and organization for work. Your husband should know that.

Neither of you should dominate the other. Talk the whole thing out and see if you cannot find a mature approach to this problem. Christ needs both of you. You were saved to serve, not just to sit. Two hours a week is not enough.

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

Beacon Lights of Baptist History

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

Sources of history

DIARIES provide excellent source material for history. We are indebted to Hezekiah Smith for a record of early Baptist work in New Hampshire.



DR. SELPH

The first church was organized in that state, 1755. Mr. Smith went there in 1767. He kept a diary and it read something like this:

"June, 1767, assisted the Newton church in tax exemption from the standing order. At one place during month preached in barn. Meeting house too small to hold people. Barn was near the river, convenient for baptizing.

"Brentwood, August, after baptismal services spoke to people at water's edge. Solemn time and greatest emotion I've seen at water-side.

"Deerfield church, June 14, 1770, baptized a Congregational minister, his wife, and 12 other members of his church." (The church and its pastor had invited

him to preach.)

Two days later Dr. Samuel Shepard and six others were baptized at Epping. Dr. Shepard was ordained a year later and proved to be most useful as a New Hampshire pastor.

Continuing the diary: "June 18, 1770, preached in congregational church. Had conference with members about baptizing some of its members but permission refused. Two days later visited Stratham, examined a number of people and baptized 14."

He went home the next day but recorded the fact that he had preached seven sermons and baptized 38 people in seven days.

"July 18, 1770, preached again and baptized at Stratham. After baptizing entered into debate with Rev. Joseph Adams and R. Marshall. After debate assisted in organizing Baptist church there."

Smith preached again at Stratham in September, and such crowds attended the services that they were forced to move out of doors, under an oak tree.

"Oct. 9, 1770, preached out of doors at Exeter, baptized Joseph Sanbon, a Congregational minister and five others. Estimated crowd of 2,000 at waterside to observe ordinance of baptism."

So reads an old Baptist preacher's diary.

Jesus' mother tongue

By MARIE HOLMSTRAND

DO YOU know what language Jesus spoke? You might quickly say "Why, he was a Jew. He spoke Hebrew, of course."

If that is your answer, you are wrong. Jesus spoke a language called Aramaic. Today the Aramaic language is almost extinct. About the only place it is still spoken in its original form is in a small settlement called Malloula, which is in the hills not far from Damascus, Syria.

Although in Jesus' time, Aramaic was the language spoken in the homes of Palestine, everyone had a general understanding of Hebrew. It was the language used in the synagogues and among educated and cultured people.

Some scholars contend that Jesus also understood both Latin and Greek. This might be so. We remember his appearance before Pontius Pilate, the Roman procurator of Judea, who conducted his courts mainly in Latin.

It is believed that the Sermon on the Mount was delivered in the Aramaic tongue, Jesus' mother tongue. This seems logical as we realize that in that teaching Jesus was pouring out his heart to his listening friends and countrymen.

Outside of Malloula the Aramaic language is little used. The Jewish people do retain it in some of their rituals, such as the Kaddish, the Jewish invocation of blessings, and the Kol Nidre, a prayer chanted once a year. The Yom Kippur is also mostly in Aramaic, as are some passages of the Jewish civil and canonic law.

Aramaic is not a pleasant language to listen to. Unlike many languages we hear spoken today, it has harsh, guttural sounds. People, who stop in Malloula and hear Aramaic spoken, find it hard to believe that the words of Jesus should have sounded so harsh and guttural when their meaning was so beautiful.

Although the mother tongue of Jesus has become almost extinct, yet we know the words he spoke will live forever.

(Sunday School Board Syndicate, all rights reserved)

Present moments here

By JOSEPH E. CAUCHON

The sooner that we understand
Nothing is owed or due,
That all we have is just a gift
And shared by others, too,

The sooner we shall find ourselves,
Our peace of mind shall be,
And we shall love the glories of
The things our eyes can see.

To illustrate, we cannot smell
A rose of future day,
Nor can we ever hold a dream
That's gone so far away.

So many people live in dreams
Of past or future things
But never try to make them true
With sound, realistic rings.

Now is the time to get prepared;
To wait will be too late;
For each deed we accomplish now
Will count in future date.

The past comes with us, that is true;
We may hold future dear;
But past and future only meet
In present moments here.

(Sunday School Board Syndicate, all rights reserved)

A foil bookmark

By IDA M. PARDUE

Follow the easy pattern shown here to cut a silvery bookmark from a piece of aluminum foil. Fold sides A and B forward, and fasten the edges together with cellophane tape.

To use this bookmark, just slip it over a corner of a page in your book.

(Sunday School Board Syndicate, all rights reserved)



God's Wondrous World

The strange names of winds

By THELMA C. CARTER

MOST of us have heard the wind names, blizzard, tornado, and whirlwind. They are well-known in our country. Few of us have heard the wind names of other parts of the world. Some are not too well-known, but they are among the most beautiful of words.

Have you heard of the desert wind of Egypt with the strange name, kham-sin, the haboob desert wind of the upper Nile River, the "black roller" dust storm of the United States? Strange, too, is the cold-wind name, steppenwind of Germany. This is very much like our cold blizzard.

There are the gentle winds with names such as the kohilo of Hawaii and the cat's paw of American waters.

Greatly feared, driving, gale winds blow in from the seas. One is the hurricane, whose name comes from the Spanish word huracan or evil spirit, as the West Indian people call it. Another is the elephanta gale of the southwest Indian coasts.

The strange monsoon of India is a wind that brings heavy rain. "The doctor" is a warm sea breeze of English shores.

Without God's great winds the natural world would perish. People, animals, birds, fish, and all plant life must have the precious gifts the winds bring—rain-fall, warmth, coolness, and dryness. Winds bring about the balance of hot and cold air masses which is necessary to living things.

The Bible reminds us: "He causeth his wind to blow" (Psalm 147:18). "God made a wind to pass over the earth" (Genesis 8:1).

When you hear the strange moaning or whistling of wind outside your window, take a moment to think of strange wind names. The moaning wind may be like the kai of China or perhaps the bofu of Japan.

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Lead the children home

By EVELYN PICKERING

These Bible children are lost from their fathers and mothers. Match the lost children with the parents waiting for them at home.

1. Abraham, Sarah ()
2. Amram, Jochebed ()
3. Adam, Eve ()
4. Elkanah, Hannah ()
5. Isaac, Rebekah ()
6. Zacharias, Elisabeth ()

- a. Moses, Miriam
- b. Samuel
- c. Esau, Jacob
- d. John the Baptist
- e. Cain, Abel
- f. Isaac

ANSWERS

1. f, 2. a, 3. e, 4. b, 5. c, 6. d
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One God

By THOMAS HINSON

Pastor, First Church, West Memphis

January 14, 1962

Scripture Passages: Exodus 20:1-3; Matthew 6:24

Deuteronomy 6:4-9; John 14:1-11

The love and goodness of God

ALL of the Decalogue is based upon the Goodness of God. "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage." It was a modest and timely reminder of the love and goodness of God for these Hebrews as they read these words for the first time. It is equally fitting for all who read them today. God has always identified Himself with His work and nature before He requested men to obey Him.

God had illustrated His divine power over all other gods in Egypt and the world by His repeated victories over them on behalf of His chosen people, the Hebrews. His commands were predicated upon His goodness toward and love for the Hebrews.

The practice of any morality is dependent upon one's confidence in and respect for its giver and founder. This is proven in the fact that an obscure people led into the desert to hide, emerged 40 years later with a Ten-Word Code so completely intertwining morality and religion, so free of national peculiarities, and so close to fundamental duties that even today, after thousands of years, it remains authoritative to the most enlightened peoples.

Whose voice could speak these words so lasting, ever fresh? The answer is found in the preface of the Commandments: "And God spoke all these words, saying . . ."

God always gives before He asks us to give. He is not a hard taskmaster, "gathering where He has not strawed." Only after He had won the Hebrews to Himself by delivering them from bondage did He ask them to obey Him. He cares for no service that is not in response to His goodness and love, the out-growth of gratitude. He founded his right to command on His love, and our duty to obey, on gratitude. God always opens His heart first, then He asks for men's hearts.

Man and God

WHEN men search their hearts with this "candle of love," they find many an idol set up in the dark corners and are surprised to learn just how much this commandment applies to them. What are these modern idols? Anything that takes God's place of first allegiance in our lives: Sunday papers, fishing tackle, golf course, dollar bills. And more often than not, the primary idol is Self!

Recall Paul's words, "Demas hath forsaken me, having loved this present world." What was his sin, his idol? Selfishness, the desire to please self. Men do not have to go to a heathen shrine to worship an idol. Those who have great difficulty with other clear

Spirit, Truth, Light, and Love, may help, but only if one understands fully what is meant when these great words are used in such context. Men have a way of emphasizing the one side of God's nature which suits them best.

A father and his boy were walking in the fields on a summer day. A thunder storm came up. A flash of lightning startled the boy, but the father said, "My boy, that is God's eye." A peal of thunder seemed to shake the earth and the father said, "My boy, that is God's voice." But when the clouds blew over and the heavens were flooded with sunshine again, the father forgot to say, "My boy, that is God's smile." When men shut their eyes to God's tender nature they fail to know and appreciate Him as they might.

Thomas Guthrie once said, "Insects as well as angels, the flowers that spangle the meadow as well as the stars that spangle the heavens, the lamp of the glow-worm as well as the light of the sun, the lark that sings in the air as well as the saint that sings in Paradise, the still small voice of conscience as well as the thunder that rends the heavens, or the trump that shall rend the tomb, these and all things else reveal God's attributes and proclaim His praise."

Memos for Meditation

1. Try this: figure up the time and money you spent directly for God during the last month and compare with total spent.
2. There is room in the human heart for only one God. Be certain the One in your heart is Jehovah.
3. Some say that the Ten Commandments are not binding on us, but have they produced a better set?
4. God reminds man of His nature; then requests. Is there another anywhere who would dare risk this procedure?

This is no attempt to prove the existence of God. He has done that a thousand times over for us. This is rather a statement of undeniable fact. It is a basis which, if accepted, one can build upon and add to it the other great Words of Sinai.

EGYPT, out of which the Hebrews have just come, and Caanan toward which they are now traveling, have each developed from generations before their own systems of community and family gods.



MR. HINSON

For a community to have a major god and scores of lesser gods was not uncommon at all among nations.

Under such circumstances, then, it isn't difficult to see why

God made this command first: "Thou shalt have no other gods before me." Men who have dealt honestly with this command can proceed to consider the other nine, but those who have not settled this matter of first loyalties need not try to interpret or apply the other nine. Man has neither the strength nor motive to live for a God who is not truly his own! Thus, it becomes most important that each person consider seriously what is being said in this first command.

The existence of Jehovah God

WHATEVER concerns a man ultimately becomes god for him, and, conversely, this means that a man can be concerned ultimately only about that which is god for him. A god is a being or an object which transcends the realm of ordinary relations in intensity and significance to its worshiper. These gods become superior not only in power but in meaning and purpose to those who worship them. However, too many gods that meet these requirements fall much too short of the high standard demanded by God to meet man's soul hunger and forgive his sin.

But what about Jehovah God? Does He really exist? How can man know Him, describe Him, accept Him, obey Him? These questions will not be fully answered here. Anthropomorphic symbols only slightly define the greatness of His personality. To say that He is

expressed wishes of God have most likely not obeyed at this beginning point, the First Command.

This writer watched with great interest what happened in a morning worship service some years ago. It was during budget promotion time. Two hymns appeared, side by side, on the order of worship. The first was, "Take The Name of Jesus With You"; the other was "Bring Ye all the Tithes into the Storehouse." A little lady who had let it be known openly that she did not believe in tithing was in the service. She sang joyfully, "Take The Name of Jesus With You," but when the next hymn was announced she sang not a word. She gave her neighbor in the pew the hymnbook, and the look on her face told the rest of the story. She was one of those pitiful souls in conflict who had tried to make a "bargain counter" out of the Word of God.

Make God first in your life: no idols, no reservations, no room for selfishness. Obey this first command to the fullest, and you will find little difficulty with the other nine.

Attendance Report

DECEMBER 31, 1961				
Church	Sunday School	Training Union	Additions	
Alpena, First	84	42	1	
Camden				
Cullendale First	433	206	1	
First	468	170		
El Dorado				
East Main	223	161	2	
Parkview	195	93	1	
Ft. Smith				
Calvary	322	162		
First	971	337		
Missions	341	136		
Grand Avenue	586	236	2	
Mission	24			
Towson Avenue	161	61	1	
Gravel Ridge, First	129	75	1	
Harrisburg, Calvary	145	91	2	
Harrison, Eagle Heights	212	91		
Hot Springs,				
Park Place	382	165		
Jacksonville				
First	567	295	8	
Marshall Road	67	55	2	
Little Rock				
First	839	428	3	
Immanuel	937	445	2	
Forest Tower Mission	23	20		
Kerr Mission	22	15		
Rosedale	178	86	4	
North Little Rock				
Baring Cross	625	215	2	
Park Hill	585	215	1	
Russellville				
Prairie Grove	29	23		
Springdale				
Caudle Avenue	158	78		
First	456	149		
Van Buren				
Oak Grove	175	91	2	
Second	46	30		

Churches are requested to send attendance report information separate from other communications to the Newsmagazine to avoid confusion. Postcards are preferable and they must be in our office by the next mail delivery on Wednesday. They should be addressed to: Arkansas Baptist Newsmagazine, 301 W. Capitol, Little Rock, Ark.

Executive Board

(Continued from page 2)

It is usually more difficult to do something different in an older church than in a newer situation. This makes the victory won in Des Arc doubly significant. It proves again that the Forward Program will help any church if the members want to be helped. The secret is always one of cooperation.

When Christians cooperate, they can always win the victory. — Ralph Douglas, Associate Secretary

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A Smile or Two

Voice of experience

A FATHER, buying a doll for his daughter's birthday, was told by the saleslady, "Here's a lovely doll—you lay her down and she closes her eyes, just like a real little girl."

"I guess," said the father sadly, "you've never had a real little girl."

Definition

TAXES are the way the government has of bringing on that rainy day we've been saving for.

Fair play

THE husband settled himself into the extra kitchen chair, and began supervising his wife's cooking:

"Those eggs don't look beaten enough to me. Wait! Shouldn't that flour be sifted again? Slow down, you're cutting that pie corner too close! Oh dear, you almost hit the corner of that table hurrying to get to the stove."

"Now wait a minute," flared the wife, "I've been cooking for years. I think I know what I'm doing."

"But I just thought I'd help you, dear. You're always helping me with the driving."

Smart aleck

THE teacher was talking about the North American Indians. She asked if anyone could tell what the leaders of the tribes were called.

"Chiefs," said a little girl.

"Correct," said the teacher. "Now, what were the women called?"

A smart little boy answered, "Mischiefs."

To his taste


"THERE you are, darling" said the little woman, putting a plate before her husband, "cooked just the way you'd better like it."

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Religious News of the World

'Question 7' called best

NEW YORK (EP)—The National Board of Review of Motion Pictures has named "Question 7" the best motion picture of 1961. The film, produced in West Germany under auspices of the Lutheran Church, depicts the experiences of a Lutheran pastor serving an East German parish whose former minister was imprisoned by the Reds for alleged anti-state activities.

Harry Hart, chairman of the independent film review organization, said "Question 7" presented "with considerable cinematic competence the most important theme of the 20th century, to-wit, the encroachment of the state into the realm of the individual's conscience and belief."

Runners-up to "Question 7" were: "The Hustler" (Twentieth Century-Fox), "West Side Story" (Mirisch-United Artists), "The Innocents" (Fox), "The Hoodlum Priest" (U.A.), "Summer and Smoke" (Paramount), "The Young Doctors" (U.A.), "Judgment at Nuremberg" (U.A.), "One, Two, Three" (Mirisch-U.A.), and "Fanny" (Warners).

Bar showing 'Question 7'

GREENSBORO, N. C. (EP)—Because it is not racially integrated, a motion picture theater here was barred from showing the award-winning "Question Seven."

Charles Street, the theater owner, said he had received notification from Barnet Pitkin, general sales manager of Louis de Rochemont Associates of New York, producer of the picture, that he could not receive a copy of the film since his theater is for white patrons only.

"It is the policy of Lutheran Film Associates as well as our of-

fice to serve this picture in integrated theaters only," wrote Mr. Pitkin to the theater manager. "Sorry that you have to pass up a very unusual motion picture such as 'Question 7' because there are no integrated theaters in your areas."

Negro Baptist received

ROME (EP)—Pope John XXIII gave private audience here to Dr. J. H. Jackson of Chicago, president of the National Baptist Convention, U.S.A., Inc. — America's largest Negro church body.

The Protestant minister's visit was the latest in a series of calls on the Pope by prominent U. S. clergymen and political leaders.

Shrine for scrolls

NEW YORK (EP) — To be known as "The Shrine of the Book," a sanctuary is being built to house some of the Dead Sea Scrolls in Jerusalem.

To be established on the site of the Israel Museum, now under construction, the sanctuary has been launched with funds contributed by the D. S. and R. H. Gottesman Foundation of New York.

The sanctuary is being built by the Israeli government through its agency, the Israel American Museum Foundation. The Gottesman Fund was established by the late D. Samuel Gottesman of New York, industrialist and philanthropist. Mr. Gottesman, who donated four Dead Sea Scrolls to Israel in 1955, established the foundation before his death in 1956.

Documents to be stored at the shrine include the Bar Kochba documents—15 letters dispatched by Bar Kochba, Hebrew military leader, to the commanders of the rebellion against the Romans in the Dead Sea district in 135 A.D.

The announcement, made jointly by the Israeli government and the foundation, said the structure, except for a dome, would be underground, "an idea suggested originally by the fact that the scrolls were found in a cave."

The dome, rising out of a square pool of water, will have water spraying up its side. A sunken patio will be flanked by a research library on one side and the shrine itself on the other.

Catholic orphans out

MONTREAL (EP) — Two Roman Catholic teen-aged orphan boys, Steve Gatinoglou, 16, and his brother, Michel, 14, were taken from their non-Catholic foster homes in the wake of hot controversy over a similar case in Ontario.

Real Bastian, head of the Quebec social welfare branch, notified the families that the boys were being brought back because the Social Welfare Act prohibits the placing of children with families of a different faith. He said his instructions had come from the provincial capital at Quebec City.

Warn British on unity

LONDON, (EP)—The International Council of Christian Churches is engaged in a vigorous campaign to warn the Anglican and Free Churches in Britain not to align themselves with movements seeking unity with the Roman Catholic Church.

A booklet distributed by the ICCC calls upon the Archbishops of Canterbury and York, top leaders of the Church of England, to "lead their Church back to the Bible and New Testament Christianity."

The campaign is to culminate early in 1962 with a public meeting here presided over by Viscount Alexander of Hillsborough.

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