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February 1, 1962

Arkansas Baptist State Convention

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FEBRUARY 1, 1962

Arkansas Baptist
newsmagazine

'All time high'

CONTRIBUTIONS for world missions through the Cooperative Program reached an all time high in Arkansas in 1961. We received more than \$1,732,000, which was approximately \$57,000 above our budget requirements of \$1,675,000. This was approximately \$125,000 more than we received the year before.



DR. WHITLOW

The Executive Board voted in its last meeting that any overage be divided 50 percent for the Cooperative Program and the other half for our Retirement Plans. We were delighted to send Porter Routh, treasurer, our check for more than \$28,000 as an added investment by Arkansas Baptists in missions and benevolences beyond the border of our state. The retirement funds were needed inasmuch as the Convention had failed to appropriate sufficient funds to cover the measure of increase we experienced in this program in 1961.

A number of our churches have advised us of their increase in Cooperative Program giving for 1962 by at least 15 percent in keeping with the Endowment Campaign authorized for Ouachita College this year. We hope and pray their tribe shall increase.—S. A. Whitlow, Executive Secretary.

Now is the time

THIS IS a good time to start examining the Stewardship Program of the church.



DR. DOUGLAS

The average church is receiving about a third of the tithe from its members. A few churches are receiving 40 percent of the tithe from the members but many, many churches receive less than a fourth of the tithe from the members.

In order to get church members to tithe, who now give less than a fourth of the tithe, the leaders must first tithe and then start praying and planning to help the others.

It is not enough for the church leaders to get together and plan a budget, then ask the prayer meeting group to adopt it. The church must lead in an educational program—a program that will give the individual church member a reason to give his money.

Believe it or not, there are many church members who do not know the financial needs of the church. This is partly due to the fact that they know very little about the church program.

(Continued on page 22)

Says 'witch-hunt' is on

A DEEP concern with the distrust and suspicion and lack of the true Christian spirit exhibited within the framework of "what we glibly call Christianity" was voiced at the mid-term commencement exercises of New Orleans Seminary.

Speaking to the 45 candidates for degrees and awards, their families, and the faculty and friends of the seminary, Dr. R. Houston Smith cited what he called "a growing lack of the evidence of love and forbearance and forgiveness."

Dr. Smith, pastor of the First Baptist Church, Pineville, and president of the New Orleans Seminary Alumni Association, said, "There are too many self-appointed guardians of orthodoxy among us. There are too many people looking under too many chips for bugs that aren't there.

"The witch hunt is on," he declared. "It wouldn't surprise me if before it is over we revive the ancient custom of burning witches."

Pressing the point, Dr. Smith said, "If this country is ultimately overthrown by a foreign foe either from the military or ideological point of view it will probably not be primarily because of the strength of the enemy but because God's people have been living so far below their means in grace and goodness that they have lost confidence in one another."

"The Danger of Living Below Our Means" was the subject of Dr. Smith's address.

Citing the economic dangers of living beyond our means, he warned that living below one's mean's is a major tragedy. The tragedy is "simply the deliberate failure to attain to our potential and thus the inability to bring to bear upon the world of our day all we are capable of doing."

Dr. Smith also told the audience that "we live below our means in the material support we give to God's kingdom."

He chided Southern Baptists for being inclined to boast "of the great work we are doing and the rapid growth we are enjoying.

"When we read the objective statistics and discover that last year among the larger religious groups in America we were about second from the bottom in per capita giving it ought to take some of the wind out of our sails," he declared.

He concluded by saying "we live below our means in our conception of the size and the need of this world for which Christ died.


"We live confined with horizons too limited. We get wrapped up in our little world of business or pleasure or even in our own church or institution and ignore the fact that we are a part of a great wide world."

Degrees and awards were presented to the candidates by the president of the seminary, Dr. H. Leo Eddleman.—Seminary release

Dallas readies for '63 evangelism conference

FIVE thousand air-conditioned hotel rooms have been reserved for the first Convention-wide Evangelistic Conference of Southern Baptists, set for July 2-4, 1963, in Dallas.

The conference, which will hear two messages by Evangelist Billy Graham, is expected to attract as many as 10,000 laymen and pastors from outside Texas and as many from within that state. (BP)



ARKANSAS
Baptist
NEWSMAGAZINE

"ARKANSAS"
LARGEST
RELIGIOUS
WEEKLY"

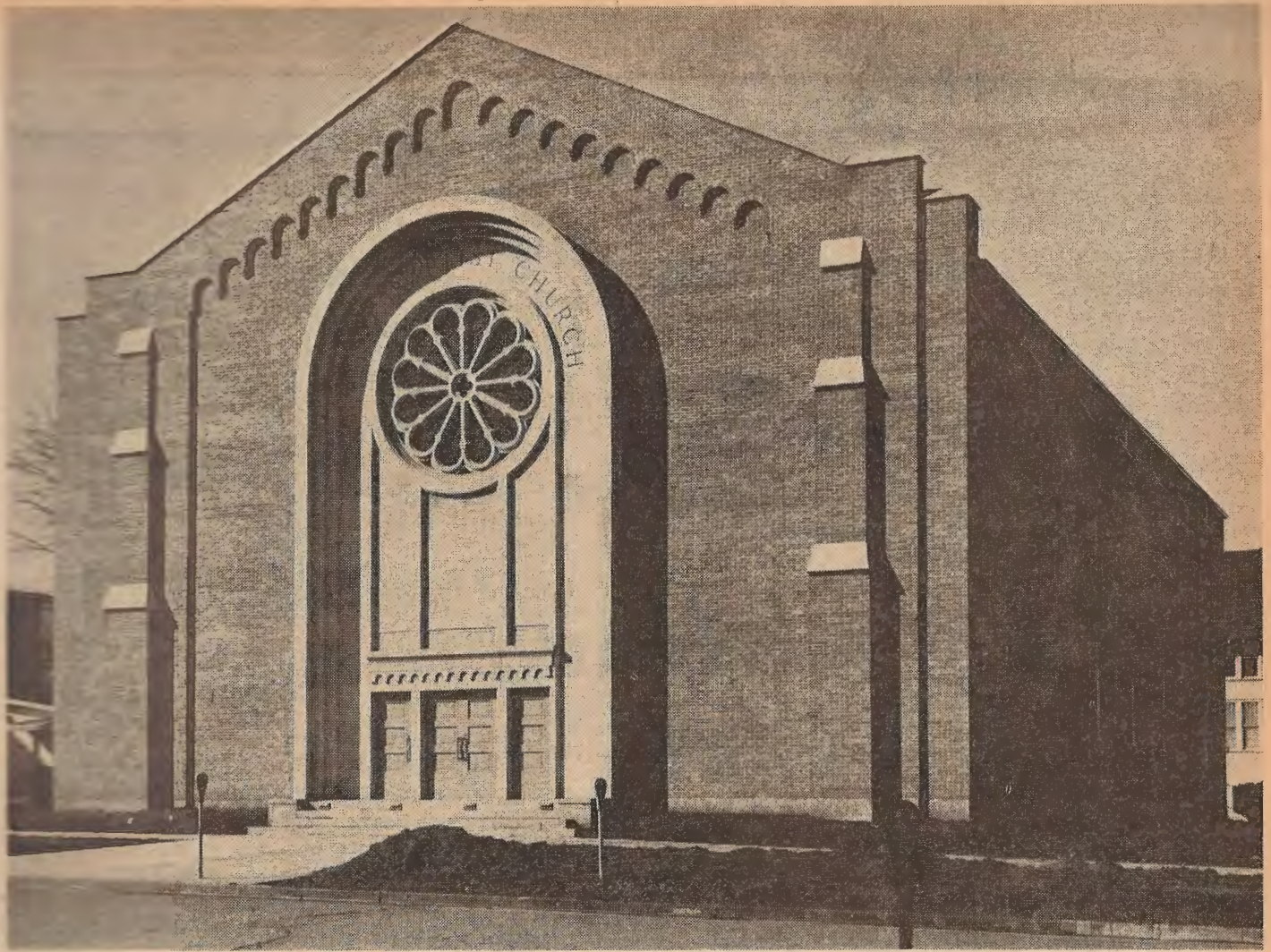
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February 1, 1962
Volume 61, Number 5



First Church, Russellville, to dedicate new sanctuary Feb. 4

DEDICATION services for the new sanctuary of First Church, Russellville, will be held at 2:30 p.m. Sunday, Feb. 4.

The dedicatory address will be delivered by former Congressman Brooks Hays, Special Assistant to President Kennedy, who was at one time a member of First Church. Mr. Hays is a former president of the Southern Baptist Convention. The Arkansas Polytechnic College choir, under the direction of Dr. John Wainwright, will present "The Christian and Commemorative Year in Song," as another feature of the program.

The first services in the new sanctuary will be conducted Sunday morning, Feb. 4, by Pastor Emil Williams. Dr. S. A. Whitlow, executive secretary of the Arkansas Bap-

tist State Convention, will speak at the evening service.

The new sanctuary is of contemporary Romanesque design with a seating capacity of 920, including the choir. The balcony, which will be used for the Adult Sunday School Department, can be opened to provide seating ultimately for 1,200.

Including the furnishings, the rose window and an Allen organ, total cost is \$230,000. The architect was Norris J. Sparks, Little Rock, and the general contractor, Cone & Stower, Searcy.

Members of the Building Committee are Dr. D. M. Williams, H. T. Casner, J. A. Niven, Mrs. L. D. Mack and Mrs. Maurice Brown.

Building Finance Committee members are A. D. Robins, Henry

Jacobs, Robert Simpson, W. E. Christenbury and John T. Little.

MISSIONARY service is not a sacrifice. It is the greatest privilege God ever allowed to a man and his family.—Richard L. Lusk, missionary appointee for Macao

AS WE sat in our church on Christmas night, 1960, and listened to a Latin-looking angel announce in Spanish to a Latin-looking shepherd the news of Christ's birth, we had a new perception of the truth the angel spoke, ". . . which shall be to all people."—Gladys (Mrs. Wilbur C.) Lewis, Missionary to Paraguay, then studying Spanish in San Jose, Costa Rica

Family life parley

THE greatest threat to our civilization is the shallow approach to marriage characteristic of our time and the prevailing loose relationship between men and women. So declared Dr. Joe Burton, head of the Family Life Department of the Sunday School Board of the Southern Baptist Convention, in an Arkansas Family-Life Conference held here recently. And one of the great weaknesses of Southern Baptists in solving this and other problems is the "monologue approach" by which a few people do all the talking, Burton continued.

In an effort to lead Southern Baptists to grapple effectively with family problems, Dr. Burton is planning a Southern Baptist Conference on Family Life, to be held Feb. 25-March 1, 1963, in Nashville, Tenn. A thousand selected participants will be invited to attend the conference, which will be patterned after recent White House conferences on education, the aging, children, etc.

Quite frankly, Burton let it be known in the Arkansas meeting of a few representative leaders that he is more interested in having people from the every-day walks of life involve themselves with the problem of strengthening home life than with enlisting experts to give the answers. Those attending the Nashville conference will be divided into work groups, 25 to a group, to deal with specially assigned phases of the problems. Arkansas is being asked to send 39, to be designated by Dr. Tom J. Logue, chairman for the state, assisted by Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention.

Basic objectives as set up for the conference include:

1. To assist churches in formulating objectives of and in planning, conducting and evaluating the marriage and family ministry.
2. To discover the requirements of churches in performing the marriage and family ministry.

An important feature of the planning is that the envisioned family ministry program is to be carried out through church organizational channels already in existence—Sunday School, Training Union, Brotherhood, Woman's Missionary Union. Surely we have enough organizations in our local churches already. In fact, the great number of different meetings to which families are called by their churches is a part of the problem to be considered.

The Conference is worthy of our fullest support.

'Breaking the barrier'

THE front-page headline on the story about Ouachita College admitting two native African students for the spring semester read: "Negro Missionaries Break Race Barrier at Ouachita." It is rather strange in the shrinking world of 1962, in which the sound barrier has long since been broken by every-day transports, that this would be news.

It is significant that the enrollment of Michael and Mary Makosholo, of Gatooma, Southern Rhodesia, had been known on the campus, at Ouachita for many weeks before the couple actually arrived, and for a week or two after their arrival and before the story broke in the papers. Yet there had been no incidents of unfriendliness from either faculty or students, but, rather, the warmest Christian hospitality.

Youthful President Ralph A. Phelps, Jr., pointed out in the official press release to *Baptist Press*, carried in our paper last week, that the acceptance of the African students was "in keeping with a policy adopted by Ouachita trustees" nearly two years ago.

"Our missionaries in Africa and other parts of the world have told us the Communists are 'beating them to death' with the fact that mission converts are not permitted to come to the school that sent out the missionaries. We are hoping to take the handcuffs off our missionaries in some of these areas where the struggle between Christianity and communism is so acute."

It is our humble judgment that this couple of dark-skinned Christians who have sacrificed their all—even to leaving their children in their far-away homeland for several years—to prepare themselves for a Christian teaching ministry to their own people, are truly great heroes by God's measurements. And alumni and friends of Ouachita College, along with President Phelps and the faculty and student body, have real grounds for giving thanks for the enlarged part our great Christian college is to have now in getting the gospel of Christ out to the world.—ELM





DR. EMMA RILEY

'Struggling' old maid

THE happiest person in the world is an old maid who has stopped struggling [to get married], says Miss Emma Riley, who styles herself "an old maid who is still struggling." A former school teacher, and later, assistant Secretary of State for 16 years, Miss Riley maintains her home in El Dorado, where she belongs to First Baptist Church, but spends the most of her time at the Marion Hotel, Little Rock.

She keeps an active interest in the affairs of life, not excluding politics and politicians. Incidentally, many of the state's legislators are her personal friends.

But her major interest is Ouachita College, her beloved Alma Mater, which she has served as a trustee for many years. She is back on the Ouachita board now after a year's leave forced by an Arkansas Baptist State Convention provision that no one may serve more than two consecutive three-year terms without being off the board for at least a year.

A consistent supporter of Ouachita with her purse, Miss Emma's gifts have made possible two strategic buildings—Flenniken Memorial Student Center, named for a sister and husband, Aylmer and Mary Riley Flenniken; and Riley Memorial Library, named for her parents, W. H. and Caroline Sumner Riley; her brothers, A. F. and J. W. Riley; and her sisters, Mary Riley Flenniken and Susie Riley Thomas.

Ouachita has honored Miss Riley with the Distinguished Alumnus Award and, last year, with the honorary Doctor of Laws degree. So, it's Dr. Riley now.

For sometime Dr. Riley and a distinguished fellow Ouachita trustee, Dr. Marvin Green of Stephens, have been wanting to "do something nice" for the Ouachita faculty, staff and trustees. But when the board would be meeting, the faculty and staff would have their hands full with their day-to-day duties.

The chance the doctors had been waiting for came on Friday, Jan. 19, just as the final semester exams were concluded at noon. So trustees Riley and Green teamed up to "throw" a steak dinner for the Ouachita faculty, staffers and trustees, in the new college dining hall, with Dr. Ralph A. Phelps, Jr., president of the college, presiding.

As an outsider who was an invited guest for the occasion, I can testify that "a good time was had by all"—even by us Metrecal-ers.

Edwin L. McDonald

Sees doctrine needs

YOU are a Baptist dedicated to your work for the Lord . . . I think you are doing a great part in winning our beloved Arkansas to the Lord Jesus Christ. So keep on doing the good work for our Lord.

Bro. Mac, I would like to say I appreciated so much the article on "Baptism," by Herschel Hobbs in the issue of Nov. 9, and the article on "Hell," by Dr. Hobbs in the issue of Jan. 4. They are real truths and should be preached more in our pulpits in these days and times—William A. Lewis, Apt. 4, 112 Hold Drive, Killeen, Tex.

Out of the stacks

I RECEIVE stacks of religious periodicals and naturally cannot read them all carefully, though I do scan them.

Nevertheless, I find that I am a regular reader of your editorials and "Personally Speaking" column. The personal, down-to-earth, unpretentious and warm touch which you have given to so many of your articles is most enjoyable.

I particularly enjoyed reading about "Christmas Down on Bunker." It was a classic.—W. C. Fields, Public Relations Secretary, Executive Committee, Southern Baptist Convention, Nashville, Tenn.

'Do-nothings'?

SINCE some people call some other people "do-gooders," I wonder where that leaves the "callers." Are they rather to be "do-badders"? If not, what's left but to be "do-nothings"? —Frank Wallingsford, Hampton

The Bookshelf

Who Jesus Says You Are, by Wallace D. Chappell, Abingdon Press, 1962, \$2

Mr. Chappell takes twelve of the statements Jesus used to apply to Christians and addresses them to Christians living today. His writing is distinguished for its good illustrations, clear outlines, and simple style. The book is a collection of twelve sermons.

Daddy was a Deacon, by Connie Moore Hunt, Broadman Press, 1961, \$2.95

One of the best books I have read in a long time.

Typical quotes:

"Daddy usually had something to say at business meetings, and it was not always on the winning side."

"How nice it would be for Daddy when he got to heaven. In that perfect place, he could sing on key and have real hair growing on his head."

"Why can't I have dates?" I ask. Daddy says, 'Too young'—which means, of course, 'You haven't got enough sense.' I wish Mother would quit going around the house singing 'I must tell Jesus all of my trials!'"

"I tried to imagine a school where Scripture verses were a part of printing the news, where people talked of the Lord's blessings as naturally as they spoke of lovely sunsets, where ability and character meant more than beauty, and where everyone lived by the same rules!"

A thoroughly enjoyable book with a great deal of good advice for teens.—Juanez Stokes



Ever on Sunday . . .

By ANDREW M. HALL, Pastor

First Baptist Church, Fayetteville

Scripture: Luke 4:13-20

INTRODUCTION: One of the most complex social and spiritual issues of our time is the Sunday problem. Only the most arrogant would lay claim to knowing exactly how to unravel it. For instance: A prescription wonder drug exists which if rightly and promptly used, could save a life. Is it wrong for a drug store to remain open on Sunday? And if open, would it engage in selling every conceivable type of merchandise?



DR. HALL

When a certain grocery chain came to our city a few years ago its local manager was instructed: "If the church people want the store closed on Sunday, then by all means, keep it closed. But if they want it open, then keep it open. We believe by past experience they will want it open."

A Mr. Anthony, with his scores of department stores, ran a paid ad in the Oklahoma City newspaper recently telling why he hoped department stores would not open on the Lord's day. Why did he do this? Had he heard that a certain chain of department stores in Philadelphia opened one Sunday recently as an experiment and reported the largest volume of trade for the entire year? People by the droves took the chance to shop on Sunday.

And why not? Are not three-fourths of the people in the nation by-passing Sunday as a day of going to church and a day to worship? The Supreme Court upheld a blue law of Sunday closing recently in one of our states as being legal and constitutional, but not on the grounds of a day of worship. Rather, the decision was on the grounds that some laws are made to fit the needs of a majority of the people and thus it seemed to our Supreme Court that it is best for the nation to have one day of rest, using Sunday since it is the traditional day. The Court was careful to steer clear of the theology involved. This was based on the same premise that dope peddling, murder and nudism are not best for the majority of the people.

Admittedly, we have a complex society very different from the Pilgrim days. It violated no law to travel down a couple of farms in a horse and buggy. Does it violate the day to use a mechanical vehicle and "fill'er up" with gasoline? Is it wrong for a preacher to tank up at Clarksville enroute from Fayetteville to Crossett to begin a revival at Crossett on Sunday night? Since we are a nation of travelers (some of which seems essential) is it wrong to keep eating places open on Sunday? Is there one good, legitimate reason why grocery stores should open on Sunday? The knottier

problem here is that groceries now are in the business of hardware, flowers, hit records, novelties, drygoods, etc, and this raises the issue of unfair competition.

The basic reason why any business stays open on Sunday is money making or profit. Some do it out of a feeling of meeting competition. What are the moral issues involved? What does a business do to its employees by demanding that they work while churches observe worship? Does it cool spiritual ardor? As a pastor recalling examples in my own heart, I say it does irreparable damage to these people, and their children's spiritual life stands in jeopardy.

But that is not all, not even the beginning of the problem. Sunday television must be dealt with. Early television was extremely careful to place only those programs on Sunday which went along with the traditional observances. Culture programs such as Omnibus by the Ford company headlined TV fare. But what now? Television has become a giant Sunday sports arena, a spectator's panacea. Armchair quarterbacks are leaving after Sunday School in order to get the 12 o'clock kick-offs of their teams as they clamor for the scalps of the enemy team.

On a given Sunday one may now see football, basketball, hockey, golf, and bowling. Most of these are sponsored by an alcoholic beverage, itself forever seeking to be recognized as a reputable business. Even the news of a Tulsa station, news which mentions Billy Graham and others, is now being paid for by Lone Star beer.

But that is not all. Saturday night has traditionally been the night of the week when everyone went somewhere. It is not so anymore. In fact, it is one of the nights when more people stay at home. TV fare for the people with SS quarterlies in their laps is now a lengthened Gunsmoke. From one-half hour to one full hour, we now double the number of homicides and double the number of killings coming directly from Matt Dillon's gun—brutal, grimacing, bloodcurdling killings.

But that is not all. On the night in the week which people should use as preparation for Sunday, we get our weekly lesson from Perry Mason on how to get a beautiful girl out of a murder rap. And on top of this: The University of Arkansas Rules committee has elected to give longer date time extension to Saturday nights than any other night in the week. Young People who might have had plans to attend worship are exercising full rights and long dates and just can't manage to "crawl out" on the "day of rest." Since everyone who dates on Saturday night is hopelessly in love, naturally they take ultimate time privileges.

But that is not all. If the movies decide to have a preview any night of the week it will be on Saturday night from 12 midnight to 2:00 a.m.

Are we not all victims of Satan and have failed to see the handwriting on the wall? I plead no full ground of innocence here and I do not declare to you that I am free of guilt. Indeed, I doubt if anyone in this audience is completely free of Sunday violation. Do you read a newspaper on Sunday delivered by a paper boy? Do you use electric lights seen after by the man at the power plant? Do you watch television or hear radio monitored by the man at the station? What does the New Testament have to say here? What did Jesus have to say, or, better still, what were His actions?

In answer to the first question, very, very little does the New Testament say about observing or how to observe the Lord's day. Jesus did set forth a principle by His actions. When the men got hungry, he led them to the field to secure food. It is right to eat on Sunday. If the ox falls in the ditch, by all means get him out. But don't do the pushing in!

They did some traveling on Sunday and no doubt fed the animals. We are called upon to observe the first day of the week as a time of worship at which time we are to bring our tithes and offerings. Jesus healed a man at the springs on the Sabbath.

The best approach is not to haggle over a law on whether a drug store can or cannot sell a loaf of bread on Sunday. The best approach is to have every Christian ask himself: How may I employ my time and talents to worship God on Sundays? What positive things might I do this day to honor Him who has saved me?

Now let's get real personal. Is Sunday as we use it really a day of rest? The typical Sunday in a Baptist Church must have been planned for people with over-active thyroid glands, the ones with jet-propelled nervous energy.

A young mother said, "I get up earlier on Sunday morning than on any other day in the week because it is my busiest. I attend early service, teach a class of teenagers, which demands haste in feeding and dressing my family and preparing my lesson. Sunday afternoon we go visiting for the church and at five, my husband and I help with our youth choir. After that, it is Training Union and evening worship. Some of our friends feel hard toward us because we pass by the

after-church fellowship. They just don't realize that after Sunday I am pooped!"

Editor Dailey of the *Western Recorder* wrote recently an editorial asking, "What has happened to the old-fashioned Sunday?"

Our denomination is running us too fast. The old Israelites had to observe 1200 laws and precepts and had no choice. Jesus gave us a free Lord's day but we have misused the freedom. Very well: Dr. Herschel Hobbs suggests some principles as set forth with regard to Jesus. And remember He is Lord of the Sabbath. He taught in the synagogue on the Sabbath; he healed people on this day without hesitation; He approved deeds of necessity (each must decide here); and finally, He worshipped on this day. And He told us it was made for us.

Now, in conclusion, let me say this: Sunday more than any other single tradition has, in my opinion, been the means of discipline to keep us in correct direction, as a Christian nation. I feel that it is the last great bulwark against a godless and careless society. Let Sunday go, become wide-open business-wise, and people by the millions will be compelled to give up worship and will be unable to provide it for their children. Thus, the churches one by one will disintegrate and gradually close their doors as hundreds have in large cities already. Thus, we will become like Russia . . . a nation without a center and coherence of Spiritual force.

The loss of Sunday would in my thinking be more devastating than an enemy attack. The very soul of this nation lies in regular pause and the time spent in worshipping our Lord. Take this away, and we are in great jeopardy. Every Christian merchant must face the matter with sincerest purpose.

We know how to observe the day. The question is: Will we use it positively or sit around criticizing those who misuse it? Which is worse? This we must decide as persons saved by grace. May God bring us to our senses and if this does not occur, we may all be brought to our knees.

Most of us look back to a Sunday . . . dead of winter . . . hot August meeting under a brush arbor . . . to a regular Sunday School class period . . . a preaching service . . . to the moment of our conversion. Suppose our parents had not been permitted to come and bring us. You see, we are indebted to God's day as hallmark of our experience. In this moment what will you do?

Arkansan is author

A SPECIAL feature of the January issue of *The Review and Expositor*, theological journal published by the faculty of Southern Seminary, is a comprehensive bibliography of the Old Testament.

"The Old Testament bibliography has been prepared by the members of the Old Testament department of this seminary," said Dr. John Joseph Owens, managing editor, "as a guide for our readers in building their library."

Dr. Owens said that, as a sequel,

the *Review and Expositor* is planning a similar bibliography on the New Testament. It will appear in a future issue of the publication.

Also included in the current issue is a study of Christ's act of atonement. One of the manuscripts prepared for this issue, entitled "The Atonement," is by an Arkansas graduate of Southern.

Dr. George L. Balentine, a 1961 Th.D. graduate, now pastor of First Church, Hope, Ark., has written on the subject, "The Death of Jesus as a New Exodus in the Gospels."

Hugh F. Latimer dies

HUGH F. Latimer, a leader of men's work among Southern Baptists for 13 years, died Jan. 10 at his home in Memphis, Tenn., after an illness of six months. He was 82.

E. O. Mills dies

REV. E. O. Mills, 88, Southern Baptist emeritus missionary to Japan, died Monday, Jan. 1, at Baptist Memorial Geriatric Hospital, San Angelo, Tex., after a long illness. (BP)

COURTSHIP, MARRIAGE and the HOME...

By MRS. J. H. STREET

A prayer for grandmothers

A NUMBER of you have written, "More for grandmothers, please." But you have not specified the particular area in the multi-facet subject of grandmothers you have in mind. Would you please check the title you prefer?

- Grandmothers, a Benediction.....
- Grandmothers Who Interfere with Discipline.....
- "Spoiling"—a Grandmother's Privilege.....
- Grandmother Lives with Us.....
- Grandmother Is Our Sitter.....
- Good Taste in Dress for Grandmothers.....
- Irritable Grandmothers.....
- My Pet Peeve as a Grandmother.....
- It's Fun Being a Grandmother.....

If it is the in-law angle, that touchy subject is on the "agenda" for our page in the coming weeks. A daring, almost presumptuous question for any mere mortal to undertake!

While you are deciding on the title you will check for discussion, or writing out the different one you will submit concerning grandmothers, I'd like to record on our page the worthy *Prayer*, so widely used in many publications at this time.

My first copy was given me by a beloved friend now in her charming eighties. I have kept that copy attached to my mirror for more than a year. Then, I have in my file of clippings a copy from *Christian Woman*, a publication shared with me by our associate editor of *Arkansas Baptist*.

You will find it printed on the inside cover of this quarter's *Adult Sunday School Quarterly*.

Also, a noted writer for a popular secular magazine has used it, with elaboration, for her columns

in the current issue. I consider this woman a brilliant columnist, but, frankly, I think the original *Prayer* is much stronger without her interpolation.



Lord, Thou knowest better than I know myself that I am growing older, and will some day be old. Keep me from getting talkative, and particularly from the fatal habit of thinking that I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Keep my mind free from the recital of endless details—give me wings to get to the point.

I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

But seal my lips on my own aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil.

Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

—Anonymous

Amen.

Rosalind Street

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

GROWING OLD

Let me grow lovely, growing old

So many fine things do;

Laces and ivory and gold

And silks need not be new.

There is a healing in old trees,

Old streets a glamor hold.

Why may not I, as well as these,

Grow lovely, growing old.

—Karle Wilson Baker

Christian Woman

THE KINGDOM

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE "KINGDOM" is not to be equated with the "church." Actually in the larger sense the "Kingdom of God" is the rule of God in His universe and over all created beings, of which the church is a spiritual element. Some would distinguish between the kingdom of God and the "kingdom of heaven." But an analysis reveals that the various gospels record these terms as interchangeable within the same teaching of Jesus (cf. Mark 4:30-32 and Matt. 13:31-32).

In its [kingdom] final state God will reign over a redeemed creation (Rom. 8:19-22; II Pet. 3:13, Rev. 21:1); over Satan, his angels, and the unregenerate in hell (I Cor. 15:24-28; Phil. 2:10-11; Rev. 20:10-15); and in heaven over the holy angels and the redeemed of all ages (Rev. 21-22).

When Jesus came He did so to establish God's reign, not only in men's hearts, but over all things in the universe. Each time a soul submits to Christ he willingly submits to God's rule. As such he becomes a part of the church general. But in the end all, either willingly or unwillingly, will acknowledge Jesus as Lord and Christ to the glory of God the

Father (Phil. 2:10-11). This does not mean universal salvation. The saved will have submitted to God by faith prior to Jesus' second coming. The lost will be submitted to an acknowledgement of God's rule by force, the force of God's will, at the final judgment.

The nature of the final state of the kingdom is seen in I Corinthians 15:24-28. Jesus is reigning now in His mediatorial kingdom (15:25-26). The condition will come when He shall have subdued the entire universe, material and spiritual, unto Himself. It will be completed at the judgment. Then the kingdom will be delivered up to the Father, that God may be all in all (15:28).

Note in this passage the presence of the Trinity: God the Father and God the Son by name, and God the Holy Spirit by the implication of revelation in the scriptures. ". . . that God may be all in all" does not mean that the Son and Holy Spirit will cease to be. It means that Father, Son, and Holy Spirit are God in His triune revelation. It means further that the ultimate reign of God in His triune nature will be absolute.



Ego-power

LITTLE Cy Bolton returned from kindergarten brandishing his report card. With obvious hesitation, he presented the report to his parents. He had received all checks—indicating acceptable work—except in one area. "Mama," he said, "I got all checks except one. Mama, what does control yourself mean?"

Well, of course, many adults do know the answer to that question, and, it goes without saying that

they ought to know. Peter commanded self-control as one of the Christian virtues (II Pet. 1:6).

Peter simply assumed that his readers knew what self-control means. Quite likely most of us do, even though we do not exercise the degree of self-control which we ought.

The Greek word is a compound: *ego-krateia*. Ego is the personal pronoun I. It is likewise the source

of the English ego, meaning self, or selfhood. Hence egocentric means self-centered.

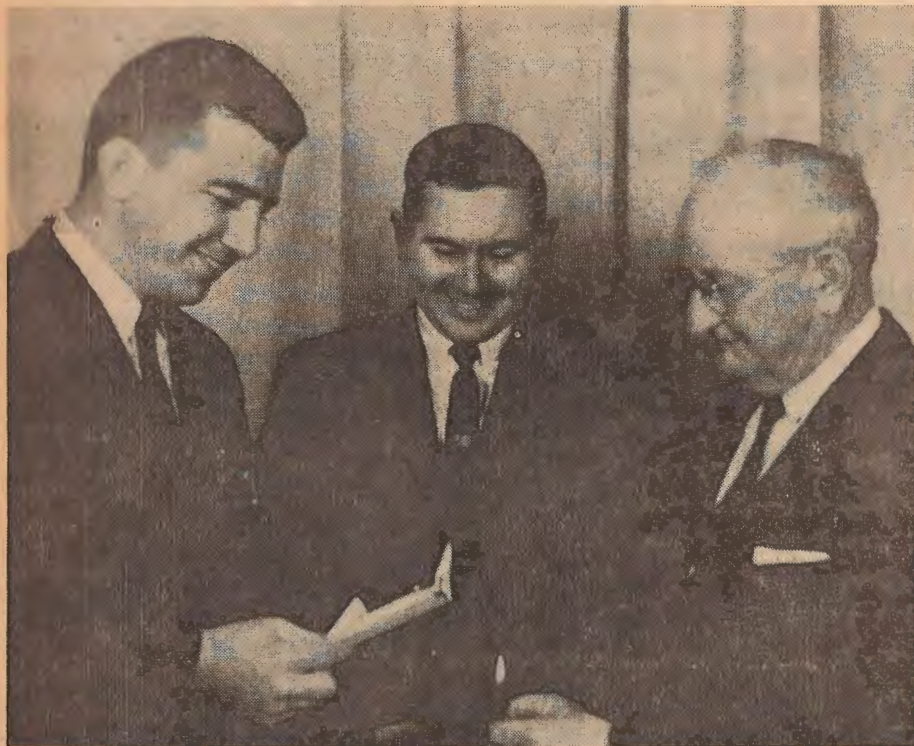
Kratiea means power. It is related to the verb *krateo*, to take hold of, hence control.

The idea of *ego-krateia*, then, is to take control, to exercise power of oneself. Self-control is ego-power—not in the sense of self-assertion or ego-mania—but the exercise of power by one's self upon one's self.

So, Little Cy, self-control is ego-power. Perhaps this doesn't help a five-year-old very much. But you will learn. More power to you.

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New Orleans Seminary

HOW shockingly indiscriminate is the love of God.—William M. Dyal, Jr., Southern Baptist representative for the south field of Latin America



Marvin Green named OBC Board chairman

MARVIN GREEN, of Stephens, was elected chairman of the board of trustees of Ouachita College at the board's organizational meeting Friday, Jan. 19. Other officers included W. S. Fox, Pine Bluff, vice chairman and W. I. (Bill) Walton secretary.

Dr. Green had served as board chairman before his second three-year term expired in 1960. Board members may not serve more than two three-year terms consecutively without a year's layoff. Dr. Green will replace Rev. Rheubin South, North Little Rock, whose term has expired.

After the board meeting, Dr. Green and board member Miss Emma Riley, Little Rock, served as hosts at a luncheon for approximately 150 board and faculty members and their wives or husbands in Birkett Williams Dining Hall. Afterwards the group toured the \$200,000 Bible Building nearing completion.

Crawfordsville note-burning

FIRST Church, Crawfordsville, observed a dedication and note-burning service Sunday, Jan. 14. A \$15,000 note, final payment on the church, was burned to mark completion of a \$40,000 building program on the church.

Pictured burning the note that made the church debt-free are (from l. to r.): Frank Angeletti, church treasurer; Rev. Ben Rowell, pastor; and W. L. Cunningham, church trustee.

The church is now making plans for a new parsonage.

Brewer to Hatfield

REV. Harold Brewer has been called as pastor of Hatfield Church in Ouachita Association.



MR. BREWER

A native of Gillham, Mr. Brewer was graduated from Gillham High School and East Texas Baptist College, Marshall, Tex., and attended Midwestern Seminary. He formerly pastored East Heights Baptist Church, Lawrence, Kansas, and churches at Blossom and Troupe, Texas.

Mr. and Mrs. Brewer have a son Dwight, 14, and a daughter, Beverly, 7.

REV. and Mrs. Bill H. Lewis of Paragould have announced the birth of a daughter Jan. 8. The new baby is named Sara Elisabeth.

John C. Pyles resigns

JOHN C. Pyles, associational missionary for Big Creek Association for the past two years, has resigned to become the missionary for two Missouri associations, Eleven Points River Association and Shannon County Association. He moved to Alton, Mo., Dec. 21.

Mr. Pyles entered the ministry in 1948 and served his first pastorate at Naylor in Faulkner Association. Other pastorates included Oak Wood Church, North Little Rock; Emmanuel Church, Conway; Holland Church and Shirley Church.

Mr. and Mrs. Pyles have two children, a daughter, Julia, who is a student nurse at Arkansas Baptist Hospital, and a son, John, Jr., a junior in high school.

First, DeQueen exceeds budget

FIRST Church, DeQueen, exceeded its budget in 1961 by \$5,500. With a \$1,500 unexpended balance, the church had \$7,000 from which it contributed \$550 to the Cooperative Program, \$100 for Foreign Missions, \$100 for Home Missions, \$100 to the Children's Home, and \$245 for local missions, which is 20 percent of its surplus.

The church debt was reduced \$3,000, leaving a \$4,739.91 balance due. The remainder of the surplus is to be used for local improvements. For 1962 the church has voted that 20 percent of all surplus money go to the Cooperative Program. The pastor is E. Butler Abington.

Church secretary dies of injuries

MRS. Maxine Blythe Kaufman, 63, of Monticello died Jan. 22 at a Little Rock hospital of injuries suffered Jan. 21 when she fell at First Baptist Church, Monticello.

Coroner Raymond Stephenson of Drew County said Mrs. Kaufman, the church secretary, was walking down some stairs when her heel caught in a rubber mat and her head struck a concrete post.

The accident happened about 9:30 a.m. She was taken to her home nearby and later to the Little Rock hospital.

She had been church secretary for 14 years.

Survivors include a daughter, Mrs. Brady Wilson, Tiptonville, Tenn.; five brothers, Dean Blythe, Sidney Blythe and Elijah Blythe, all of Monticello; James H. Blythe, Shreveport, and W. B. Blythe, Star City; and three sisters, Mrs. W. C. Tindall, Monticello, Mrs. Clarence Crow, El Dorado, and Mrs. Ed Keith, Houston, Tex.

Karl McClendon dies

REV. Karl McClendon, retired minister who pastored numerous Western Arkansas churches, died Dec. 14 at Mena.

Mr. McClendon was born Feb. 18, 1889, at Greenwood. He was a graduate of Southwestern Seminary, Ft. Worth, Tex., in 1920. His pastorates included churches at Latta, Mena, Springdale, Waldron, Heavener, Okla.; Neosho, Mo.; Mansfield and several churches in Ouachita Association he served as part-time and interim pastor following retirement in 1953. He served on the executive boards of Arkansas and Oklahoma.

Besides his wife, survivors include a son, Rev. Lewis McClendon, Las Vegas, Nev., who was formerly missionary in Ouachita Association; two daughters, Mrs. Ruth Fite, Lake Charles, La.; and Mrs. Faye Geiger, Portsmouth, Va.; three sisters, Mrs. John Young, Delhi, Cal.; Mrs. J. M. Stewart and Mrs. Laura Gant, both of Greenwood; a brother, Jeff McClendon, Oakdale, Cal., and nine grandchildren.

Rev. James Kelly dies at Sheridan

REV. James William Kelly, 93, of Sheridan, a retired minister and pastor emeritus of First Baptist Church, Sheridan, died Jan. 21 at his home.



MR. KELLY

A native of Macon, Ga., Mr. Kelly moved to Arkansas with his parents at an early age. He taught school at Prattsville and Sheridan and was ordained to the Baptist ministry in 1900.

Mr. Kelly pastored several churches in Central Arkansas. He was pastor in the Prattsville Harmony Baptist Church 40 years and served Sheridan First Baptist Church several years.

During his more than 50 years in the ministry, Mr. Kelly baptized about 2,500 persons and performed more than 3,000 weddings. He baptized and married members of three generations in several Prattsville families. He performed his last wedding ceremony four weeks ago.

Mr. Kelly and his wife, who died three years ago, moved to Sheridan from Prattsville in 1942.

Survivors include four daughters, Mrs. W. Sterling Crutchfield, Sheridan; Mrs. J. Howard Williams and Mrs. E. W. Jackson, both of Ft. Worth, Tex.; and Mrs. W. H. Thurmond of Los Angeles.

Funeral was at First Church, Sheridan, by Rev. Wendell Welch and Rev. J. P. Johnson. Burial was at Philadelphia Cemetery.

J. H. Griffin dies

J. H. GRIFFIN, 91, a retired farmer, died Jan. 18 at his home in Greenwood after a long illness.

Born in Troy, Ala., he moved to Sebastian county at the age of 12. He was a member of First Baptist Church and was Sunday School Superintendent and a deacon at Excelsior Baptist Church for 14 years.

Survivors include his wife, Lizzie, with whom he celebrated their 68th wedding anniversary Jan. 10; three daughters, Mrs. Emma Dunn, Greenwood; Mrs. Bessie Rose, Huntington, and Mrs. Zella Neal, Lodi, Calif.; a foster son, Carl A. Crow, Hot Springs; a foster daughter, Mrs. Bonnie Skinner, Miami Springs, Fla.; two sisters, Mrs. Lucy Lockridge and Mrs. Lizzie Lamb, both of Greenwood, 10 grandchildren, 19 great-grandchildren and 3 great-great-grandchildren.

Mrs. Arthur Fox dies

MRS. Arthur Fox, Morristown, Tenn. widow of the late Dr. Arthur Fox, died Jan. 13 after a long illness. Dr. Fox pastored churches in Newport, Marianna and Hope during his ministry.

Funeral services were conducted by Dr. Hudson Hicks, pastor of the First Church, Morristown, Tenn.; Dr. Leo Eddleman, president of New Orleans Seminary, and a son, Rev. Paul Fox, pastor of Calvary Church, Little Rock.

Other survivors include Mrs. C. Frank Davis, Morristown, Tenn.; Mrs. H. Leo Eddleman, New Orleans, La., Arthur Fox, Jr., Ft. Worth, Tex.; six grandchildren and one great grandchild.

New Arkansas Baptist subscribers

Church	Association	Pastor
New budgets:		
Aulds	Delta	Doyle Hughes
England, First	Caroline	Harold White
Mason Valley	Benton County	John B. Stephen
Pyatt	White River	J. H. Hurst
New budget after trial:		
Nettleton	Mt. Zion	R. D. Harrington
Free trial:		
Cedar Glades	Buckville	Marvin Keith

Missionary notes

REV. and Mrs. William M. Dyal, Jr., Southern Baptist missionaries now on medical furlough, have moved from Houston, Tex., to El Dorado where their address is 1010 N. Madison. Mr. Dyal, the Foreign Mission Board's field representative for Argentina, Chile, Uruguay, and Paraguay, is a native of Austin, Tex.; Mrs. Dyal is the former Edith Colvin, of El Dorado.

Rev. and Mrs. Marion G. (Bud) Fray, Jr., Southern Baptist missionaries now on furlough from Central Africa, are moving from Arkadelphia to Ft. Worth, Tex., where their address is Southwestern Seminary, Seminary Hill. He is a native of Kennett, Mo.; she is the former Jane Dawley, of San Antonio, Tex.

Miss Ruth Vanderburg, Southern Baptist missionary now on furlough from Indonesia, is moving from Little Rock to Kansas City, Mo., where she will study at Midwestern Seminary. Her address is 5818 E. 15th Terrace, Kansas City 26. She is a native of Little Rock.

Miss Nan Owens, Southern Baptist missionary to Nigeria, has transferred from Baptist College, Iwo, to a Baptist elementary teacher-training center at Obinze. She is living in nearby Owerri, where her address is Box 129, Owerri, Nigeria, West Africa. She is a native of Union County.

Deacons ordained

EARLE Church ordained three new deacons, Howard Bowling, Max Elms, and Leroy Hodges, Sunday, Jan. 14.

The ordaining council consisted of deacons and pastors in Tri-County Association. Rev. Homer A. Bradley, Earle Church pastor, led in questioning the nominees. Rev. Ben Rowell, Crawfordsville, delivered the charge to the church. Rev. Fred Sudduth, Tri-County missionary, gave the charge to the deacons and the ordination message was delivered by Rev. Vernon Bradley, pastor of Beck Spur Church.

'Washed out' — but not for long

THE recent bad weather resulted in cancellation of Sunday School and Sunday morning services Jan. 14 at First Church, Fordyce, when a water pipe in an inner wall of the educational building broke. "Our weekly radio time proved a valuable asset," the church bulletin reports, "as our choir and pastor (Rev. Cline D. Ellis) went to the station and presented the worship hour from the studio."

After the damage was repaired Sunday School was announced for 5 o'clock in the afternoon. "Even with the limited time and means for letting people know," the bulletin said, "we had 207 present and the evening worship hour was larger in attendance than usual."

Revival reports

FIRST, Rosenberg, Tex.; evangelist, Southern Baptist missionary to East Pakistan, W. Trueman Moore, Ft. Smith; singer, A. Kay Mansell, Rosenberg; eight additions: five by profession of faith, one by statement, two by letter.

FIRST Church, Helena, Rev. James F. Brewer, pastor; Feb. 25-Mar. 4 with Rev. Luther Brewer, son of the pastor and assistant pastor of First Church, Lumberton, N. C., evangelist.

SECOND Church, El Dorado, Rev. Lehman F. Webb, pastor; Feb. 25-Mar. 4 with Homer Martinez, evangelist, and Doug Scott, music.

BARING Cross Church, North Little Rock, Rev. K. Alvin Pitt, pastor; April 15-22 as part of a city-wide revival sponsored by North Little Rock Ministerial Alliance; Dr. Tom Landers, Garland, Tex., former North Little Rock resident, evangelist.

Caroline Association plans Missions Schools

SCHOOLS of Missions will be conducted in Caroline Association Feb. 4-9 with 23 visiting speakers, including home and foreign missionaries, on the program.



MR. WONG

Among them will be Victor C. Wong, a student at Southern Baptist College, Walnut Ridge, who will also sing at the afternoon rally at Lonoke on Feb. 4.

Mr. Wong, a native of Hong Kong, is a member of a Chinese Baptist family. His grandfather is a Baptist minister. His parents fled from the Japanese to the China mainland after his birth in August, 1941. Following the Communist occupation of China they returned to Hong Kong in 1949 and still reside there. Mr. Wong is in his second year at Southern Baptist College where he is majoring in electrical engineering. His future plans are, he says, to "be a Christian engineer and a layman preacher."

Other speakers on the program will be Rev. John L. Bice, Rev. W. E. Craighead, Rev. Lowell E. Ledford, Miss Minnie D. McIlroy, Miss Amanda Tinkle, Rev. James E. Coney, Rev. J. T. York, Rev. A. Pucciarelli, Miss Carolyn Evans, Rev. Kirby R. Fletcher, Dr. C. W. Caldwell, Rev. Clyde Hart, Rev. Don Wright, Rev. Jack Gullledge, Rev. Dennis James, Dr. Tom Logue and Rev. Harrison Johns.

Hamilton with ESD

REV. WAIF HAMILTON writes from Searcy, P. O. Box 202, stating that he has accepted a position with the Employment Security Division of Arkansas to work with the migrant labor group as farm placement representative. He states that he will be available for interim pastorates and supply and revival preaching.

Selph is honored

MEMBERS of First Church, Benton, surprised their pastor, Bernes K. Selph, with the gift of a tape recorder at Sunday morning services, Jan. 21. This marked his twelfth anniversary with the church.

During the opening services, Sunday School Superintendent Kennon Moore presented Dr. Selph with an anniversary card which carried the congregation's expression of appreciation and announced the gift in poetic form.

Dr. Selph said: "I know why you've given me this recorder. It's to help me be a better preacher. To this end I will use it."

Music at Southern

SOUTHERN Baptist College will present The Wallfisch-Duo in a concert of music for the piano and the viola in the college chapel, Wednesday evening, Feb. 21, at 8 p.m.

This program will be a rare opportunity for music lovers in this part of the state since the viola is rarely heard as a concert instrument. Built almost like the violin, the viola has a deeper tone than the violin and possesses a rich, cello-like tone in its upper register.

The Duo is under the auspices of the Rockefeller Brothers Fund of New York City and the Arkansas Foundation of Associated Colleges.

No admission will be charged. The public is cordially invited to attend this concert. — News Bureau, Southern Baptist College.

Skeleton bare facts

THE "Arkansas Traveler" (skeleton used in the school of nursing at the Baptist Hospital in Asuncion, Paraguay, and pictured in the Jan. 25 issue of the *Arkansas Baptist*) was bought with special offerings given during WMU District Meetings where Miss Wanda Punder, missionary nurse and director of the school of nursing, was guest speaker. Although the money for the skeleton was handled by Woman's Missionary Union of Arkansas, it was not a gift from the Union.

February 1, 1962



BEN M. Elrod (third from left) received the doctor of theology degree at the mid-winter commencement at Southwestern Seminary, Ft. Worth. L. to r.: Jesse J. Northcutt, dean of the School of Theology; Robert A. Baker, chairman, committee on graduate studies; Dr. Elrod; and Robert E. Naylor, president of the seminary.

Ben M. Elrod receives degree

BEN M. ELROD, son of Mr. and Mrs. Searcy Elrod of Rison, received the doctor of theology degree at the Jan. 18 mid-winter commencement at Southwestern Seminary, Ft. Worth, Texas.

Dr. Elrod is the pastor of South Side Church, Pine Bluff. Before going to Pine Bluff in July 1960,

he was pastor of First Church, Marlow, Okla. He also was the pastor of First Church, Atkins, and First Church, Tioga, Texas.

He is a 1952 graduate of Ouachita College with a B.A. degree and a 1956 B.D. degree graduate of Southwestern.

A family affair

AN entire family received pins for two years perfect attendance at Sunday School at Bayou Mason Church, Lake Village. Mr. and Mrs. Oliver Durham and their daughters, Janice, 6, and Carolyn Sue, 2, received the awards for the period ending with December 1961. Mrs. Annie Durham and Mrs. J. E. Anderson received 9-month pins. Their pastor is Rev. Morris C. Jones.

Represents Arkansas

DALLAS, Texas—Rev. Robert Parker, pastor of Cullendale First Church, Camden, represented Arkansas Baptists at the 44th annual meeting of the Annuity Board here Jan. 30-31.

Editor's date book

SPEAKING engagements of Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine* for February include: teaching the Sunday School lessons over Radio Station KTHS (1090 KC), Little Rock, each Sunday, Feb. 4, 11, 18, 25, from 9:05 to 9:30 a.m.; illustrated lecture, "Crusade to the Holy Land," Washington Church (Hempstead County), Feb. 4, 7:30 p.m.; preaching, morning and evening services, Central Baptist Church, Tucson, Ariz., William Stone, pastor, Feb. 11.

Recent engagements include: supplying the pulpits of First Church, Douglasville, Rev. Floyd Davis, pastor, Jan. 21, and East Side Church, Ft. Smith, Jan. 28.

Two churches merge

MARKHAM Street Church and Southwest Church, both in Little Rock, have voted to merge their congregations and to call Rev. Ray Branscum as minister.

The two groups met as a single congregation for the first time Jan. 21 at Markham Street Church. Mr. Branscum has been minister of the Southwest Church.

The minister of the Markham Street Church, Rev. Ed Dance, resigned about two weeks ago to become pastor of Calvary Baptist Church in Charlotte, N. C.

The Markham Street members invited the Southwest congregation to join them and to bring their minister. The new congregation will total 375 persons. Mr. Branscum formerly was minister of South Highland Church until he resigned about six months ago. He organized the Southwest Church.

The Southwest Church will be dissolved.

Arkansan in music recital

AN Arkansas student at New Orleans Seminary will present a recital of contemporary and classical music Feb. 8 in partial fulfillment of requirements for the degree Master of Church Music.

Frank Haygood, son of Mr. and Mrs. John R. Haygood, Hazen, will sing selections from Mendelssohn, Brahms, Haydn, Dvorak, Rogers and Kirkpatrick, among others. All areas of sacred music will be represented including spirituals, hymns and oratorios.

Church on TV

FIRST Church, Pine Bluff, will resume its television series, "The Art of Living," on Saturday, Feb. 3, the church bulletin reports. The program will be broadcast on TV Channel 7 at 11:45 a.m. weekly. The program is written and produced by the pastor, Rev. Robert L. Smith, and is supported from the church budget.

Shelby Stewman ordained to ministry

SHELBY Stewman, son of Mr. and Mrs. J. G. Stewman, Mena, was ordained to the gospel ministry by First Church, Mena, Sunday Dec. 17. He has been called as full-time pastor of Salem Church in the Nunley Community five miles east of Mena.



MR. STEWMAN

Rev. Dillard S. Miller, pastor of the First Church, Mena, was moderator of the ordaining council and preached the ordination sermon. Rev. J. M. Holman, pastor of Gillham Church, led the questioning; Rev. Harold Brewer, pastor of Hatfield Church, gave the charge to the church. Rev. Al Escott, associational missionary of Ouachita Association, gave the charge to the preacher; Rev. Pete Petty, Vandervoort, presented the Bible, and J. G. Stewman, a deacon of First Church and father of the candidate, led the ordaining prayer.

Shelby is a senior in the Mena High School, president of the student body, half-back on the football team and a three-year letterman. He is president of the RA's of the Baptist State Convention and has for many years been an active member of First Church. He is past president of the local Future Farmers of America and president of the FFA District Federation.

Following the ordination service, Mr. Stewman officiated in a baptismal service. Three candidates were baptized into the church he is called to pastor.

He plans to attend Ouachita College next year.

MISS Nancy Cooper, executive secretary-treasurer of the Woman's Missionary Union for the past 13 years, who suffered a coronary occlusion last Nov. 19, is recuperating at her home, 2200 Summit, Little Rock.

Heskett to Texas

REV. ANDREW Heskett, for the past four years pastor of First Church, DeWitt, has resigned effective Feb. 1 to accept the pastorate of the 1,800-member Central Baptist Church, in Bryan-College Station, Texas.

Under Pastor Heskett's leadership, the DeWitt church has received 173 additions, 83 by baptism and 90 by letter.

The church was the first in the Association to use the Forward Program of Church Finance, resulting in an 18 3-4 percent immediate increase in offerings. Over the four years, annual offerings increased from less than \$40,000 to over \$53,000, or a 33 1-3 percent increase.

While pastor of the DeWitt church, Mr. Heskett has served Centennial Association as vice-moderator, as clerk, and is presently moderator. He has served the DeWitt Ministerial Alliance as vice-president and is now president. He is also a member of the DeWitt Rotary Club, and a member of the DeWitt YMCA Board of Directors.

He served on the State Convention's Nominating Committee in 1959 and was the Convention's representative for Arkansas County on the Christian Civic Foundation of Arkansas. He was elected president of the Arkansas chapter of the Southern Seminary Alumni Association at their annual meeting in Little Rock last November.

Mr. Heskett is a native of Arkansas. He and his wife, the former Jean Appling, are both from West Helena. They have a four-year-old son, Ricky, and a two-year-old daughter, Monica.

First, Lepanto plans building

FIRST Church, Lepanto, has voted for a "Planning, Improvements and Building Committee" to make plans to build a new auditorium and remodel the old auditorium for additional teaching and training space, the church bulletin reports. The members will be elected Feb. 7 at the monthly business conference.

The message of Genesis

By RALPH H. ELLIOTT, Midwestern Seminary

A SOUTHERN Baptist seminary professor must work in a cradle of "creative tension." He must give loyalty to the denomination which he loves and serves and, at the same time, loyalty to the free and best in his search for truth. As such, he must live in two worlds—that of the grassroots and that of the academic pursuit—and he must not lose understanding and grasp of either.

The Southern Baptist seminary professor is not likely to lose contact with the grassroots. He preaches in the churches almost every Sunday, teaches in Bible studies and conferences there, and stays in the homes of the people in the communities. He has opportunity to hear the hunger and heartbeat of lay people who yearn for a deeper knowledge of the Bible. As such, he is perhaps closer than many whose parish is one locale.

At times, he must bring to bear the application of varying methods and thoughts in an effort to meet the needs. This means a certain amount of change, not in the Bible, but in one's quest to be addressed by its thundering revelation. This must be true, else there will be staleness and retrogression.

But the prophet works within the church and denomination of which he is a part. As seen in the experience of Isaiah (ch. 6), the prophet brings approval and denunciation, holding action and change, but within the existing structure of which he is a member. In his effort, [the author] remembers the words of Dr. W. T. Conner, written some years ago, "The Bible must be interpreted in relation to the environment from which it came." A like parallel is that the Bible must also be interpreted in relation to the environment for which its message is eternally relevant.

The above ministry is possible because of the fact of revelation-inspiration. That the Bible is the Word of God is the professor's undergirding assumption. My life and ministry is predicated upon this tremendous foundation. Without it, there would be nothing. The Bible is not only the, but it is my guide for faith and practice. On this, all Baptists agree.

In *The Message of Genesis*, the writer has sought to understand the implications of the book for the environment from which it came and for that to which it must now be preached. Some have sought, by the isolation of passages from their context and by stringing them haphazardly together, to connect this writer's effort with theological liberalism as represented in the German scholar Julius Wellhausen. While he made some important contributions as to method, I would be among the first to point out that his theology was atrocious, and did so on page 7 of *The Message of Genesis*.

As did the professors of our schools a generation ago, I take part of every semester to show the falsity of his religious viewpoints. Those who will take the trouble to read his work, *Prologomena to the History of Israel*, will discover that there is as much difference between his theology and mine as between darkness and daylight. While I have adopted a similar methodology, it has been used to confirm basic theology and not to destroy it as he did.

I would be horrified if I felt that my direction would contribute to a cold and formal liberalism, devoid of warmth and meaningful direction. However, our expression here of the priesthood of the believer in an effort to understand the Scripture and its relevance for our times is entirely different from theological liberalism.

Two things make this especially true.

The first is that we begin with the Bible itself and not with an outworn Hegelian philosophy or even a modern existential philosophy. This completely separates us from the German rationalists whose scholarship created an atmosphere

and age of negativism.

The second is that we begin with faith, not with reason. Reason has a place as "faith seeks to understand," but faith has priority, and not the reverse.

With these general comments as a pattern, I will now look at the major areas of criticism which have come to my attention.

Answers and elaboration

1. CREATION—that God created the world is history. There is no debate here. But with John R. Sampey, *Syllabus for Old Testament Study*, one will have to say that "the method of creation is not explained in Genesis. Science may pursue its research on the subject without hindrance from the Bible" (p. 63).

Reference is at times made to the other creation accounts. With Sampey, one would agree again that the biblical writer may have used a literary framework from an earlier period (pp. 63, 64). However, the religious content is entirely different. Any use of a foreign framework by the Hebrew writer was to disagree with the concept of creation which he found prevalent in the pagan world.

Thus, he denounced the theology of the pagan stories and championed allegiance to the one and only God above the hideous and polytheistic concepts of a non-Hebraic society. How long the creative process took, nobody knows. The term for day (yom) can indicate a 24-hour period but often in the Old Testament, it definitely indicates an indefinite period of time and in all translations is so translated. Dr. Sampey in *The Heart of the Old Testament*, p. 17, took the non-literal view when he taught at Southern Seminary. This is nothing new.

2. Historicity of the Personages—Much effort is made to champion the historicity of the personages on pages 75f. of *The Message of Genesis*. Though the material in Genesis 1-11 is of a different literary style than that of Genesis 12-50, I have always maintained the personages there as historical also. Enoch and Noah and the others were real. Also, there was an Adam.

However, Genesis uses the term Adam in a two-fold way. In the first two chapters of the Bible there is a general creation with the portrayal of multiple specimens. The term used for the creation is the Hebrew word 'adam which means "mankind" collectively, and generally not one individual man, for such is indicated through the use of the Hebrew term 'ish. By analogy with collective creation in the earlier part of Genesis 1, it would seem that the collective idea is also involved with man.

Thus, the biblical writer's emphasis is that God created mankind, i.e., all of us are the work of God. However, on approaching the third chapter of Genesis, you have a different setting altogether. Nearly all Hebrew names mean something. Thus, in chapter 3, the writer took one man whose name Adam signified that he stood for all mankind. What historically happened to this representative one man and one woman, i.e., alienation and estrangement from God, has happened to all men and all women. Throughout the remainder of the book of Genesis, from chapter 3 on, you have a tracing of this one man, this one woman, and their descendants.

From these we see portrayed the Hebrew people. The reasons one man and one woman are selected as the progenitors of the Hebrew people is because the Bible as a whole is

(Continued on page 16)

concerned with telling the story—not primarily of the peoples of the entire world—but of the Hebrews, for through them God was going to work out His covenant plan of redemption.

Subsequently, the New Testament in such passages as 1 Corinthians 15:45 and Romans 5, uses Adam according to its second Old Testament usage. As Adam, grasped by sin and degeneration from God's creative purpose in Genesis 3, represents all of sinful mankind, and as all people have been held in the dread sway of the sin of his action, so Jesus is the head of those who participate in a new community, not through sin, but through faith.

It is in connection with historicity that attention must be given the term "parable." In the parabolic, one finds a combination of objective history and theological or interpretative history. Both are history. The factual history is that God created man. The use of the dust may be the parable which is involved. The emphasis is that man is earthly and that this aspect of his character lends a strong tendency towards the creature's forgetfulness of God.

E. Y. Mullins preferred to use the term pictorial language—a phrase which he used to portray objective and theological fact (cf. p. 153, *The Christian Religion in Its Doctrinal Expression*). This is not myth and I do not use the term. Some have suggested that the use of the term "parable" would lead to a de-emphasis of historical narrative in the New Testament. This is not true, for Alan Richardson from whom I initially quoted the term is one of the strongest champions of the historicity of miracle in the New Testament, as may be seen, for instance, in his books, *The Miracle Stories of the Gospels and Christian Apologetics*.

3. **Historicity of the Flood**—I do not question the fact that there was a flood. Rather, I have suggested that the question is whether the flood was a universal flood or whether it was a regional flood. From the standpoint of the Hebrew writer, it may have covered all of the earth which he could see, i.e., the Mesopotamian region. This would be in keeping with what some call the "phenomenal" use of all.

For example, in Matthew 3:5, does all mean that every single individual from Judea came to John at the Jordan or is this also the phenomenal use? Southern Baptist scholars have long theorized that this flood, though historical, was only partial. As Dr. Sampey writes in *The Heart of the Old Testament*, "The main purpose of the Flood was to destroy sinful men. Possibly a partial deluge was sufficient to accomplish that purpose" (p. 24, emphasis mine).

4. **The Usage of Melchizedek**—Little is known about Melchizedek but I accept as valid the New Testament emphasis in the book of Hebrews. So little information is available that I would concede that this is one of the most difficult passages in Genesis and one of the most tentative in *The Message of Genesis*.

The writer was seeking to interpret Melchizedek from the Old Testament standpoint, and does not feel that his is the last word. The interpretation given, however, does not in any sense do violence to the New Testament passages.

The Canaanite background of Salem and its inhabitants, such as Melchizedek, is emphasized in Joshua 15:63, Judges 1:21, 2 Samuel 5:7f., and Psalm 76:2. Salem (Jerusalem) did not become Hebrew territory until the time of David. Canaanites worshiped their most high god, whom they called El Elyon. The Hebrews worshiped the true El Elyon, Jehovah.

Abraham's statement of faith in Genesis 14:19 is to clarify who El Elyon is; he is not a Canaanite deity, but he is Jehovah, the covenant God of Israel. Thus, the emphasis on Melchizedek, both in the New Testament and in the one other place in the Old where he occurs (Psalm 110), is not a consideration of Melchizedek's background but an emphasis upon the function which he performed.

In the ancient world, in its city-state system, the king often performed the dual function of ruler and interceding priest for his people. The references in the book of Hebrews (cf. 5:6) seem to be based primarily on these aspects of Melchizedek—his ruling, priestly function. Some importance may have been attached to his name since Melchizedek means "king" of righteousness.

As continued in the long exegesis in chapter 7 of Hebrews, a strange and difficult passage based on the allegorical type of the Philo school as recognized by A. T. Robertson, *Word Pictures in the New Testament*, V, pp. 380-387, the emphasis again is on this man who appeared almost from nowhere and who, by name and position, could allegorically be used to describe some of the functions of Christ. As Robertson writes about 7:3:

The argument is that from silence, made much of by Philo, but not to be pressed. The record in Genesis tells nothing of any genealogy. Melchizedek stands alone. He is not to be understood as a miraculous being without birth or death. Melchizedek is made more mysterious than he is by reading into this interpretation what is not there (p. 381).

Thus, Melchizedek illustrates an individual who did not assume his throne through traceable lineal, physical descent but through special appointment. In a far greater way, Jesus was priest, not through physical inheritance, such as that of Levitical priests, but through divine appointment. Furthermore, he did not perform a simple, formal, and liturgical function. As some others supposedly did for their people (Melchizedek for example) Jesus the Christ truly performs for His people. He is indeed king of righteousness, ruling over the lives of men. But while He rules, He is also the interceding priest, and His whole function is characterized by righteousness and peace.

Thus it appears that the crux of the matter from the New Testament standpoint was not the identity of Melchizedek, or even whom he represented, but the parallel functions of office which he fulfilled. What one of the ancient past reportedly did, Christ did and does on an incomparably higher level. He is both priest and king.

5. **The Sacrifice of Isaac**—This experience provided a time of great testing, trial, and proving in Abraham's life—an experience inwardly received to which he had to give an answer. Pagans in the culture about Abraham proved their loyalty to their gods by giving as human sacrifice their first-born sons. Abraham was to be used in initiating the covenant, God's vehicle of redemption.

The direct revelation was that Abraham should be prepared through sacrificial faith commitment to be so used. From the human standpoint, Abraham knew only one way to respond to the command of preparation, and he took this to be a command which he was willing to follow—the offering of his dearest treasure, Isaac! From the theological standpoint, God's command was to give his best. If one insists that this was a command for physical sacrifice, then this means that God was giving an order contrary to and inconsistent with other commands in the Old Testament against child sacrifice. The Old Testament demands greater respect for the total consistency of the character of God. If He really did not at all intend that His command be carried out, then He was using mental reservation and deliberately deceiving Abraham.

Again, one would not desire to smear the character of God. The above emphasis contributes to an underscoring of the consistent integrity of the God whom we adore. The God of the Old Testament and the God of the New Testament are the same.

6. **The Question of Longevity**—In modern grammar, a common literary medium is the use of hyperbole—"extravagant exaggeration of statement for effect." There are numerous indications in Babylonian, Mesopotamian, and Assyrian records that a common practice of the day and age in which they lived was also to use what we call hyperbole—to over-emphasize in order to portray the glory of an individual.

Now if this were a common and accepted practice of a day and age in which something was written, this would have been understood as a legitimate literary medium and would have in no sense been deceptive nor would it have been considered as possessed of falsity.

God's revelation was of the greatness of these individuals in His plan and purpose, and the Hebrew writer was inspired to express such in the regular, recognized terms of his day. This separation between the figure used and the truth conveyed is what Dr. W. T. Conner advocated when he suggested

the need for being able "to separate between form and substance in interpreting scripture." (Revelation and God, p. 86).

7. Jesus and Old Testament Authority—The Pentateuch (first five books of the Old Testament) specifically states that Moses wrote some of the material (Exodus 17:14; 24:4; 34:7; Numbers 33:2; Deuteronomy 31:9-24). It also specifically states that Moses spoke certain passages. The effort to indicate that Moses wrote these indicates that someone else also had a part. It is at no point stated that Moses wrote Genesis. The effort to indicate that Moses wrote these passages indicates that someone else under the inspiration of God also had a part.

Such is seen when a place name such as "Dan" is used in Genesis 14:14, for in Judges 18:30 we are plainly told that the city was not so named until the period of the Judges, that prior to this time the city was called "Laish." Someone after the time of Moses, an inspired writer or editor, inserted the new name even as someone else wrote about the death of Moses in Deuteronomy 34.

Such passages as John 5:46, 47, which refer to Moses, may refer to material which Moses wrote or spoke. This, however, does not indicate that Moses wrote the first five books of the Old Testament, certainly not in their entirety.

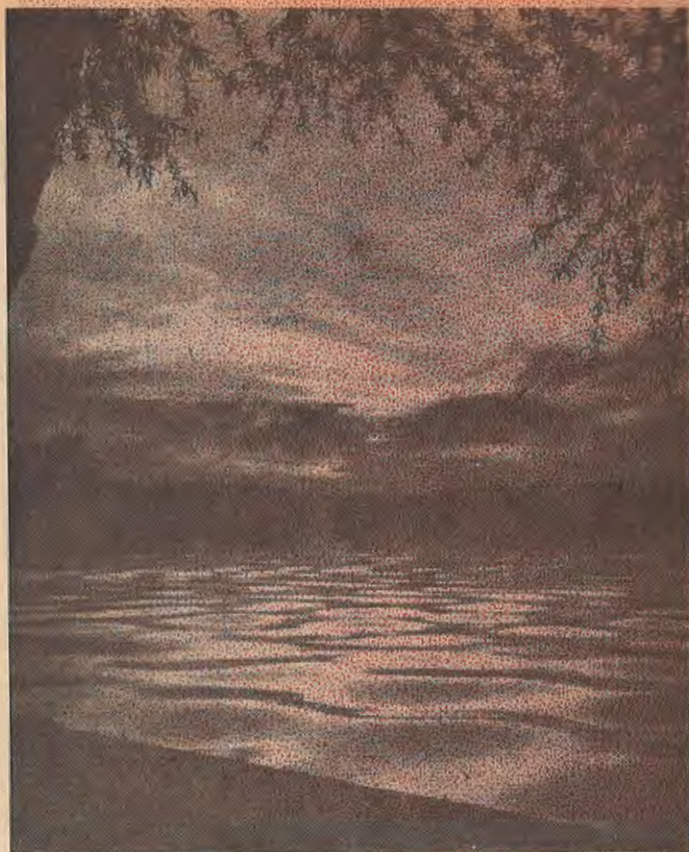
The present writer, for instance, has championed Moses as the essential contributor of the major material in the book of Deuteronomy. Jesus so often used the book of Deuteronomy (cf. His three replies to His temptation experience in Matthew 4), that at times He may have had the Deuteronomic material in mind when He spoke of Moses. To say that Moses did not write everything does not in any wise cast aspersion against Jesus.

He may have been referring to some sections which the Old Testament itself mentioned that Moses actually wrote. Jesus often omitted any reference to author, suggesting that He was giving no special significance to authorship. Our Lord spoke on great issues; the question of authorship in His context was not relevant. It was not deceptive that Jesus should use the normal literary reference of His day, or that He should withhold information which would either be misunderstood by the crowd or which might incite them to wrong action (cf. John 16:12; Mark 4:33; Mark 8:30; Mark 9:9; 1 Corinthians 3:1, 2; etc.).

Further, to refer to a person does not indicate authorship. "Samuel" is used in Acts 3:24 in the same sense of the book of Samuel. However, the reference is to 2 Samuel 7:11-16 which is not a statement of Samuel but of Nathan the prophet. Authorship is not implied in the reference, for some of the events mentioned in 1 Samuel and those of 2 Samuel refer to events after Samuel's death.

8. The Breath of God—Objection has been taken to a statement on page 203 of the book: "But through them as they presently are, there often breathes the spirit of God to make them, not just words, but the living Word." Some have taken this to mean that some words are inspired, some are not; and the questioner desires to know who is going to decide what is, and is not, inspired.

The questioner has missed the perspective. The above statement is a portion of the conclusion of the book and I am not commenting upon any differentiation or decision on the inspiration of words or parts. What I am emphasizing is that this (the Bible) is God's Word. To many people it is only a record. But if an individual sits down in the Spirit of God, in devotion, and prayer, and faith, then God breathes across these pages so that they become living words and that revelation which was alive, and vital, and dynamic for Abraham, becomes just as living and vibrant and dynamic for him. This is God's book and his media of a continuing revelation.



With the Holy Spirit, God's revelation becomes a living reality in the individual's life. Without the Holy Spirit, the pages are dead pages. When one is willing and desirous, with this book—the Bible—in his hand, God speaks.

Conclusion

REGARDLESS of method, I affirm afresh the Bible as revealed and inspired and authoritative for life and practice. Though writing is as old as 3000 B. C., the age at which something was written down says absolutely nothing about the age of the material itself. It is impossible to pinpoint dates for all-written sources, but even when you can, the writing down of oral material simply captures that which was already old. Though human beings be the instruments, such did not happen in the Scripture without the guiding Providence of God who is ultimate author.

The life of our denomination is dependent upon a preservation of the genuine message of the Bible. This writer has dedicated his life to the preservation of, and the proclamation of, the integrity of the Scripture. An honest attempt has been made in *The Message of Genesis* to contribute to the discovery and protection of the true message of this biblical book.

The effort, according to testimony and correspondence, is in keeping with the same basic pattern as is true of professors in our sister seminaries. This is not suggest that all of the conclusions are universally shared. Such is never true of any book written by man. It is not difficult to define a basic premise of revelation-inspiration, but differences will always arise when several efforts are made to place the agreed-upon premise into operation in the interpretation of individual passages.

Such soul competency, freedom of interpretation, and recognition of the priesthood of the believer are among the reasons for being a Baptist. Every Baptist has a right to hear and to decide. Such is the freedom we enjoy.

[See related articles on following pages—ELM]

January 21, 1962

Church	Sunday School	Training Union	Additions
Alpena, First	79	39	
Berryville, Freeman Heights	144	86	
Camden			
Cullendale, First	447	223	
First	572	222	
Conway, First	557	113	5
Crossett, First	584	183	1
El Dorado			
East Main	266	146	1
First	866	254	
Northside Chapel	45	40	
Immanuel	548	261	1
Cook St. Mission	17	20	
England, Caney Creek	68	17	
Fayetteville, Providence	74	38	
Fordyce, First	429	184	
Ft. Smith			
First	906	286	8
Missions	326	107	
Grand Avand	563	223	5
Mission	20		
Kelley Height	189	80	
Temple	253	122	4
Townson Avenue	152	57	1
Trinity	248	74	
Gravel Ridge, First	145	93	1
Gurdon, Beech Street	173	92	
Hackett, First	51	37	
Harrison, Eawls Heights	165	76	
Hot Springs, Park Place	388	161	7
Huntsville, First	104	53	
Kingston Mission	31	24	
Combs Mission	6		
Jacksonville			
First	702	243	7
Marshall Road	89	38	
Jones Mills, Shorewood Hills	99	73	2
Jonesboro, Central	355	146	2
Little Rock			
First	1104	557	
Gaines Street	404	223	9
Dennison St. Miss.	60	42	1
Immanuel	1236	494	5
Forest Tower	36	17	
Kerr	24	13	
Rosedale	270	121	1
South Highland	406	177	
Magnolia, Central	654	245	
McGehee, First	365	157	2
Chapel	29	13	
Mountain Home, East Side	76	34	1
North Little Rock			
Baring Cross	751	260	6
Central	310	95	
Levy	563	249	
Park Hill	727	251	5
Russellville, Prairie Grove	29	30	
Smackover, First	338	151	2
Springdale			
Caudle Avenue	170	74	
Elmdale	89	40	
First	481	163	2
Van Buren			
Calvary	45	43	
First	323	124	1

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 noon mail delivery on Wednesday. They should be addressed to: Arkansas Baptist Newsmagazine, 401 W. Capitol, Little Rock, Ark.

Just for today

I do not ask for lifted loads,
Or life without a care,
I only ask for strength each day,
With grace, my cross to bear.

I do not ask for wealth or fame,
But this I ask, in Jesus' name.
To purge my heart from every sin,
To keep me pure and close to Him.

I pray for that sweet simple trust,
A faith that will not dim;
That come what may, I shall not fret

But leave it all to Him. — Lydia Albersen Payen, Stuttgart

Pro

Help for pew and pulpit

By ROBERT H. CRAFT

Pastor, Leawood Church, Leawood, Kansas

IT HAS been well said that in his book, *The Message of Genesis*, Dr. Ralph H. Elliott, professor of Old Testament, Midwestern Seminary (Kansas City, Mo.) has probably made the most significant and creative contribution to the field of Biblical scholarship for Southern Baptists since the writings of Dr. H. E. Dana and Dr. A. T. Robertson.

The first clear and unmistakable help the book offers to the minister or layman is to clarify and face squarely and honestly the major problems of authorship, date, anachronisms, and oral tradition in Genesis. Dr. Elliott's answer to these problems demonstrates his academic integrity and pertinent knowledge of the best in Old Testament scholarship. He reasons about Genesis:

"... some of the material has roots going back to the early Sumerian—Babylonian period (3000-1500 B.C.) The form of its application to divine history perhaps is exilic and post-exilic (500 B.C.) Many human authors, worship circles, and redactors appear to have had a part in shaping Genesis over a long period of time. In a special sense, this underscores the fact that God is the ultimate author" (Page 11).

Draw from history

IN VARIOUS places in the Bible the authors mention drawing upon current history, personal testimony, editorial conclusion, and differing patterns of research to write their particular book or segment of book. The Gospel according to St. Luke is an excellent example. Luke says, "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just time past, to write an orderly account for you, most excellent Theophilus . . ." (Luke 1:1-3 R.S.V.)

A serious and devout consideration of how and why Genesis was written is essential to the discerning student of God's Word. The author leads the reader through an exhilarating and fruitful study of the delicate problems conservative scholars have too long neglected in the study of Genesis.

The second unique help offered in this commentary, and by far the most important, is that the reader is brought face to face with the fact that God, the Creator of man, is successfully and persistently working for man's plenary redemp-

tion from the malignancy of sin. Genesis 1-11 presents a prolegomena not only to the subsequent chapters but to the entire Bible. Chapters 1 and 2 present God in all of His virile productive force creating the world and man in His own image. Chapters 3-11 show man's sin in his willful disobedience to God's revelation and the resultant enmity between man and God, man against man, with the inevitable remedial judgments. The author emphasizes the imperative identification of every man in the picture detailed in these chapters.

The treatment of the first eleven chapters of Genesis demonstrates man's basic problem—he is a helpless sinner in need of a Redeemer: The book in subsequent chapters demonstrates evangelistic grace in answering man's need through a transformed life. The life of Abraham is a demonstration of this aforementioned thesis. The author uses approximately one-third of his book to describe God's relationship with Abraham. This section beginning on Page 75 and ending on Page 154 is the most inspirational, scholastically honest, and emotionally gripping passage in the book. His explanation of the life of Abraham has to be classified as equal to the best writing in the field of religion today.

Pilgrimage of faith

ABRAHAM'S pilgrimage of faith from polytheism to monotheism and God's persistent love and loyalty to Abraham as he faltered, failed, and ultimately succeeded is a needed source of strength for men today. Since God can take a man like Abraham who was nothing and, in spite of his human frailties, make something out of him, there is hope for every man today who will hear God's redemptive call and respond as did Abraham.

A number of valuable themes are enunciated and delineated in this book on Genesis. The reader will want to read and re-read the pages of this book to enhance the meaning of his faith in God. Use of this commentary will cause the thoughtful pastor to thrust himself into a new study of the whole Old Testament, a section of the Holy Bible that will provide his congregation and himself with a more intelligent and vigorous faith in God.

'... Death in the pot'

By K. OWEN WHITE
Pastor, First Church, Houston, Texas

So they poured out for the men to eat. And it came to pass, as they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. (II Kings 4:40)

"SINCE the parable includes the historical and the non-historical, one can say with Richardson: 'We must learn to think of the stories of Genesis—the Creation, the Fall, Noah's ark, the Tower of Babel—in the same way as we think of the parables of Jesus; they are profoundly symbolical (though not allegorical) stories, which aren't to be taken as literally true (like the words of the textbook of geology), but which yet bear a meaning that cannot be paraphrased or stated in any other way without losing something of their quality of existential truth.'"

"Adam originally must have meant 'mankind,' not just one person." "The particular problem of chapter 5 is the longevity of the antediluvians. It is difficult to believe that they actually lived as long as stated. In all probability, the Priestly writer simply exaggerated the ages in order to show the glory of an ancient civilization."

"'God took him' is not necessarily an indication that he disappeared suddenly and was nowhere to be found. It is the Old Testament expression of belief in the ideal of immortality."

"The tower of Babel parable shows the futility and emptiness of human effort divorced from the acknowledgement and service of God." "In other words, there are a great many evidences which, while not giving conclusive proof, lend strong credence to the historicity of the patriarchs."

"Quite possibly some of the stories have been heightened and intensified by materials that are not literally historical, for the purpose of the Bible is not merely to give a factual account of events."

"This is not to say that Abraham was a monotheist, but it is to say that he had a concept of God different from that of his pagan neighbors."

"If one cannot be certain of the facts of historicity, what is to be received from the stories?"

"It would appear, then, that in verse 19, Melchizedec was blessing Abraham by the Baal, whom Melchizedec considered to be the highest God of the city state at Salem."

"Supposedly, during the prophetic period, the narrative was edited in such a way that it was made also to teach a fine lesson about God."

"There developed the tradition that this was what happened to Lot's wife—perhaps not exactly historical . . ."

"Suddenly, what had been a thought of meditation gripped the inner being of Abraham until he thought he heard it as a clear call from God, 'Go sacrifice Isaac.'"

Does this sound like Boyce, Broadus, Mullins, Robertson, Sampey, Gambrell, Carroll, Scarborough and other great Southern Baptist leaders? The quotations listed above are from *The Message of Genesis*, written by Ralph H. Elliott, now teaching at Midwestern Baptist Theological Seminary, Kansas City, Mo., and published in 1961.

Being a graduate of Southern Seminary and having served as pastor of Southern Baptist churches for over 30 years, I love and believe in my denomination and have a burning passion for it to remain true to the Bible as the Word of God. I have a deep concern that our seminaries shall sound a clear, ringing note in their interpretation of the Scriptures and that young preachers shall come from their halls with not "uncertain sound."

Pure liberalism

THE BOOK from which I have quoted is liberalism, pure and simple! It stems from the rationalistic theology of Wellhausen and his school which led Germany to become a materialistic, godless nation. This is "the wisdom of the world" which seeks to find a "reasonable, acceptable" solution to every problem which involves the supernatural.

Several great denominations in the last generation have drifted from the faith of our fathers, have lost their conviction that the Bible is authoritative and dependable and now have little evangelistic witness. The drift came from liberalism in their seminaries and their literature.

If the appeal is made for "academic freedom" let it be said that we gladly grant any man the right to believe what he wants to—but, we do not grant him the right to believe and express views in conflict with our historic position concerning the Bible as the Word of God while he is teaching in one of our schools, built and supported by Baptist funds.

The book in question is "poison." This sort of rationalistic criticism can lead only to further confusion, unbelief, deterioration and ultimate disintegration as a great New Testament denomination. It has happened to other denominations, it can happen to us! Modernism is insidious, dangerous and destructive.

What can be done?

1. Invite men with such views to find a place of service with groups or denominations of like theological inclinations.
2. Ask the trustees of our institutions to consider seriously the dangers involved in such theological views and to exercise extreme caution in their approval of faculty members.
3. Urge our Sunday School Board to be alert to any trend in the direction of liberalism in our publications.

Not incidental

THIS is not an incidental matter. It involves the total responsibility of every one of us individually, of our churches, and our denomination in declaring plainly, positively and unequivocally "the whole counsel of God."

In this brief statement I have made no attempt to review the book. The quotations speak for themselves. I have merely emphasized certain words and phrases in these quotations to shed light upon the particular doctrinal or historical truth in question.

The influence of this sort of teaching would substitute intuition for inspiration, reason for revelation, and futility for faith.

It is quite true of course that in our study and interpretation of God's Word we are not to forsake common sense but we also need to remember the words of Isaiah 55:8, 9: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"There is death in the pot!"



Child Care Association Officers

OFFICERS chosen at last week's meeting of the Southern Baptist Convention Child Care Executives Association in Little Rock: (Seated) Edgar E. Blake, Missouri, president; (standing, from left) Rev. H. C. Seefeldt, Arkansas, and Rev. John Murdoch, South Carolina, vice presidents; James V. Browning, Oklahoma, secretary-treasurer, re-elected.

LITTLE Rock was host to the Child Care Executives Association of the Southern Baptist Convention last week. Out of the sessions came a recommendation that Southern Baptist colleges and universities offer accredited training in the social work field.

Dr. T. M. Johns, superintendent of the Florida Baptist Children's Home at Lakeland, cited the increases in salaries for college trained personnel. These range from \$4,250 to \$7,000, he said. The child care homes have been maintaining in-training programs for present staffs.

Officers for the coming year are: Edgar E. Blake, Missouri Children's Home, Bridgeton, president; Rev. Harold C. Seefeldt, Arkansas Children's Home, Monticello, and Rev. John Murdoch, Greenwood, S. C., vice presidents; James V. Brown, Oklahoma City, re-elected secretary-treasurer.

The convention, held at the Albert Pike Hotel, accepted the invitation from the University of North Carolina, Chapel Hill, for the 1963 meeting, scheduled for January 29-31.

The Utah Basin Children's Home, Whiterocks, Ut., became the 34th member institution.

Beacon Lights of Baptist History

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

Secret of growth

MISSIONARY interest formed the basis for Baptists working together in the 19th century and is still the uniting force.

The modern Baptist movement in England was divided into two camps from the beginning: General and Particular Baptists. This was a doctrinal division. Two things helped bring the bodies closer together.



DR. SELPH

William Carey became concerned about taking the gospel to the East. This stimulated the Particular Baptists. An evangelical atmosphere permeated the General Baptists through the "New Connection" movement, led by Dan Taylor. Interested in the same thing, the two bodies drew closer.

Gradually, they found more and more in common. Both groups gave financial aid to churches and ministers, schools were established, and missionary organizations came to life. Conferences and associational meetings provided opportunity for fraternal relations and exchange of ideas. Both groups were interested in the home base as well as the foreign. These combined interests led to the union of the Particular and New Connection General Baptists in 1891.

On this side of the ocean missionary interests were accomplishing the same thing. Baptists found a kindred interest among their churches. Sometimes sharp doctrinal differences arose between bodies, but missions provided a common interest.

Ironically, the point over which Baptists united — missions — became a divisive factor, especially in the Southern states. They divided into missionary and anti-missionary groups. Though missionary interest is the secret of Baptist denominational life, this subject has brought violent upheavals in their ranks.

Cauthen lauds missionaries

By IONE GRAY

SOUTHERN Baptists gave \$17,935,615 and 103 new missionaries for overseas work in 1961, Dr. Baker J. Cauthen, executive secretary, told the Foreign Mission Board in its January meeting. "We thank God for his gracious provision and commit ourselves afresh to the great stewardship which is involved in this task," he said.

Examining world mission need ("the 1,548 foreign missionaries now under appointment to 47 countries are only a token") and reviewing progress in 1961, Dr. Cauthen hastened to say that the real standards of missionary service are unmeasurable: "the heroic qualities—steadfastness, faith, and courage—which kept bereaved missionaries (many lost parents and other loved ones by death in 1961) at their posts of service with heavy but dedicated hearts."

Calling attention to preparation being made for World Mission Year in 1963, Dr. Cauthen said the chief factor in missionary work is not the numerical gains recorded in a single year but the development of profound convictions and missionary imperatives that will carry the task forward on a sustained basis throughout the years to come.

He listed among immediate undertakings larger efforts in evangelism and church development.

Africa conference

THE REPORT of Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, was air-mailed from Oshogbo, Nigeria, during the first All-Africa Baptist Mission Conference, Dec. 29-Jan. 6. The meeting, designed for fellowship, consultation, sharing of ideas, and discussion of common problems, was attended by 64 persons, among them 40 missionaries and 19 national Baptist leaders from nine countries.

Also attending the conference was Dr. Franklin T. Fowler, the Board's medical consultant, who had just visited nine Baptist hospitals, a maternity and child welfare center, a health and leprosy center, and a number of clinics in Africa.

"It is really remarkable to see how much our missionary doctors, nurses, technicians, and administrators are doing, considering the small number that we have," he said. "Our medical mission institutions in Africa are offering some of the best and highest type of medical service available."

In Latin America

DR. FRANK K. Means, secretary for Latin America, reported on a number of special projects to take place in his area in 1962. Among them are a tour by a Royal Ambassador promotional team from the States, made up of Edward Hurt, Jr., associate secretary of the Brotherhood Commission, Pastor Robert S. Scales, of Trinity Church, Oklahoma City, and William Jackson, RA secretary for the Baptist State Convention of North Carolina; visits by Mrs. E. L. Mathis, president of Woman's Missionary Union, Dr. Paul M. Stevens, director of the Radio and Television Commission, and Dr. Herschel H. Hobbs, president of the Southern Baptist Convention; an evangelism workshop to be conducted in Brazil by Dr. Eual F. Lawson, an associate in the Home Mission Board's division of evangelism; and evangelistic crusades by the Billy Graham team.

Crawley surveys Orient

DR. WINSTON Crawley, secretary for the Orient, described the background of current Asian crises against which significant progress was made in Southern Baptist mission work.

Sumatra, a major Indonesian island of 14,200,000 people, entered; first Southern Baptist missionaries reached Guam; new stations of missionary residence opened in already-



CHILDREN at the Paul D. Rowden Primary School in Nazareth, Israel. A new building for the school's primary division was dedicated by Southern Baptists last year. (Photo by H. Cornell Goerner)

established fields—Niigata in Japan, Dalat, in Vietnam, and Thonburi and Sriracha in Thailand.

Evangelistic work was begun in Vietnam with encouraging response; a notable increase in professions of faith and baptisms in Thailand; a second foreign missionary couple sent out and a new home mission project opened by the Baptist convention of Taiwan (Formosa); continued planning by Japanese Baptists for a nation-wide evangelistic crusade in 1963 and their decision to send missionaries to Brazil, a second foreign mission field.

Four new English-language Baptist churches were organized and buildings dedicated for four others; a beginning made in radio and television in Thailand and preparations carried forward for a television ministry in Japan and Taiwan; student work ministry expanded.

Progress in training Christian leadership included dedication of a new theological seminary campus in Thailand, opening of a seminary high school in Hong Kong, and beginning of special institutes for training lay leadership in the Philippines, Malaya, and Thailand.

Advances in general educational work included completion of an agriculture building at Southern Baptist College in the Philippines and assuming of responsibility by Southern Baptist missionaries for an industrial school in Faridpur, Pakistan.

In medical work, major forward steps were the opening of a nursing school in Indonesia, beginning of dental clinics in Korea and Indonesia, signing of a contract for construction of the hospital building in Hong Kong, and beginning of medical evangelistic trips to outlying areas by the staff of the Wallace Memorial Baptist Hospital in Korea.

Dr. Crawley closed his report by suggesting three matters for the continuing prayer of Southern Baptists: (1) a resurgence of missionary commitments and appointments to meet remaining emergency needs; (2) the continuing investigation of possibilities for entering India as discovered in surveys made in 1961; and (3) "the guidance of God's Holy Spirit in showing us ways to step up the outreach and effectiveness of our witness so as to reach with the gospel of salvation the multiplying masses of Asia now in this tremendous day of crisis and missionary opportunity."

DEPARTMENTS

Sunday School

Oops — a change!

THE proposed two day Vacation Bible School Clinic for associational workers has been changed to a one day meeting. Scheduled for Feb. 5 and 6, the Clinic has been re-scheduled for Feb. 6 only. The place of meeting is Immanuel Baptist Church, Little Rock.



MR. HATFIELD

Because of the one-day associational Leadership Conference on Feb. 19 in Little Rock it seemed wise to condense the clinic to one day.

There will be four and one-half hours of conference time as compared to five hours in the two-day clinic last year. Using the time around the tables at meal periods for general program will also help.

Associational workers should plan now to arrive for the opening hour, 9:30 a.m., and stay through the close at 8 p.m. Mileage and meals are provided for the associational Vacation Bible School teams.

Because most teams prefer to drive home after the one-day clinic, no provision is made for all team members to stay over night in Little Rock homes. Individuals who find it necessary to stay over night in order to attend the clinic, should notify the Sunday School Department by mail prior to the clinic.—Lawson Hatfield, Secretary

Executive Board

(Continued from page 2)

They can't understand why the association needs money and they certainly do not understand why anything called the "Cooperative Program" needs so much money.

Yes, we understand, these people are Baptists and members of Baptist churches, but the majority of them are numbered with the unenlisted millions. Unenlisted means non-attendance, non-giving, uninterested, uninformed. Why are they unenlisted? Well, if we knew the answer, we would be doing something besides writing this article for the Arkansas Baptist Newsmagazine. But, all of them are products of Baptist churches. Our lack of stewardship teaching has caused some of our unenlisted ill.

The Forward Program of Church Finance will help find, inform, challenge and enlist the lost church members. In doing this it will get more money for Kingdom causes.

Why not start studying the Program? Why not order a package and learn all about it? Now is a good time to do that. We'll be glad to visit your church and help with a study period.—Ralph Douglas, Associate Secretary.

Religious Education

Important event

A NUMBER of us at the Baptist Building are prayerfully awaiting the Feb. 19 Associational Leadership Clinic.



MR. ELLIFF

The meeting will be for one day only from 10 a.m. to 7 p.m., at Immanuel Baptist Church, Little Rock. All associational missionaries, moderators, and officers of Sun-School, Training Union, Church Music, and Brotherhood are to attend.

Dr. Rucker, who has a session for missionaries in the afternoon, has also invited all associational Annuity representatives and associational W.M.U. presidents to attend. His afternoon session will be very important.

The most significant matters of associational and state educational work will be discussed. A glimpse into the future of our Southern Baptist educational ministry will be given.

As director of the Religious Education Division, I am looking forward to a one-and-half-hour session with our missionaries. Will you men who face the challenge of promoting our work on the strategic associational level please come prepared to share with us your observations and suggestions?

We have never before felt quite the urgency of co-ordination, unification, and vitalization of our educational work as now. We are committed to this objective, but it can never be done without the pooling of every worthwhile idea.

Incidentally, a number of inquiries and unofficial requests have been made to us by pastors and missionaries who want the Pilot Project tried in their area. No decision has yet been made. Therefore, your suggestions and opinions will be given careful consideration.

Some associational groups are planning to charter a bus for the Feb. 19 trip to promote fellowship and forestall possible travel problems due to the weather.—J. T. Elliff, Director

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Missions-Evangelism

Schools of missions

FOUR associations will participate in schools of missions during February. They are: Hope, Centennial, Carlisle and Pulaski. Foreign, home and state missionaries will be speaking in 108 churches. What a privilege for these churches to hear missionaries from all parts of the world, nation and state tell about their work!



DR. CALDWELL

RURAL CHURCH CONFERENCE

The annual Rural Church Conference will be held at Lonsdale, June 18-21. Among the speakers will be Dr. Perry Webb and Dr. J. P. McBeth. The missionaries' retreat will be combined with this conference according to the vote of missionaries last year. The vote was taken after the 1962 calendar had been prepared, which accounts for the date being in the denominational (state) calendar.

MIGRANT MISSIONS

The February issue of the Royal Service Magazine carries an excellent article about the Arkansas Mission program for migrants. The article is a reprint from Home Mission Magazine. A letter has come from a man in Oregon, who is doing research along that line, requesting additional information. Our mission work with the migrants has attracted attention far and wide. Most of the work has been done in the fall, but since imported labor is now used for strawberry picking and cotton chopping the program may be enlarged to include spring months. Most of these laborers speak Spanish; so we import Spanish speaking preachers to conduct services among them.

POTTSVILLE CHURCH ACTIVATED

The Pottsville Church building which has been closed for almost 20 years is now alive with an active Sunday School and preaching services. First Church of Russellville and the Missions Department have given financial assistance in re-establishing the services. Rev. Herman Hurd is mission pastor.

ASSOCIATIONAL SURVEY

Independence County Association plans an association-wide survey for Aug. 12-19 in preparation for the Church Development Ministry which will be launched.

PLANS NEW MISSION

First Church, Warren, W. E. Speed, pastor, plans to begin a mission in February.—C. W. Caldwell, Superintendent

"By all means win some"

Transfer month

THERE are over 2,700,000 Baptists who have moved and left no forwarding address. This, next to worldliness in the lives of our members, is the big problem in the work of Southern Baptists. How may we correct this problem that grows larger each year?

February has been designated as the month to encourage our unattached Baptists to transfer their membership to churches where they live. Usually, Baptists should belong to churches where they live and should attend where they belong. When people are asked to "move their letter," it really means move their membership from one Baptist church to another. One church takes a member in upon the baptism at the hands of another body of "like faith and order."

In moving the membership one is true to that part of the church covenant which says, "We moreover engage that when we remove from this place we shall as soon as possible unite with some other church to carry out the spirit of this covenant and the principles of God's Word."

If the pastors will stress this part of the covenant it will help to solve our non-resident membership problem. To facilitate this matter three cards are available for this information. From our office we have mailed some information explaining these cards. Order cards from the Book Store.

The cards will not help much unless you know the un-attached Baptists and their addresses. Please check your prospect lists again and make another effort to reach those good people. Most of them have been saved, I am sure, but only need some encouragement, sympathy and love.

Order from our Tract Department, "If You Are a Baptist Why Not Belong?" "Belong Where You Live" and "Your Last Engagement." My slogan on this is, "Think about it, talk about it, pray about it and then just do it for the glory of God." For every Baptist that moves his membership we have one plus to come for baptism. When our lost friends see Christians move out for God it does something to them.

Pastors, don't wait for Baptists to find your church building, but look them up and invite them. Remember even before you go, other groups are knocking at their doors. When people transfer their memberships this is a part of "Conserving the results of Evangelism." It is a part of Evangelism.—Jesse S. Reed, Director of Evangelism

Group learning clinic

ONE OF our greatest needs in Training Union is to make our meetings more meaningful—to have better programs. The purpose of the group learning clinic in Memphis Feb. 12-16 is not to give the people Training Union methods but to show by demonstrations how to use available materials. Many church leaders have not begun yet to develop the use of non-projected visual aids.

If the matter of expense is your problem write to Mrs. T. M. Deaton, Kensington Place, Memphis, for a room in a private home for \$1.25 per night (breakfast not served). She is getting many rooms near Bellevue Church, or on a bus line.

Educational directors and Training Union directors should work together to enlist car loads of Training Union workers to attend the Group-Learning Clinic.—Ralph W. Davis, Secretary

Brotherhood

Some Brotherhood musts

IT IS said that an old Negro once made the remark, "You can't no more teach people what you don't know than you can come back from where you ain't been." We of the Brotherhood Department can accept this philosophy without reservation. Those who would teach must know what they would teach. Those who would lead must know where they are going, and how to get there.

The above paragraph is intended to point to the absolute necessity of studying to learn, and of training to learn how. "Learning and learning how" mean, together, the acquiring of pertinent information and the development and utilization of particular skills.

In order to work effectively at his Brotherhood job, every Brotherhood officer must have an adequate concept of the general program of Brotherhood, and also a detailed knowledge of the particular duties, responsibilities, privileges, and opportunities of his office.

Every church Brotherhood officer ought to study the Church Brotherhood Guidebook. He ought to fulfill all the requirements of the course in order to obtain credit. Every man in the Brotherhood should be given the opportunity to take this course, in order that he may

more intelligently follow his leaders in a truly great program of work.

Every associational Brotherhood officer should take the course in the Associational Brotherhood Manual, as well as the Church Brotherhood Guidebook course.

The new RA courses are prime necessities for all those who would lead in RA work. The Brotherhood course of "Effective Christian Witnessing" should be taught to every Brotherhood man and to every RA counselor. Other courses in stewardship and world missions are being prepared by the Brotherhood Commission.

The Brotherhood Department stands ready to provide instructors for any of the above-named courses. Contact your Brotherhood Department. Books are available from the Baptist Book Store.—Nelson Tull, Secretary

Student Union

Arkansas A&M College

STATISTICS: Arkansas A & M College is a four-year college located at Monticello. Of the 1,040 students enrolled, 497 are Baptist. There are eight international students enrolled. They are from Iran.

BSU DIRECTOR: Miss Peggy Peterson has been the director since September, replacing Darrel Coleman, who is directing the student work in Little Rock.

BSU CENTER: The Baptist Student Center was built in 1954. Perhaps the late C. C. Smith, vice president of Arkansas A & M for many years, was the person most responsible for the fulfillment of the dream of Baptists of Southeast Arkansas to provide a spiritual ministry for students enrolled at A & M.

The center is built on the campus and cost approximately \$26,000. The State Convention paid approximately \$16,000 of this, and the local area, \$10,000. (First Church, Monticello, contributed \$5,000.) There are 1,900 square feet in the center.

BSU ACTIVITIES: A full program of student work is promoted at A & M. Daily devotional services held in the chapel of the center have been noted for their true worship quality and good attendance.—Tom J. Logue, Director

(This is the fifth in a series on the 15 Baptist Student Unions in Arkansas.)

MISSIONARY Robert L. Fielden asked the people of a small Brazilian town if any Christians lived there. "No, but one passed through here one time," was the reply.



MR. REED



MR. DAVIS



DR. LOGUE



MR. TULL

[In connection with the Sunday School lesson this week, Sunday School teachers and other readers will be interested in the article, "Ever on Sunday . . ." beginning on page 6 of this issue.—The Editor]

Christian use of the Lord's day

By D. HOYLE HAIRE

Pastor, First Church, Marianna

February 4, 1962

Scripture Passages: Exodus 20:8-11; Nehemiah 13:15-22;

Mark 2:23, 3:6; Luke 4:16-20, 31-40

THE name of our day of worship was divinely given. John the beloved Apostle, the one most sensitive to the heart of Jesus and the last of all the Apostles to die, said, "I was in the Spirit on the Lord's Day" (Rev. 1:10). No other term that describes our day of worship and rest is quite as meaningful as this. To remember that it is the Lord's Day will make its proper use an easy



MR. HAIRE

thing for the Christian. It is when we forget this that we become careless, and even confused as to how it should be used.

Since its roots are found in the very beginning of the human family, and since the first laws commanded by Moses give sanction to it, the observance of the Lord's Day is not a matter of choice with us. Indeed, since the entrance of sin into human life, man is so constituted that he is prone to forget God. The commandment, in part, is designed to meet this fatal weakness in man.

Historical background

"REMEMBER the sabbath day, etc." The Hebrew word for "sabbath" means "rest." Sabbath could be applied to any sacred season as a time for cessation from labor. It is so used of the Day of Atonement.

As has been previously noted, the first four commandments relate to our duties to God. In the first, we are commanded to worship Jehovah only, and no other god. In the second, we are to worship Jehovah directly and not through the medium of either idol or man. Third, we are to worship sincerely, not hypocritically; i.e., not taking God's name in vain. And in the Fourth Commandment, we are to worship Jehovah in the regular period He has ordained and set apart. Thus, we have a four-corner foundation for rest and worship.

The command to remember the sabbath day indicates that the sabbath was in existence before Moses received it from God. Moses takes the thoughts of his people as far back as it is possible for them to go. They are directed to think of the great work of Him who in six days made heaven and earth, the sea, and all that is in them. The thing to be borne in mind by Israel—and for that matter, by the Christian as well—was that by this seventh day of rest God gave the great rule for the consecration of His people's time. God sanctified the seventh day because it was the best day, best for human welfare and divine glory.

As every Bible student knows, there was a continuing controversy between Jesus and the Pharisees. One of the most outstanding was their differences as regards the observance of the sabbath. Why should there be any disagreement between them? Certainly not over whether or not it should be observed. The disagreement was over the method of keeping the sabbath, and the purpose of keeping it.

The scribes of Jesus' day had devised 1200 rules out of the Fourth Commandment. They had indeed made it a burden for the people. It was to throw off this yoke that we have the story of the disciples eating grain on the sabbath, and Jesus healing on the sabbath. Apparently these things were done with deliberate intent, so that the question could be raised and our Lord's answer given.

The Lord's day for worship of God

THE COMMANDMENT begins, "Remember the Sabbath day, to keep it holy," not "remember to do no work therein." The prominent thing to be kept in mind is that the sabbath was to be kept sacred for the use of God. This can only be as we worship God. Hence, to neglect the worship of God in His house on the Lord's Day, is to neglect to keep it holy. No matter how much bodily rest one takes, if he does not present himself before God in humble

adoration and worship, he has failed to keep the commandment. This, no doubt, is the primary reason for the commandment. Otherwise, one cannot explain why Jesus was so scrupulous in worshipping on the sabbath (Lu. 4:16-20, 31-40) as the sacred writers are careful to tell us.

The cessation from labor has many facets, but the primary reason for not working on Sunday is to enable the believer to have time to worship, undistracted by the ordinary cares and duties of life. Therefore, we are to "remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord thy God." The Lord's Day is to honor God, the Creator and Saviour. The heart of the day is devotion to God.

The Lord's day to meet human need

"THE SABBATH was made for man, and not man for the sabbath." Here we find that Jesus has established a new principle. It is not laws or human institutions that are sacred, but the meeting of human need. The Pharisees had set up the sabbath as an institution to be revered of itself. Jesus said the sabbath was not to be worshipped, so to speak, but that it was a day on which man was to worship God who gave it.

Laws and institutions become sacred only as they meet human need. People are sacred in the eyes of God, not things. This is why Jesus propounded the question, "What shall it profit a man if he gain the whole world and lose his own soul?" This is why He also said, on the occasion of healing this man's hand (as Matthew records it in 12:12) "How much then is a man better than a sheep." Man, made in the image and likeness of God, the crown of His creation, is the object of His love and care. All things are to serve man. Men are not created to serve institutions. Therefore, "the sabbath was made for man, not man for the sabbath."

How the Lord's day replaced sabbath

THE new faith of the Christians did not at first cut them off from the Jewish worship. Their belief in Jesus as Messiah seemed to them to add to and fulfill, rather than to abolish, the former faith. This worship of Christ with their Jewish fellow-countrymen secured the continuation of the worship of God from one dispensation to another. The daily worship of the Christian church soon proved impractical, and the weekly gathering became customary. For this weekly gathering the Jew

sabbath was unsuitable, because it was observed in a spirit radically different from the joy and liberty of the new faith. The restrictions of the sabbath were intolerable to the Christians. Of the other six days none so naturally suggested itself to them as the first day of the week.

A special significance came to be attached to the first day. Jesus rose from the dead on the first day of the week. He appeared to his disciples on the first day. On the following Sunday he repeated his visitation to them. The Holy Spirit was sent upon the Christians on Pentecost, which was the first day of the week. Thus it received a final seal as the day of grace. in Acts 20:7 and I Cor. 16:2, the first day of the week is found to be the meeting day of the Christians.

The Jewish sabbath was chosen in recognition of God having rested from his labors of creation on that day. The Lord's day is the day Jesus Christ completed His work of creation, i.e., the regeneration and redemption of the souls of men, and so He rested from his labors on the first day of the week.

As C. T. P. Grierson says, "The Acts show us that the Christians who were originally Jews observed both the sabbath and the Christian Lord's Day. This double observance lasted among them until the destruction of the Temple. The Jewish Christians were soon outnumbered by the gentiles. These latter felt no necessity of continuing to observe the Jewish sabbath as well as the Lord's day. Christ's intention seems to have been to allow the Sabbath to die slowly, but to perpetuate for mankind, in the Lord's Day, all that was of eternal moment in the sabbath."

Ray books donated

TWO HUNDRED pictures of Baptist leaders and more than 2,000 books from the library of Dr. Jeff D. Ray, professor of homiletics and pastoral duties at Southwestern Seminary from 1908-44, were presented to the seminary's Fleming Library. The Ray family gave the books upon the death of Mrs. Ray.

"Miss Georgia," as Mrs. Ray was affectionately known, had already given a large portion of her husband's books, but had reserved some for her own use in writing the weekly Sunday School lessons for the Ft. Worth *Star-Telegram* and teaching her class at Broadway church.

The books are part of the "Jeff D. Ray Memorial" and will be identified by a special plaque giving Dr. Ray's name, subjects and years he taught here.

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A Smile or Two

Conditioned reflex

A BOY entered the candy store with his mother and when the proprietor handed him a piece of candy, he hurriedly popped it into his mouth.

"Well, what do you say?" his mother asked.

"Charge it," he replied.

Corny

BABY Ear of Corn—"Mama, where did I come from?"

Mama Ear of Corn—"Hush, dear; the stalk brought you."

Political gardening

ASKED a small boy, looking up from the evening paper, "Dad, do political plums grow from seeds?"

"No," replied his father, "they result from clever grafting."

How to succeed

MINISTER: I hope, my boy, you are carrying away from college something worthwhile.

Senior: Yes, sir, the prettiest coed in the place.

Dietary note

FATTY: From the looks of you, I'd say there's a food shortage.

Skinny: Yes, and from the looks of you, I'd say you caused it.

Circus trick

A ONE-RING circus was visiting a town in the hills. The folks recognized all the instruments of the band except the slide trombone. One old fellow watched the player for quite sometime, then said: "There's a trick to it; he ain't really swallowin' it."

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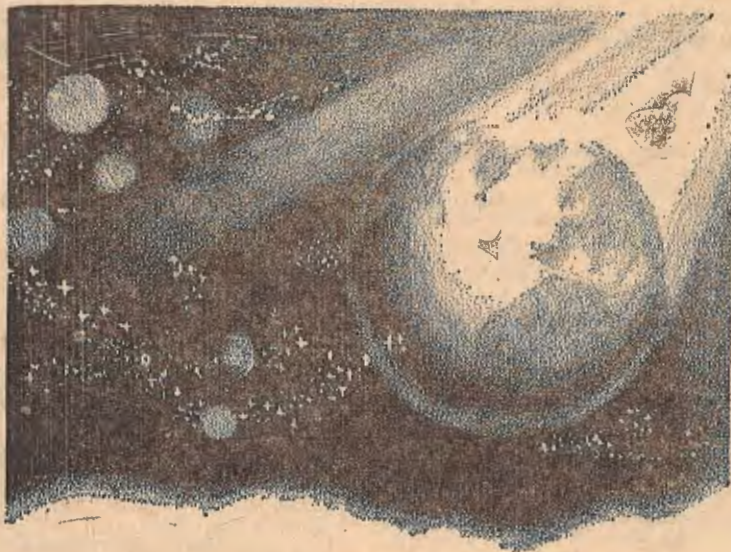
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Celestial merry-go-round



By HENRY M. FERGUSON

OUT IN the boundless reaches of space, God has created a celestial merry-go-round that has been operating with exact timing for untold ages. For billions of years something, which scientists have labeled centrifugal force, has been opposing another force known as gravity. The tug and pull of these two forces strike an exceedingly fine balance. In so doing they keep the sun and the earth at about the same distance from each other all the time.

It works this way: The sun's gravity

pulls the earth toward it. At the same time, the centrifugal force created as our planet spins in its orbit pushes it away from the sun. This inward pull and outward push creates the delicate balance which enables the earth to swing along on the same invisible track century after century.

Eight other planets are in our private universe. Each is held in its orbit around the sun by these same two forces. These nine planets move in a counterclockwise path around the sun, and each travels at

a different speed. Those nearest the sun go fastest. The ones farthest away go slowest.

Mercury, the planet nearest the sun, zips through the heavens at a speed of twenty-nine miles a second. It requires only eighty-eight days to make a complete trip around the sun.

The earth takes 365 days to make this same trip. Little Pluto, farthest from the sun, is the slowpoke of all the planets. It shuttles along at an easygoing three miles a second and takes 248 years to complete just one journey around the sun.

The four planets nearest the sun are Mercury, Venus, the earth, and Mars. These are the baby or pygmy planets in our solar system. They are so tiny that all four could easily fit into any one of the four great planets which circle out beyond Mars.

Beyond Mars is a wide gap in the sky which is filled with thousands of asteroids. Many scientists think these are the remains of another planet which disintegrated millions of years ago. These asteroids, like the planets, are held in their orbits by the sun's gravity.

Far beyond the asteroids are the giants of the universe, Jupiter, Saturn, Uranus, and Neptune. Still farther out is small Pluto, a little bit larger than Mercury.

The sun's gravity not only holds the planets to their courses, but it is also responsible for the creation of one of the most dramatic spectacles in the heavens—comets.

These brilliant travelers, with long glowing tails, didn't just drop into the solar system from outer space. They are permanent residents and travel around the sun in their own oval-shaped orbits as do their big brothers, the planets.

Sometimes their centrifugal force is not strong enough to combat the sun's gravity. When this happens to a comet it is sucked into the fiery furnace of the sun never to appear again.

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God's Wondrous World

Sheep near the clouds

By THELMA C. CARTER

WILD sheep called bighorns live high on mountain peaks where no trees grow. Sure-footedly they find their way over rocky mountain trails in howling winds and sweeping snow.

Courageous, yes! We are told that these sheep can climb up and down steep rocky slopes that men can scarcely climb on hands and knees. If you are in a mountain area where the bighorns live, you can see these strange wild sheep standing high on mountain ledges peering down into the valleys below.

Domestic sheep are usually timid and easily set upon by enemies, but not bighorns. These strange, furry sheep are fiercely protective of their lambs. They do not hesitate to fight wolves and mountain lions. Their worst enemies are huge eagles which, in a moment's time, can dart down and snatch a baby from its mother.

Bighorns are large, measuring about five feet long and three feet high and weighing about 250 pounds. They have huge horns that curl upward, backward, and down around the ears. Some of these horns, if they could be stretched out, would be almost four feet long. The mother bighorn has small, short horns.

Thick, weatherproof, waterproof fur coats protect bighorns. Only in freezing weather do they come down into the valleys for food. There they find many varieties of weeds and underbrush not eaten by horses and cattle.

Miraculously, bighorns can go many days, even weeks, without drinking water if the plant forage or food has been dampened by dew or rain. Above the clouds, with little care, lambs grow and fatten on mountain grasses and flowering weeds.

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WHAT THE STARS SAY

By MARGARETTA HARMON

When I step out of doors at night
And lift my head up high,
I read a message, clear and bright
In stars across the sky.

"The Father made us," they
clare;

"He holds us in his hand."
The one who placed the stars
there
My needs must understand.

"We light his world," they
proclaim,

"And let his love shine through
I, too, can glorify God's name
In all I say and do.

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ANNUAL REPORT

Total Cash Contributions Received in Office of Executive Secretary of
Executive Board of the Arkansas Baptist State Convention During the Months of
January 1 - December 31, 1961

Notify Dr. S. A. Whitlow, 401 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches and Pastors		Cooperative Program	Designated	Churches and Pastors		Cooperative Program	Designated	Churches and Pastors		Cooperative Program	Designated
ARKANSAS VALLEY											
Barton: K. Caery		\$786.51	\$189.26	Pea Ridge 1st: B. Green		2,275.32	773.42	Calvary, Mansfield		7.41	
Beck Memorial		245.71		Pleasant Hill: J. Lawson		182.98	13.16	Cauthron: D. Preston		27.80	
Bickley		16.60		Rogers 1st: L. O'Kelley		7,809.06	1,215.90	Cedar Creek: J. Staggs			
Bickley 1st: J. Gullledge		4,305.99	1,492.78	Siloam Springs 1st: C. Palmer		10,714.81	4,153.78	Clark's Chapel: J. Maness		60.00	27.50
Clarendon: R. Palmer		600.00	132.68	Sugar Creek		32.78		Dayton: D. Schieff		175.01	5.00
Carters Chapel: W. Ginn		72.44	20.59	Sulphur Springs 1st:				Denton: V. Heydenreich		75.57	
Edame: M. Dark		6,052.63	154.78	F. Hamilton		46.03		Evening Shade: B. Kennedy		306.30	13.66
Friendship 1st		31.45		Sunnyside, Rogers: J. Overton		159.95	133.38	Fellowship: E. Lancaster		551.46	37.85
Friendship		14.06		Trinity: J. Conner		21.57		Hartford 1st: H. Plunkett		921.10	313.58
Helena 1st: J. Brewer		12,460.98	1,745.01	Twelve Corners: J. Lawson		52.92		Haw Creek: R. Whitten		179.43	
Hughes: B. Pierce		3,600.00	1,055.49	Park Street Mission		78.04		Hon: A. Staggs		20.00	
Jeffersonville		30.00		Miscellaneous			2.00	Huntington: B. Martin		480.67	140.00
Lambrook: W. Steward		205.67	71.74	Total		\$43,124.01	\$12,681.47	Ione: W. Means		209.40	
Lena: L. Castleman		380.09	95.91	BIG CREEK				James Fork: E. Hogan		56.37	94.90
Marianna 1st: H. Haire		6,059.93	1,709.52	County Line: B. Colbert		\$16.00		Long Ridge: D. Preston			
Marvell: C. Thompson		1,354.60	499.13	Elizabeth: J. Floyd		19.00	\$25.30	Mansfield: T. Newton		2,535.01	485.67
Monroe: J. Stender		332.47	49.00	Enterprise: D. Flood		80.64	65.86	Midland: R. Lanman		435.07	16.06
Moro: J. Collier		454.47	547.73	Flora		5.71		New Home: W. Nance		15.00	
North Side, Helena: J. Gordan		31.30		Gum Springs		36.00		Parks: H. Allen		174.37	57.00
Old Town: D. Steele				Hardy: P. Harrington		517.85	84.17	Pilot View: P. White			
Oscida				Mammoth Spring		280.92	53.50	Pleasant Grove No. 2: J. Evans		84.00	
Pettys Chapel: D. Wells		15.84		Mt. Calm				Pleasant Grove No. 3		10.30	
Rehobeth		43.00		Mt. Zion: C. White		55.45	50.00	Providence: H. Milam		13.20	
Snow Lake: R. Raiford		43.79		Saddle				Rock Creek: P. Black		97.15	
Turner: R. Kimble		531.98	116.31	Salem: J. Brown		202.00	89.85	Shiloh			
West Helena: W. Deese		12,082.34	1,291.00	Spring River		66.05		Union Hope: J. Noles		8.00	3.00
West Helena 2nd: R. Parchman		1,280.24	219.19	Viola: A. Wiles		120.00	147.47	Unity		17.02	
Total		\$50,987.08	\$9,390.12	Total		\$1,399.82	\$516.15	Waldron 1st: T. Spurgin		11,150.42	903.46
ASHLEY											
Calvary, Crossett: P. Ragland			\$27.00	Alicia: J. Cossey		\$278.25	\$143.01	West Hartford: W. Leonard		497.01	337.18
Corinth A: E. Fulton		\$409.95	73.50	Banks: S. Norris		8.00		Winfield			
Crossett 1st: B. Hickem		18,220.00	2,232.00	Black Rock: D. Bournes		531.09	93.68	Miscellaneous			50.00
Crossett 2nd: H. Braswell		73.84		Campbell Station: J. Baker			21.50	Total		\$18,248.13	\$2,581.36
Eden: V. Alexander				Clear Springs: O. Davis		4.25		BUCKVILLE			
Fellowship: R. Carpenter		988.80	166.75	College City, Walnut Ridge:				Cedar Glades: M. Keith		\$44.00	
Fountain Hill: J. Noble		646.07	603.79	J. Queen		462.74	99.26	Mt. Tabor: O. Kinsey		80.39	
Hamburg 1st: E. Griever		5,896.72	398.07	Diaz: D. Cooper		54.68		Mountain Valley: J. Anderson		56.00	
Jarvis Chapel: R. Nixon		316.41		Grubbs: J. Walker		97.50	46.90	Rock Springs: H. Speer		112.49	\$10.78
Magnolia: W. Braswell		63.14		Horseshoe: L. Bankster		11.58		Total		\$292.88	\$10.78
Martinville: S. Gardner				Hoxie: J. Coleman		800.40	93.38	CADDO RIVER			
Meridian: D. Kelley		60.00		Imboden: J. Smith		866.61	298.32	Amity: J. Watson		\$98.25	\$168.18
Mt. Olive No. 1				Immanuel, Newport: W. Davis		1,604.69	251.99	Black Springs: A. Beshears		60.00	10.56
Mt. Olive No. 2: W. Brown		1,814.09	136.89	Jacksonport: J. Fuqua		87.01	18.00	Caddo Gap		60.00	8.36
Mt. Pleasant		10.00	45.55	Murphy's Corner: R. Criner		196.44	6.84	Glenwood: B. Denton		984.22	138.03
Mt. Zion: E. Morgan		35.00		New Hope No. 1: W. Behanon		237.93	58.35	Liberty: E. Wilson		12.50	
North Crossett: D. Dodson		649.08	160.92	New Hope No. 2: S. Norris		90.75		Little Hope: A. Beshears		24.00	
Sardis				Newport 1st: W. Dishongh		6,814.76	448.23	Mt. Gilead: S. Sherman		1,550.59	392.41
Shiloh		90.00	12.64	Old Walnut Ridge: B. Johnson		69.97	24.31	Norman: W. Gilbreath		648.26	158.66
Temple, Crossett: J. Buckner		2,637.64	112.77	Ozark		162.00		Oden: B. Probasco		602.35	205.25
Unity: E. McElroy		4.92	31.75	Pitts: B. Garner		9.50		Pencil Bluff: J. Carney		276.57	59.85
Total		\$31,915.66	\$4,001.63	Pleasant Ridge: J. Hall		30.00	5.00	Pine Ridge			
BARTHOLOMEW											
Antioch: B. West		\$100.50		Pleasant Valley		20.00		Refuge: R. Watson		85.06	
Cuminto: T. Christmas		6.00		Rayden: J. Wicker		11.00	20.00	Sulphur Springs: C. Moore		192.01	113.81
Corinth B: H. Gray		62.41		Sedgwick: C. Fowler		200.50		Total		\$4,593.81	\$1,255.11
Eagle Lake: D. Wesson		55.21		Smithville: L. Madden		352.62	140.40	CALVARY			
Ebenezer: R. Wilson		469.99	\$25.70	Swifton: J. Baker		118.26	64.35	Antioch: V. Johnson		\$100.00	
Eden: L. Brady		287.59	20.54	Tuckerman: B. King		490.00	295.59	Augusta 1st: T. Lindley		3,301.30	\$2,777.16
Eden: H. Gray		60.00		Walnut Ridge 1st: W. Heard		4,947.85	2,022.32	Beebe 1st: D. Wright		850.00	446.63
Eden Springs: B. Meggs		378.27	11.65	White Oak		10.00		Bethany		54.00	12.00
Eden, Warren:				Total		\$18,568.36	\$4,147.33	Central, Bald Knob:			
D. Newberry		3,285.68	333.93	BOONE-NEWTON COUNTY				M. Wilfong		1,818.35	152.11
Edell		33.10		Alpena: S. Hacker		\$428.40	\$137.00	Cotton Plant 1st: I. Prince		1,100.00	259.23
Ebedonia: R. Shreve		120.00		Batavia 1st: K. Edmondson		132.00	21.85	Crosby: J. Pruitt		150.00	
Eden: L. Tucker		20.00		Bear Creek Springs		96.00	69.88	El Paso: E. Anderson		237.08	53.00
Eden 1st: J. Cheatham		1,547.00	966.53	Bellefonte: E. Powers		98.72	31.59	Good Hope: H. Wright		42.44	21.50
Eden 2nd: J. Holcomb		1,233.71	162.94	Boxley: C. Taylor		30.00		Gregory: H. Cato		123.46	37.00
Eden 3rd: Motticello		464.00	154.80	Burlington: M. Spence		214.01	26.50	Griffithville 1st: W. Baker			64.00
Eden Union: H. Gray				Cassville: D. Mulford		83.95		Higginson: R. McElroy		88.77	80.69
Eden Grove		63.01		Deer: D. Mulford		60.00	2.57	Hunter 1st: P. MeHaffey		430.12	96.16
Eden Grove: S. Wesson		7.50		Eagle Heights: D. Jackson		1,852.30	470.65	Judsonia 1st: W. Burnett		1,850.00	331.90
Eden: E. Johnson		3.58		Elmwood: L. Burlsouth		63.76		Kenett 1st: C. Bryant		685.50	135.31
Eden: R. Johnson		92.35		Emmanuel, Harrison: C. Roten		171.79	100.55	Liberty: D. Hughes		13.91	
Eden Hill: D. Castleberry		90.00		Everson: P. Taylor		89.87	7.44	McCrory 1st: C. Evans		610.31	319.65
Eden 1st: W. Speed		10,569.43	1,435.15	Gaither: J. Carter		60.00		McRae: H. Boyd		60.00	145.95
Eden: J. Worthington		200.04	21.13	Grubb Spring: J. McBee		102.52		Midway: O. Auten		69.00	
Total		\$19,149.37	\$3,182.37	Harrison 1st: R. Hilton		10,755.79	2,153.99	Morrow: W. Block		190.54	
BENTON COUNTY											
Bentonville 1st: A. Butler		\$6,038.72	\$1,153.67	Hopewell		73.04		Morton: R. Taylor		104.23	5.85
Bentonville 2nd: M. Coffelt		458.80	266.25	Lead Hill 1st: T. Eoff		139.81	47.75	Mt. Hebron: M. Hill		90.00	
Central Avenue, Bentonville:				New Hope: E. Cox		306.63		Mt. Sidon		5.00	
J. Highfill		207.15	241.11	Northvale: H. Allred		485.44	91.33	Pangburn: L. McDoughle		70.00	64.01
Decatur: C. Bateman		2,486.62	573.43	Omaha		-394.91	35.52	Patterson 1st: E. Long		37.67	17.58
Garfield: J. Ford		244.50	94.55	Oregon Flat: T. Logan		162.87	102.72	Pleasant Grove: R. Gean		218.10	61.06
Gentry: J. Jones		4,322.75	1,294.94	Parthenon		225.18		Pleasant Valley: T. Crisco		60.00	5.00
Gravette: W. Mattingly		1,497.20	260.04	Prairie View: G. Roberts		52.00		Raynor Grove		68.96	16.55
Gum Springs: R. Barhett		352.52	134.55	Southside: R. Eubanks		80.00	15.04	Rocky Point: W. Traywick		48.00	
Harvard Avenue, Siloam				Union		89.52		Rose Bud: T. Davis		120.00	29.29
Springs: C. Rosson		1,230.29	393.48	Valley Springs		66.00	47.25	Royal Hill		76.00	
Highfill		736.58	399.50	Woodland Heights: W. Lawing		310.43	57.18	Searcy 1st: W. Sewell		17,938.99	1,010.65
Immanuel, Rogers: F. Aikman		2,410.02	1,310.71	Western Grove Mission:				Searcy 2nd		360.00	85.89
Lakeview: K. Meador		368.34	25.00	P. Taylor		37.61		Smyrna		30.00	
Lowell: R. Matthews		743.20	51.61	Total		\$16,662.05	\$3,418.81	Tupelo 1st: O. Burnett		92.84	115.30
Mason Valley: J. Stephen		190.41	182.04	BUCKNER				Union Valley: V. Johnson		106.00	26.00
Monte Ne: W. Bland		463.95	4.00	Abbott: W. Watts		\$59.50	\$45.50	West Point		24.25	
				Amity: M. Pittman			1.00	White Lake: L. Bankster			
				Bates: P. Babb		21.56		Total		\$31,224.92	\$6,369.52

Churches and Pastors	Cooperative Program	Designated
CAREY		
Bearden 1st: S. Cathy	\$1,250.20	\$185.12
Bethesda	---	32.50
Calvary, Camden: R. Biann	375.91	149.60
Dalark: L. French	83.66	7.00
Eagle Mills: D. Stark	29.20	---
Fordyce 1st: C. Ellis	13,775.82	3,054.65
Hampton: C. Pennington	2,265.59	70.00
Harmony: A. Elliff	46.00	---
Holly Springs: J. Albritten	120.00	11.56
Manning	144.95	11.54
New Hope: O. Allen	288.64	100.73
Ouachita: J. Graves	105.55	---
Prosperity	222.11	---
Shady Grove: W. Womack	5.00	---
Southside, Fordyce: J. Hurd	31.85	10.00
Sparksman: D. Lumpkin	2,263.36	529.97
Thornton: W. Poole	245.92	70.26
Tinsman: P. Caldwell	223.85	---
Willow: C. Lanius	39.00	---
Total	\$21,516.61	\$4,282.93
CAROLINE		
Austin Station: E. Elrod	\$279.26	\$105.59
Baugh's Chapel: C. Fuller	199.65	34.73
Biscoe: M. Rice	147.00	230.30
Brownsville: H. Porter	211.55	92.07
Cabot 1st: H. Lipford	5,258.29	1,098.03
Caney Creek: W. Barbour	751.93	128.72
Carlisle: R. Bishop	4,979.62	1,527.54
Chambers	24.00	---
Cocklebur: P. Hall	99.10	---
Coy: W. Pannell	728.02	266.81
Des Arc: E. Banfon	1,130.89	167.73
DeValls Bluff: F. McMenis	154.71	51.10
England 1st: H. White	4,156.89	761.86
Hazen: W. Byrum	1,752.33	257.16
Hummoke: B. Powell	117.89	---
Kao: J. Byrum	550.00	125.00
Lonoke: E. Ryan	6,107.41	2,109.29
Mt. Carmel: W. Ross	584.34	232.37
New Hope: O. Justice	43.50	---
Oak Grove: T. Richardson	100.00	3.81
Old Austin: C. Hill	296.40	25.55
Pleasant Hill: J. O'Neal	45.06	---
Pleasant Valley: E. Ridgeway	---	---
Steg Bridge: G. Nethercutt	54.36	213.48
Toltec: D. Black	414.29	138.20
Ward: H. Austin	376.01	58.08
Wattensaw	243.67	61.50
Total	\$28,756.18	\$7,688.47
CARROLL		
Berryville: C. Overton	\$8,083.26	\$556.15
Blue Eye: Q. Middleton	240.00	37.12
Cabanal: W. Lively	---	---
Eureka Springs: G. Jackson	943.71	365.00
Freeman Heights: R. Fowler	1,742.66	168.49
Grandview	659.34	60.57
Green Forest: G. Podle	1,778.15	231.06
Rock Springs	120.00	24.10
Rudd Mission	29.68	---
Total	\$8,596.78	\$1,442.49
CENTENNIAL		
Almyra: W. Sample	\$4,761.74	\$2,290.06
DeWitt: A. Heskett	5,964.48	1,202.21
East Side, DeWitt: C. Jones	277.00	48.05
Gillett: R. Carpenter	312.83	29.00
Hagler: C. Cooper	199.21	89.78
North Maple, Stuttgart:	---	---
D. Chesser	1,401.82	152.47
Reydeil: H. Green	127.61	---
St. Charles: E. Gannaway	540.71	55.85
Stuttgart 1st: D. Bledsoe	14,650.64	1,982.33
Tichnor	60.00	11.26
Total	\$28,295.99	\$5,861.01
CENTRAL		
Antioch: M. Hester	\$732.78	\$120.15
Bauxite: F. Robinson	1,008.86	185.50
Benton 1st: B. Selpb	14,194.47	4,152.92
Buie: D. Tollison	187.66	---
Calvary, Benton: J. Royal	1,882.74	355.00
Central, Hot Springs: J. Hill	7,842.89	1,450.65
Emanuel, Hot Springs:	---	---
S. Davis	498.78	32.45
Fairdale, Hot Springs:	---	---
L. Newcomb	181.74	64.65
Faith, Benton: E. Rogers	30.00	21.00
Gilead: B. Bacon	78.80	25.42
Grand Avenue, Hot Springs:	---	---
F. Hoover	1,604.57	53.50
Gravel Hill: F. Lasage	183.78	---
Gum Springs: F. Robinson	---	---
Harvey's Chapel: W. Peppers	706.01	156.09
Highland Heights, Benton:	---	---
D. Green	804.09	121.22
Hot Springs 1st: J. Fairchild	2,433.34	658.47
Hot Springs 2nd: W. Yeldell	11,680.31	3,073.74
Immanuel, Benton: J. Parker	56.99	23.61
Jessieville: H. Woodall	272.54	50.55
Lake Hamilton: B. Smith	994.87	1,414.70
Lee Chapel	308.71	14.11
Leonard Street, Hot Springs:	---	---
J. Heard	878.82	159.62
Lonsdale: L. Herron	137.85	---
Malvern 1st: H. Presley	14,299.94	1,653.22
Malvern 3rd: G. Fowler	3,377.61	612.05
Memorial: J. Melton	1,053.91	54.98
Mill Creek	7.00	---
Mountain Pine: O. Huston	285.81	28.29
Mt. Vernon: W. Calhoun	174.28	---
Old Union: C. Chote	117.83	---
Owensville	496.60	20.76
Park Place, Hot Springs:	---	---
D. Blevins	7,913.97	860.00

Churches and Pastors	Cooperative Program	Designated
Pearcy: E. Rushing	165.00	9.36
Piney: O. Golden	2,855.86	301.56
Pleasant Hill	178.56	42.00
Ridgecrest, Benton: L. Garner	92.40	2.16
Riverside	252.09	48.25
Sheridan 1st Southern:	---	---
R. Simpson	255.51	119.15
Shorewood Hills: D. Travis	749.11	30.75
Trinity: E. McCord	1,995.95	321.51
Walnut Valley: L. Ward	1,181.35	60.90
Total	\$82,137.78	\$16,298.29
CLEAR CREEK		
Alma 1st: O. Langston	\$2,528.48	\$820.11
Batson: G. Payne	29.83	2.00
Calvary, Van Buren:	---	---
G. Lonsbury	205.61	---
Cass	20.00	6.38
Cedarville: J. Clement	319.33	12.26
Central, Altus: F. Davis	17.79	---
Clarksville 1st: C. Caldwell	3,610.37	500.26
Clarksville 2nd: G. Domerese	152.52	37.73
Coal Hill: D. Smith	205.91	50.09
Concord: A. Duncan	292.90	70.99
Dyer: H. Morris	162.78	26.14
Hagarville: B. Whitedge	51.33	---
Hartman	50.00	8.00
Kibler: C. Chesser	2,009.47	432.84
Lamar: M. Edmonson	269.59	29.50
Mountainburg: J. Kent	199.24	9.24
Mulberry: C. Duncan	74.67	223.05
Oak Grove: J. Burrows	1,132.49	186.21
Ozark: B. Haney	3,976.38	826.11
Ozone	61.00	---
Rudy	---	---
Shady Grove: W. Flanagan	28.62	47.01
Spadra: T. Cooper	4.00	---
Trinity, Crawford Co.: F. Card	11.72	6.00
Trinity, East Mt. Zion,	---	---
Johnson Co.: A. Wheeler	17.10	---
Union Grove: J. Woodard	201.80	18.81
Union Town	49.83	---
Van Buren 1st: C. Graves	7,796.44	1,067.60
Van Buren 2nd: R. Morrison	55.57	---
Webb City: V. Cavender	458.53	160.65
Woodland: L. DeWett	---	---
Total	\$23,993.30	\$4,540.98
CONCORD		
Barling: D. Land	\$658.59	\$13.50
Bloomer: I. Crossland	45.00	34.53

Churches and Pastors	Cooperative Program	Designated
Bluff Avenue, Ft. Smith:	---	---
C. Peoples	1,782.89	360.48
Booneville 1st: N. Lerch	4,360.55	667.03
Branch: H. McGehee	309.21	37.93
Burnville: A. Kent	76.22	---
Calvary, Ft. Smith: H. Horne	10,244.41	1,195.94
Charleston 1st	4,417.51	1,404.44
East Side, Ft. Smith	55.31	211.32
Excelsior: L. Woodard	225.10	67.01
Fort Smith 1st: N. McLarry	51,837.83	5,649.88
Glendale: E. Pennington	517.25	46.92
Grand Avenue, Ft. Smith:	---	---
P. McCray	22,504.42	4,291.24
Greenwood 1st: R. Dodd	2,237.77	397.45
Hackett: A. Combs	70.69	26.54
Highway 96: S. Sharber	---	---
Immanuel, Ft. Smith:	---	---
S. Eubanks	8,090.09	2,961.65
Jerry Lind: E. Adams	1,088.72	172.54
Kelly Heights, Ft. Smith:	---	---
J. Fitzgerald	1,679.84	684.73
Lavaca 1st: C. Stewart	1,985.92	647.07
Magazine: T. Stanfill	463.40	105.10
Memorial, Hackett: J. McKinney	120.00	54.00
Mixon: R. Miller	25.00	8.00
Mt. Harmony: L. Gilliam	---	---
Mt. Zion: H. Milam	20.00	---
North Side, Charleston:	---	---
W. Butler	898.44	207.12
North Side, Ft. Smith: O. Haley	25.45	74.92
Oak Cliff: M. Walker	1,874.98	458.83
Palestine: T. Dove	101.90	112.23
Paris 1st	5,404.44	744.25
Pine Log: L. Gilliam	20.00	7.00
Ratcliff: J. Simons	114.56	---
Roseville	19.83	---
Rye Hill, Ft. Smith: J. Baswell	667.19	119.90
South Side, Ft. Smith:	---	---
M. Gennings	10,924.21	1,199.24
Spradling, Ft. Smith: H. Evans	1,652.05	390.25
Temple, Ft. Smith:	---	---
K. Williams	5,379.66	336.88
Townson Avenue, Ft. Smith:	---	---
H. Abel	430.02	413.63
Trinity, Ft. Smith:	---	---
M. Bonduant	8,989.35	705.98
Union Hall	---	---
Vesta: J. Darr	51.75	---
Miscellaneous	14.01	---
Total	\$149,288.56	\$23,787.76

Good listening for the whole family

SING, YE FAITHFUL

Fairest Lord Jesus; Immortal Love, Forever Full; O Zion, Haste; This Is My Father's World; Come, Thou Almighty King; Now Thank We All Our God; and six other popular hymns—are sung for you by the Broadman Chorale under the direction of R. Paul Green. 12-inch, 33 1/3 rpm. Monophonic only. (26b) \$3.98



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Little Rock, Ark.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new Paper-back, *The Religion Of A Sound Mind*, published by Broadman Press.)

Dangerous thoughts

QUESTION: If a person gets so mad that they tell you that they will beat your brains out or get a gun and shoot you, don't you think they have murder in their heart? Still on Sunday this person goes to church, holds an office and sometimes leads in prayer. Please word this as it should be; but the point is, don't you think it is as bad to have ugly thoughts in the heart as to commit them?



DR. HUDSON

ANSWER: No, I do not. Paul said "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26). And Jesus said anger is a dangerous emotion (Matt. 5:21-22). But nowhere in the Bible does it say that to think about doing an act is the same as doing it. It does say that thinking and threatening is dangerous and may lead to doing.

If someone were seriously threatening to shoot me or beat my brains out I would either get as far away from him as possible, put him under a peace bond or a restraining order (by law), or get prepared to defend myself.

The fact that this person goes to church is somewhat beside the point. Sick people often join the church. This is inevitable.

But such behavior is not Christian. The Bible says: "No bad language must pass your lips, but only what is good and helpful to the occasion, so that it brings a blessing to those who hear it" (Eph. 4:29 New English Translation).

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

Churches and Pastors	Cooperative Program	Designated
Highwoods: G. Pearson	802.53	38.70
Shady Grove: G. Dickens	9.00	---
Shiloh: F. Schimming	200.94	13.16
South Fork: T. Burkes	45.00	13.75
Spartan Grove:		
F. Vanlandingham	67.89	---
Third Street, Arkadelphia:		
G. Blackmon	72.13	35.02
Unity	242.65	36.15
Whelen Springs: W. Ellis	100.14	19.00
Miscellaneous	---	1,250.00
Total	\$29,013.81	\$6,295.33

ROCKY BAYOU

Belview: A. Muncy	\$150.00	\$15.00
Boswell: F. Woolery	38.87	---
Calico Rock	213.47	45.19
Evening Shade: S. Bittle	181.50	---
Finley Creek: L. Brown	72.00	1.90
Franklin	---	---
Guion: G. Roberts	72.00	---
Lone Star	---	---
Melbourne: H. Cooper	720.00	142.34
Mt. Pleasant	15.00	---
Myron: J. Grimes	58.00	---
Newburg	---	---
Oxford: K. Meeks	55.00	---
Sage: F. Shell	177.52	30.46
Sidney: L. Brown	148.69	86.48
Wiseman: J. Grimes	---	---
Zion Hill: J. Grimes	15.00	---
Dolph Mission	41.07	---
Total	\$1,958.42	\$321.37

STONE-VAN BUREN-SEARCY

Alco: F. Rodgers	\$88.69	---
Botkinburg: W. Weatherly	46.28	---
Clinton: J. Wofford	3,331.95	\$428.09
Corinth: J. Hayes	58.83	---
Evening Shade: C. Harness	---	---
Half Moon: L. Nixon	4.80	26.81
Leslie: R. Tweed	556.35	165.90
Lexington: L. Nixon	74.04	---
Marshall: K. Hargis	885.77	236.53
Mountain View: A. Corder	971.13	100.65
New Hopewell: R. Caldwell	140.84	11.49
Pee Dee: A. Emberton	62.28	---
Plant	110.00	---
Pleasant Valley	24.00	---
Red Hill: R. Caldwell	27.00	---
Rupert: T. Simmons	30.00	---
St. Joe: J. Evans	117.39	39.55
Scotland: L. Rogers	137.62	---
Shady Grove: C. Gregg	45.10	---
Shirley: G. Williams	137.82	50.86
Snowball: J. Evans	162.10	---
Zion	110.00	---
Zion's Light, Duff	---	---
Total	\$7,121.49	\$1,059.88

TRI COUNTY

Antioch: B. Holland	\$77.04	---
Barton Chapel: J. Deaton	34.50	---
Beckspur: V. Bradley	597.07	\$229.55
Bethel: R. Archer	---	49.43
Burnt Cane: C. Jackson	---	481.80
Calvary, West Memphis	558.00	481.80
Cherry Valley: H. Haltom	725.27	165.35
Colt: C. Tyson	147.20	55.84
Crawfordsville: B. Rowell	608.40	85.46
Earle: H. Bradley	6,780.43	1,008.12
Ellis Chapel: H. Perry	40.00	---
Emmanuel, Forrest City	141.81	124.98
Fair Oaks: M. Taylor	577.00	4.43
Fitzgerald Crossing: L. Reeves	195.87	15.00
Forrest City 1st: S. Gash	16,222.96	2,645.31
Forrest City 2nd: E. Harvey	---	34.02
Fortune: W. Caldwell	32.50	---
Gladden: D. Worsley	26.50	---
Goodwin: J. Green	219.01	85.13
Harris Chapel: J. Love	240.00	---
Hulbert: F. Stamps	245.40	30.00
Hydrick: V. Stewart	24.00	---
Ingram Boulevard, West Memphis: E. Smith	343.94	218.40
Jericho: O. Puckett	---	---
Madison: J. Webb	200.00	---
Marion: F. Savage	1,358.35	543.33
Moss Chapel: V. Stewart	---	---
Mt. Pisgah	---	---
Paestine: B. Edwards	78.00	42.00
Parkin: R. Langley	2,760.93	855.08
Pine Tree: J. Latham	24.00	---
Pineville: J. Denton	67.69	12.00
Shil Lake	33.50	29.50
Tabor	---	---
Tappan	143.02	94.07
Turrell: A. White	480.64	115.25
Van Dale: G. Minton	190.75	12.00
West Memphis 1st: T. Hibson	12,903.35	1,376.00
West Memphis 2nd: W. Burke	146.65	---
Wheatley: C. Faucett	120.23	98.00
Wilkes: J. Gilbreath	100.85	---
Wynne 1st: R. Crofts	8,959.49	911.36
Wynne Mission	177.15	---
Wynne Chapel: C. Causby	1,121.32	75.78
Miscellaneous	7.00	---
Total	\$56,712.62	\$9,346.75

TRINITY

Antioch: Tulley: J. Tallant	\$21.61	---
Barton: Harrisburg: E. Teague	\$36.00	---
Black Oak	---	---
Calvary: Harrisburg:	---	---
C. Edwards	422.42	\$137.22
Concord Chapel: H. Tipton	150.00	58.15
East Side, Trumann	112.61	---

Churches and Pastors	Cooperative Program	Designated
Faith, Tulot: J. Orr	26.10	37.79
Fisher: J. Garner	245.07	75.99
Freer: C. Barnett	39.87	---
Greenfield: E. Duncan	524.31	115.09
Harrisburg 1st: C. McClain	5,577.83	902.17
Hurd's Chapel: T. Hitt	---	---
Lebanon: L. Bunch	169.41	---
Lepanto: J. Campbell	2,496.70	265.44
Maple Grove: B. Barnett	80.00	---
Marked Tree: C. Sawyers	4,026.72	202.70
Neal's Chapel: L. Vandivor	67.74	6.00
Neiswander: J. Hodges	10.29	12.70
Pleasant Grove: A. Houston:	960.86	---
Pleasant Hill	174.28	---
Pleasant Valley: F. Bufford	67.74	---
Red Oak: J. Nanney	64.00	5.70
Riverdale: R. Anderson	---	---
Shiloh: E. Johnston	---	---
Spear Lake: H. Robinson	---	---
Trumann 1st: H. Brown	2,300.78	246.46
Tyronza 1st: H. Duke	4,434.96	482.83
Valley View: M. McDonnough	355.13	31.50
Waldenburg: B. Wright	124.12	50.00
Weiner: M. Wright	250.13	133.45
West Ridge	---	---
McCormick Mission: R. Craig	---	19.58
Miscellaneous	---	164.30
Total	\$22,688.68	\$2,941.57

WASHINGTON-MADISON

Berry Street, Springdale:	---	---
A. Kindred	\$927.70	\$106.30
Bethel Heights, Fayetteville:	---	---
J. Teas	194.87	18.92
Black Oak: E. Wright	108.00	84.00
Brush Creek: R. Kesner	332.24	44.52
Caudle Avenue, Springdale:	---	---
J. Porter	1,828.98	225.76
Elkins	26.00	---
Elmdale: W. Barnett	945.52	71.98
Farmington: F. Spencer	407.80	144.87
Fayetteville 1st: A. Hall	11,020.06	2,437.43
Fayetteville 2nd: E. Logue	270.60	---
Friendship: B. Watson	81.42	---
Hindsville: B. Dove	87.24	27.00
Huntsville: C. Nelson	792.09	95.69
Immanuel, Fayetteville:	---	---
T. Gordon	1,315.62	435.37
Johnson: T. Spicer	465.89	85.75
Liberty, Dutch Mills:	---	---
P. Baumgardner	757.72	77.75
Lincoln: J. Powers	1,029.23	340.75
Mt. Zion: C. Tripp	7.00	---
New Hope: W. Davis	50.00	---
Ogden: E. Turner	9.58	5.20
Prairie Grove: D. Jones	132.00	40.06
Providence: W. Jesser	1,004.87	536.97
Ridgeview: J. Coleman	342.89	---
Sonora: O. Long	30.00	---
Southside, Fayetteville:	---	---
J. Layman	50.00	---
Springdale 1st: B. Miley	16,675.36	2,265.54
Spring Valley: D. Alderson	402.33	76.00
Sulphur City: F. Maddox	186.11	43.94
University, Fayetteville:	---	---
W. Johnson	2,922.72	424.19
West Fork: J. Allen	180.00	19.38
Winslow: B. Massey	860.71	167.19
Kingston Mission	71.50	2.83
Total	\$43,526.05	\$7,786.34

WHITE RIVER

Antioch No. 1: T. Melton	\$73.32	---
Bruno: G. Hicks	222.99	\$69.65
Cotter 1st: J. Finn	832.10	\$54.54
East Cotter: T. Melton	58.46	---
East Oakland: H. Messick	---	---
East Side, Mountain Home:	---	---
O. Ford	543.57	---
Flippin: H. King	958.21	\$277.30
Gassville: O. McCracken	69.05	42.59
Hopewell: S. Wilkerson	169.95	13.50
Mountain Home: H. Elmore	3,086.81	1,159.25
New Hope	65.73	---
Nonfork 1st	71.39	134.40
Oak Grove: V. Kellams	6.00	---
Pilgrims Rest: J. Huddleston	134.00	---
Pyatt: J. Hurst	71.06	---
Whiteville: O. McCracken	153.06	32.00
Yellville: D. Garrett	728.89	165.55
Buford Mission	3.11	---
Hill Top Mission	78.26	61.42
Lakeview Mission	7.77	---
Midway Chapel	12.16	163.16
N. Tomahawk Mission	78.46	22.01
Peel Mission: T. Melton	18.50	---
Promise Land Mission	---	---
Summit Mission	54.10	---
Welcome Ridge Mission	4.24	---
Total	\$7,460.69	\$2,495.37

Miscellaneous—

Churches not belonging to local associations—	---	---
Broadmoor, Little Rock: W. Pruden	\$200.00	---
Jasper	307.81	61.80
Memorial, El Dorado	96.93	---
Sylvan Hills, Camden:	---	---
A. Herrington	50.00	---
Total	\$654.74	\$61.80
Miscellaneous—	---	---
Contributions	\$531.16	\$8,818.65
Total	\$531.16	\$8,818.65
Grand Total	\$1,732,874.28	\$399,495.84

In the world of religion

.... Josef Nordenhauf has taken issue with an article published in the Vatican City newspaper, **Observatore Romano**, which asserted that Christian unity can be realized only through an hierarchy presided over by an infallible authority. In a statement released to all Baptist publications throughout the world by his office, Dr. Nordenhaug said: "This candid restatement of the old Roman Catholic position on infallibility calls for an equally candid statement by those of us who have an acute and vivid consciousness of the sovereignty of Christ."

.... The Palma Ceia Methodist Church, Tampa, Florida, has appointed George G. Hill as "minister of world affairs." His duties as a full-time peacemaker is believed to be unique in Protestantism. His pastoral assignment as the third minister on the church staff is to "promote peace without compromising with Communist ideals."

.... World membership in the Church of Jesus Christ of Latter-day Saints (Mormon) increased in 1961 by some 132,000, bringing the denomination's total membership to 1,825,000. Last year the denomination added 26 new stakes for a total of 345; and three missions, giving the church 64. A Mormon stake is a regional grouping of wards (congregations).

.... A preliminary estimate by the United States Census Bureau shows that church construction in 1961 totaled \$984 million, or \$29 million less than the record set in 1960. However, it was the second best year for church construction in history, far surpassing all years prior to 1960.—The Survey Bulletin

Refugee count down

GENEVA, Switzerland (EP)—The United Nations High Commissioner for Refugees here stated in his year-end report that significant progress in resettling the refugees in European camps were made in 1961.

Felix Schnyder said the number of refugees in camps was reduced to 8,700 at the end of 1961 as

against 15,000 persons in camps a year ago.

Devil in catechism

LONDON (EP)—All references to the devil were stricken from the Church of England catechism last year, but opposition to the move has forced Satan back into the revised version.

The new copies say, instead of "I renounce the devil and all his works," contained in the former version, "I would renounce the devil and fight against evil."

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.

Religious News of the World

'Love your enemy'

MONTGOMERY, Ala. (EP)—Found bleeding from the mouth and ear and lying at the door of his church after a beating by four unidentified white men, the Rev. Robert Faga returned to his pulpit and preached a sermon on the subject "Love Your Enemy."

Mr. Faga, a Lutheran minister who has been serving a Negro church, said that he is undecided about whether to continue mid-week evening services at the church where he is serving until a Negro minister can be obtained. He has been preaching at the mission since last August, awaiting a visa to go to Nigeria as a missionary.

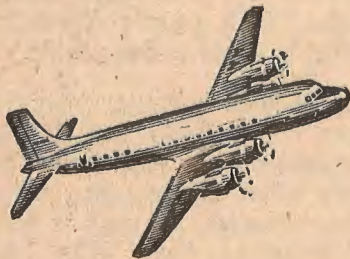
Dr. Goodspeed dies

LOS ANGELES, Calif. (EP)—Dr. Edgar Johnson Goodspeed, 90, author of more than 50 books including the Smith - Goodspeed translation of the Bible, died here on January 13.

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