

3-29-1962

March 29, 1962

Arkansas Baptist State Convention

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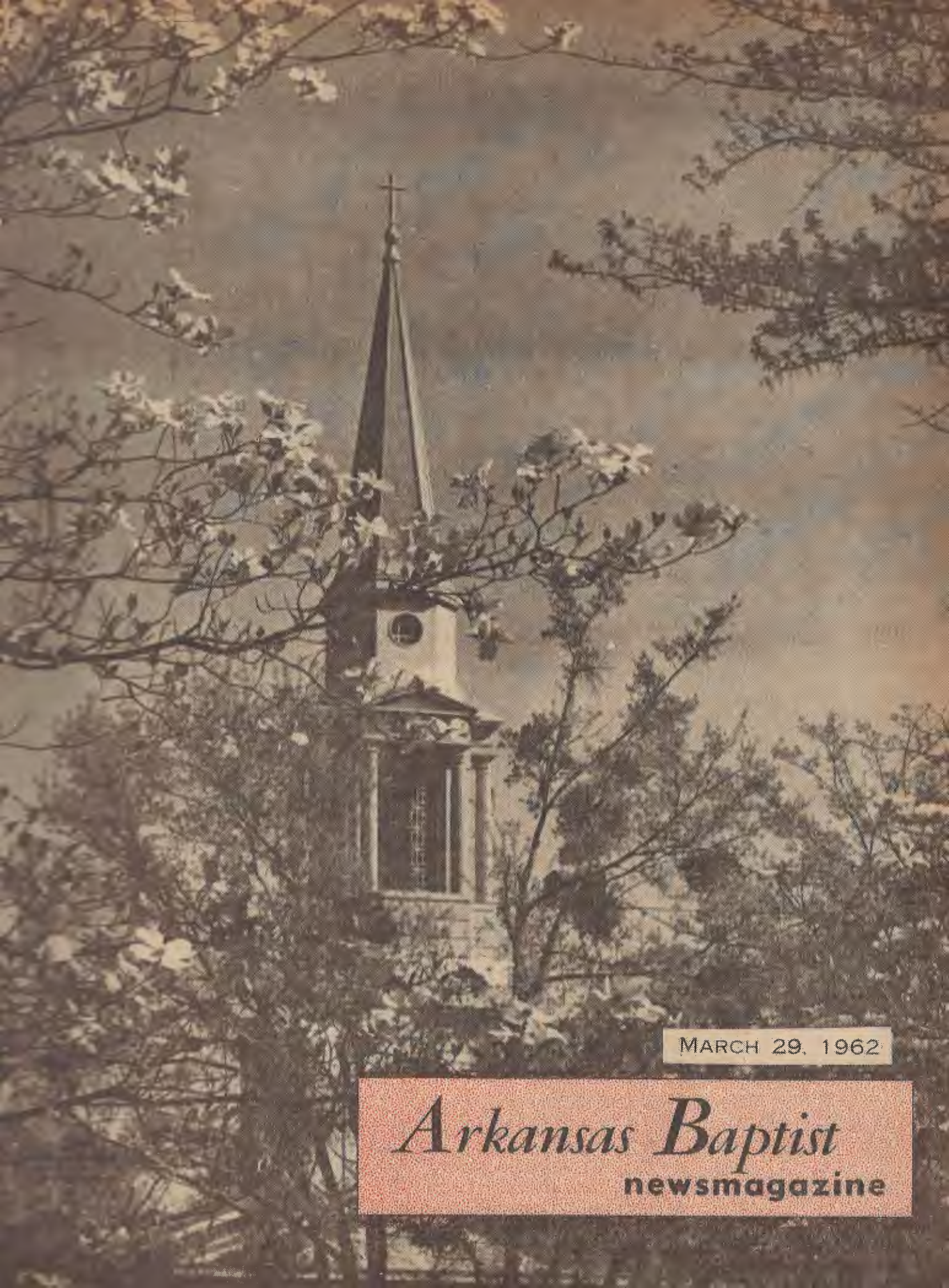


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MARCH 29, 1962

Arkansas Baptist
newsmagazine

Stewardship reports

WE are grateful for the Church Budget reports. These reports help us to know more about how to promote and subscribe a church budget. Many churches have used the complete Forward Program of Church Finance to teach stewardship of church finance. But, some of these churches have not sent us a report.



DR. DOUGLAS

TWO URGENT CALLS!

Dear Pastors — PLEASE! PLEASE! Take time to send us a complete report. It may take time and it may be a nuisance, but, the report may challenge some other church to do a better job of helping its members become better stewards.

NOW! For those who did not use all of the Forward Program of Church Finance, but used some parts of it, give us a report on your success. Give us the answer to these questions:

1. What was the budget goal last year?
2. What was the budget goal this year?
3. Did the church ask for pledges?
4. How much was pledged last year?
5. How much was pledged this year?

We realize that this is a blanket invitation, but with your cooperation we can help more and more of our Baptist people to become better stewards.—Ralph Douglas, Associate Executive Secretary



Faith in action'

EMPLOYEES of J. H. Abel and Son, Forrest City, at a weekly prayer meeting. Appraisal: "God answers prayer."

A FORREST CITY firm starts each new week with a prayer service.

For the employees of J. H. Abel and Son, each Monday morning from 7:30 to 7:45 a.m. is prayer time. The workmen begin gathering in the company's office building a few minutes ahead of the appointed time. Sometimes they stand, sometimes they sit, but they are always reverent.

Different men from the group take turns from week to week for Bible reading and leading in prayer. Occasionally a guest speaker is invited to conduct the service.

One of the objects of the prayer meeting is to ask God's protection in the heavy work in which the men engage, such as drilling wells, moving houses, repairing motors, installing pumps and operating a machine shop.

What are some of the results of the prayer sessions? "Answered prayers," Jim Abel, Jr., co-owner and manager, will tell you. In 20 years only one employee has suffered serious injury.

Definite benefits accrue to the workmen and to their company, Mr. Abel reports.


"This program contributes to the workingmen's attitude toward themselves as well as toward the company and the people served by the company," he said. "It builds respect one for the other and causes each to take pride in the accomplishments of all. It definitely helps iron out any misunderstanding that may occur in a week's time and helps each to face the week with a clear perspective relating to the work and service to be performed," he said.

Mr. Abel has expressed the hope that other firms will start similar prayer services.

Several of the company employees reported there had been a quickening of the men's interest in church life. One man and his whole family were converted through the influence of the weekly service.

Said Rev. Sam C. Gash, pastor of First Baptist Church, Forrest City, after speaking at the men's service recently:

"This is faith in action. The little time that the service takes from the regular working hours is overshadowed by the great dividends that each participant receives personally from the endeavor."



ARKANSAS
Baptist
NEWSMAGAZINE

**ARKANSAS
LARGEST
RELIGIOUS
WEEKLY**

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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

March 29, 1962 Volume 61, Number 18

THE PEOPLE SPEAK

The Hall ruling

THE unchristian attitude taken by Mrs. Hall regarding the Easter service on the State House steps has lost her three votes in our family that her husband voted to get.

I cannot see how any real true Christian can conscientiously attend the services under the circumstances.

It is the most inconsistent thing I have ever known to be done in the name of Christ. Consider the race of the man who helped Him bear his Cross to Calvary. How hypocritical can we get!—Mrs. S. A. Hutchison, Ft. Smith

P. S. I am white. I am definitely not a Communist, and the only organization I belong to is the Church.—Mrs. H.

The Oklahoma meeting

IT WAS gracious and thoughtful of you to send to the editors a Thermo-Fax of the editorial which you are publishing on the 22nd. I read it with much interest; and, of course, I have no desire to try to help anybody formulate his ideas for editorials. I did want to make one observation, however; and knowing you, I am sure that you will permit me to do so.

I did not attend this meeting; and, of course, I do not know what took place, except as it was reported to me. Several of the men in Texas were there, and more than one of them has reported to me just what was done. Besides that, I have had some letters from men in other states; and all of their reports agree. If there were anything done in secret, it does not seem apparent.

So, it seems to me that perhaps it is unwise to assume that it was a private meeting that may have bordered on secrecy or possibly a closed meeting. Maybe it was private, since apparently the fellows who were there went by invitation of some of the others who were planning to go. I do not know about that, but I do not think it was a secret meeting; and since our fellow editor, Jack Gritz, sent out a report on just what was done, I am convinced in my own heart that the men who met had nothing but the very best of intentions.

So, it does not appear to me that they have done anything wrong. I just hope that the people who read your appraisal of it will not misunderstand and get the idea that some of our men are holding secret caucuses, for I do not believe this is what those brethren had in mind.

Concerning your position about the Committee on Boards and other nominations, of course, it is probably not wise for a group of men to get together and try to decide on a slate of candidates for election to anything; but I hope the day will never come when our people will not feel free to nominate from the floor of any Baptist meeting. I know that it is necessary for us to have a committee on boards and other committees, but I am quite concerned that our Baptist work be conducted in a democratic fashion always; and it seems to me that any qualified messenger should be allowed to nominate from the floor or to make a motion from the floor without feeling that he has exercised a special privilege.

I presume you will decide from this letter that I am not too impressed with your editorial. I do not mean for it to sound like that. I love you and appreciate you very much, but I believe you have misappraised this meeting. Even though I was not there, I do know some of the men who were; and I know they are good men, just the same as many others all over our convention.—E. S. James, Editor, Baptist Standard, Dallas, Tex.

The seminary matter

CONGRATULATIONS on the splendid way you have handled the discussion of the Midwestern Seminary matter.

I have never read the book in its entirety and so far I do not feel that it is fair to judge it on brief excerpts which have been printed here and there. From the excerpts, however, I have a feeling that I would not agree with everything that Dr. Elliott has said. However, it seems to me that we have come to the time when we have so proscribed the limits of our professors writing and research that we are in vast danger of destroying even the right to differ with each other which is a fundamental part of Baptist doctrine.

As of now I feel that your contention—or conviction—that all these matters have been committed into the hands of Boards of Trustees is a correct one. Up until now you have at least the backing of the Executive Committee of the Southern Baptist Convention and I believe that according to our constitution and bylaws your original statement will stand. Incidentally, I can think of nothing worse for the cause of Southern Baptists in the Far West than that we use our San Francisco Convention as a time to wash our dirty linen in the presence of those who might honestly be seeking to know something of the higher aspects of Southern Baptists.

Praying God's blessings upon you and with sincere gratitude for your contributions to Baptist thought, I am most

sincerely—Frank F. Norfleet, Pastor, Immanuel Baptist Church, Paducah, Ky.

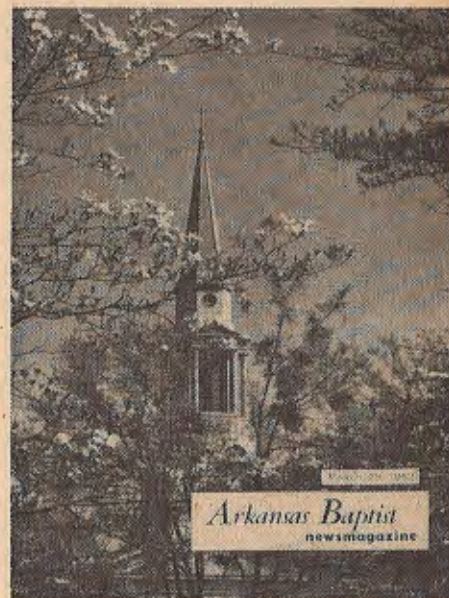
YOUR editorial on "More Than Orthodoxy" in the March 22 issue, and others like it, are continually feeding into the minds of Arkansas Baptists that to oppose the decisions of "Boards" and "Committees" is non-Baptistic, clannish, and sneaky.

I am glad that when one man or one "Board" fails to stick to the authenticity of the Word of God, that the others have a right to call his or their attention to it. If the Board of Trustees of Midwestern is worried about what the men discussed in the meeting in Oklahoma City, maybe they are not sure that their decision will hold up under strict scrutiny outside their own Board. It pleases me that the men met in Oklahoma City.

Please don't reply and say that you agree that they have a right to meet, but that you oppose the conditions under which they met. I read the article closely, and am not writing because of what you said, but what you inferred.—W. V. Garner, Pastor, Immanuel Baptist Church, Texarkana

(Continued on Page 5)

The Cover



Home Mission Board Photo

Challenge, promise

John 12:32: "And I, if I be lifted up . . . will draw all men unto me."

LET us accept this challenge of Jesus and claim his promise "to draw all men unto me" by starting a new church or mission in a spiritually needy community to lift him up.

Church visitation

SHOULD God be forced, or can he be, upon people who do not want him or who in their own judgment have no need for him? Why go visiting in the name of your church?

No doubt there are many fallacies in our thinking on church visitation. One of the common misconceptions is that any one of us can "take God" to anybody, or that getting people who have not been coming to church to start attending is the same as "bringing them back to God."

Jesus said to his disciples: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He also said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

That the mere "treading the courts of the Lord" (Isaiah 1:12) is not the same as walking with God is clear from the kind of lives church members "in good standing" lead from day to day. As we are all aware, we have more people joining churches here in America today than ever. The most of the adult population are professing Christians. Yet, in America, some of our cities now have more divorces in a year than they have marriages. And along with the breaking up of the home, the basic unit of our society, comes a sharp rise in crime, mental illness, alcoholism, sexual promiscuity, etc.

Christians "ought always to pray" (Luke 18:1), but who can pray without the presence of the Holy Spirit? Christians ought to go in compassion to win lost people, but if they are devoid of compassion, should they still go? Should Christians follow the direction of a Shakespeare character and "Assume a virtue if you have it not"? (Hamlet, Act III, Scene 4, Line 160).

Harm of "praying"

NO doubt much harm is done to the cause of Christ by prayerless "praying," by saying what we think we are expected to say or ought to say in our "prayers" but saying something quite different from that in the real desires of our hearts. If one says in his prayer, "Thy will be done," but in his heart he is saying, "I will have my own way regardless of the consequences," will God, the one to whom we must look for the answers to our prayers, be fooled?

If one says in his prayers, "Lord, save my neighbor," and if, really, that one despises his neighbor or cares not at all that the neighbor is lost; or if the one praying does not really believe the lost are destined for hell, will God honor that prayer? Does God not continue to deal with petitioners according to their faith?

Christ sent his disciples out "two and two" (Luke 10:1) to win to him the people who were not coming to the synagogues and the other places of worship. But he placed strong emphasis upon advance spiritual preparation for this assignment—upon the correct motivation for the visiting.

No doubt the ringing of doorbells pays off in better attendance for Sunday School and church. And there is always the possibility that if people can be brought into these services they can be led sooner or later to make public professions of faith and to "join up." But we must be slipping a few cogs somewhere along the way, either in our personal lives or in our methods, or in both, or there would not be so much backsliding.

More than attendance

EVEN 100% attendance of all church services is no infallible criterion of one's spirituality. But deliberate turning of one's back on the Bible's admonition, "Not forsaking the assembling of ourselves together . . ." (Hebrews 10:25) is a strong indication something is wrong in a professing Christian's life. It is not at all uncommon for someone to profess publicly his faith in Christ and join the church at a morning worship service and not be back to church for a blue moon. It is even a problem to run some "converts" down and get them to come back to church long enough to be baptized.

Isn't something drastically wrong when the most of the Lord's army who have not deserted have to leave the battlefield to try to coax "soldiers of the cross" who are chronically AWOL to come back and answer muster?

The Lord is not interested in having bigger crowds to "tread his courts." He longs for more Christians who will have the heart attitude expressed by repentant David, in Psalm 51:

Create in me a clean heart, O God; and renew a right, persevering and steadfast spirit within me.

Cast me not away from Your presence, and take not Your Holy Spirit from me.

Restore to me the joy of Your salvation, and uphold me with a willing spirit.

Then will I teach transgressors Your ways, and sinners shall be converted and return to you (Psalm 51:10-13, The Amplified Old Testament).

—ELM

Watch your diet!

"WATCH your diet" is a health rule familiar to all of us. The most of us Americans watch our diets about like pigs watch theirs.



EDWIN L.

But there are diets and, then, there are diets. There is a diet to gain weight, a diet to lose weight, and a diet to hold your own. There are foods to eat and foods to refrain from eating. And "one man's meat" sometimes turns out to be "another man's poison."

There are heavy diets and light diets—solid diets and liquid diets. There are diets for people who do hard, manual labor; diets for office workers; and diets for loafers. There are diets for the healthy—for those who can and do "eat anything," and there are diets for the weak-stomached folks who have to be choosy in their selections.

So "Watch your diet" will mean one thing to a fat man and another thing to a skinny one. It will mean one thing to a workman who has been using his muscles all day and quite something else to the fellow who has had no more physical exertion than pushing a pencil.

There are physical diets and there are spiritual diets—diets for the body and diets for the mind and soul. The most of us are far more prompt at feeding our bodies than we are at nourishing our souls. So, many of us are heavyweights physically and chiggerweights spiritually.

Recently I ran into Billy Graham for a brief visit in a corridor of the Hermitage Hotel, Nashville, just after his crusade in Latin America. Taking note of the fact that he was not only tanned from his travels but that he was much thinner than he had been when I had last seen him, I remarked that he apparently had gotten his "schoolboy figure" back.

"Yes," smiled the great evangelist, "I've lost 18 pounds in recent months." And he added quickly: "Intentionally. My friends are concerned because they think I don't look well, but I have done it as a good-health measure. With less weight to carry around I should have a better chance living through the necessary period of life."

Billy is one of our healthiest specimens, physically and spiritually. But he watches his diet not only for his body but also for his soul. Here's the spiritual diet for Billy's "breakfast" every morning before leaving his room: five Psalms and one chapter from Proverbs, taken consecutively. Thus, he studies through Psalms and Proverbs, the great devotional heart of the Bible, consistently every month and twelve times a year.

Here is a daily "meal" we can all partake of to our spiritual—and physical—health. "Watch your diet!"—ELM

Letters

(Continued from Page 3)

From Mack Douglas

YOU say "Leave the matter in the hands of the trustees," but the teaching at Midwestern Seminary is in conflict with the 1925 statement of faith when the Convention stated that we accepted the Bible without any mixture of error. When you approach the administration of Midwestern about this matter, they reply, "Let's leave the interpretation in the hands of our scholarly Seminary professors." To do this establishes a Baptist college of Cardinals.

Some teaching at Midwestern Seminary is in direct conflict with this statement. I have statements from a number of seminary students, some who have left the ministry, many who have dropped out of the seminary, others who are graduates of the seminary but have been deeply hurt....

Dr. McDonald, how many students at Midwestern Seminary have you talked with? You see, there are many of us who believe that the trustees of Midwestern did not deal with the real problem. All they stated in the resolution of December 28 is that Dr. Ralph Elliott has a gracious personality. We agree to that, but another quality of a Christian is obedience to the Word of God and loyalty to the authority of the Scriptures. It is my personal opinion that the trustees of Midwestern have not dealt with the real issue: What are the professors teaching in the class rooms?

You suggest in your issue of March 8, 1962, on Page 3: "Should a player who has entered the game to play by the rules take his ball and quit because he does not see it the way the umpire calls it?" But if the umpire has failed to control the game by the laws of the athletic association and favors the home team, I think the honorable thing for the other team is one of two things: one, to appeal to a higher authority, the Rules Committee; two, it may be nec-

essary to forfeit that game and withdraw from the court as a protest.

One of the marks of the strength of the Southern Baptist Convention is the positive manner in which opponents of what is being taught at Midwestern Seminary have dealt with this problem without the withdrawing of Cooperative Program gifts. But never doubt that if the trustees and-or the Convention itself do not deal with such liberalism, there are many churches in this Convention that will withdraw their gifts rather than feed this cancering sore of liberalism that will destroy this Convention if not operated on and rooted out so that the patient may heal.—Mack R. Douglas, Pastor, Tower Grove Baptist Church, St. Louis, Mo.

REPLY: From your conclusions about the action of the Midwestern Seminary trustees in the case of Professor Elliott it is obvious that you and I do not interpret alike the resolution passed by the trustees following their hearing with Dr. Elliott.

According to the resolution as sent to us and carried in full in our issue of Jan. 11, 1962, page 11, before concluding "we do affirm our confidence in him [Dr. Elliott] as a consecrated Christian, a promising scholar and teacher, a loyal servant of Southern Baptists, and a dedicated and warmly evangelistic preacher of the Gospel," the resolution made it clear, to me, at least, that Dr. Elliott had been examined by the trustees as to his beliefs and his loyalty to the "Statement of Faith" adopted by the Southern Baptist Convention, in Memphis, in 1925.

Even the "Statement of Faith" must be interpreted, and, in the case of any questioning of seminary professors, the ones to interpret it are the seminary trustees—Southern Baptists in good standing, even as you and I—elected by us in our regular, democratic processes.

For any one of us or group of us to insist that a given board accept our own interpretation is to ask for what may never be, regardless of what individual churches may see fit to do with their mission monies.—ELM

Washington beckons

EACH Spring thousands of high school youngsters come to Washington from all over the United States to see their Nation's Capital. We on the staff are especially aware of their presence as we are located in the middle of the downtown area. We are also aware of the fact that there is little to do in the city after dinner except go to movies or nightclubs.

Could you, therefore, tell your Baptist young people that they are welcome to come to our church (and bring their friends, of course) at 711 - 8th Street, NW, any evening except Sunday, April 1 through June 16 from 7:45 to 10:30. We offer a gymnasium, gameroom, lounge, TV, and library. Hosts and

(Continued on page 24)



Now is the time

SO often when elections are almost upon us or have been finished and we are regretting the caliber of men elected we express the feeling that we would be so glad if better men would present themselves for public office. This is really to ignore the facts of political life because the only reasonable time to become concerned about the quality of persons who will be candidates is soon enough in the political process that something can really be done.

It is increasingly important that the Christian citizens in every political subdivision of government become seriously concerned about this problem. Many have objected to the church's becoming in any way concerned with politics and yet many of the same objectors become vigorously aroused when issues are before government and the wrong atmosphere prevails for morally right decisions. Either we must all become very earnestly aware of the working of politics and strive to get good Christian people to offer themselves for public office, or we must become fatalists in this realm and accept that whatever will be will be.

Occasionally it is possible to quickly rally opinion and exert enough pressure on our lawmakers so that they will vote in a way that is not exactly the same way they would vote if the opinion were solely their own. It is our conviction, however, that once persons are elected to public office we are bound pretty much by the limitations of their own characters and moral interpretations. It is not enough to say if they do not vote the way we want them to we can vote them out at the next election. This is often too late. The time to vote out the persons with the wrong viewpoints is at the first election, not at the second. By that we mean that Christian citizens should do two things—first, earnestly endeavor to get good people with Christian viewpoints to offer themselves for every office and second, we must try to discover what the attitudes of all the candidates are before election day, while there is still time to do something about it.

We can expect the gambling and the liquor interests to continue increasing pressure to have government take actions favorable to their interests. When these pressures are applied only those of our representatives who have previously demonstrated their moral and religious fiber can be counted on to withstand these pressures.

Now is the time for all good men to be concerned about who are the candidates of their parties.—Editor Alfred A. Knox, in *Arkansas Methodist*.

Hindrance to stewardship

MANY OF OUR finest people have taken on so many obligations, and live on such a small margin of their income that if they suddenly started a full stewardship program they would have to miss the payments on the TV, the refrigerator or that new living room furniture.

It is the opinion of the editor that installment buying (as good as it may or may not be for business), contributes to the delinquency of many a Christian steward. Many of our people pay more for interest and carrying charges each month than they bring into the Lord's treasury. If they would stop to think, the main reason why they pay that interest plus the extra charges is that "I want it now." If they could postpone some of their buying for just a few months they would begin to get on a cash basis and could become stewards, too.

Of course there are those emergencies which can destroy the best plans to achieve economic stability, but we are most concerned here with the "planned emergencies." We need ability to discern between the two. The latter is an expensive luxury.

Overspending on the installment plan not only jeopardizes the financial position of the family, and thereby creates emotional and spiritual problems. But if too much money is spent before it is earned for months to come, it places the individual in a position where his hands are tied, or he thinks they are. Then when he considers his obligation to the Lord, he cannot think straight for his mind is so filled with thoughts of obligations which consume most of his income for months to come.

We recently heard a friend tell how he suggests to one who is loaded with payments, but who really wants to tithe, that he begin with something less than the tithe, then increase his weekly gift a few dollars at a time every few months as contracts are paid out.

God tells us through Paul in Romans 13:8a "Owe no man anything; but to love one another." In that statement He says something which is a requirement for good stewardship in many instances. When obligations carelessly made add interest and other charges so that the individual decides there is not enough money left to pay the Lord what is due Him, then a great injustice is done to both the individual and the Lord's work.

We would not say it is wrong every time to take on an obligation. Not many people can pay cash for a house. Probably most businesses were started with some borrowed funds. Churches usually find it profitable to build, even if most of the money is borrowed. Our contention is that too many of our people who are good stewards permit themselves to be overloaded needlessly with debt, then use that as an excuse for poor stewardship.—Editor Horace F. Burns, of *Baptist New Mexican*

This I believe

By S. C. SWINNEY, Jonesboro

ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3:16 (King James Version).

EVERY Scripture is God-breathed—Given by His inspiration—and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience and for training in righteousness. 2 Timothy 3:16 (Amplified New Testament).

RELYING upon the Bible as the basis and standard of faith and practice, I give expression to a belief in the Bible as the inerrant word of God: that it is inspired of God—God-breathed—and that it is a perfect rule of faith and practice:

Being strongly convinced of the truthfulness of the Genesis account of creation, that God who existed before matter and from all eternity formed and fashioned the universe according to His will; and that He imbued the species of the organic kingdom with the inexorable law of reproduction after their kind;

That sin entered into the world by Adam's transgression of God's law and as a result of which the whole human family has become inherently depraved with the sole exception of Jesus Christ who was God manifest in human flesh.

The scriptures teach the necessity of the New Birth as effected by the Holy Spirit in essential relationship to the word of God; that salvation is obtained by grace through faith, conditioned on repentance toward God and faith in the Lord Jesus Christ, and being saved by grace we shall be kept by the power of God unto the perfect day.

I believe in the virgin birth of Jesus; that He was indeed the Christ, the Messiah of prophecy; that He wrought miracles, founded His church during His personal ministry on earth, which He commissioned to preach the gospel to all nations; that His churches are independent, autonomous under the Lord and should have equal rights in their associated work and to these churches the Lord gave the authority to administer the ordinances of baptism and the Lord's supper; that baptism is immersion in water and should be administered to believers only; and the Lord's supper is restricted to those who have complied with the Lord's commands and requirements of scriptural church relationship; and in the perpetuity of our Lord's church from His day on earth until He shall come again.

The scriptures plainly teach the substitutionary death of Christ in His blood atonement, in His triumphant resurrection from the grave, His ascension to heaven and the promise of His personal and visible second coming and in the doctrine of the bodily resurrection of the dead.

The everlasting punishment of the incorrigible wicked and the everlasting happiness of the redeemed of God is plainly a Bible doctrine.

The necessity of sound Bible teaching is obvious from the manifest fulfillment of Paul's prophecy that the time would come when men would depart from the faith and teach the doctrines (ideas) of men for the gospel of Christ.

Modernism and Higher Criticism have wrought mischief in certain camps of religionists leaving in their wake skepticism in its awful blight. The crying need of the hour in the realm of religion is a faithful adherence to and the faithful preaching of the simple and original faith as set forth in the word of God.

Beacon Lights of Baptist History

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

John Tyler Christian

THIS popular preacher, denominational leader, and historian served Arkansas Baptists 10 years.



DR. SELPH

Dr. Christian moved to Little Rock to take the pastorate of the Second Baptist Church in 1904. Seven years later, Arkansas Baptists placed him in the office of the corresponding secretary. He resigned this position to take a pastorate in Hattiesburg, Miss.

J. T. Christian was born near

Lexington, Ky., Dec. 14, 1854. He was converted at age 16 and joined the church at Campbellsburg. Two years later, he entered Bethel College and was graduated by this school in 1876. He made seven trips to Europe to do post-graduate work.

The young graduate was ordained in 1876 and took his first pastorate in Tupelo, Miss., the next year. While there he married Evelyn Graham Quinn. Pastorates in Chattanooga, Tenn.; Louisville, Ky., and Chicago, Ill., followed.

Mississippi Baptists had his leadership as corresponding secretary. While at Hattiesburg Pastor Christian served as director of religious activities at Camp Shelby and taught in Mississippi Woman's College.

Dr. Christian served as chairman of an informal committee of friends who met in Houston, Tex., 1915, to consider founding a theo-

logical seminary at New Orleans. He was a member of the committee which presented this proposition to the Southern Baptist Convention in 1917.

After the institution was organized, he was asked to be the librarian and to take the Department of Church History.

Along with his other work, this busy man found time to write. Two books, *Did They Dip?* and *Baptism in Sculpture and Art*, called for four trips abroad to study in the libraries of Europe. In recognition of the last named book, he was elected to membership in the "Society of Christian Archeology of Greece." He held membership in numerous historical societies.

He wrote a history of Louisiana Baptists and one of Mississippi Baptists. The last writing was left in manuscript form and never published. His last work was a

(Continued on page 9)

COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

'How can I get him back?'

"Boys like girls who are feminine, friendly, at ease in social situations, and pleasant persons to be with."

"It takes two to make a good date."

"Boys' conduct on dates is a mirror image of girls' behavior."

—Evelyn Millis Duvall

DEAR MRS. STREET: "If a boy likes her one year, and the next year he doesn't, how can a girl get him back?"—Another of your Teen Friends.

DEAR TEEN FRIEND: This sentence from the postscript to your letter pleased me very much: "I have never written to you before but I feel like I have known you all my life because I read your page . . ."

It has been my purpose and hope that a friendliness and fellow feeling each for the other would grow up among our readers.

Reader - correspondence is the life-line of this column, designed to deal with matters that interest you.

Concerning your question: Was there some incident that marked the break? A disagreement? Some thoughtless remark, expressed preference for another, a conflict in standards, indifference on your part?

If you can pinpoint something you did to offend the boy, then you may within good taste ask him for an opportunity to talk over the matter—perhaps even apologize.

If you are due him an apology, make it simply with womanly dignity. Assume neither a haughty, nor a groveling attitude. Say

what you have to say directly, with friendliness and sincerity.

If you are planning to have a few members of your school crowd over to your home for a get together, then you might invite him along with the others.

If he declines, accept and treat the matter lightly, (at least outwardly). No registering of hurt feelings! No coaxing!!

If he accepts, treat him in the same cordial way you will treat all your other guests. Avoid any obvious effort to "make up." The initiative from here out must be his.

If you know that he stopped calling you for dates because you refused to go in for heavy petting, just firmly and sweetly hold your ground. You will win in the long run. "Datable persons may be more numerous than you think." If you will cultivate your maximum self and personality, either you will win back the same boy, now a stronger, finer person because of your influence; or you will gain the friendship of some other fine fellow who has higher ideals. There are still high minded fellows around.

You might do well to hold a little council session with yourself about how you decline to pet. Holier-than-thou, shocked attitudes, and

fighting are bad manners, and fatal. Every decent boy appreciates a girl who can be a lady in a happy way; who convinces him that she thinks he's great; who somehow, leaves him, after a date with more confidence in himself as the right sort of guy.

If you have no clue as to why this boy terminated your dating friendship, then accept it as final and get absorbed in activities that will keep you cheerful while the hurt to your pride heals.

Keep these caution lights flashing in your mind, and heed them.

Always speak to this boy with friendliness, as if nothing had happened.

"Cuts," "cattiness," and moody attitudes violate courtship and detract from a girl's attractiveness.

Never, never demonstrate jealousy of the girls he dates.

Refuse to make unkind remarks about the boy. If the opportunity comes in natural conversation, casually express appreciation for admirable qualities he has. Readiness to express appreciation for the which one truly admires in another person is always a good personality trait.

Accept other dating opportunities. Too often young people set unreasonable and unimportant limitations on who is datable. Do not expect perfection, either in yourself or in your friend.

If you have the copy available, read again and practice the procedure recommended by this column in the March 1st issue of *Arkansas Baptist*.

Remember: "Both girls and boys must learn how to be 'smooth' in their dating. None of us is born with the attributes of being a good date. All of us must learn how to conduct ourselves with poise in ways that are expected of us. Such learning can be fun, and it is important both now and in the years to come."

Keep learning!

Rosalind Street

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

SANCTIFICATION

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE basic meaning of the word "sanctification" is dedication. It refers to that which is set apart for holy uses, or for the service of God. It is akin to the word "holy." Originally the word "holy" carried no moral concept. It acquired this as it became related to a righteous God. In pagan religions even immoral people used in the worship of their gods were called "holy." In the Christian sense "holiness" means "wholeness," or that which God intends for His people to be.

In the Old Testament the words "sanctify" and "holy" are used with reference to those things related to the service of Jehovah: Temple, altar, vessels, people, and days. In the New Testament they refer primarily to people.

"Sanctification" is the realization of God's full will for one's life (I Thess. 4:3-4; cf. I Cor. 1:30). It begins with a personal faith in Jesus Christ as Saviour. At that moment the Christian is *sanctified* in that he is dedicated to God and His service. All Christians are called "saints" or "sanctified ones" in the New Testament (Acts 9:13; Rom. 1:7; I Cor. 1:2; Phil. 1:1). This is a work of the Holy Spirit (John 3:5). Thereafter, through the Holy Spirit

the Christian is progressively "sanctified" as he grows in grace, knowledge, and service of and for Christ (II Pet. 3:18). Thus the instrument in this experience from beginning to end is the Holy Spirit (Rom. 8:1-17; 26-27; II Thess. 2:13-14; I Pet. 1:2)

The basic thought in sanctification is not that of ridding one's self of sin. Jesus, who had no sin, sanctified Himself (John 17:19). He "dedicated" Himself to God's will and work on the cross. However, as a sinful being, for the Christian "sanctification" does involve a progressive riddance from sin. The more dedicated he becomes the less place sin will have in his life (Rom. 6:11ff). But so long as he is in the flesh, the Christian will struggle between sin and righteousness (Rom. 7:14-23). In Christ the Christian is freed from the power of sin (Rom. 7:24-8:2). But the New Testament holds forth no such thing as sinless perfection in this life (I John 1:7-10). Such will be realized when we are completely sanctified or glorified in heaven.

This, however, is no excuse for carnal living. The Christian life is the sanctified life. And it becomes progressively so as the Christian yields himself to Christ and His service through the power of the Holy Spirit.



just stewardship but fellowship. Thereby, we participate *in* and *with* the need of the world.

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New Orleans Seminary

Beacon Lights

(Continued from page 7)

two volume history of Baptists from their beginning down to the organization of the Southern Convention, 1845. A third volume bringing them down to the 20th Century was planned but never completed.

While on a trip to Europe and the Near East he suffered a nervous breakdown in Damascus. Through medical care and the help of friends he improved enough to return home. Here he lingered in sickness a few months and died, Dec. 18, 1925.

The fellowship of stewardship

FELLOWSHIP is more than the social get-together. It is more than the tie that binds us together for a fun-fest around a cup of coffee or a full course meal.

Fellowship is many things. But basically it is sharing—overt participation with another. In this sense many of our "get-togethers" are *not* fellowship because we do not really share, really participate, except perhaps only with our pres-

ence. Paul called the mission offering a fellowship (II Cor. 8:4). This was the means the Christians in Achaia and Macedonia and Asia and elsewhere had of sharing in the poverty of the saints in Judea. Indeed, at one and the same time they could share *in* the poverty in Palestine and share their prosperity *with* the Palestinian paupers.

The same is true for us today. Our mission dollar represents not



A GROUP of First Church, Ft. Smith, leaders witness the signing of contracts for total renovation of the church's Elementary Building. Seated (l. to r.) are: Rev. Newman R. McLarry, pastor, and Olin Smiley, chairman of deacons; standing, George Bailey, minister of education, and W. H. Harder, chairman of the Building Committee.

Ft. Smith building plans

A \$70,000 CONTRACT for the renovation of the Elementary Building of First Church, Ft. Smith, has been approved by the church, Pastor Newman R. McLarry reports.

The building, designed to accommodate children up to eight years of age, will be modern in every way and will include a special sidewalk entrance on the north side to make it possible for mothers to drive up and let their children out for easy entrance to the building, Pastor McLarry reports.

The building will be furnished throughout with new and modern equipment, custom-built for the needs of the various departments, it is reported.

A feature of the Nursery Suite, consisting of 11 departments, will be germicidal lamps to assure that the new educational and play equipment will be kept sterile at all times. Special heating elements installed in the floor will keep the floors warm.

States Pastor McLarry:

"The newest teaching techniques are being utilized by the Elementary staff of more than 100 workers. This group of dedicated, trained leaders is constantly striving to meet the spiritual needs of even the youngest child."

The church now has more than 450 children enrolled in this age group, with 22 departments.

Kenneth Cockram is architect

and Raymond S. Gerhardt, general contractor. The project is to be completed by Mother's Day, May 13.

Members of the Building Committee are: Bill Harder, chairman; R. C. Wisener, Roy Gean, Orville Bittle, Olin Smiley, Myrtle Richesin, and Carl Corley. Ex officio members include the pastor and George Bailey, minister of education.

Future building plans call for the erection of additional educational space, with facilities for recreation and social activities. A large parking lot is soon to be added to present parking facilities. Eventually the church hopes to build a new auditorium with accommodations for 2,500.

First Church, Searcy honors Mrs. Parks

IN HONOR of its oldest member, First Church, Searcy, paid tribute to Mrs. Georgie Parks on the occasion of her 90th birthday.

Mrs. Parks, widely known and greatly respected in White County, was born March 20, 1872, and was converted in First Church, Searcy, at the age of 25. Except for a 10-year period when she was a member of First Baptist Church, Oklahoma City, and Calvary Baptist Church, Corpus Christi, Texas, she has been a faithful member of the Searcy church, having been active in service for 55 years.

She has taught every age group in Sunday School from nine years up. She started the first Royal Ambassador Chapter in Searcy.

She remembers when the W.M.U. was the "Helping Hand," then later, the "Ladies Aid." — Reporter.

Dr. Hall speaker

DR. ANDREW M. HALL, pastor of First Church, Fayetteville, gave the four evening convocation messages during Focus Week, March 18-21 at William Jewell College, Liberty, Mo. The observance was under the direction of Dr. David Alexander, director of the Student Department of the Southern Baptist Convention.

**Former Mena resident
new college president**

A FORMER Mena resident has been named president of South-west Baptist (Junior) College at Bolivar, Mo.

He is Dr. Robert E. Craig, son of Mr. and Mrs. S. E. Craig of Mena. Dr. Craig was a member of First Church, Mena, Dillard S. Miller, pastor.

Bill Lewis schedule

EVANGELIST Bill H. Lewis has the following revivals scheduled for April-June:

April 1-8: Lindenwood Church, St. Louis, Mo.

April 8-15: Red Star Church, Cape Girardeau, Mo.

April 22-May 2: First Church, Flippin.

May 2-6: Mt. Pisgah Church, Millington, Tenn.

May 6-13: First Church, Nettleton.

May 13-20: New Hope Church, Gary, Ind.

June 3-10: First Church, Mulberry.

June 10-17: First Church, Hardy.

June 17-24: Light Church, Paragould.

June 24-July 1: North Main Church, Jonesboro.

Baker at Clinton

REV. John Baker has resigned as pastor of South Side Church, Heber Springs, to become pastor of Pee Dee Church, Clinton, and is on his new field. The Pee Dee Church is a "Four-Star" church, having all of the church organizations. The church has the Arkansas Baptist Newsmagazine in its budget.

HIGGINSON Church dedicated its new church building March 25. A feature of the afternoon program was testimonies by former pastors and the dedication message by former pastor Harold Stephens, now of Searcy. Roger McElroy is pastor of the church.

**Two Scottish Baptist leaders
return Arkansans' 1961 visit**

TWO Scottish Baptist ministers whose churches took part in the Scotland Evangelistic Crusade conducted by a group of Arkansas ministers last spring, are now in the States for preaching engagements. They are Rev. A. M. Stewart, pastor of Lochee Baptist Church, Dundee, Scotland, and Rev. R. J. Findlay, pastor of Dennistoun Baptist Church, Glasgow, Scotland.

Pastor Stewart served as associate director, along with Director Lewis Clarke, of Maple Avenue Church, Smackover, in the Scotland Crusade. Approximately 40 Scottish Baptist churches participated in an eight-day simultaneous revival in 29 of the 153 Baptist churches of Scotland.

Mr. Stewart will be in El Dorado for a revival the first week of April in Trinity Church, DeWayne Moore, pastor. He is filling other engagements in Alabama, Mississippi, and Washington, D. C. He is accompanied by Mrs. Stewart.

Pastor and Mrs. Findlay are in Arkansas as the guests of Pastor and Mrs. Wendell Welch, of First Church, Sheridan. Mr. Welch held a revival in Mr. Findlay's church during the Scotland Crusade.



REV. R. J. FINDLAY

Mr. Findlay's Arkansas engagements include: April 1, Second Church and Calvary Church, both of Little Rock; April 4-6, vesper services, Baptist Student Union, University of Arkansas; April 8, Pulaski Heights Church and East End Church, both of Little Rock; April 11-13, Arkansas State College, Jonesboro; April 11, First Church, Lepanto; April 18 and 22, First Church, Sheridan; April 20, Sheridan Rotary Club. He has other engagements in Texas and at Riverside Baptist Church, New York City.

New Arkansas Baptist subscribers

Church	Association	Pastor
New Budget:		
Washington	Little River	James Hickman
One month free trial:		
Good Hope	Calvary	Henry T. Wright
New budget after free trial:		
Delaplaine	Greene Cty.	M. E. Prince
Jacksonville, Second	North Pulaski	Pastorless
Three month free trial (new church):		
Camden, Dunn St.	Liberty	Edgar Nix
Little Rock, Dennison St.	Pulaski	E. A. Ingram

\$1,000,000 building plan projected

AN ADDITION with 134 new beds to meet the increasing demand for private and semi-private rooms, and a new laboratory, will be built at Arkansas Baptist Hospital during the coming year, Rev. H. L. Lipford, president of the ABH Board of Trustees, has announced.

The board gave its approval to the project Mar. 13 and authorized Administrator J. A. Gilbreath to employ the architectural firm of Erhart, Eichenbaum, Rauch and Blass, which has done previous work on additions to the Hospital, to draw preliminary plans. The new addition and the laboratory, to cost approximately \$1,000,000, will be financed by a loan. No public drive will be made, Mr. Lipford said.

Plans now call for adding two stories on top of the present two-story surgical wing to provide space for 67 beds on each floor. All will be private and semi-private rooms with private baths. The two new floors will add roughly 36,000 square feet to the Hospital.

This will give Baptist Hospital 276 new private and semi-private beds, counting those in the south wing which were added in 1955. It will bring the total capacity of the Hospital to 500 beds.

A new laboratory with additional space for bacteriology and chemistry work will be added as part of the expansion program. It will have approximately 6,000 square feet of space and will be located on the north side of the second floor of the old part of the Hospital.

Eventually the Hospital will build beyond the surgical wing toward Eleventh Street, Gilbreath said. The Eleventh Street side will become the front of the Hospital but this is still several years off, he added.

He pointed out that the census during January and February had been as high as that of a year ago despite the opening of new hospitals at Jacksonville and North Little Rock. The demand for pri-

vate and semi-private facilities is far in excess of the Baptist Hospital's present ability to provide them, Gilbreath said.

He added that it would also be necessary for the Hospital to get permission for the Baptist State Convention to obtain the loan and that the building program would be contingent on the Convention's approval.

Revivals

CAPITOL HILL Church, Little Rock, C. S. Maynard, pastor; Mar. 11-18 with C. Gordon Bayless, evangelist; Mrs. R. L. Sullivan, music; seven additions, five by baptism and two by letter; one rededication.

FIRST Church, Waldron, had its spring revival Mar. 2-11, with Dr. T. K. Rucker, Little Rock, evangelist and Bill McGraw, Ft. Smith, music director. There were 19 additions, 11 for baptism, and one dedication to full-time Christian Service. Truman Spurgin is pastor.

UNIVERSITY Church, Little Rock, Rev. J. H. Street, pastor; April 1-8 with Dr. Andrew M. Hall, pastor of First Church, Fayetteville, evangelist; Jack Royce, music.

FIRST Church, Fayetteville, Dr. Andrew M. Hall, pastor; April 29-May 6 with Angel Martinez, evangelist; Ray Conner, music.

HAROLD Boyd, Ft. Smith, was the evangelist at a revival at First Church, Minneola, Kansas, recently. There were 16 additions and 22 other decisions. Pastor is Lee Slaten.

HIGHLAND Heights Church, Benton, Dewey H. Greene, pastor; month of April; Rev. T. H. Jordan, Arkadelphia, evangelist.

EAST Side Church, Ft. Smith, Johnny Green, pastor; April 1-8 with Rev. Vernon Bradley, Forrest City, evangelist; Louis Garner, Ft. Smith, song leader; Mrs. Garner, pianist.

SOUTHSIDE Mission of First Church, Booneville, E. G. W. pastor; starting April 1; Rowell, pastor of First Church, Crawfordville, evangelist.

FIRST Church, Warren, W. Speed, pastor; April 15-22 with son Tull, evangelist, and H. Dungan, music.

Conway Sawyers to Liberty Association

REV. Conway H. Sawyers resigned as pastor of First Church, Marked Tree, effective April 1.



MR. SAWYERS

to become missionary secretary of Liberty Association, with headquarters at El Dorado, Dr. W. W. Warmack chairman of association's missionary committee, has announced.

Mr. Sawyers is a native of Walnut Ridge. He has the B.A. degree from Baylor University and a B.D. degree from Southern Seminary, Louisville, Ky. He has been pastor of the Marked Tree church for 4½ years.

He has been active in associational work, serving as Sunday School superintendent; pastor-visitor to the associational youth organization; and vice moderator of the association. He is currently serving as secretary-treasurer of the Poinsett County Ministerial Alliance, composed of ministers of several denominations.

Under his leadership, Marked Tree church has depopularized its Sunday School, rented additional space for classes, and started plans for erection of a new church plant. There have been 156 additions to the church during his ministry there, 80 by baptism and 76 by letter or statement.

Mrs. Sawyers, the former Marceille Dubose of Houston, Tex., is also a Baylor graduate. They have two children: Kathy, 7, Larry, 3.

Association News

Harmony Association

Amos Greer, Missionary

WATSON Chapel Church is completing a new education building which will provide a fellowship hall, kitchen, and departmental and classroom space. It has central heating and has been erected at a cost of approximately \$20,000 plus much donated labor. The pastor is Rev. Morris L. Smith.

Recent revivals:

ANDERSON Chapel Church had the services of Rev. Donnie Knall as evangelist. There were two additions for baptism. Rev. John Robbins is pastor.

GRADY Church had Rev. Jack Sharbutt, Pocahontas, as evangelist. There was one addition by letter. At the close of the revival the church baptised two couples who had made previous professions. Rev. Owen Ring is pastor.

DOUGLAS Church has called Rev. Marvin Hill of the Mt. Hebron Church in White County, as their pastor. Rev. and Mrs. Hill have four children.

SUNDAY, Mar. 4, Oak Grove Church ordained Harry Watts. The pastor, G. S. Autry, served as moderator and interrogator. Rev. Gerald Taylor delivered the charge, and Rev. W. J. Adkins brought the ordination message.

ALTHEIMER Church has called Rev. Phillip May, a native of Fordyce, and graduate of Ouachita College. He pastored the mission of First Church, McGehee for about two years. He is a student in New Orleans Seminary, and will graduate in May this year.

Mrs. May is the former Mary Gannaway of Arkansas City. The Mays have two girls, Paula, 2½, and Suzanne, 2 months.

FORREST PARK Church ordained Melvin McClellan to the full gospel ministry. He served as pastor of New Bethel Church for about 18 months.

The council included moderator, Pastor G. W. Smith; clerk, Herman Styles; interrogator, Amos Greer; ordaining prayer, Dewey Ferguson; presentation of Bible,

Harold Wilson, and message by Robert L. Smith.

Bro. McClellan is enrolled in East Texas Baptist College, Marshall Tex.

PLAINVIEW Church has called Rev. Desmond Castleberry, Pine Bluff, as pastor. He began his work the first of March.

Bro. Castleberry has held previous pastorates in this Association—Sulphur Springs and Anderson Chapel. Recently he has been serving churches in the Bartholomew Association.

The Castleberrys have two teen-aged daughters.

Boone-Newton Ass'n. mission becomes church

WESTERN Grove Mission, in part sponsored by Boone-Newton Association, was constituted a church Mar. 18, Missionary Dennis James reports. The mission pastor is Paul Taylor. The church's new building was constructed under the direction of the Associational Missions program working with Pastor Taylor, who, Missionary James said, "did a great deal of the work himself."

Big Creek Association

By Oscar E. Ellis

BIG CREEK Association has elected Rev. Alvis Wiles as missionary.

MAMMOTH Spring Church has called Rev. Billy Carthwright as pastor and he has moved on the field.

SPRING River Church has called Rev. Jimmie Floyd as full time pastor and he has accepted. The church has just completed a new Sunday School Annex which adds materially to the services.

ENTERPRISE Church, Rev. Duane Flood, pastor, has re-decorated the auditorium and it now is one of the most beautiful churches anywhere.

MAR. 19, the Workers Conference was held at Viola, with a good program and an attendance of 203. This is the largest attendance in the history of the association at a Workers Conference.

Arkansas Valley Ass'n.

H. S. Coleman, Missionary
Simultaneous revivals, Feb. 25-Mar. 4:

BARTON Church, Kenneth Caery, pastor, Dr. Earl Allen, Ft. Worth, Tex., evangelist; Truman Owens, music director; 3 additions, 2 by baptism, 1 by letter; 12 rededications.

BRINKLEY, First, Jack Gullledge pastor-evangelist; Mrs. Abbie Richardson, Warren, soloist and music director; 3 by baptism, offering of \$1,000 given to furnish a prayer chapel in the Bible Building, Ouachita College.

ELAINE, M. E. Dark, pastor, Billy Walker, evangelist, Herbert (Red) Johnson, music director; 60 additions, 45 by baptism; 16 by letter; 82 rededications; 35 youths dedicated to soul-winning.

FRIENDSHIP, John Heskett, pastor; H. S. Coleman, evangelist, Ray Keeton, song leader, 1 addition by letter.

CORDER'S CHAPEL, W. A. Ginn, pastor; B. F. McDonald, evangelist; Billy Helton, song leader; 8 additions, 3 by baptism, 1 by statement, 4 by letter, 7 rededications.

HELENA, FIRST, James F. Brewer, pastor; Luther Brewer (pastor's son) evangelist; Alfred Foy, music director; 12 additions, 11 by baptism, 1 by letter, 3 for special service; many rededications.

HUGHES, Billy G. Pierce, pastor; Wayne Smith, Ouachita College, evangelist; Ed and Betty Stallnecker, Memphis, soloists and music; 2 additions by letter.

MARIANNA, FIRST, D. Hoyle Haire, pastor; J. T. Elliff, Baptist Headquarters, Little Rock, evangelist; Bob Glenn, Forrest City, music; 17 additions, 14 by baptism, 3 by letter, and many rededications.

MONROE, Paul Stender, pastor, song leader; Edgar Harvey, evangelist; 21 rededications.

WEST HELENA, Wilson C. Deese, pastor; Bill Hickem, evangelist, Billy Vaughan, music; 13 additions, 9 by baptism, 4 by letter; 1 other conversion; many rededications.

(Continued on page 27)

By THE BAPTIST PRESS

White House accredits Baptist Press service

BAPTIST Press, news service of the Southern Baptist Convention, has been accredited for coverage of the White House through its regional editor in Washington, W. Barry Garrett.

Of the more than 1,200 correspondents credited by the White House, only the National Catholic Welfare Conference, Jewish Telegraph Agency and Lutheran Layman's League among religious denominations have been in the group. Religious News Service and Christian Science Monitor, non-denominational in nature, have also been accredited.

The White House press secretary's office said accreditation in the Senate and House of Representatives press galleries is required before White House accreditation. Baptist Press achieved Congressional accreditation last year.

"Baptist Press accreditation at the White House is another milestone in the expansion and maturity of religious journals in American life," W. C. Fields of Nashville, director of Baptist Press, said.

"This new accreditation adds a significant new dimension to the coverage Baptist Press provides for the publications it serves. We are happy to be a part of the White House press corps, the most elite press group in the world. We shall try to measure up to the highest standards of professional competence and Christian responsibility."

Garrett is associate director of the Baptist Joint Committee on Public Affairs, an agency located in Washington, and gives a major part of his time to Baptist Press editorial duties.

Baptist Press serves 28 Baptist weekly and bi-weekly state papers across the Southern Baptist Convention, with a combined circulation nearing one and one-half million. It also distributes Baptist news to major daily newspapers.

San Francisco meeting to follow 'Sharing Christ' theme

FIVE major addresses, one of which will close the Convention at noon Friday, are on the suggested order of business for the 1962 Southern Baptist Convention at San Francisco June 5-8.

The suggested program was released by George Boston of Wichita, Kans., chairman of the Convention's Committee on Order of Business. The theme is "Sharing Christ."

The noon closing on Friday is the earliest closing hour for the Convention in recent years. Sessions have been continuing through Friday night. The Convention will open at 6:15 p.m. Tuesday, following pre-Convention meetings of the Woman's Missionary Union, Convention auxiliary; the Southern Baptist Pastors' Conference and groups of church musicians and ministers of education.

H. Franklin Paschall, pastor, First Church, Nashville, Tenn., will deliver the annual Convention Sermon at the Tuesday night session. Convention President Herschel H. Hobbs of Oklahoma City will bring the President's Address at noon Wednesday.

The Convention will skip Wednesday afternoon, normally needed for seminary alumni luncheons and other special group meetings.

Reconvening Wednesday night, it will observe what has come to be called "Foreign Mission Night." The SBC Foreign Mission Board presents its report, including presentation of newly appointed missionaries and those home on furlough from their overseas assignments.

Other agencies of the Convention will be giving their reports at scheduled times throughout the sessions.

The Thursday morning session will be highlighted by the sermon of Henry Allen Parker, pastor, First Church, Orlando, Fla. The election of officers will be held at this session as well, but following a trend in recent years President

Hobbs is expected to be reelected for a second year.

Paul F. Geren, former vice president of Baylor University, Waco, Tex., and now deputy director of the Peace Corps, Washington, will address the Convention's Thursday afternoon session.

"Home Missions Night" takes the spotlight on Thursday night. Brig. Gen. Robert P. Taylor, a Southern Baptist serving as deputy chief of Air Force chaplains, will speak to a report of the chaplains commission of the SBC Home Mission Board.

The sermon by E. Hermond Westmoreland, pastor, South Main Church, Houston, Tex., and former Convention vice president, will close the session Friday morning.

Attendance of approximately 10,000 is expected.

[EDITOR'S NOTE: A detailed schedule of the suggested order of business is on page 16 of this issue].

Convention balloting procedure may change

THE procedure for voting at the annual Southern Baptist Convention will be changed, if a decision of the SBC Executive Committee is approved.

Messengers, under the new plan, will receive printed ballots to vote on Convention matters. The chairman of the tellers, who counts the ballots, will report the vote to the secretaries.

The vote will be announced and recorded only on the request of a majority of the messengers attending the Convention, according to the plan.

Some complained after the 1961 Convention about the tellers and secretaries not making a public announcement of the way the vote count stood on the election and other matters decided by secret ballot.

Brotherhood plans Mexico mission tour

A 12-DAY laymen's tour of Baptist mission points in Mexico will be conducted this fall under the auspices of the Brotherhood Commission of the Southern Baptist Convention.

The tour, open to 30 laymen, will include stops in 13 cities. They are Saltillo, San Luis Potosi, Mexico City, Taxco, Toluca, Morelia, Zopaco, Uruapan, Guadalajara, San Juan de Los Lagos, Zacatecas, Durango and Torreon. The men will leave on the 1,000-mile tour by bus from Laredo, Tex., on Sept. 17 and return to the border on Sept. 28.

Laymen will pay all of their expenses, said George W. Schroeder, executive secretary of the Brotherhood Commission.

The Foreign Mission Board has approved the tour and will provide a missionary serving in Mexico as guide and interpreter, Schroeder said.

Lucien E. Coleman, associate secretary of the Brotherhood Commission, will serve as tour director. Men interested in making the tour should write their state Brotherhood department, Coleman said.

Baptist hospital group takes new name

THE Southwide Baptist Hospital Association has held its last meeting under that name. Henceforth, it will be known as the Baptist Hospital Association. It includes leaders from Baptist hospital work maintained by state Baptist conventions and the Southern Baptist Convention.

Homer D. Coggins, administrator, Central Baptist Hospital, Lexington, Ky., was elected president. He will serve for two years. T. Sloane Guy Jr., New Orleans, executive secretary, Southern Baptist (Convention) Hospitals, is secretary-treasurer.

A new constitution and bylaws adopted are to help the association achieve better patient care, educational programs and denominational relationships. They also are designed, according to Guy, to express the Christian concern of Southern Baptists for the sick and troubled everywhere.

Baylor medical team finds new treatment for cancer

A NEW treatment for cancer that speeds up the healing process by two to five times has been discovered by a research team from Baylor University Medical Center in Dallas, Tex.

The discovery, which might mean a significant breakthrough in the search for a cancer cure, was announced by the Baylor doctors during an American Cancer Society seminar for science writers.

The research team is composed of Dr. John T. Mallams, director of the Baptist hospital's irradiation therapy, J. W. Finney, research radio biologist, and Dr. G. A. Balla, a surgeon.

Cautiously stressing that the new treatment technique is not a cure-all for the dread disease, Dr. Mallams pointed out that it did have real possibilities. The studies are still in their infancy, he said.

During a three-year period, the Baylor team tested the technique on dogs, rats, and finally 20 human beings. There were no harmful side-effects of the treatment, even in over-dosages on animals, and in nearly all cases the size of the tumor was decreased considerably. In many cases an apparent cure was noted.

Under the new technique, the Baylor team discovered that by infusing hydrogen peroxide into the arteries that feed a tumor, the cancer tissues are saturated with oxygen, thus making them more sensitive to radiation. With the tumor cells saturated with oxygen, the dosage of radiation needed to heal the cancer tissues can be greatly reduced. The reduced dosage not only destroys the same amount of tissue as a greater radiation, it will also kill the tumor cells faster than normal radiation.

The evidence at this time would indicate that the new procedure is two to five times as effective as conventional radiotherapy, said Dr. Mallams.

The physicians pointed out that the treatment probably would not be effective for leukemia or lung cancer, since the cancerous tissue must be localized in order to undergo effective oxygen saturation and radiation.

Although the results have thus far seemed dramatic, said Dr. Mallams, the Baylor scientists advised a long-term evaluation in a number of major cancer research institutions before considering the method as a cure for cancer.

The research at the Sammons radiation center at Baylor was supported in part by grants from the Atomic Energy Commission, the W. C. Putman Estate through the Texas division of the American Cancer Society, Abbott Laboratories, and Charles A. Sammons.

A \$100,000 gift to aid the research has been made to Baylor University Medical Center by Mr. Sammons, chairman of the board of Reserve Life Insurance Co.

Evan A. Reiff dies

PRESIDENT Evan Allard Reiff of Hardin-Simmons University died at Abilene, Tex., Mar. 12 after four major operations for stomach ulcers.

Reiff, 54, had resigned Jan. 25 as president of the Baptist school saying that he was "dead tired" and wanted to rest a few years. His resignation was to be effective July 1. He entered the hospital one week after his resigna-

tion with bleeding ulcers and had been in critical condition after emergency surgery Feb. 13, his second operation. During his illness, Reiff was given more than 50 pints of blood by Hardin-Simmons students, faculty members, friends and relatives.

Reiff was the tenth president of the Baptist school in West Texas. He would have served for nine years in the post on July 1, the effective date of his resignation.

Suggested Order of Business

SOUTHERN BAPTIST CONVENTION

June 5-8, 1962

San Francisco, California

Herschel H. Hobbs, Oklahoma, president; Roland Q. Leavell, Mississippi, first vice president; W. H. Ford, Texas, second vice president; James W. Merritt, Georgia, senior secretary; Joe W. Burton, Tennessee, secretary; Porter W. Routh, Tennessee, treasurer; Clifton A. Baker, Oklahoma, music director; W. C. Fannin, Tennessee, press representative.

GENERAL THEME: "Sharing Christ"

TUESDAY NIGHT

"Sharing Christ Through Our Churches"

- 6:15 Music
- 6:45 Song Service
- 6:55 Scripture—Robert J. Smith, Georgia
Prayer—Jack P. Lowndes, Georgia
- 7:00 Welcome—Grady C. Cothen, California
- 7:05 Response—W. A. Boston, Tennessee
- 7:10 Report on Registration—Joe W. Burton, Secretary, Tennessee
- 7:15 Committee on Order of Business—George Boston, Jr., Chairman, Kansas
- 7:20 Announcement of Committee on Committees, Committee on Resolutions, and Tellers
- 7:25 Sharing Christ — The Cooperative Program (Pageant)
- 8:10 Solo
- 8:15 Annual Sermon—H. Franklin Paschall, Tennessee
Benediction—James P. Wesberry, Georgia

WEDNESDAY MORNING

"Sharing Christ Through Fellowship"

- 8:45 Music
- 9:00 Song Service
- 9:10 Scripture—James R. Bruce, South Carolina
Prayer—R. Von King, South Carolina
- 9:15 Recognition of Fraternal Messengers
- 9:25 Response—C. Oscar Johnson, California
- 9:30 Committee on Canadian Baptist Cooperation—Courts Redford, Chairman, Georgia
- 9:40 Executive Committee Report—Porter Routh, Tennessee
- 10:45 Music
- 10:50 Election of Officers
- 11:00 Miscellaneous Business
- 11:10 Committee on Denominational Papers—Louie D. Newton, Chairman, Georgia
- 11:25 Memorial Service—C. Roy Angell, Florida
- 11:35 Stewardship Commission—Merrill D. Moore, Tennessee
- 11:50 Music
- 12:00 President's Address—Herschel H. Hobbs, Oklahoma
Benediction—David G. Anderson, South Carolina

WEDNESDAY NIGHT

"Sharing Christ With the Whole World"

- 6:15 Music
- 6:30 Song Service
- 6:40 Scripture—R. Joe Morman, New Mexico
Prayer—James P. Craine, Tennessee
- 6:45 Radio and Television Commission—Paul Stevens, Texas
- 7:05 Music
- 7:10 Woman's Missionary Union—Mrs. R. Mathis, President, Texas
Miss Alma Hunt, Executive Secretary, Alabama
- 7:30 Baptist World Alliance—Josef Nordenhaug, District of Columbia
- 7:45 Music
- 7:50 Baptist Jubilee Advance—C. C. Warren, North Carolina
Foreign Mission Board—Baker James Cothen, Virginia
Benediction—H. H. Hobbs, Oklahoma

THURSDAY MORNING

"Sharing Christ Through Christian Education"

- 8:45 Music
- 9:00 Song Service
- 9:10 Scripture—Gordon D. Dorian, Kansas
Prayer—Howard W. Halsell, Kansas
- 9:15 Brotherhood Commission—George W. Schuder, Tennessee
- 9:35 Sunday School Board—James L. Sullivan, Tennessee
- 10:35 Music
- 10:40 Election of Officers
- 10:50 Miscellaneous Business
- 11:05 Seminaries and Seminary Extension—Harold K. Graves, California
- 11:55 Music
- 12:00 Sermon—Henry Allan Parker, Florida
Benediction—Dan H. C. Kong, Hawaii

THURSDAY AFTERNOON

"Sharing Christ in the Crisis"

- 2:15 Music
- 2:30 Song Service
- 2:40 Scripture—Grady N. Downs, Florida
Prayer—Carl A. Howell, Florida
- 2:45 Committee on Committees

2:50 Committee on Boards
 3:00 Election of Officers
 3:10 Miscellaneous Business
 3:15 Christian Life Commission—Foy Valentine, Tennessee
 3:35 Music
 3:40 Message—Paul Geren, Washington—"The Crisis of Communism"
 Benediction—Thomas Tobey, Florida

THURSDAY NIGHT

"Sharing Christ in the Homeland"

6:45 Music
 7:00 Song Service
 7:10 Scripture—Herman W. Cobb Jr., Alabama
 Prayer—Loyal Prior, Virginia
 7:15 Annuity Board—R. Alton Reed, Texas
 7:35 Chaplain's Commission—George Cummins, Georgia (Brig. Gen. Robert P. Taylor, speaker)
 7:50 American Bible Society—Thomas T. Holloway, Texas
 7:55 Southern Baptist Foundation—J. W. Storer, Tennessee
 8:10 Music
 8:20 Home Mission Board—Courts Redford, Georgia
 Benediction—J. Marse Grant, North Carolina

FRIDAY MORNING

"Sharing Christ As You Go"

9:00 Music

9:15 Song Service
 9:25 Scripture—Sam D. Russell, Kansas
 Prayer—Robert L. Cargill, Oklahoma
 9:30 Education Commission—Rabun L. Brantley, Tennessee
 9:45 American Seminary Commission—Robert W. Lashbrook, Tennessee
 9:55 Carver School of Missions and Social Work, Nathan C. Brooks Jr., Kentucky
 10:05 Committee on Resolutions
 10:15 Miscellaneous Business
 10:25 Music
 10:30 Southern Baptist Hospital—T. Sloane Guy Jr., Louisiana
 10:45 Historical Commission—Davis C. Woolley, Tennessee
 11:00 Committee on Denominational Calendar—Allen W. Graves, Chairman, Kentucky
 11:05 Committee on Public Affairs—C. Emanuel Carlson, Executive Director, Washington, D. C.
 11:20 Music
 11:30 Sermon—E. Hermond Westmoreland, Texas
 Benediction—A. Ermon Webb, California

George Boston, Chairman, Kansas; Bruce H. Price, Virginia; James E. Boyd, Florida; Herschel E. Cole, Georgia; J. Samuel Phillips, New Mexico; C. W. Farrar, South Carolina; Herschel H. Hobbs, Oklahoma, Ex-Officio

Other attractions at San Francisco

PLANS have been announced for three tours of non-Baptist churches and missions in the San Francisco area during the 1962 Southern Baptist Convention.

They include the Buddhist Temple, Jewish synagogue, Russian Orthodox Church and Christian Yoga Church, and will be climaxed with a trip to Chinatown where the touring parties will dine at a Chinese cafe.

The tours are directed by E. J. Combs, Fresno, director of language missions of the Southern Baptist General Convention of California and by L. A. Brown, Mill Valley, Calif., professor of comparative religions at Golden Gate Seminary. Those wishing to take these tours may contact Combs at Box 1231, Fresno. Cost of the shorter tours including the dinner will be \$5. The longer tour will be \$6.

Booklets describing Southern Baptist work in the Pacific northwest are being made available to Conventioneers who'll visit this area after the San Francisco session.

One of the attractions, of course, will be the Century 21 Exposition at Seattle, in full swing in June. It is being advertised as another "world's fair."

The booklets tell about Southern Baptist work in Oregon, Washington and western Canada under the guidance of the Baptist General Convention of Oregon-Washington. They are on hand at the Convention office, Box 3343, Portland 8, Ore., to anyone requesting them.

Scholarship fund plan

A \$20,000 a year conditional scholarship program to help secure teachers for Baptist colleges will be set up, if the 1962 session of the Southern Baptist Convention approves.

The SBC Executive Committee voted to provide the earnings from a \$413,000 investment to the Convention's Education Commission. The commission, which operates a teacher placement service for Baptist colleges, would administer the conditional scholarships.

The money, in individual aid up to \$1,500, would help prospective teachers secure their master's and doctor's degrees, according to Rabun L. Brantley of Nashville, executive secretary of the Education Commission.

Foundation programs

PROGRAMS of investment management and consultative service in the general field of estate planning are proposed for the Southern Baptist Foundation, Nashville.

The executive Committee of the Southern Baptist Convention approved the Foundation's program, and will present it to the 1962 Convention session June 5-8.

(Continued from page 17)

Cooperative Program study idea delayed

PLANS for a special week of prayer and study for the Cooperative Program have been "postponed for the time being," according to an action of the Southern Baptist Convention Executive Committee.

When a special week of prayer and study was presented to the 1961 Convention session at St. Louis, messengers voted to refer the matter back for further study.

The Executive Committee, acting on the referral, voted to "give wide promotion to World Mission Week, April 22-26, 1963, relating the Cooperative Program to this special Baptist Jubilee Advance date."

The committee also voted to recommend 1963 goals to churches for increasing their budget allocations to the Cooperative Program. The goals also apply to the distribution of the Cooperative Program income from churches between state Baptist conventions and the SBC.

Libraries promote National Library Week

THE fifth annual observance of National Library Week, Apr. 8-14, is being promoted in Southern Baptist churches through the ministry of the local church library.

Wayne E. Todd, secretary of the Board's Church Library Service, reports that letters and brochures on the emphasis were sent to all librarians on the service's mailing list. The nation-wide publicity can help churches emphasize the place and work of the church library, he indicated.

In cooperation with the better reading emphasis, Broadman Press selected 12 books for reading during the week. It is also sponsoring a window display competition among Baptist book stores featuring National Library Week activities.

Speakers for churches and local civic organizations will be supplied during this special week by some of the stores.

Theme of the week is "Read and Watch Your World Grow."

Professor calls prejudice evil as murder, adultery

A PROFESSOR at New Orleans Seminary said recently that "racial prejudice and discrimination are as evil as adultery or murder."

Professor Frank Stagg told nearly 400 key Texas Baptist pastors "it is blasphemy to charge God with racial segregation."

Stagg, speaking on "The Bible and Race," presented the opening address at the nation's first statewide Baptist conference on race relations. The meeting at Ft. Worth, Tex., was sponsored by the Texas Baptist Christian Life Commission.

Racial segregation is evil, he said, because it excludes people on irrelevant grounds. "Acceptance of another is not merely a political or social problem; it belongs essentially to salvation. To exclude His own is to exclude Him," Stagg said in paraphrasing Matt. 10:40.

Stagg chided segregationists who would twist the teachings of the Bible into supporting what it actually condemns, and condemning what it actually upholds. "It is a wicked act of falsification to put the Bible on the side of racial segregation and discrimination."

Stagg added that some people use the Bible as a handbook for bigotry, discrimination, segregation and stereotyping, with proof-texts taken out of context and made to say things not remotely considered by Biblical writers. For example, he said, segregationists continue to appeal to Genesis 9:18-29 to support their position, claiming that God cursed the Negroes and consigned them to a status subservient to white people.

"The Genesis story is quite clear. Noah got drunk and his son Ham saw him in his drunken nakedness. Upon coming out of his drunken stupor, Noah cursed Canaan, one of the sons of Ham, because Ham saw Noah's nakedness.

"God did not curse Canaan. Noah did that. It is almost incredible that anyone should confuse God with drunken Noah.

"Besides," Stagg added, "whatever the meaning of Noah's cursing of Canaan, it had nothing to

do with Negroes. The Canaanites were not Negroid, they were white.

"It is true that the Bible says nothing directly or explicitly about race relationships. But Jesus challenged segregation and discrimination where He met these evils: between the Jew and non-Jew, between the self-styled 'righteous' people and those they called sinners."

Jesus taught that all men are sinners, Stagg said, and that He had come to save sinners and found no other kind of people. "The Pharisees of Christ's time segregated themselves from those whom they called sinners, but this self-exultation was their basic sin."

"Racial segregation today is based upon the same fallacy of human merit, the same sin of pride, and the same rejection of God's grace in favor of man's falsely-claimed merit," he said.

Graham to speak

EVANGELIST Billy Graham will be the featured speaker at the 1963 Texas Baptist evangelism conference in Dallas Jan. 14-16.

The conference, sponsored by the Baptist General Convention of Texas, will emphasize world missions and world evangelism, said Freeman.

Graham will also speak in Dallas July 2-4, 1963, during the nation-wide Southern Baptist evangelism conference sponsored by the division of evangelism of the Southern Baptist Home Mission Board.

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New Jobs ...

Attorney elected

ORBA Lee Malone, attorney from El Paso, Tex., has been elected chairman of the Christian Life Commission of the Southern Baptist Convention. A layman, Malone succeeds G. Avery Lee, New Orleans minister.

James P. Craine, Gallatin, Tenn., pastor, was elected vice chairman.

In its annual meeting, the commission also voted to hold summer, 1963, conferences at Ridgecrest, N. C., and Glorieta, N. M., Baptist Assemblies on the general theme of peace. The 1962 conferences, already lined up, are on the subject, "Christians Confronting Communism."

It selected Mar. 4-5, 1963, for its next business meeting and may hold still another 1963 session in October in Gatlinburg, Tenn., as guests of Gatlinburg Baptists. The second meeting would be devoted to concentrated study of issues involved in Christian morality, commissioners said.

In literacy work

THE Home Mission Board of the Southern Baptist Convention has elected Miss Mildred Blankenship of Birmingham to direct its literacy ministry.

The missions board entered the literacy field about two years ago when Miss Anne Grove of Nashville was employed to conduct pilot projects in the southern Appalachian mountains. The ministry seeks to coordinate the literacy efforts with Baptist associations and churches.

Guy to Missouri

ROBERT Guy, administrator of Baton Rouge General Hospital (Baptist) for almost 12 years, has resigned to accept the position of administrator at Missouri Baptist Hospital in St. Louis.

In his new position, Guy will direct the Missouri hospital's present building program on a 60-acre site which will completely replace present facilities by 1970. He replaces C. E. Copeland who is retiring. Copeland has served as the St. Louis hospital's chief officer for the past 25 years.

New SUNBEAM editor



MISS BETTY THOMAS

MISS Betty Thomas has been elected editorial-promotion associate of the Sunbeam Band department of Woman's Missionary Union, auxiliary to Southern Baptist Convention.

In this position, Miss Thomas will edit *Sunbeam Activities*, quarterly publication for Sunbeam Band leaders. She will also travel throughout the Convention conducting conferences on Sunbeam Band work.

A native of Joanna, S. C., Miss Thomas will receive a bachelor-of-religious-education degree from Southwestern Seminary, Ft. Worth, in May.

Press co-chairman

J. KELLY Simmons, editor of *California Southern Baptist*, Fresno, has been named a co-chairman of the press arrangements group for the 1962 session of the Southern Baptist Convention. Other co-chairman is Charles R. Richardson, Mill Valley, Calif., news bureau director for Golden Gate Seminary.

Willard to Florida

CONRAD R. Willard, a former first vice president of the Southern Baptist Convention and for nine years pastor of Calvary Church, Kansas City, Mo., has accepted as of Mar. 15 pastorate of Central Church, Miami, Fla. Willard, 43, will also resign as president of trustees of Midwestern Seminary at Kansas City.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

Almost crazy wife

QUESTION: I married when I was 15 to a man 29. I married to get away from home and school. Through the years he has refused to provide, and did everything he could to drive the children away from home. Then he signed two notes for a man and skipped the state leaving me to pay the notes.



DR. HUDSON

Now I have fallen in love with a man whom I love very much. He says that things will work out if I will be patient. How can I be a Christian and marry again? I feel like I will go crazy if something is not done soon. Can you help me?

ANSWER: Yes. See a good Christian attorney and find out how to get out of the mess you are in. Then see a good marriage counselor and see if this new relationship is love or just another escape movement.

The reason you are almost crazy is probably because you will not make a clean-cut, courageous decision. God will not do this for you. And friends cannot.

If you will talk to any trained minister he will tell you how to be a Christian. Act; don't just sit and suffer. This is the way people stay sane.

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BOONEVILLE, ARKANSAS

Our supreme opportunity

By C. W. CALDWELL

Superintendent of Missions and Evangelism,
Arkansas Baptist State Convention

[EDITOR'S NOTE: This address was delivered at the annual State Evangelistic Conference in Little Rock last February.]

THIS SUBJECT may be a little misleading. I am not to deal directly with the evangelistic program of the church, but to emphasize the church's opportunity and responsibility in its local mission program.

Evangelism is directly or indirectly related to any missionary effort. Missions feed the flames of evangelism and evangelism sustains mission services. Evangelism and missions are not one and the same. There is a difference, yet there is an interdependence. The difference is:

Evangelism is an effort to bring lost people to the church services.

Missions is an effort to carry the church services to the lost people.

Evangelism endeavors to get people to where the Gospel is preached.

Missions endeavors to preach the Gospel where the people are unreached.

Evangelism is one or more members witnessing to definite people.

Missions is one or more churches ministering to definite areas.

Evangelism is primarily concerned about the lost on the local church field.

Missions is primarily concerned about the lost beyond the church's local influence.

Evangelism is interested in saving the soul of man.

Missions is interested in saving the whole man.

Evangelism is interested in churches being stirred.

Missions is interested in churches being started.

No church can fulfill its evangelistic mission by engaging in revival services only. Our supreme evangelistic opportunity may be beyond the four walls of our churches. A great harvest may come from areas we have not surveyed and from people whom we have not considered. We may find some ripe fields in our communities, cities, or counties where an abundant harvest may be reaped with abounding joy.

There are three things we might consider about this supreme opportunity.

First, it is an opportunity some don't recognize. Second, it is an opportunity some jeopardize. Third, it is an opportunity for all to evangelize.

I. An opportunity some don't recognize

WHEN I state that it is an opportunity some don't recognize I don't mean to be unkind. I am not hurling an accusation against our good pastors and people, but am stating an observation. In many towns there are some great churches and noble pastors who magnify the services of the church and urge all to attend, but seemingly have never thought about carrying the services to the people.

They visit, visit and visit, inviting people to the Sunday School, but never recognize the need of establishing a branch Sunday School for the people who don't respond. They will conduct one revival after another and never plan a revival in the midst of unreached areas.

It is one thing to publicize the church services and another to project those services into the community.

Jesus didn't confine his ministry to the established services in the synagogue. He attended faithfully. He taught in the synagogue. He preached in the synagogue. But, his most fruitful ministry was outside the synagogue. He often preached the word in some home and on one occasion the roof was torn off to get a man to Jesus.

He turned a boat into a pulpit; a mountain-side into a class room; a well curb into a mourner's bench; a garden into a prayer closet, and a boisterous sea into a highway to the distraught.

Listen, brother pastor, don't confine your ministry the services in the church house. Lead your church to project its services into every neglected area of your community, city or county. You will likely find that most fruitful services are in your mission points.

I am not minimizing the regular church services, neither I advocate services independent of any relationship of church. I am stressing the need of a pastor and church sponsoring services among people who, for one reason or another, cannot be enlisted in the services at the church house.

Jesus said to his disciples one day, "Lift up your eyes and look. The fields are white unto harvest." You recall the occasion. They were in Samaria. He had addressed to a Samaritan woman whose new-found joy caused her to tell everybody she saw and as a result the multitude sought Jesus.

Now the disciples had not thought about witnessing in Samaria. They were on their way to Galilee. In Galilee they would witness, but they were giving no consideration to Samaria. So Jesus said, "Fellows, here is a field that is ripe for harvest now," and for two days ministered to them.

Somehow, I think Jesus would like to say to many of us, "Pastors, lift up your eyes and look, there is a ripe harvest field nearby."

In the Old Testament we have the admonition: "Break up the fallow ground and sow not among thorns."

The fallow ground was land which had not been cultivated in recent years. There had been no sowing, no cultivation and no reaping. Hence, it was fallow ground and more likely to produce a greater harvest than the overly cultivated land.

In much of our church work we plow the same ground over and over again and wonder why the harvest is smaller each year. We should break up the fallow ground. A tent revival across the tracks; a branch Sunday School in a rented dwelling; a mission station in a vacant school-house; a home fellowship in the midst of a great housing area — all may prove to be fallow ground for evangelism. We need to see that.

Several years ago I showed a mission film in the First Baptist Church of El Dorado. The film showed the missions of Immanuel Church and others in Arkansas. I shall never forget the comment a good layman made—he was a doctor.

He said, "Our church ought to be doing that kind of work. If we don't have the money in the budget, I say let's dig down in our pockets and put up the money necessary."

The church took the challenge and I know of three good churches in El Dorado which were begun, nurtured and supported by the First Church until they became self-supporting. These three churches now have near 1,000 in their total memberships.

It seems to me that a church that does nothing about local missions is guilty of putting its light under a bushel. If there is no place for a mission in your community perhaps there is one in the county. If there is none in the county, there may be a place in some remote section of the Ozark Mountains. If there is no place in Arkansas, why not consider the pioneer areas in the mid-western states? That is what Park Hill Church of North Little Rock did. They have sponsored three new churches in the West and yet stand at the top in per capita gifts to the Cooperative Program.

II. An opportunity some jeopardize

THE opportunity is sometimes jeopardized by opposition. In spite of the decrease of population in Arkansas, the towns and cities have had substantial increases. Many of the county-seat towns increased 300 to 500 during the past ten years.

Around our cities enormous housing developments have sprung up. Where there were once old fields and cow pastures there are now paved streets, beautiful homes, shopping centers, but no church.

A suggestion by a missionary that another church is needed in the county seat town, or a new church planted in the midst of a new area often starts opposition. Some pastor is fearful that it would take some of his members or shut off the source of anticipated growth. The membership in his church may be larger than he can minister to, but he wants more. Why? Why isn't he willing for a new church to reach them instead of his?

Well, we have been evaluating a pastor's ministry by the record of the church during his pastorate. He knows that he is going to be judged by the numerical, physical and financial increase his church makes during his ministry.

In other words, his reputation as a pastor is at stake. He wants his fellow pastors to take note of his ministry. He wants the pulpit committees to see some impressive records. Phenomenal records are impressive, but for whose sake? Are we interested in magnifying the Lord's servant or the Lord Himself? The question should be, what is to the best interest to the Kingdom?

If that adult class of men, who are proud of their numbers, can reach more by being divided into two or more classes, is it not logical that two churches in a growing town will reach more people for Christ than one? If there is a limit to the number of pupils a teacher can properly teach is it not also true that there is a limit to the number of members a pastor can adequately minister to?

In regard to these new housing areas where some of you pastors have a few good members, let me remind you of a thing or two. To begin a mission or a new church there is always the need of a good nucleus. These members of yours may have been planted in that area just for such a cause. A pastor is always glad to give up a fine young man for the ministry or a consecrated girl for foreign missions. So why not gladly give up a few families to form another church which will reach far more people in the area than his church?

This is an opportunity some jeopardize by neglect or procrastination. Around many of our churches are ample opportunities for mission work. The need may be a home fellowship, jail service, Sunday School class in a rest home, or institutional services. Many pastors and churches are thinking about it, but doing nothing.

Many see the opportunity but are complacent and indifferent. Amos said, "Woe to them that are at ease in Zion." Jeremiah cried out against indifference: "Is it nothing to you, all ye that pass by?"

A father had several sons. He called them but none answered or responded. When he found them he asked one, "Where were you when I called?" One said, "I was in the barn setting a hen." Another replied, "I was in the shop setting a saw." Another said, "I was in Grandma's room setting a clock." Another said, "I was in the pantry setting a trap." "And where were you?" he asked the youngest. "I was on the front porch 'setting' still," he replied.

Too many pastors and churches are 'setting' still when the doors are open and the Lord is calling.

Their intentions were good but they delayed too long. And now in the very spot where work ought to have been started may be seen a "Bible Church," or "Christ's Church," or "Church of God," or Free Will Baptist, or Landmark Baptist. Where there is a spiritual vacuum, if the Baptists don't move in someone else will.

Brother pastors, how many churches of other faiths have been established in your town since you became pastor? When these isms move in, just recognize them as monuments to Baptist failures.

Don't jeopardize this mission opportunity by delay and allow others to seize it.

III. An opportunity for all to evangelize

PASTORS, if you want to win more souls to Christ, you may do it not by having more revivals during the year but by sponsoring missions far and near. Fruit is produced on the new growth of the tree. The same is true of spiritual fruit. No one questions the fact that new churches grow faster than old ones. New churches are always more evangelistic than the old established churches.

One of our associational missionaries recently compiled some interesting figures about the churches in his association. He showed that during the last ten years six new churches had been constituted. Five of the six were rural churches where the total population had decreased during the past decade. In the largest town of the association, where the population had increased nearly 4,000, there are five churches. In the six new churches, there are 500 resident members and in the five town churches, 3,500 resident members. Last year the six new churches with 500 members baptized 93 people while the five town churches with 3,500 members baptized 120. The new churches baptized approximately 1 to 5 members. The town churches, with five buildings, graded choirs, departmentized-Sunday Schools and church staffs, baptized 1 for 30 members.

It is also true that evangelistic harvests are reaped through mission stations. Check the churches which are reporting large numbers of baptisms and you will discover that many of the people were won to Christ in some mission service sponsored by the church. And the evangelistic results in the mission station often help to kindle the flame of evangelism in the sponsoring church.

We have read about the marvelous Baptist Tabernacle of London under the ministry of Charles Haddon Spurgeon. But did you know that during those days the church was sponsoring 75 missions?

I heard of a church in Rio, Brazil, with 300 members which had 35 mission stations.

Let me close by asking the question, What greater work can your church do than to be the means of establishing another church? The beginning of a mission, or the constituting of another church is not an easy task, free of problems and heartaches. It is romantic but there is more to it than romance.

A boy said to his mother one day, "Mother, everytime I look at Grandfather's sword it makes me want to be a soldier and fight." The mother said, "Well?" And the boy said again, "But when I see his wooden legs I cool off."

Now, it is not an easy task to sponsor a mission but nothing should bring a greater thrill to a pastor and church than to see it grow and one day become a thriving, self-supporting church.

Sometime ago I visited in a very palatial home. It was a thing of beauty. I commended their taste on plans, arrangements, furnishings, etc., when the lady said, "Now let me show you what I am proud of most of all." It was a picture of her children and among them was a preacher-son who is now in Southwestern Seminary.

The children whom she had given birth to, nurtured, and worried over, were now her greatest joy.

It should be that way with pastors and churches. They should have greater joy over the new churches they establish than any other phase of church growth. To establish another divine unit, where the Gospel light will burn and sinners be saved, should thrill pastor and people.

'Soft-headed' clergymen

WASHINGTON, D. C. (EP)—Rep. Frances E. Walter, chairman of the House Committee on Un-American Activities, criticized "soft-headed clergymen and college professors who think communism is just innocent fun."

Speaking at a meeting of the American Legion Women's Auxiliary, the Pennsylvania Democrat charged that certain religious groups have set up organizations with people "who believe that communism is not a menace to our institutions." He did not identify the groups.

'National church' move

HONG KONG (EP)—A recent broadcast by Red China's official

radio voice in Peiping gave a lengthy report of the second national conference of the Chinese Patriotic Catholic Association which met in the capital. The broadcast said the 14-day sessions were attended by "256 archbishops, bishops, archdeacons, priests, nuns and lay delegates," as well as by a number of high-ranking government officials who "informed the delegates regarding the government's policy on religions."

Peiping Radio said the conference approved the government's economic and political policies at home and abroad and adopted a resolution which showed that the broad masses of Chinese Catholics and ecclesiastics realized that they must accept the Communist

Party's leadership and follow the road to Communism.

Prayer for Vatican

PHILADELPHIA, Pa. (EP)—Both Protestants and Catholics should unite in prayer for the closing second Vatican Council as they did for the World Council of Churches' Assembly in New Delhi, says Dr. James E. Wagner, retiring president of the Evangelical and Reformed Church. Speaking at a meeting of United Church Women, he said the second Vatican Council (Oct. 11) will be the "big Christian event" of 1962, just as the New Delhi Assembly was the major event of 1961.



KIEV CHURCH—Sunday Editor Eugene Wyatt of the Nashville TENNESSEAN snapped this photo of the Kiev Evangelical-Baptist Church on a trip through Russia. It shows worshippers lingering to chat after the two-hour-long, three sermon service. (Photo from TENNESSEAN)

Middle of the Road



MR. COSSEY

By J. I. COSSEY

Walnut Ridge, Arkansas

Field Representative,

Arkansas Baptist Newsmagazine

God's Power Within, edited by James R. Adair, with introduction by Billy Graham, Prentice Hall 1962, \$3.95

Here is a collection of true stories about people who have found in religion the power to overcome personal tragedies and have learned to walk by faith in an age of fear and tension.

Says Dr. Billy Graham, in the introduction: "Both the Christian and the non-Christian will be curious and interested in the miracle that takes place when a sinner is delivered and renewed through the message of the Lord."

Some of the people who testify here, as the woman whose daughter died of drug addiction and whose husband was a hopeless alcoholic, discovered God's power for the first time in moments of extreme crisis.

Looking at You, by Norah Smaridge, Abingdon, 1962, \$3

Just how do you rate, brother, sister, in terms of your family, your friends, your school and activities, your personal life? Is your kid brother a brat? Does the gang break up when you arrive? Are you afraid of trying something new?

Even for those who think they have no personal problems, the quizzes at the beginning of each section of this book will be interesting and revealing.

Here is a wealth of practical suggestions to help the teenager see himself as he really is—and to do something about it

Women Who Made Bible History, by Harold J. Ockenga, Zondervan, 1962, \$3.50

An outstanding expository preacher, Dr. Ockenga provides here down-to-earth messages based on the lives of women of the Bible. Those who read prayerfully and thoughtfully will find themselves and some of their own problems mirrored in these pages.

Coming Events in Prophecy, by M. R. DeHaan, Zondervan, 1962, \$2.50

The author, a physician and minister, is heard by millions on his half-hour program of Bible teaching each Sunday.

Says Dr. DeHaan: "We believe the Bible has the answer to all present-day world problems, and until we can fit current events and the international situation into the program of God, we must continue in confusion and grope blindly about in a fog of uncertainty and fear. We believe that, using the outline of events (in this book) as a framework and skeleton, you will by earnest study be able to fit whatever happens into its proper place in the program of God..."

REMADE. I have been remade many times. When I surrendered my heart and life to God, I was remade. After being saved by grace, I was buried with Christ in baptism, and in this picture of the death, burial, and resurrection of Christ, I was remade. To sit at the Lord's supper in remembrance of the broken body and shed blood of Christ 'till He comes again is to be remade.

When God calls one into the gospel ministry or some other lifetime religious work and a complete surrender to God's call is made, it is to be remade.

Each day we need to renew our vows to the Lord and be remade.

When a man maintains a Christian home with Bible reading and prayer daily in a self-dedication, it is to be remade.

In John 3:7, Jesus said, "Ye must be born again."

In the first birth we are born into our earthly family; in the second birth we are born into God's family. Every day of our lives, we need to be spiritually remade. Thanks be to God for all these remakings.

LEADERSHIP. Mitch Miller stands out in front of the men he leads.

Bishop Fulton J. Sheen said, "When you are getting kicked from the rear it means that you are in front."

Jacob M. Braude said, "A man who cannot lead and will not follow invariably obstructs."

Helen Keller said, "Keep your face to the sunshine and you cannot see the shadow."

If you would be a leader, you must know how to plan and carry out your projects. A successful leader must be able to win the allegiance and cooperation of others.

Dale Carnegie said, "The world is filled with interesting things to do. Don't lead a dull life in such a thrilling world."

A leader with an assignment must not stop and quibble, but go right on until the job is done.

Will D. Upshaw once said, "Let nothing discourage you, never give up."

In the Lord's work there is no stopping place—God's assignments must be continued.

Sam Jones, Methodist Evangelist, said, "I want to say that I was a leader of the boys of my town, and led them to wickedness and sin; and all that I ever led astray I have converted back myself. I preached the gospel in my town, and at our last arbor meeting God blessed my work so that He gave me the last associate of my boyhood days, and now the last boy that I ever led astray is, owing to me, a member of the church and on his way to heaven."

Letters

(Continued from page 5)

hostesses will be on hand in each place to see that a variety of active and quiet activities are offered. We hope that there will be something that will appeal to all young people.

Our Sunday activities include worship services at 9 and 11:15 a.m. and 7:30 p.m., Sunday School at 10 a.m. and Youth Groups at 6 p.m.

It would be helpful to us in planning if groups could let us know when they would be coming but they are welcome even though advance notice is not given.—Clarence W. Cranford, Pastor, Calvary Baptist Church, Washington 1, D.C.

Dinner on ground

THE First Southern Baptist Church of Fresno, California, extends a very cordial invitation to travelers attending the San Francisco Convention in June.

On June 3, a lunch of fried chicken, potato salad, and all the trimmings will be served to visitors in the large church patio. The people will prepare for 300-400 guests to be served along with members of the church.

Preachers for the day are Dr. Elmer West, personnel secretary for the Foreign Mission Board, in the morning hour, and Dr. James L. Sullivan, executive secretary of the Sunday School Board, in the evening hour.

Yosemite National Park is only 90 miles from Fresno—King's Canyon and Sequoia National Parks are 60 and 80 miles respectively.

This visit will afford folk an opportunity to see one of the larger Southern Baptist Churches in California in action as well as feast on good preaching and good food.

San Francisco is only 190 miles north of Fresno.—Paul Brooks Leath, Pastor, First Southern Baptist Church, Fresno, Calif.

For better relations

THE members of the Advisory Council on Southern Baptist Work with Negroes in annual session February 26-27, 1962, have expressed their desire to convey their appreciation to those who through the papers they edit, have made excellent contribution to the cause of Christian brotherhood.

The manner in which some have worked courageously against discrimination, prejudice, and pride, and in love have appealed to their readers to apply the law of the love of Christ in dealing with members of other races, gives us confidence that genuine progress will be made through your leadership in the future.

It is also our earnest prayer that every editor of a state Baptist paper will join in actively supporting law and order, Christian principles of brotherhood, and give strategic leadership to our Baptist people in this critical area.—Hugh A. Brinn, President, Advisory Council on Southern Baptist Work with Negroes, 2801 Lexington Road, Louisville, Ky.

... from home and foreign fields

WE thought that you might like to hear a word from the Northeastern Baptist Association . . .

There are now 15 churches and 35 mission points. During 1961, these units gave \$18,748.57 to the Cooperative Program for World Missions. This does not include special offerings . . . Bangor, Maine, just got a pastor . . . Providence, R. I., is hearing a man too. This means more churches.

Feb. 18, I preached at First Baptist Church in Brooklyn. Three adults made professions of faith and six made life commitments. Members are from twelve foreign countries. This is a strong Southern Baptist witness, Brother D. A. Morgan and I pastor the only Southern Baptist churches on Long Island.

Our Farmingdale Church set a goal of \$900 for the Lottie Moon Offering and reached a total of \$942. . . \$500.51 was given to the Annie Armstrong Offering . . . \$3,157.62 was given to the Cooperative Program . . . \$1,299.69 was given to Assoc. . . This was a missions total of \$5,900.45. In addition to these blessings, the Lord so graciously gave us 71 new members.

Two ministerial students have gone out from our church in recent weeks. Herb Maher and family are in Golden Gate Seminary in California. Bill Lottito and family are in East Texas Baptist College in Marshall. Bill is a native to Long Island and a life-time Catholic prior to his conversion to Christ last April. A third adult has surrendered to preach. Two of our young people will be entering Mercer this fall to prepare for a life of Christian service.

We are operating Baldwin Baptist Chapel and East Suffolk Baptist Chapel. Each is 100 miles apart. We are training our deacons for four Home Fellowship Missions. These six areas will constitute our mission work through the remainder of 1962. These do not include four Mission Sunbeam bands our ladies conduct, nor do they include two insti-

tutional missions which receive help from our dear people. — The Don Miller Family, P. O. Box 2, Farmingdale, L. I., N. Y.

EVANGELIZATION in our state recently has had setbacks and advances, but the advances seem to outbound the disappointments. Setbacks come because of physical barriers in transportation and communication, poverty stricken church families, illness and disease typical of the equatorial climate and living standard and sometimes, of course, because of human defects in the personalities of Christian workers.

Among recent heartening advances in Maranhao are: the organization of several new "congregations" ("missions" in Southern Baptist vocabulary), the acquisition of several strategic properties (lots and buildings) in various cities envisioning the future establishment of new and stronger evangelization efforts. "Strategic Properties" funds are a direct contribution of your Christmas Offering for World Mission. Central Baptist Church of Sao Luis with the aid of your "Lottie Moon" money is courageously trying to pay for a choice building site in the heart of the city. This brave new church whose members are sacrificing to the point of genuine personal hunger hopes to build a building on that lot which will be one of the most conspicuous testimonies to Baptist witness in all of north Brazil.

The entire family attended the Brazilian Baptist Convention and withstood the 4,000 mile trip well in spite of an eleven hour wait on airport benches on the trip back. I am leaving today to help lead a pastors' clinic in Santarem on the Amazon River. The last time we rode this plane the brakes froze on take-off—now you wouldn't think anything could freeze in this equatorial heat.—Clyde, Dave, Mark, Sally & Glynn McCalman, Caixa Postal 163, Sao Luis Maranhao, Brazil.



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Arkansas WMU Annual Meeting

April 3-4, 1962

WELCOME to the

Theme:

JESUS
SHALL
REIGN



Miss Elma Cobb
President

FIRST BAPTIST CHURCH, BLYTHEVILLE

Tuesday Morning, 9:30 O'Clock

Mrs. Henry Smith, GI Wife from Germany

Dr. C. C. Warren, Director, 30,000 Movement

Rev. Dale Barnett, Missionary, White River Assn.

Mrs. Garnetha Burns, Tomahawk Mission,

Interviewed by Mrs. S. Ladd Davies

Tuesday Night, 7 O'Clock

Mrs. Bruce Conrad, Home Missionary, Oklahoma

Mrs. Charles Martin, Jr., Missionary to Japan

Panel: At Home on a Mission Field

Guest Missionaries

Tuesday Afternoon, 2 O'Clock

Mrs. C. Hudson Favell, Missionary to Ghana

Miss Billie Pate, YWA Associate, WMU, SBC

Mrs. Marion G. Fray, Jr., Missionary to So. Rhodesia

Wednesday Morning, 9 O'Clock

Mrs. Melvin Wasson, Missionary to Nigeria

Mrs. Charles Martin, Jr., Missionary to Japan

Mrs. Bruce Conrad, Home Missionary, Oklahoma

Miss Billie Pate, YWA Associate, WMU, SBC

YOU'RE INVITED!

We are happy, indeed; to extend a cordial invitation to attend the 1962 WMU Annual Meeting in our church. This is the first time that the state WMU convention has come to Blytheville. We are glad to have the opportunity of welcoming you to this section of northeast Arkansas.



DR. JOHN McCLANAHAN
Pastor



MRS. J. T. WESTBROOK
WMU President

South American tour cancelled

THE PROPOSED South American Mission Tour which the Executive Board asked us to work up and direct during this summer will necessarily have to be called off. It seems impossible to enlist a sufficient number to make the trip.

The reasons are:

1. The time of preparation is too short. Churches which would like to send their pastors on a mission tour cannot change budget items or secure necessary finances at such a late date.
2. Many pastors have made plans to carry their families to the Convention in California and an extended vacation in the west, but could not consider an additional tour.
3. A considerable number of pastors have recently been to South America and would prefer to visit some other mission field.

We appreciate the Board asking us to direct a party on a mission tour, but under the circumstances do not feel that it should be considered further for this year.

Ralph Douglas
Associate Executive Secretary
C. W. Caldwell
Superintendent of Missions

Missions-Evangelism

Development Ministry

THE PROGRAM of Church Development Ministry is proving very popular. We have had to order a new supply of booklets. The Home Mission Board is having to publish additional copies. Your requests for copies will be answered as soon as possible.



DR. CALDWELL

M. E. Wiles is giving the major part of his time in directing this program. He will be in Bartholomew Association April 7-11; Ashley

County April 12-16; Mt. Zion Association April 21-23.

This is a program in which all churches can participate. If it has not been launched in your association, why not devote a monthly Workers' Conference program to it? Give your missionary the "green light" in promoting it. Certainly every church which received a supplement on pastors' salary should enroll as a participant.

The church sets its own objectives, determines its own methods, committees, etc. It affords a self-analysis to determine the needs in every phase of church life.

The program will be explained again this year at the Rural Church Conference June 18-21.—C. W. Caldwell, Superintendent of Missions.

Student Union



DICK BUMPASS

New BSU director

DICK Bumpass, of Eastland, Tex., has accepted the position of Baptist Student director at Arkansas State College. Mr. Bumpass is a graduate of Texas A. & M. College and of Southwestern Seminary. He has taken additional graduate work at Texas Christian University.

Mrs. Bumpass is the former Nancy Ann Roberts of Terrell, Tex. The Bumpasses have two children.

For the past five years, Mr. Bumpass has pastored the Ward's Chapel Baptist Church, Atoka, Okla.

Mr. Bumpass succeeds Miss Carol Burns, who is at Columbia University working on a master's degree in social work.—Tom J. Logue, Director

Brotherhood

We are grateful

FOR THE fine response of those who attended the recent state Brotherhood Convention, we are grateful to God.



MR. TULL

It was a great meeting in every way and we believe that 180 men who were greatly blessed and fitted for a better service as God's men and leaders in all the work of their churches.

BACK TO FUNDAMENTALS

It is almost invariably true that Brotherhood work

carries through on the proved principles of Brotherhood work not only lives but becomes a perennial blessing to every man in it and to the whole church.

A Brotherhood fails when it fails to carry through on those factors which make for success.

The fundamentals of a successful Brotherhood are:

1. A complete organization (all filled and kept filled, with capable and worthy men)
2. A worthy and comprehensive program of work (work with boys; work with women; Christian witnessing; work in personal stewardship; and work in missions)
3. Well-planned meetings (key to the work program of the Brotherhood)

Three main types of meetings are necessary:

1. The Planning Committee meeting (all officers and leaders present, plan together, doing long-range planning, the year's work, and detailed planning for meetings and projects close at hand)
2. The Program Meeting of the Brotherhood (which is tied on to the year program and to the general church program);
3. Committee meetings, led by four leaders, at which their work is carefully planned and assigned.

One other factor of success is that everything about a Brotherhood should be lifted up to the spiritual level and kept there. This is a must! Spiritual minded men, leading and following in spiritual work: That is Brotherhood.

HELPS ARE AVAILABLE

If you are an officer or a member of a church Brotherhood, then, available from the Baptist Book Store is the **Church Brotherhood Guidebook**. A study of this book will be profitable to every Brotherhood man. If you are an association officer, you will need to study the **Associational Brotherhood Manual** as well as the **Church Brotherhood Guidebook**.—Nelson Tull, Secretary

Our music leadership

MANY OF you know that recently Bro. McClard was asked to go to Nashville to work with the Southwide music ministry. It looked for a while that the Lord might lead him away from us. However, much to our joy, he has felt he should stay.



MR. ELLIFF

is one of the most able music men in our Southern Baptist Convention.

May I propose two things to those of you reading this article. First, let's tell this man again how much we love and appreciate him, and how glad we are that he is still with us.

Then, let's give Bro. McClard an even more enthusiastic support in carrying out his plans of building more and greater musical churches. I hope God will let us keep him many, many more years. Don't you?—J. T. Elliff, Director

Adult angle

IN A recent communication from the Baptist Sunday School Board we have received word about a class organization chart which is now available to the churches.



MR. HATFIELD

This chart is available from the Baptist Book Store. It is 14 x 20 inches, is packed ten to an envelope, and sells ten for 75 cents. Ask for Form 95.

The chart provides spaces to list all of the officers, members, and the teacher. It is arranged by groups and has space to list by groups both members and prospects.

The chart is designed to be used by both Adult and Young People's Classes. It was originally published, on an experimental basis, as a chart for Adult classes. Light modifications have been made so it will be usable in both Adult and Young People's classes.

This chart is most practical in helping classes follow recommended organization. It is useful in promoting and motivating class officers to function according to suggested procedures.

Perhaps the next significant forward step in Sunday School work among

Baptist churches will be a better understanding and use of the class organization to help accomplish the twofold purpose of a class, namely, reaching more people and more effective teaching of the scriptures.

Other aids for better work available at the Book Store now are for your better approach to Sunday School work.

Operation Home Folks Enlistment Sticker, Form 406, is a gummed sticker to be attached to Form 405-Y, Individual Record Card. The record card is to be filled in with name of a church member not enrolled in Sunday School. The Sticker attached to the record cards of unenrolled church members will keep before the class the fact that these persons are priority prospects. Stickers are printed in pads of 100, 500, and 1,000. Prices are \$.55, \$2.35, and \$4.50 respectively.

Have you considered OPERATION HOME FOLKS as a helpful enlistment and growth program for your Sunday School? Write for descriptive free leaflet.—Lawson Hatfield, Secretary

Association News

(Continued from page 13)

SECOND, West Helena, Jack Parchman, pastor; H. W. Ryan, evangelist; Billy Ferguson, music; 42 additions, 29 by baptism, 13 by letter; many rededications.

HOW TO GET YOUR CHURCH NEWS IN PRINT

by JOHN T. STEWART

Church Editor of the St. Louis Post-Dispatch

"Recommended for all church leaders who have responsibility in publicity and advertising through newspapers. Should be especially helpful to pastors, ministers of education, and church public relations committee members."

Gomer R. Lesch, Church Public Relations Consultant, Church Administration Dept., Baptist Sunday School Board

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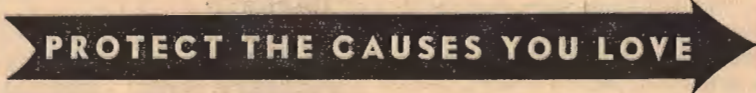
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An outside pet



By GLADYS R. BURKETT

MOTHER Squirrel had a nest under the workbench in the garage. In it were two little squirrels just learning to run. One day Benny, the larger, was running this way and that. He ran into an old bird cage that stood on the workbench. Snap! the door shut, and Bennie could not get out.

Donald and Diane were busy mending a doll bed.

"Look, Diane," called Donald. "Benny Squirrel has locked himself in the bird cage."

The children laughed and laughed as they watched the tiny squirrel run around the cage. Carefully, Donald carried the cage to the house.

"Mother," he asked, "may we keep him for a pet?"

Mother thought for a moment. "Yes, you may take the squirrel in the cage to your room and keep him as long as you wish. But you must both stay with him all the time."

This was fun, the children thought. They took the cage to their room and

watched him for a long, long time running round and round the cage.

After a while the squirrel became tired. He curled up in a ball and went to sleep. Diane and Donald were quiet. Donald took a book from the table and began to read. It was so quiet that Diane was soon asleep.

When Diane awoke, she was hungry. Rubbing her eyes, she walked to the door.

"We must stay here with Benny Squirrel," reminded Donald.

The children played a game of jack-rabbit. Donald knew it must be almost time for supper, for he was getting hungry too. Just then Mother opened the door. She was carrying a large tray set with supper for two.

"This isn't so bad," said Donald, "having meals brought to our room."

After the children had eaten supper and fed the squirrel crumbs of bread there didn't seem to be anything else to do. Diane drew some pictures of Benny Squirrel in his cage. Donald watched, yawned, and sat thinking. The children went to bed before their usual bedtime.

The next morning Benny woke them early with his chattering.

"If Benny Squirrel wants to get out of his cage as much as I want to get out of this room, I don't believe I'll keep him for a pet," said Donald.

"Maybe we can make him a pet anyway after he's outside," suggested Diane.

The children heard Mother in the hall. They met her at the door, holding the cage.

"We're going to let Benny Squirrel be our outside pet," said Diane.

"Oh," chuckled Mother. "Well, come on. It's time for breakfast."

Two happy children watched the frisky squirrel as he ran to the garage after they had opened the cage door.

(Sunday School Board Syndicate, all rights reserved)

God's Wondrous World

A boy and his paints

By THELMA C. CARTER

"WHO is the merry painter?" a rich customer asked the owner of a shop where cloth was brought in to be dyed and tinted.

The customer, a lady, was looking at the beautiful paintings on the walls of the shop. The paintings were made with the colors of the dyes used in the shop. They were created by the young son of the shop owner long ago in Venice, Italy.

"It is my son who painted the walls. I apologize," the father answered.

Little did the father and son know the many things that would happen to the young boy, Jacopo Robusti, after that day. Among them, it was decided by important people of Venice that Jacopo Robusti should become a pupil of Titian, the greatest painter of that time.

Later Jacopo became known as "Tintoretto," meaning the "little dyer." His great love of painting and of the beautiful colors of nature, which he studied all his life, helped him to become

a master painter.

Tintoretto was asked to paint many scenes from the Bible in many of the most beautiful churches in Italy. One of his earliest paintings, Presentation of Jesus in the Temple, is still in one of the churches.

How many times he must have studied the Scriptures, for many of his paintings are of biblical events. Tintoretto painted the famous scenes, Last Supper and Christ Washing the Apostles' Feet.

His last picture of importance, Paradise, is seventy-four by thirty feet. It is one of the largest paintings ever done on canvas.

"Only magical hands could have done this!" people have said.

Isn't it wonderful that the young boy Jacopo, who began his painting on the walls of his father's shop, should one day paint beautiful Bible scenes on some of the most famous buildings and churches in the world!

(Sunday School Board Syndicate, all rights reserved)

LOOKING FOR SPRING

By EVA N. EHRMAN

The birds are choosing grasses and threads

To weave into nests for their babies' beds.

Flowers peep out from brown earth and snow

To feel if the sun's rays are warm and to know

Just how long to wait before showing with bloom

And making the woods like a beautiful room.

Yes, all are expecting, though winter winds blast,

Sweet spring with her charms and secrets at last.

(Sunday School Board Syndicate, all rights reserved)

STATE TRAINING UNION YOUTH CONVENTION

Immanuel Baptist Church, Little Rock, April 13, 1962

William Echols, President

THEME: "Laying A Good Foundation For Christian Living"

MORNING PROGRAM

- 9:55 Worship
O.B.C. Girls' Ensemble
- 10:15 "What Training Union Has Meant to Me"—Curtis Mathis
- 10:30 Ouachita Singers
- 10:35 Message—Dr. James Sullivan
- 11:05 Age Group Meetings (Elimination tournaments for Y.P. Six sectional meetings with demonstration of union meetings for Intermediates)
- 12:20 Adjourn for lunch



DR. SULLIVAN
S. S. Board



WM. ECHOLS
H.S.T.C.

AFTERNOON PROGRAM

- 2:00 Worship
O.B.C. Girls' Ensemble
- 2:15 Film: "One Love, Conflicting Faith"
- 2:45 Discussion of Film — Mrs. George Stuart, Mrs. James Street
- 3:15 Message — Dr. James Sullivan
- 3:45 Age Group Meetings — Conference subject: "Laying a Good Foundation for Christian Living"
- 4:30 Adjourn for afternoon



MRS. GEO. STUART
Nashville, Tenn.



CURTIS MATHIS

NIGHT PROGRAM

- 6:00 Worship
O.B.C. Girls' Ensemble
- 6:20 Speakers' Tournament Finals (17-18 year)
- 6:45 State Sword Drill (Eight district winners)
- 7:05 Speakers' Tournament Finals (19-24 year)
- 7:30 Report of Judges, presentation of scholarships
Song
- 7:45 Message — Dr. James Sullivan
- 8:15 Adjourn



MR. DAVIS
Secretary



MR. HAYGOOD
Associate

ITEMS OF INTEREST

- Ouachita College will give tuition scholarships to winner of each speakers' tournament
- Dr. James Sullivan, Executive Secretary of our Sunday School Board, will bring three messages
- Of special interest will be the film at 2:15 followed by a discussion by Mrs. Street and Mrs. Stuart
- Church Administration Conference will be conducted for pastors and laymen by Idus Owensby, Church Business Administration Consultant, Church Administration Department, Sunday School Board

Christ, the center of our faith

By LEHMAN F. WEBB

Pastor, Second Baptist Church, El Dorado

April 1, 1962

I Timothy 1:12-17; 2:3-6; 6:11-12

IT HAS been all of 15 years since the Apostle Paul first met Timothy as recorded in Acts 16. There developed such a fellowship between them that the now aging Apostle fondly refers to Timothy as "my true child in the faith."



MR. WEBB

Of course Timothy is no longer a child, but is in charge of the work for Christ at Ephesus during the time of this writing, and the Apostle Paul is imprisoned in

Rome.

This month we are examining some vital Bible truths with the purpose of helping our Sunday School members to be more firmly grounded in basic realities of the Christian faith.

The logical starting place is at the center and the words of the printed text emphasize Christ is the center of our faith: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

I. The personal encounter I Timothy 1:12-17

IN THESE verses you will notice the Apostle summarizes his personal encounter with Jesus Christ. The Bible scholar can readily recall the experience of Paul's conversion, how the revolutionary power of Christ had changed this blasphemous persecutor, as he calls himself, into a minister of the Gospel.

Paul says, "Christ enabled me." In other words, this teacher could direct his pupil Timothy to a personal experience in his own life in which a radical development had taken place. Paul was not repeating a merely academic dogma handed down by some rabbi.

Before the truths of the Apostle's teachings become meaningful enough for us to teach them to others there must be this personal encounter on our part with this same Christ. He must be the center of our faith before we can hope to help others make Him the center of their faith.

Notice again Paul's shout of gratitude that rose spontaneously from the mere recounting of this glorious event that had happened many years before: "I thank Christ Jesus, our Lord."

A grateful heart, truly aware of the goodness of Christ to us, is the surest emotion I know to lift our teaching out of the realm of a "chore to be done" into a delightful opportunity to witness for our Lord. Thank God sincerely for what He has done for us, and we can better be prepared to share effectively our faith with others.

It is in verse 14 that the Apostle combines both faith and love in the grace of our Lord. This grace of our Lord will produce faith and love in and for Christ as well as in and for our fellowmen. Paul is continuing to describe the spiritual revolution in his personal encounter with Christ.

The Apostle sounds a responsive note in the heart of every Christian as he terms himself the "chief of sinners." The glory of it is asserted in that it was for the salvation of just such persons that Christ Jesus came into the world.

Now in reading the opening verses of this chapter one will notice that Paul is seeking to refute those in Ephesus who are unqualified to be "teachers of the law; understanding neither what they say, nor whereof they affirm."

These false teachers who have never had a personal encounter with Christ cannot possibly have a clear understanding of the law of God, for Christ is the end of the law, He is its fulfillment.

This experience not only qualified Paul as a proper teacher but he sees his salvation as a sort of first fruits of those who later are to be saved. Paul sees himself as a display of the longsuffering of Christ for other people to see, that they might believe unto life everlasting. Then and only then can they begin to make sense regarding the teaching of the law of God.

Then Paul soars into a beautiful doxology of praise for his salvation, for his place of service, and for the goodness of his Eternal King.

II. A profound affirmation I Timothy 2:3-6

IN verse 5 of this section we find the Golden Text of the entire lesson. It is found within the context of Paul's desire and instruction concerning prayer. Prayer is a mighty force because it is approved of God who will have all men

to be saved. It is not the will of the Father that any should perish, but that all should come to the knowledge of the truth.

Here is the truth; here is the center of faith:

1. There is one God, not many only one eternal and true,

2. There is one Mediator between the one true God and sinful men—the man Christ Jesus.

3. Christ gave Himself a ransom for all. The gulf has been spanned; reconciliation has been made; we need only to accept it.

III. A precise exhortation I Timothy 6:11-12

THE first suggestion of exhortation in this passage has to do with fleeing. There are some things an effective Christian worker must flee. One of these he mentions in verse 10. The love of money is the root of all evil things, and "there are some who in reaching for it have wandered from the faith and spiked themselves on many thorny griefs" (New English Bible).

Notice that the Apostle urges us to flee these things, not leisurely walk away from them, but in the spirit of shunning the very appearance of evil we are to make our departure from evil as quickly and decisively as possible.

The second exhortation is to follow. Look at the positive aspects of this admonition. The Apostle lists six virtues worthy of pursuit. They are all the more interesting if listed in pairs. For example: righteousness—godliness, faith—love, patience—meekness. Righteousness has to do with right living following after those things that make for godliness. Faith—love is treated as a good work here and is to be seen as constant believing and loving. Thus: all our believing in God and his doctrine as it proceeds day by day; all our loving God and man, these two walking arm in arm. This love incidentally is the love of intelligent comprehension and of corresponding intelligent purpose.

The other pair worthy of our pursuit is patience—meekness. This is the capacity to suffer without complaint, perform under pressure, a disciplined worker that keeps on being faithful to his Christ whether it rains or shines, feel like it or not, come what may.

Then the last exhortation is one the Apostle uses often. It is to fight. We are to fight the fight faith always has to fight. Another version has it, "contend the noble contest for the substance of the Christian faith." We must hold the banner of faith high and carry it to victory. Paul and Timothy were called for the defense of the gospel; so are all of us in whatever station in life we may be.

By heeding these instructions faithfully we make it possible for others to see that Christ is the center of our faith.

March 18, 1962

Table with columns: Church, Sunday School, Training Union, Additions. Lists various churches and their attendance figures.

Dog-gone!

WHILE waiting for the Sunday School class session to begin, the members of the young women's group were talking on one of their favorite subjects—their children.

Said one mother, "It's amazing how fat my Johnny is for his height."

"Well, my daughter can't gain weight, no matter what she eats," said another.

After this had gone on long enough to include the weights and ages of many other children represented, one of the ladies who had been strangely quiet up to this point chimed in:

"What if you had a six-year-old that weighed only 20 pounds?"

After waiting a few moments for the amazement and shock to sink in, she added: "I was speaking of my dog, of course."—Mrs. Maxine Robertson Warren, Fidelis Class, Park Place Baptist Church, Hot Springs.

For easy play-back

YOU'VE heard the one about the Texas millionaire who had so much money he didn't know what to do with it. So he microfilmed it.

State of superiority

A BOSTONIAN visited San Antonio and asked a native, "What is that dilapidated-looking ruin over there?"

"That, suh, is the Alamo. In that building, suh, 136 immortal Texans held off an army of 15,000 of Santa Anna's regulars for four days."

"Um-m-m," said the Bostonian, "and who was that man on horseback on the hill over there?"

"That, suh, is a statue of a Texas Ranger. He killed 46 Apaches in single-handed combat and broke up 27 riots in his lifetime. Where you from, stranger?"

"I'm from Boston. We have our heroes there, too, Paul Revere, for instance—"

"Paul Revere!" snorted the Texan. "You mean that man who had to ride for help?"

—Leonard Lyons

Mountain time

A TRAVELER stopped off at a little mountain cabin to inquire his way. His watch had stopped and observing that the native had a watch, he asked the time.

"Five o'clock," the man told him.

"Railroad time or sun time?"

"Railroad."

"But you're 100 miles from a railroad. Looks as if sun time would be better for you."

"Oh, I dunno," said the mountaineer. "Sun's 93 million miles away."

Scientific fact

TO those who talk and talk

This adage doth appeal;

The steam that blows the whistle

Will never turn a wheel.

Abel, J. H. and Son, employes 'Faith in Action'—3-29 p2
Arkansas Baptist Hospital building plans—3-29 p12
ARKANSAS BAPTIST NEWSMAGAZINE, new subscribers—3-29 p11
Arkansas Valley Assn. news—3-29 p18
Attendance report—3-29 p31

B

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Baptist Press accredited to White House—3-29 p14
'Believe, This I'—3-29 p7
Big Creek Assn. news—3-29 p18
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Boyfriends 'How can I get him back' (CMH)—3-29 p8
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What went on behind strange, secret door?

By VIRGINIA HARRIS HENDRICKS

CORINTH, Greece (BP) — Archaeologists were deeply puzzled by certain excavations near the famous spring of Peirene.

What had been uncovered was obviously a small religious shrine, well-constructed of stone blocks, perfectly matched and dovetailed together. But there were several strange features in this shrine.

In the center of the shrine stood an altar. A very curious tunnel was dug in the rock, large enough for a man to crawl through. This tunnel began just below the altar and ran to an entrance elsewhere.

The tunnel ended in a very sacred area where the public was warned not to enter on penalty of a fine. A door to the tunnel was cleverly constructed in a wall of uniform block designs, appearing to be but a decoration in the wall.

Beyond the secret door was evidence of another swinging stone door. This one was kept securely locked against would-be curious folk who, in spite of the fine, might stumble upon the concealed outside entrance.

The experts were confounded by this secret, seemingly useless tunnel.

A small hole, shaped like a megaphone, concealed in the roof of the tunnel just below the shrine floor gave a clue to the real explanation.

Obviously, 2500 years ago, this is where a priest crawled to conceal himself from the worshiper above. From here he could pronounce oracular responses through



The Bema, where Paul appeared before Gallio.

the megaphone to questions asked at the altar just above him!

This Greek shrine lay buried by the Roman city of Corinth when Paul stood only a few yards away and proclaimed that through God's Son, Jesus, all men might come to the Father for guidance and life.

We must be certain that we are following the voice of our Master today and not the cleverly concealed voices of prejudice, ignorance or selfish interests.

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

If you hear an ugly story
That would ruin some one's good
name,
Can't you keep from telling
others
Of its darkness, sin, and shame
How much better it would be
For everyone concerned,
If you could just forget it—
This ugly tale you've learned.

If you can help, the fallen
Back on his feet again
And point the way to Jesus
Who can change his heart of sin
Then, though the scars of sin
remain,
Still, blood washed and forgiven
His soul made white through
Jesus blood,
You've won a soul for heaven.

Did you ever stop to think, my
dear,
That this old world would be
A better and a happier place
If we should try to see
The good in those about us
And if we'd spend our life
In spreading joy and happiness
Instead of pain and strife?

—Lydia Albersen Payen,
Stuttgart

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