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April 2, 1964

Arkansas Baptist State Convention

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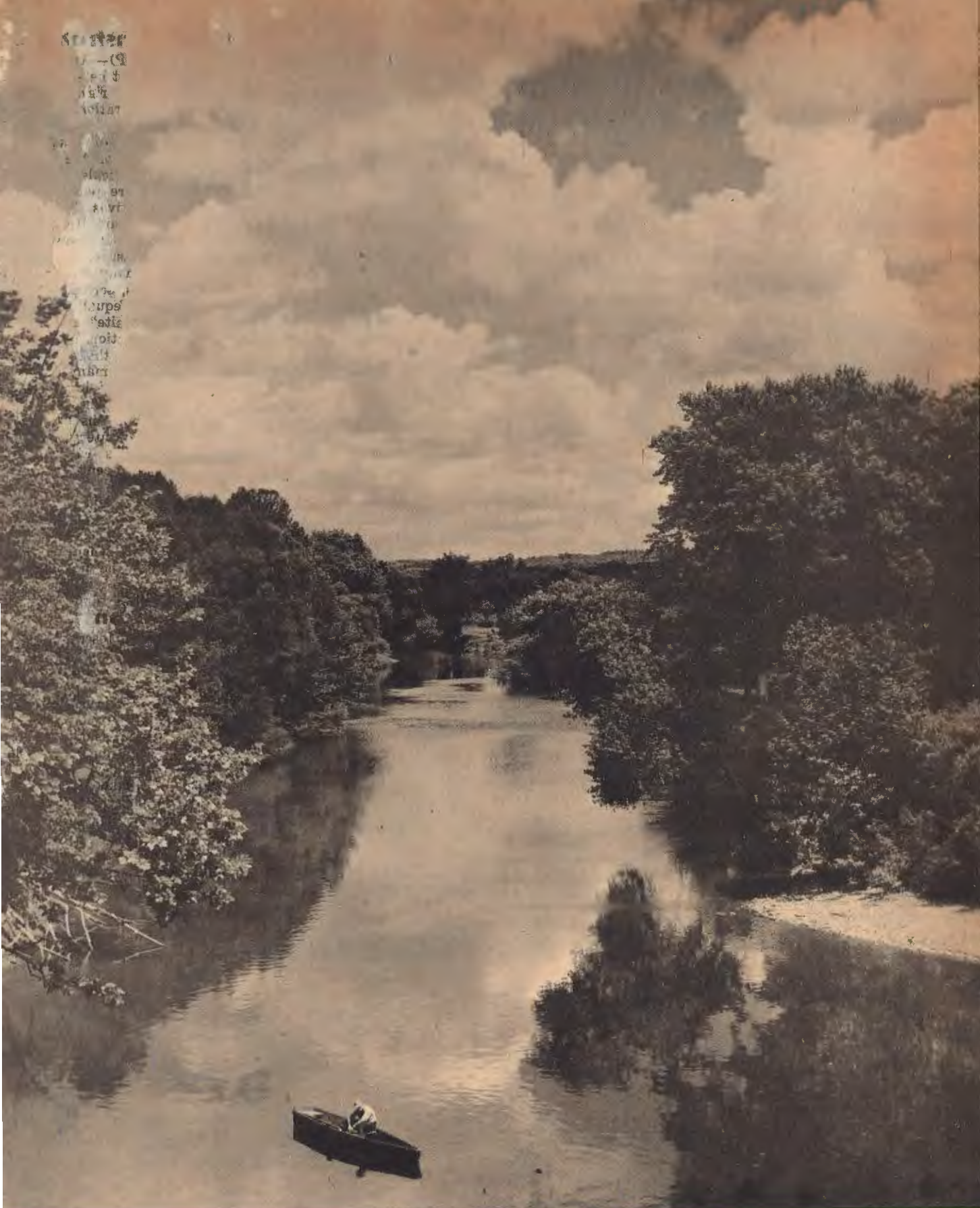


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Arkansas Baptist

newsmagazine

APRIL 2, 1964

personally speaking

Using the noggin

EVER' once in a while that feller Cossey that writes for our paper says something right peart for an old feller. In fact, there have been times



ERWIN L.

when the editors of *Quote* magazine, the national pocket-size, slick-print publication from Richmond, Ind., have passed right over my stuff and picked up something from olde JIC to fill up with. Ain't that a sight?

What JIC is offering us this week is purty strong meat, but it ought to add some real strength to the bones and sinews of those readers who have the gizzards to digest it.

He's talking about something mighty dangerous though, "Clear thinking."

Some may think—if they are not "thinking clearly" — that the old feller is slightly off his Baptist rocker when they see him saying that Baptists are to believe *all* the Bible, and not just some parts of it that have been called "Baptist doctrine."

And what about him implying that the Bible is not the sole possession of Baptists, but is for all who will believe it? Do you reckon he is orthodox?

I don't know just how our busy and highly-educated pastors are going to react to what he says about that old-time preacher whose preaching out of a cheap Bible, with not even a concordance, meant so much to him when he was a boy.

Once in a while you run into somebody who seems to think we Baptists will really be in trouble if the folks "out at the grassroots"—up the cricks and 'crost the hollers—get to using their noggins. But olde JIC seems to think we are going to smell the patchin' if the folks "at the forks of the creek" don't start doing some real thinking.

Do you reckon Brother Cossey really has something when he says we ought to read our Bibles, with clear heads? Let's try it.

Erwin L. McDonald

Down in Arkansas

Economy of operation

A FARMER went into a big country store one day and heard a dog barking in the rear of the store. He said to the store keeper, "What in the world is the matter with that dog?" The store keeper said, "He is sitting on a cocklebur." The farmer said, "Why doesn't he get off of it?" The store keeper replied, "It takes less energy for him to bark and howl than to get off the cocklebur." —J. I. Cossey

IN THIS ISSUE:

CIVIL rights legislation sought by President Johnson should be of concern to Baptists as individuals, the Editor says, but Baptists as a denomination or as a church cannot afford to make of themselves organizations for political action. The editorial is on page 3.

IT'S contagious . . . and it's seasonal. It seldom hits in the cold of winter . . . but beware the first days of spring. John C. Hulsey describes the fever that has put him in such bad shape in our cover story on page 5.

YOU'LL find a commentary on this week's "Middle of the Road" column in "Personally Speaking." You'll want to read Mr. Cossey's clear thinking "Clear Thinking" on page 8.

NOW at residence on the campus of New Orleans Seminary, Rosalind Street continues to answer questions put to her by *Arkansas Baptist Newsmagazine* readers. Today an Arkansas girl asks if it is possible to forego the latest fashions because of Christian modesty. You'll like Mrs. Street's reply on page 6.

Arkansas Baptist
newsmagazine

MEMBER:
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Associated Church Press
Evangelical Press Ass'n

April 2, 1964

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

The governor's stand

GOVERNOR Faubus's ultimatum to Garland County and Hot Springs law enforcement officers to close down the illegal gambling operations in their front yards or see them closed by the Arkansas State Police is a most interesting development on the Arkansas scene.

Mr. Faubus, acclaimed alike by his political friends and foes as one of the country's most astute politicians, could hardly have chosen a more propitious moment to take his heroic, if belated, stand.

With Hot Springs nationally advertised by Department of Justice officials as the largest illegal gambling center in the nation, the Governor was assured in advance of having the spotlight. And, moving close on the heels of the near-unanimous resolution of the Arkansas House last week calling on law enforcement officers to clean up illegal gambling, the Governor had a rather positive directive "from the people," on which to base his action. The fact that the time is drawing near for the Governor to announce his aspirations in the coming elections certainly would not have had any deterring effect, to say the least.

That the Governor is still being careful to imitate the cottontails of his Huntsville hills, in always being sure "not to run into a holler log without having more than one exit" is indicated in his suggestion that it might be well to let the people of the state vote on a proposal for local option on gambling. This should save the Governor many a gambler's vote.

Whatever the Governor's motivation, those who oppose gambling as an unmitigated evil, with all who stand for law enforcement, will surely welcome his pledge to use his unprecedented powers in cleaning out the state's gambling dens. —ELM

The President's appeal

PRESIDENT Johnson, in an appearance before 150 Southern Baptists attending a Christian leadership conference in Washington last week, urged the group to work for the administration's civil rights bill and for "a new fellowship" after its passage.

Although a news release described the Baptists in the Washington meeting as being "the leaders of one of the most powerful Southern churches," we Southern Baptists know how far such a statement misses the mark of accuracy. We say it frequently, but it needs to be said again: There is no Southern Baptist Church taking in all Southern Baptists in the sense that there is a Methodist Church that takes in all or most Methodists.

The Washington group to which the article refers may have been made up of leaders of Southern Baptist churches, but not of the Southern Baptist Church.

Baptists as individuals freely support or oppose proposed laws, such as the civil rights bill but for churches or the Southern Baptist denomination as such to do so would be quite a departure from our pattern.

For Southern Baptists to deal with the principles involved in the great social issues of the day, such as race relations, is one thing. But for them, through church or convention action to approve a specific bill or candidate for office would be something quite different. Nor does the encouragement of law observance, after action has been taken, as the resolution passed by the Southern Baptist Convention in 1957 calling on Southern Baptists to abide by the decision of the U. S. Supreme Court for the desegregation of public schools, come in the same category. Baptists' political action must necessarily be done on an individual basis, and, it could be hoped, on the basis of clear knowledge, sound judgment and for equity and justice for society as a whole.

Baptists should be concerned about the proposed civil rights legislation and as private citizens should share their likes and dislikes with their congressmen and senators, but churches and denominations cannot afford to make of themselves organizations for political action.—ELM

Interesting contrast

AN editorial in the *Christian Index*, the Baptist weekly paper for Georgia, called attention some time ago to the fact that the University of Georgia "has put together its new coaching staff with 11 assistants for the 140 or so football players."

The editorial continues:

"Eleven assistants for 140 players is an admirable ratio for those who love their football. It

is comparable with the staff at Georgia Tech and other schools which make a reputation in the sport.

"Our Georgia Baptist Convention has one full-time Student Department employee for the 3,655 Baptist students on the campus. We have only one at Georgia Tech. That's the maximum for any school and some have none.

"It really is a mixed-up world. We're mindful that the football crowd pays the bill and there is no quarrel with football. Ours is merely the hope that one of these days Baptists will be doing better."

What is the situation in Arkansas? The University coaching staff is composed of eight men, plus trainer and freshman coaches. All of this for about 100 football players. At the University of Arkansas we have one student secretary—Jamie Jones—for 1,938 Baptist Students.—ELM

Guest editorial

Don't knock church

IN A trade publication we recently saw this statement: "Don't knock your church. It may have improved since the last time you were there."

Such statements have a point when we realize that often those who knock the churches just haven't been around much. It is easier to knock and criticize if we don't know what we're talking about. That inside knock which comes from a member of the church is a little like the knock that comes from the inside of an automobile engine: it is usually the defective part that does the knocking.

The person whose attitude is right is grieved in his heart upon occasions when things are not right in his own church. He does not broadcast to the world, but his words and deeds are carefully considered. He seeks to right wrong where possible. He is anxious to heal any hurt, to guard the fellowship within the church, and improve the public relations of the church within the community.

Actually we are not bothered as much by the fact that some people knock our churches, as we are that there are those who should boost their churches but don't do it. We are certain that there are times when silence is golden, but there are also times when it is sinful to remain silent. So often we fail to speak a good word for the church when it would really be easy to speak up.

Many a Baptist with good intentions may go for months at a time without saying a good word about his pastor or church, either to fellow mem-

bers or outsiders. It is easy to forget to speak a good word about the Lord also. The difference between a church with an "ordinary" spirit, and a thriving situation, may often be traced to the enthusiasm, or lack of it, on the part of the members. Sometimes it is the optimism of just a few who are willing to say the right word that makes the difference.

The words we say about our churches, and those who serve as leaders, have a great deal of influence upon the effectiveness of the churches. A chronic knocker may easily cause some who are seeking a church home to look elsewhere for it, or to just stay away, for some people are willing to believe the knocker, too. That knocker should not stop attending; he would do well to stop knocking.

For most of us the problem of when to speak and what to say may be with us constantly; however if our attitudes are good, and we just work at it, we may find that our words do influence others. They can bring encouragement to those who need it. They may have much to do with strengthening the churches we might otherwise have knocked.—Editor Horace F. Burns, in *Baptist New Mexican*

Guest editorial

Doing as we please

WHEN I was a pastor I heard now and then remarks about centralization of authority and dictatorial leaders. Since I was never conscious of any interference of denominational leaders in all those 30 years, those charges seemed to me a bit ludicrous and more than a little sad. It is sad when such talk spreads dissension and cripples mission outreach.

A man can retain his independence just as fully by deciding to work with his brethren as he can by deciding not to work with them. Disraeli said, "An independent candidate is one on whom nobody can depend." He was referring to the political realm, of course; but even in the spiritual sphere independence carried to the extreme could curtail a person's influence and usefulness. None of us wishes to still the voice of honest criticism and dissent. On the other hand, criticism must never block the flow of cooperation and concern for the work of the Lord in the whole world. If Christ is Lord, none of us has the right to do as he pleases unless he pleases to do right.—T. A. Patterson, Executive Secretary, Baptist General Convention of Texas, in *Baptist Standard*

Hobbies

Fishin' fever



I'M in pretty bad shape, in fact I am a very sick man—fever about 105 degrees.

Only yesterday a deep-plumed cardinal lit on a barren limb of one of our pecan trees and sang his heart out to his shy little mate and today dozens of cocky robins are strutting all over our lawn, expertly pulling up big, fat red-worms and a pair of mocking-birds were working like Trojans building a nest in the hedge-row at the rear of our garden.

As if by magic, spring has broken out all over the place. And I tell you, I AM A SICK MAN. It is almost more than I can stand. For I have a serious case of "spring-fishin'-fever."

Already I have oiled my reels, tested the flexibility of my rods, checked every tray of my tackle box to be sure of an ample supply of leaders, hooks, sinkers, floaters, swivels, plastic worms, bream-killers, split-shot, lead-heads and lures of a dozen varieties and lovingly fingered the many gadgets that only a fisherman could name — much less know how or when to use.

My wife, with many years of

experience in matters of this nature, noticed my early symptoms, so she says, several days ago and knew there was nothing she could do to prevent my illness. So she said and did nothing about it.

She can tell, she says, of my rising fever by the way I talk and act and answer her simplest queries with a mumbling, evasive answer and with a far-away glassy look in my eyes. Then, muttering to myself, she says, I pick up my tackle box for the Nth time and, walking to the window of my den, look out with that old familiar, tell-tale stare. And her diagnosis, as usual, is 100 percent correct. I AM A SICK MAN.

My wife knows (bless her heart, she never complains) that from now until the snow flies late next fall that she will be a "fisherman's widow."

So you see how it is at our house. The malady is incurable, but never fatal. Should any member of your family or some friend of yours become infected with this terrible disease, just be patient with him and kind to him and eventually he will recover to such an extent that he will be able to pass for a human being again.

The Cover



—Luoma Photo

By John C. Hulsey

Sword Drill winners

STATE Sword Drill winners chosen in the morning session of the State Training Union Youth Convention were Betty Ryan of First Church, Rogers and Linda Griffin of Second Church, West Helena.

The two will be sent to Ridgecrest or Glorieta. Betty Ryan will attend Ridgecrest July 2-8; and Linda Griffin, Glorieta June 4-10.

The winners in the speakers' tournaments Friday night were: Judy Freeman, Second Church, Arkadelphia, for the 17-18 group, and Pamela Shipps, East Main Church, El Dorado, for the 19-24. Judy will attend Ridgecrest July 2-8; and Pamela will attend Glorieta June 4-10.

Dr. Chester Swor addressed the meeting twice. During the morning session he spoke on "Doers of the Word". That afternoon he chose, "What If. . ." The Convention was attended by more than 1,600.

Dr. Baker James Cauthen of the Foreign Mission Board brought the evening message and lead the mission rally. A total of 103 young people responded to the invitation given by Dr. Cauthen in the decision service. The convention theme was "Christian Life in Action."

Music was provided by choirs of Second Church, El Dorado, and First Church, West Memphis.

During the afternoon conference, 10 Intermediates in 10 separate conferences spoke on the ten commandments in Christian living. A total of 100 Intermediates spoke.

Awards to each of the winners in the age 17-18 and 19-24 (plus college students) tournament included \$380 tuition scholarships from Ouachita College.

SOUTHERN COLLEGE will entertain the early morning Bible class of First Church, Walnut Ridge, with a breakfast at 7:30 a. m. Sunday, Apr. 5, according to J. T. Midkiff, Baptist Student Union sponsor. This is an annual event.



"A man in the right, with God on his side, is in the majority though he be alone."—Henry Ward Beecher

QUESTION: "A group of us high school girls are concerned about the extremely short skirts that are the style now. We'd like to do something about it, but we don't know how to start.

"Maybe there are others over the state who are as interested as we in stopping the short, tight skirt trends. We wish other girls would write you so we could find out through the 'Courtship, Marriage, and the Home' column how other Christian people feel about it.

"Will you please give some space to the discussion?"

ANSWER: Bravo for Christian girls who dare to think for themselves! It is refreshing to know there are those of you who recognize that you are not puppets, subject to the whims of the crowd and the world of fashion.

Good procedure in dealing with any problem is to face the facts involved and then decide on practical steps that will actually help.

What are the facts? You teenagers know better than any of us, perhaps, that there is a different attitude toward the opposite-sex relationship today. The Bible standard has not changed, but the general thinking in this field has changed.

Dr. Otto A. Piper, of Princeton, says: "Two generations ago sex was still surrounded by the high fences of a Puritan morality which both protected and re-

stricted it." (*The Biblical View of Sex and Marriage*)

Young people of other generations were kept in line with Bible standards by parental authority and by public opinion. Today's democratic family and revolutionary sexual philosophy have in large degree removed "the high fences" and left the matter of sexual morality for each person to decide for himself. Quoting again from Dr. Piper: ". . . tendencies of our age have removed the support which the customs of an hierarchical society had given to the conduct of young people. . . . The chaos of the last three decades has smashed the old values, and the absence of established standards commends adaptation to public opinion as the second best policy."

The connection between all this and fashion trends is that modesty ceases to be a consideration.

Someone expressed it this way: "Having decided that sex is fun and that there are no longer tenets of right and wrong, people have relegated chastity, virtue, and modesty to the outmoded pre-scientific era."

Let me hasten to assure you that while the above statements are factual and cross-section-representative, they do not represent the philosophy of all today's youth.

There are just as fine Christian young people today as there were

in the Puritan era. There are young women in 1964 who believe in and practice chastity, virtue, and modesty. There are on high school and college campuses right now young men who are adventurous enough to keep their own moral practices clean. They are determined to stem the tide and find life mates who have the courage to live by the belief that the body is sacred. They do not conceive of it as a cheap vessel for undisciplined sexual pleasure.

One more fact: Scores of young people have learned the hard way that the signs on this new freeway are misleading; that it won't get you where you really want to go.

What shall we do? Keep your own attitudes right. They will have a great deal to do with your own attractiveness and your influence for good.

Do dress smartly yourself. Develop real skill in the art of wearing stylish clothes that do not overstep limits of modesty. It was a smart (and popular) young woman who said to me recently, "We sit in a circle in Training Union, so I always make it a point to wear something with a full skirt on Sunday evenings."

Some high school girls always look chic and correct, but never seem to sacrifice chaste standards. Interestingly enough, these very girls have an inner poise, a know-how, and a charm of personality that keep their date-calendars filled. It is evident that they have high goals in life. They make the best use of their brains and their energies.

Guard carefully against tendencies to be critical—even of those who decline to cooperate with a back - to - Christian - standards-in-dress movement.

Pray daily and honestly, and you will be guided from within and from without in what-to-wear, what-to-say, and what-to-do matters.

Rosalind Street

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New Orleans, Louisiana

Judson answers critics

ADONIRAM Judson toiled and waited in Burma six years before he found fruit for his labor.



DR. SELPH

Judson reached Rangoon, July, 1813. He baptized Mounng Nau, his first convert, June 27, 1819. His apparent failure must have preyed on his mind. No doubt he felt that Baptists back home wondered about the advisability of putting money into the mission project. And this was one of their criticisms as a letter from Judson to Luther Rice reflects.

After three years of work in Burma Judson wrote: "If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries labored nearly 20 years, and, not meeting with the slightest success, began to be neglected by all, the Christian world, and the very name of Otaheite was considered a shame to the cause of missions;

"Tell them to look at Bengal also, where Dr. Thomas had been laboring 17 years, that is from 1783 to 1800, before the first convert, Krishnoo, was baptized.

"When a few converts are once made, things move on. But it requires a much longer time than I have been here to make a first impression on a heathen people.

"If they ask again, What prospect of ultimate success is there? tell them, as much as there is that there is an almighty and faithful God, who will perform his promises—and no more.

"If this does not satisfy them, beg them to let me stay and make the attempt, and let you come, and give us bread. Or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the Word of God to sustain it, beg of them at least not to prevent others from giving us bread. And,

Baptist beliefs

THE CHRISTIAN'S CROSS

BY HERSCHEL H. HOBBS

Past President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

JESUS said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). What did He mean by these words?



DR. HOBBS

Certainly our Lord was talking about cross bearing. But how are we to understand the word "cross." So often it is related to some particular burden which one is called upon to bear. Perhaps a wayward child, a hardship in life, or a physical ailment. However, these may be the common lot of all men, whether one is a Christian or not. Jesus is talking of that which is involved in being a Christian. "If any man will come after me. . ."

Jesus had just spoken of His own impending death which was by crucifixion (Matt. 16:21). And it is in this light that we must understand Matthew 16:24. Peter had rebuked Jesus for suggesting that He was going to die. In effect Jesus said that instead of his trying to keep Him from going to the cross, Peter and his friends should give consideration to their own crosses.

The disciples were familiar with death by crucifixion. And in such the victim was required to bear his own cross to the place of crucifixion (cf. John 19:17; Lk. 23:26). So Jesus says that if one would follow Him, he too must be willing to take up his own cross and bear it to his own crucifixion. Luke 9:

if we live some twenty or thirty years, they may hear from us again." (Smith, S. F., *Missionary Sketches*, p. 10)

23 says, ". . . take up his cross daily" (*author's italics*). So the Christian should be willing daily to die for the sake of following Jesus. As indeed it might have been necessary then and for many since. But this involves more than Christian martyrdom.

Note that Jesus joined the words "deny himself" and "take up his cross". This is more than mere self denial as one gives up certain things to follow Jesus. It involves the crucifixion or sacrifice of self and all that it entails in a total dedication to the will and work of the Lord. Furthermore, Jesus' reference to the Christian's cross should be read in the light of His own. Note that He did not stop with "and be killed," but added "and be raised again" (Matt. 16:21). So when the Christian dies to self, he receives new life in Christ. So that with Paul he can say, "I am crucified with Christ: nevertheless I live; yet not I (ego), but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Jesus followed this word with the Christian paradox. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matt. 16:25). We live by dying, get by giving, and receive by renouncing. This is the way which Jesus walked. And only thus may we follow Him.

Note that "deny . . . take up . . . follow" are all aorist imperatives. They speak of immediate and abiding action. These things are not a matter of our choices of convenience. They are the commands of Christ. Only as we obey them can we be said in truth to follow Him.

Hospital dedicates chapel



MEMBERS of the Queen family attending the dedication of Queen Chapel were, from left: Mrs. A. E. Queen, Ira M. Queen, Mrs. J. F. Queen, A. E. Queen, Mrs. J. O. DeHan, Miss Virginia Queen and Mrs. I. M. Queen.

QUEEN Prayer Chapel of Arkansas Baptist Hospital was officially dedicated at a special service held Mar. 24 by Dr. Don Corley and Rev. Jerre Hassell of the Pastoral Care department.

The program included a brief statement commending the work of the late Dr. J. F. Queen, the hospital's first chaplain, for whom the chapel is named. Dr. Queen died in 1962.

Dr. Corley explained the significance of a prayer chapel in a hospital and gave the prayer of dedication.

Mrs. Queen, who works in the Pastoral Care department, was present at the service. Other members of the family attending were: Miss Virginia Queen, of the faculty of Ouachita College, and A. E. Queen, Judsonia, Dr. Queen's daughter and son; Ira M. Queen of Little Rock, his brother; and Mrs. J. O. DeHan, Little Rock, his sister. Also present were members of the Board of Trustees.

The chapel is paneled with walnut and has a gold carpet. The pews, in walnut also, will seat 12 people and the altar displays an open Bible.

The chapel is located beside the hospital's new Marshall Street entrance. The suite of rooms beside it includes a family room, a combination family room-office for Mr. Hassell, associate chaplain, and a room for the hospital's radio and Muzac equipment.

NEW ORLEANS — Preaching by R. G. Lee, doctrinal discussions by Seminary professors and four worship services led by W. O. Vaught, pastor of Immanuel Church, Little Rock, highlight the third annual Pastor's Conference set for June 22-26 at New Orleans Seminary.

Sessions are scheduled for Monday through Thursday evenings and Tuesday through Friday mornings to allow pastors to preach in their churches the Sundays before and after the conference and attend all of the meetings, according to J. Hardee Kennedy, dean of the Seminary's theology school, who is conference director.

Hunnicutt honored at Magnolia

CAPACITY crowds filled Central Church, Magnolia, Mar. 15, when members of the church honored Dr. Loyd L. Hunnicutt on the 20th anniversary of his pastorate.

It was a surprise observance, planned by the deacons without the pastor's knowledge. Following the morning service movies were made of the congregation greeting the pastor in front of the church.

The evening service was interrupted as the pastor stood to preach. Dr. Joe F. Rushton took charge and gave a brief history of Dr. Hunnicutt's ministry. On behalf of the church, Gordon Roberts, chairman of the pulpit committee when the pastor was called, presented Dr. and Mrs. Hunnicutt with a color television set.

A reception followed in the dining hall.

A total of 3,350 has united with the church during Dr. Hunnicutt's pastorate, 1,015 by baptism. New buildings, include a parsonage, a sanctuary seating 850, two three-story educational buildings, two mission chapels and a home for the minister of music and education. A building for a



youth center and two parking lots have been purchased.

Total receipts of \$1,846,785 during the 20 years made possible contributions of \$484,188 to mission causes, \$960,168 to new construction and other property. The budget allocation in 1944 to the Cooperative Program was \$100 per month. Today the church's monthly contribution to world missions through the Cooperative Program is \$2,000 per month.

Scot preaches here



PASTOR STEWART

NOW engaged in revival services at First Church, Brinkley (March 30-April 12) where Rev. Larry O'Kelly is pastor, is Rev. Alex Stewart, pastor of Lochee Church, Dundee, Scotland.

This is Mr. Stewart's third evangelistic crusade to the United States. He was active in working out arrangements for the 1961 Scotland Evangelistic Crusade in which a number of Arkansas Baptist ministers participated.

Mr. Stewart is accompanied by Mrs. Stewart and they will be honor guests at a dinner at 5:30 p.m., April 17, at Lindsey's Cafe, Jacksonville. Honoring them will be members of the 1961 Scotland Evangelistic Crusade.

Mrs. Stewart is to speak to a Woman's Christian Temperance Union meeting at Washington Avenue Methodist Church, North Little Rock, at 10 a.m., April 17.

Mr. Stewart will be the evangelist for a revival April 13-19 at Marshall Road Church, Rev. A. W. Upchurch, Jr., pastor, Jacksonville. He will address the North Pulaski Association Pastors' Conference April 14 at a noon meeting at Memorial Hospital, North Little Rock.

Other meetings he has engaged in on this trip include one at Thomas Church, Bessemer, Ala.; one at Arlington, Tex., and the church of which Rev. DeWayne Moore, a former Arkansan, is pastor; and Philadelphia Church near El Dorado, Clay Hale; pastor.

Mrs. Yielding dies

MRS. Ruby Harrison Yielding, 50, 1706 Waterside Drive, North Little Rock, wife of Lynville L. Yielding, died March 23 in her home. Funeral services were held March 24 in Baring Cross Church, North Little Rock, by Rev. K. Alvin Pitt and Rev. D. David Garland.

She was a lifelong resident of North Little Rock and a member of Baring Cross Church, general secretary of the Training Union, secretary of the Young Peoples Sunday School Department, secretary of Vacation Bible School, an active member of the Sanctuary Choir and a member of the Woman's Missionary Union.

Other survivors include her mother, Mrs. Loulah Bowen Harrison, North Little Rock; four sisters, Mrs. Mazel Keath, Mrs. Ava Allan and Mrs. Opal Swaim, all of North Little Rock, and Mrs. Virgie Caldwell, Hot Springs; three brothers, Ray Harrison, Orville and Freddie Harrison, all of North Little Rock. Memorials may be made to the America Cancer Fund.

Leaves Ft. Smith

REV. Johnny Green, who has served as pastor of East Side Church, Ft. Smith, the last two years, has resigned to accept the pastorate of Bethel Church, Muskogee, Okla.



MR. GREEN

Green succeeds James Miller, who resigned several weeks ago to accept the Arkoma, Okla., First Church, near Ft. Smith.

Before coming to the Ft. Smith church, Green served for four years as pastor of Goodwin Church, near Memphis, Tenn.

While pastor of East Side Church, there were 153 additions to the church, 76 of these coming for baptism.

Mr. Green is a graduate of Southern Baptist College, Walnut Ridge.

The Greens have four children: Stevie 8; Kathy, 7; Carol, 6; and Kay, 5.



SEMINARY GROUP HOSTS McDONALD—Dr. and Mrs. Erwin L. McDonald were guests at a recent Arkansas state student group banquet in Louisville, Kentucky. The group, composed of Arkansas students at Southern Seminary and their wives, honored the McDonalds as the editor of the Arkansas Baptist Newsmagazine attended the annual meetings of the Seminary's Board of Trustees, of which he is a member. Unable to attend the banquet due to flood waters, was Rev. Walter Yeldell, also a Seminary trustee, president of the Arkansas Baptist State Convention and pastor of Second Church, Hot Springs.

Seated in the picture, from right to left, are: Mr. and Mrs. Edward F. McDonald III (no relation); Mrs. McDonald; Dr. McDonald; Mr. and Mrs. William H. Halbert; and Mrs. Robert E. Pless.

O'Bryan leaves Dermott



HAROLD O'BRYAN

REV. Harold O'Bryan has resigned as pastor of Dermott Church after six years in that position to become pastor of First Church, Cabot, effective April 1.

A native of Pine Bluff, Mr. O'Bryan is a graduate of Ouachita College and of New Orleans Seminary.

Mrs. O'Bryan is the former Miss Mary Jo Hankins of Pine Bluff, daughter of Evangelist and Mrs. Joe H. Hankins. The O'Bryans have four children: Joey, 14; Judy, 12; Jon David, 3 and one-half; and Jeff, 2.

Mr. O'Bryan went to Dermott in November, 1957, from the pastorate at Sweet Home. His previous pastorates also include Wilmot.

At Dermott, Pastor O'Bryan led in the clearing of a \$15,000 indebtedness on the pastor's home and a new educational plant, and led in the building of a new \$117,000 church plant, including auditorium, chapel, offices, Sunday School rooms, library, and service areas. Only \$10,000 remains in the building indebtedness.

Dr. H. W. Thomas, who has served as chairman of the building committee at Dermott, reports gains "other than material." During the pastorate of Mr. O'Bryan the Dermott Church helped Temple Church to grow into a self-supporting church after its beginning as a mission of

the Demott Church. Today, Temple Church has a membership totaling 168.

The Dermott Church has helped to increase the growth and ministry of Wolf Creek Camp.

Contributions of the Dermott Church to the Cooperative Program have increased from \$3,836 in 1957 to \$5,143 last year.

The Dermott Church gave up a goodly number of its members in the summer of 1958 to start the Temple Church, leaving Dermott church has received 267 new members in the last six years and now has a resident membership of 310.

The Cabot Church has recently done extensive renovation and enlargement of the pastor's home, including the addition of a bedroom and a utility room and the installation of central heating.



CLAYBURN BRATTON JR.

NEW HOPE No. 2 Church, Black River Association, Rt. 1, Hardy, has called Rev. Clayburn Bratton Jr. as pastor.

Mr. Bratton is a student at Southern Baptist College at Walnut Ridge. He resigned his position as parts manager of a motor company to enter the ministry last September. He is married and has two children, Vicki and Luann.

WALDENBURG is holding a dedication service for its new building Apr. 5. Jimmy Costner Jr. is pastor.

McMillan on Crusade

ARCHIE Y. McMILLAN, minister of music at Second Church, Little Rock, will participate in the



MR. McMILLAN

Missouri Baptist-sponsored Australian Evangelistic Crusade, April 13 - May 15.

At the invitation of the Baptists of Missouri, approximately 150 preachers and 30 ministers of music will join with the Baptists of Australia in the crusade.

Each member will participate in three 7-day revivals while on the continent of Australia.

Mr. McMillan will be in the Islington Church, Islington, New South Wales, April 19-26; the Blacktown Church, Blacktown, New South Wales, April 26-May 3; and the Bentleigh Church, Bentleigh, Victoria, May 5-10.

The members of the Crusade will leave their respective home towns April 13, and, traveling by air, will assemble in Los Angeles and leave at 5 p.m. for Honolulu, where they will have Monday night, Tuesday, and Wednesday morning to sight-see and become acquainted.

They will leave Hawaii Wednesday at noon and will receive indoctrination during the flight to Sydney.

The Baptists in Australia represent approximately 1.5 percent of Australians professing the Christian faith.

The crusade is a result of a meeting which was held in London in 1960 during the Baptist World Alliance.

The Foreign Mission Board of the Southern Baptist Convention has no mission work in Australia.

New ABN worker

GRACIE Hatfield, daughter of Rev. and Mrs. Lawson Hatfield, Little Rock, will be employed in the offices of the *Arkansas News-magazine* during the coming summer as an editorial assistant.

Miss Hatfield is a journalism major in her first year at Ouachita College.

'War on poverty' would use church

By W. BARRY GARRETT
Baptist Press Staff Writer

WASHINGTON — A careful study of President Lyndon B. Johnson's "war on poverty" reveals serious church-state problems. His program calls for a mass attack on poverty through a combination of federal, state and local governments, plus private and nonprofit agencies.

In an obvious effort to avoid the religious issue of federal aid to church schools the President's program would administer educational programs through public agencies. However, he would provide a variety of aids to private, non-profit agencies. Church schools and agencies could develop parts of the program provided they do not involve "sectarian instruction and religious worship."

The President launched a program that, he said, "strikes at the causes, not just the consequences of poverty. Our goal," he continued, "is an America in which every citizen shares all the opportunities of the society, in which every man has a chance to advance his welfare to the limit of his capacities."

One-fifth of the nation's population is in need, the President declared. He said that the "struggle to give people a chance" must be pursued because it is right, wise and possible to conquer poverty.

In a 2,800-word message to Congress and in a 39-page bill the President proposed a number of sweeping programs to eliminate poverty in America. Sargent Shriver, at present director of the Peace Corps, will be appointed by the President to direct the new office of Economic Opportunity.

No time was wasted in getting the poverty legislation before Congress. Hearings were begun before the Committee on Education and Labor in the House of Rep-

resentatives the day after the President's message.

Hays' appraisal

ATLANTA — President Johnson is described by a White House assistant as favoring "special aids, which do, not pertain to religious instruction" for children in his "war on poverty" program.

The statement was made in a letter by Brooks Hays, consultant to the President, addressed to Louie D. Newton of Atlanta as president of Protestants and Other Americans United. Newton has appealed for separation of church and state in the \$962.5 million economic opportunity act.

Hays said in his letter:

"The President favors appropriate aid (on the principle of equalizing educational opportunities) to public elementary and secondary schools, but would not recommend the inclusion of private or parochial schools because this would violate the constitutional provisions with reference to separation of church and state. He hopes that in poverty situations some special aids, which do not pertain to religious instructions, for health and nutrition of individual children, may be authorized without infringing upon the Constitution.

"The President believes that parents who desire to do so should have the right, without government aid, to send their children to church and private schools and that this freedom to choose private instruction should never be impaired."

Illustrations of the church-state problems in the poverty program are:

Job Corps Program: The director would be authorized to enter into agreements with any federal, State or local agency or private organization for the provision of such facilities and services "as are needed." This program would provide "residential centers" for "education, vocational training, and useful work experience."

Work-Training Programs: Both public and private nonprofit agencies would be aided in work programs for young people. However, projects "involving the construction, operation or maintenance of any facility used or to be used for sectarian instruction or as a place for religious worship" would be prohibited. The "non-religious" projects of private agencies could be aided.

Work-Study Programs: Students in institutions of higher education would be aided in work programs to enable them to attend school. Such programs could not involve those facilities of the school used for "sectarian instruction or as a place of religious worship."

Community Action Programs: Both public and private agencies could be aided. If elementary or secondary education programs are involved they must be administered by the public educational agency or agencies in the community. The Act requires that "no child shall be denied the benefit of such a program because he is not regularly enrolled in the public schools."

Family Farm Development: both public and private nonprofit corporations would receive aid in programs to develop family farms.

Volunteers for America: The director would be authorized to "recruit, select, train and refer" volunteers for a wide variety of domestic programs involving both public and private nonprofit agencies. Many of these, no doubt, would be church agencies, but the restrictions against "sectarian instruction and places of religious worship" would apply.

Doctor transferred to Yemen

BY IONE GRAY

IN its March meeting, the Southern Baptist Foreign Mission Board transferred two of its missionaries to Yemen, small country of 5,000,000 people in the southwestern corner of the Arabian Peninsula, with the expectation that they will begin a medical project. They are Dr. and Mrs. James M. Young, Jr., of Louisiana, who have been missionaries to the Gaza Strip for nine years.

If a clinic or hospital is opened in Yemen, Southern Baptists will be the first Christian group to witness in the country.

Southern Baptists now have missionaries under appointment to 54 countries.

Also in March, the Board appointed 12 missionaries, bringing its overseas staff to 1,806 (including 27 missionary associates). The new missionaries, their native states and fields of service, are Ronald N. Boswell and Marlene Drumgold Boswell, both of Texas, appointed for South Brazil; James H. Green, Louisiana, and Barbara Hanscom Green, Illinois, for Mexico; Orman W. Gwynn and Elizabeth Folkes Gwynn, both of Texas, for North Brazil.

Rondal D. Merrell, Sr., and Betty Caughron Merrell, both of Oklahoma, for Vietnam; Peyton M. Moore, Mississippi, and Celia Torres Moore, New York, for Vietnam; and Avery T. Willis, Jr., Arkansas, and Shirley Morris Willis, Oklahoma, for Indonesia. All of the men are ordained ministers.

Spiritual awakening

DR. Baker J. Cauthen, executive secretary of the Board, had just returned from Santiago, Chile, where he participated in a conference for Southern Baptist missionaries in the south field of Latin America. "It was a great delight to observe the dedicated work of the missionaries as they studied ways whereby major effectiveness can

be realized in their witness for Christ," he told the Board in his report. "One cannot fail to be impressed with the ability, dedication, training, and insight of the missionaries who come to grips with the problems on the field."

Latin American hopes

Dr. Frank K. Means, back from a tour of Latin America, reported:

"Three primary concerns grip their hearts: (1) a longing for spiritual reinforcements and power, both in the churches at home and in their work overseas; (2) the desire for a greatly enlarged missionary staff; (3) financial resources in sufficient supply to assure stepped-up advance and adequate support for an enlarged missionary staff."

Orient missions needs

Dr. Winston Crawley, secretary for the Orient, reported on the personal situation and needs revealed during his recent trip to that area. He reminded the Board that when the over-all goal of 1,800 missionaries was set several years ago the Orient's share was put at 600, proportioned out to the various countries. However, he said, the number of missionaries is still short of the goal by 28 in Indonesia, 15 in Japan, 12 in Korea, and two in East Pakistan. "These are places of highest priority for missionary reinforcement this year," he said.

Travelers return

OTHER Board staff members just back from overseas are Dr. Franklin T. Fowler, medical consultant, who spent six weeks filling an emergency need for a doctor at Eku Baptist Hospital, Nigeria, and Elbert L. Wright, business manager, who conferred

with missionaries and government officials in various parts of Africa and in Iceland for seven weeks.

Dr. H. Cornell Goerner, secretary for Africa, and Rev. Meredith K. Roberson, the Board's first vice president and Africa committee chairman, were scheduled to return shortly after the Board meeting from a tour of mission work on that continent. Mr. Roberson, pastor of Ridge Baptist Church, Richmond, Va., also visited the Middle East and Europe.

Moon offering up

AS of March 13, the Foreign Mission Board has received \$8,187,402.81 from the 1963 Lottie Moon Christmas Offering, Dr. Cauthen announced. This is \$234,154.09 more than had come in from the 1962 offering by that date last year. The final total will not be known until the books close May 1.

Mrs. R. E. Chambers dies

MRS. R. E. Chambers, 79, emeritus Southern Baptist missionary to China, died March 12 in a Denver, Colo., hospital.

Mrs. Chambers had lived in and nearby Englewood for 14 years. The former Christine Coffee, she was born in Coleman County, Texas, where her father was a rancher. She was a schoolteacher and office worker in Texas prior to missionary appointment in 1913.

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Writers of historical pageant



RICHARD L. GOODBAR



NORMAN SCRIBNER

ON the opening night of the 75th ANNUAL MEETING of Arkansas Woman's Missionary Union, Apr. 13, an historical pageant entitled "I, PAUL, SEND GREETINGS..." is to be presented at First Church, Little Rock, by a cast of nearly 200 people chosen from Baptist churches in the Greater Little Rock area.

Richard L. Goodbar of Baltimore, Md., is the writer and director of the pageant. The anthem to be presented by the choir of First Church under the direction of Dr. Jack Jones was composed especially for the pageant by Norman Scribner, an outstanding musician in Washington, D. C. He is assistant organist at the National Cathedral, organist at St. Albans Church, and pianist for the Washington Symphony.

Mr. Goodbar is a native of Lonoke, the son of Rev. and Mrs. Fritz Goodbar, now of Little Rock. He is a graduate of Conway High School. Following attendance at Hendrix and Ouachita Colleges and graduation from the University of Arkansas, he did graduate work at Columbia University.

During World War II Mr. Goodbar served in the European theatre of action, and then was re-

called into service during the Korean conflict and was stationed a year in both Japan and Korea. During those stints of service he was with Army Intelligence, and has continued in that division since release from the Army.

Religious drama is one of Mr. Goodbar's special interests and he has written and directed pageants and plays for his own church, University Church, Baltimore, and for the Baptist state convention of Maryland. For several years he has had charge of the University Players of Baltimore, who are quite active in the field of religious drama.

Featured in the pageant is the beginning of Baptist woman's missionary work in 1883. One of the leading characters is Mrs. J. P. Eagle, first president of the Central Committee which later became Woman's Missionary Union. She served the organization as president longer than any of her successors.

Because of devotion of Woman's Missionary Union to the cause of missions, there will also be a spectacular presentation of the first Baptist missionaries to go from the state to foreign fields and to home mission frontiers. The first group will include the going out

of Rev. C. E. Smith of Judsonia, Mrs. W. T. Lumbley of Holly Springs, Rev. and Mrs. J. S. Compere, all of whom went to Nigeria. In the latter group will be the family of Rev. E. L. Compere, who pioneered in missions on the western frontier.

The pageant, all of which is documented, is spectacular, informing and inspiring. It will be presented at 7:30 p.m., Apr. 13, at First Church, Little Rock. The public is invited to attend.—Nancy Cooper, Executive Secretary and Treasurer

Evangelism

Cultivative commitment witnessing

By Eual F. Lawson

ONE OF the finest and freshest plans for reaching lost people has come to us out of the mind and heart of Dr. C. E. Autrey, director of the Division of Evangelism, Home Mission Board, Dallas, Tex.

It is called the Cultivative Commitment Witnessing Program; a three-month plan of visitation evangelism. The plan is outlined in tract form, and is available free upon request from the office of your state secretary of Evangelism.

Untrained and inexperienced church members can participate in the program. Excellent helps have been provided, and wonderful results accompany the soul-winner's efforts.

Soul-Winning Commitment Day provided the names of scores of willing witnesses. Preparation for our 1964 Jubilee Revival crusades demands that these volunteers, and all willing workers, be put to work.

Brother Pastor, if you want a warm and workable program of soul-winning visitation that will insure prospects not only for your crusade services, but, also, for your regular Sunday evangelistic services, set up this wonderful program at once and you will see both seasonal and permanent results from your labors.—Jesse S. Reed, Director of Evangelism

Home-church cooperation

PARENTS' meetings are the very best medium we can use to develop a good relationship between the home and church. Unless parents and teachers are working together, many of the goals of religious education will never be realized. Teachers often ask, "How can we lead the parents to recognize the importance of their role in Christian education of their children?" Unless we have some medium of communicating with parents we cannot expect them to understand.

We all will agree the child's experiences in his department can become more meaningful as there is better understanding between his parents and his workers. This can be achieved through well-planned parent-worker meetings.

When should we have a parents' meeting? How often should these meetings be held? Who should attend? These and many others are the questions pondered concerning a parent-teacher meeting.

There are various calendar dates on which a parents' meeting can be successfully held. At least there is no set time we can emphasize as the best time for every church. As well as the time being different neither is the purpose always the same.

The needs of parents and workers and the ability of leaders to plan and promote are important factors in determining how often



MRS. HUMPHREY

The Lord is my landlord
I live in his house
(I Cor. 3:16; 6:19, 20)

If I withhold tithing
Then I am a chouse.
(Mal. 3:8)

This home he prepared me
To dwell in on earth
For home in his heaven
He's given new birth.
(Jno. 1:12, 13; 3:5-7)

And in the near future
He'll call me to come
(II Peter 1:14)

To enter with rapture
My faultless new home.
(II Cor. 5:1)—W. B. O'Neal

meetings should be held. Some churches find it helpful to have a meeting once a quarter. Others are able to have effective meetings twice a year. In every situation, it is possible to have at least one meeting each year. When only one meeting is planned, it is usually more profitable at the beginning of the church year.

Various types of meetings may be needed during the year depending on the needs of the parents and workers. To suggest some types: question and answer, panel discussion, buzz groups, workshop, orientation, open house, etc.

Use the parents as well as the workers on committees such as: program, publicity, invitations, welcome, transportation, decoration, refreshment, etc. Adequate planning and preparation must take place for a parent-worker meeting to attain the goal set forth in the purpose of the meeting.

Every parent and worker represented in the age-group or department should be expected to attend. Always make good provisions for the boys and girls, using help outside the age-group.

Are the boys and girls important to you? Important enough to enrich their experiences continually? One of your best avenues is the parents' meeting. Start planning yours NOW.—Mary Emma Humphrey, Elementary Director

New study programs

TRAINING Union curriculum materials have magnified the unchanging truths of the Christian faith for more than a half a century. Patterns of organizing the curriculum, however, have changed many times. At the present time we are experiencing significant change in the curriculum design.

Dr. Raymond Rigdon of the Sunday School Board answers several questions which may help us understand some of the changes now taking place in Training Union curriculum.

1. What are study programs?

Study programs are the broad content areas which will be included in the Training Union curriculum in the future.

These new study programs will include all the content areas presently included in Training Union curriculum plus some new emphases.

One characteristic of a study program is that it is an area of content essential for study by the total constituency of a church if that church is to fulfil its basic functions.

In addition, a study program has relevancy across the total life span. This does not mean that there will be a similarity of approach or specific content dealt with in all age groups. It does mean that the study program is so basic in the field of Christian education that it has pertinency to the needs of persons of all age levels.

2. What study programs will be included in the curriculum of Training Union?

Training Union will have five study programs. They are (1) systematic theology; (2) Christian ethics; (3) Christian history; (4) church policy and organization; and (5) training in the performance of the basic functions of a church. (to be continued)—Ralph W. Davis



MR. DAVIS

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LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Grace upon them

ALL who name the name of Christ are surely eager to witness great revival. But great revivals, beginning with pentacost is the work of God and not man. There was a oneness in Christ in prayer. Believers; Christians became bound together in the bonds of fellowship. The early Christians met in homes to worship and pray. Our homes do not belong to us, they are Christ's.

Christianity in full bloom, carries the zeal of the communists, (if they really have any) coupled with joy only one can own who knows he will live eternally with Jesus. There is room for only one God in the human heart. Outward formalism must yield to free worship. Tradition never brings revival. Revival is a daily thing or not at all. We run the folly of limiting God when we appoint the seasons. And then we must not be like the ancient heathen who thought God would bless them if they captured Israel's ark. "When God is not in the hearts of men, he is not in the midst of them."

Revival is a matter of faith. When God revives a people it is for a definite purpose. We do not

work for revival; we are revived to work! God revived Elijah. Christianity is aggressive.

However, if a people refuses to yield to God to carry out a task, he will use their children. God always uses weak things to accomplish mighty task; any other way would give man room to boast.

If the Christians of America really want thoroughgoing, permanent revival, the Bible must become known to a degree that he who knows it not will be appalled at his ignorance." And with great power gave the apostles witness of the resurrection of the Lord Jesus: And great grace was upon them, all." Acts

Sincerely,
Wayne Morris

Furloughing missionaries

SOUTHERN Baptists would be shocked to learn that our missionaries were being exploited financially on foreign fields. Fortunately, they are not. They are not being exploited on the mission field, but right here in the homeland.

Furloughing missionaries are invited to speak in churches and schools across the nation. This is as it should be, for congregations not only receive first-hand information about missions; they are inspired to give more support in terms of personnel and money to world missions. However, institutions receiving their services often fail to provide any honorarium.

One furloughing missionary took time out from his studies to drive one thousand miles to speak in several churches. He received \$10 for his services and had to pay the rest of his expenses out of his own meager salary.

Another missionary took his family to a church 300 miles away. He had to pay all the expenses involved out of his own pocket.

Still another furloughing missionary traveled about a thousand

miles, spoke five times in one day in a church, and had to pay his own expenses.

Perhaps leaders of churches take it for granted that the Foreign Mission Board takes care of all the missionary's expenses when he is personally invited to speak. This is not the case. The Board provides only \$5 for the missionary's expenses to Schools of Missions. The association should bear other expenses involved. The Foreign Mission Board does not bear any expenses involved when a missionary is personally invited to speak in a church.

This is a plea directed to all church leaders who desire the services of the furloughing missionary. First, remember that the missionary is "worthy of his hire" (Luke 10:1-7). Second, in your invitation to the missionary, spell out your agreement to pay all of his expenses in terms of travel, food, and housing. And third, stipulate that he will receive at least a modest honorarium.—Henlee H. Barnette, Professor of Christian Ethics, Southern Baptist Theological Seminary, Louisville, Ky.

Priming the pump

I AM writing also to express my appreciation for your "Personally Speaking" column in the *Arkansas Baptist* of February 27. The title of the article was "Priming the Pump." Being an old country boy from possum hollow, I can fully appreciate what a dry pump is and how it needs to be primed. Making some effort to be a Baptist preacher also requires priming the pump; so I can appreciate that aspect of the story also.

Mac, I want you to know how much I appreciate your "Personally Speaking" column. I have read it for many years and always read it first in your magazine. Notables in the last few years were the articles on the room in Miami Beach, Florida and the slogan above the fire place in the Annuity Board Building in Texas, I remember both with a great appreciation, because of the message they spoke in a very personal way.—R. G. Puckett, Assistant Editor, *Western Recorder*, Middletown, Ky.

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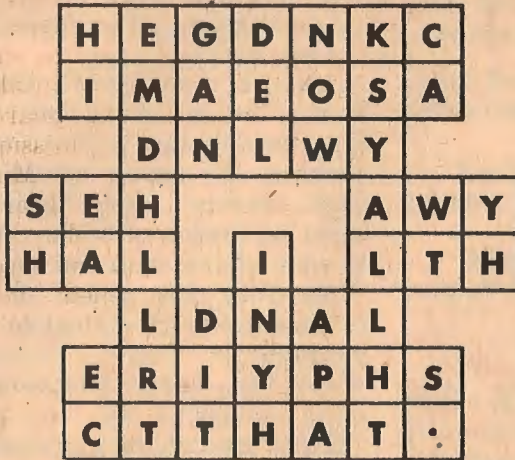
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The pathway

By Carrie I. Quick



TO read this proverb, start with the letter *I* in the center of the puzzle. Do not cut corners. The first word is *in*.

ANSWER

In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3:6.

NEW NEIGHBORS

By Hubert J. Dance

BARBY and I were busily preparing our garden. We had no intention of spying. We saw our neighbors as we straightened up now and then to ease our aching backs. Their unceasing industry as they went about their work made us feel somewhat guilty.

For several days we had noticed the two lurking about near us. Apparently they had been looking for a homesite.

Their boldness was amazing. Although they were still almost strangers, we found them early one morning coolly sitting on our front porch. They seemed to be planning to take over our property.

Fortunately, this was a passing phase. After many consultations they selected a location. Now for over a week the house had risen little by little, plainly a family project.

The collection of materials, the laborious cementing, the ceaseless consultations and inspections made it a burdensome enterprise. Ridicule of their methods got us nowhere. Their daring was irritating. Yet we must admit they showed good judgment. The finished structure was supported on a solid foundation, and it was well adapted to its purpose.

To interfere at this stage would mean to exercise a power we hesitated to use, though legally perhaps,

they had only squatters' rights. We decided to make the best of their intrusion and accept them as they had accepted us. We would overlook their presumption and would have no part in breaking up their home.

Barby was looking through the window as the toiling pair, after days of drudgery, gave the work its last finishing touches.

"Barby, do you see what I see?" I asked, realizing that, for the present at least, we must yield gracefully to the situation.

Just as we had feared, they had built on the jutting timbers which supported the wiring of our garage. They were using the overhanging roof as partial protection from the elements. From this vantage point they peered out at us with self-satisfied looks.

"Barby," I repeated, pointing at the contented pair, "Mr. and Mrs. Robin Redbreast have finished their house and are preparing to start housekeeping. They will be our new neighbors. I hope they like it here. They appear to be industrious and quiet, and we must make them entirely welcome."

(Sunday School Board Syndicate, all rights reserved)

CLEAR THINKING

BY J. I. COSSEY

IN my humble opinion, clear thinking in our Baptist ranks is our greatest need. We are too prone to wait for certain top leaders to speak out on issues and then we accept or reject. Our top leaders more than likely would be safe to follow, but some leader at the forks of the creek might be just as safe. We usually talk and talk, but we are slow to get around to clear thinking. We need to do some clear thinking about the teachings of the Bible.

I once tried to do a lot of preaching on "What Baptists Believe." When we designate certain topics as Baptist doctrine, one might conclude that there are parts of the Bible that might not be considered Baptist doctrines. I think it is dangerous and unnecessary to pick out certain great truths and designate them as "Baptist doctrines." I try now to preach on great topics of the Bible that Baptists or any one else may believe.

We Baptists do not believe a single thing that is taught in the Bible that other people may not believe if they so desire. What a Baptist would teach would have to stand the truth test just as if some other group taught it. I believe that every Baptist should believe and teach everything that is taught in the Bible. Clear thinking should cause every Baptist to believe any and all truth because it is Bible truth and not just because it is labeled Baptist.

I grew up in a once-a-month preaching type of church. The pastors did not have but one book, the Bible. They did not have a dictionary, nor a concordance, but just a cheaply priced Bible with no special helps: The only teacher they had was the Holy Spirit. I do not believe any preacher, learned or unlearned, could have a better interpreter of any Bible text than the author of the Bible, the Holy Spirit. As a child, I believed everything my once-a-month pastor preached and I still believe what he preached. He was

Daffodills upon the hill,

Aren't you ever, ever still?

I see you nod and bend and sway
To everyone who comes your way.If people were as true and kind
A golden world we soon would find;As golden as your grassy bed
With smiles for every nodding head.

May Gray, Ft. Smith

Permission: The Teacher

Mandatory chapel

COLORADO SPRINGS, Colo. (EP)—Air Force Academy officials, under fire because chapel attendance is mandatory, have issued a new statement of policy here affecting three-fourths of the Cadet Wing.

At the request of five local ministers, Academy officials have sent the policy statement to Air Force headquarters in Washington for review.

The clergymen have protested that compulsory chapel attendance is a violation of church-state separation and of cadets' constitutional rights. In upholding the policy, Maj. Gen. Robert Warren, superintendent, reportedly cautioned the ministers against those who wish to take religion out of American life.

a preacher of just one book and there is just one book, the Bible, for a preacher.

I was taught while a child that Christ started his church during the period that he was living in the flesh and I still believe it. Whether we lean to the right or to the left does not concern me, but my belief is just what I heard from the preachers who had only one book, the Bible. My clear thinking forces me right back to the Bible for all I need for the origin and progress of my church beliefs. I believe what I believe because it is Bible and not just because it is Baptist. I am supremely happy that I believe all the Bible and not just sections of it. I am glad and happy that my Bible beliefs and my Baptist beliefs coincide.

The Second Coming, edited by H. Leo Eddleman, Broadman Press, 1964, \$2.75

ANGEL MARTINEZ, Southern Baptist evangelist of Fort Smith, is a contributor to this book of sermons and essays of nine religious leaders. Each leader presents an aspect of the premillennial view of the return of Christ.

Martinez, the author of *Jesus Is Coming to Earth Again*, is a graduate of Baylor University, Waco, Tex., and of Southern Seminary, Louisville, Ky.

Other contributors include: Dr. Paul S. James, director of Southern Baptist work in metropolitan New York; Dr. L. Nelson Bell, executive editor of *Christianity Today*, and the book's compiler, Dr. Eddleman, who is president, New Orleans Seminary.

The Second Coming is available at Baptist book stores.

Countdown, the Launching of Prayer in the Space Age, by David E. Head, Macmillan, 1964, \$2.74

"The theme of space travel, which gives the title and idiom of this book, may be as repulsive to some as it is appealing to others," writes the author. "It has been chosen to remind us that we are praying in a modern age, and there is no need to apologize to God for that."

Divided into three sections, the book deals with public worship, special services, and private prayer. It is permeated with wit, warmth, humanity, and insight.

Other works by Author Head, himself the minister of a large Methodist church in Downtown Birmingham, England, are: *He Sent Leanness*, *Stammerer's Tongue*, and *Shout for Joy*.

Missionary, Go Home! by James A. Scherer, Prentice-Hall, 1964, \$3.95

Missionary, Go Home! is a very interesting and helpful study of the opposition with which world Christian missions is being faced in many parts of the world today. Author Scherer, himself a former missionary, deals with the philosophy, personnel, practices, problems, successes and failure of the Christian world missionary program. He holds that in the practice of the apostles there is authentic guidance for the Christian mission in every age. He writes, "Christian unity, ministry, witness, service—the apostolic approach has proved itself sure and more reliable than the concepts we inherited from the nineteenth century."

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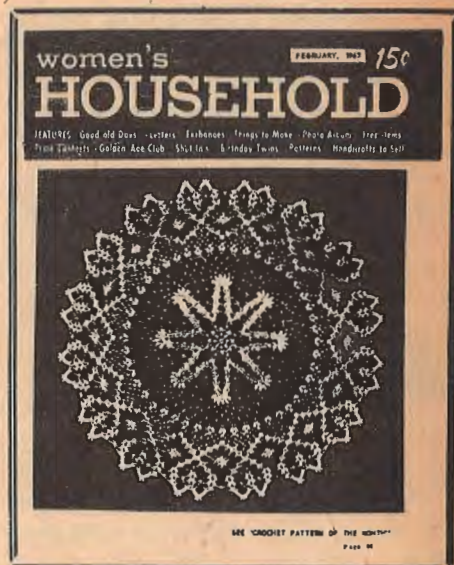
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"Enclosing \$1.50 for my renewal. Women's Household is always interesting. Thanks to you for making it that way." Mrs. C. R. V., Toledo, Ohio.

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"Am enclosing herewith my renewal for another year of Women's Household. I wouldn't want to miss a single issue. I can't wait until it comes every month. When it does come I can't put it down until I have read it from cover to cover. I think your magazine is one of the best. It has so much for everyone. I especially enjoy the Good Old Days as it brings back a lot of memories. Then I enjoy reading the letters from other folks." Mrs. D. A., Freeport, N. Y.

★★★★★★★★★★★★★★★★★★★★
"This is my first attempt at writing to any magazine, but had to tell you how much I enjoy it. I read about every word that is printed from cover to cover." Mrs. A. B., Salem, Ohio.

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"Received my first copy of Women's Household. Have read it over twice already. I enjoyed it very much and I'm eagerly awaiting the next issue." Mrs. B. C., Columbus, Ohio.

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"A couple of months ago I discovered your magazine on a news stand—after reading it from cover to cover I immediately subscribed to it, and I do enjoy it so very much." Mrs. D. J., Green Bay, Wisc.

★★★★★★★★★★★★★★★★★★★★
"I really do enjoy this magazine. I sure hope I don't miss an issue. I never knew there was such a magazine until a few months ago. I think it is a super-duper magazine." Mrs. M. W., Denver, Colo.

★★★★★★★★★★★★★★★★★★★★
"I have just been a reader of the Women's Household for a short while. I sure do enjoy the nice letters, ideas and hints. It is so nice to have a few magazines left where the readers can express themselves personally, giving their ideas and hints." Mrs. F. M., Abilene, Texas.

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(We are members of the Lynn Chamber of Commerce.)

This is a moral universe

BY H. E. WILLIAMS, PRESIDENT
SOUTHERN BAPTIST COLLEGE

LESSON TEXT: JOB 38:1-11; IS. 40:12-26; 42:1-12

GOLDEN TEXT: "THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF." PSALM 24:1

APRIL 5, 1964

IS the world in which we live a purely materialistic mass of strange, self-existent objects and forces, or is it an inter-related cosmos sustained by a Divine Being greater than His own creation? On this question hinges the destiny of modern man. In fact, that is the basic battleground of the 20th century. All of the political confrontations of our day are but the surface manifestations of these differing philosophies.



DR. WILLIAMS

The dialectic materialist (commonly identified with the communist) maintains that everything that happens in the universe is related to materialistic forces and that history is to be interpreted only in this framework. We of religious convictions cannot accept such a narrow concept of man and his universe. There is no allowance for human personality, the will of man, the intervention of God, the sovereignty of God or the sovereignty of man in such a philosophy. When geared to materialist viewpoints by the materialist philosophy, human motivation becomes too simple. There is no room for revelation, conviction, determination, faith and other higher attributes of man. They contend that man acts only as an "economic animal" to satisfy his material desires. We contend that man is at least a "spiritual animal" and that his highest desires are simply related to his physical desires, if

(Is. 40:21-23)

THE Old Testament reveals two

major concepts of God—His imminence and His holiness. Theology proves the first finally and perfectly in the incarnation of Christ. History has proven the second time and time again by God's judgment upon sin and His blessing upon righteousness. No sincere person can study open-mindedly this history of Israel without becoming unmistakably aware of the fact that a power FOR good and AGAINST evil invaded thousands of years of human history. No impartial scholar can review history since the beginning of the Christian era without being convinced that this same Power still exists in human affairs.

The Old Testament simply and clearly admits or assumes God. It does not attempt to prove God. History does that. A person may as well try to explain the solar system without the science of astronomy as to try to explain history without the assumption of God. If the idea of God is ignored there are too many variables which cannot be explained in history. Like Moses on Mt. Sinai, man can best see God as He marches on in history; we do not see his face but rather his hind parts.

In Isaiah 40 is found some of the most beautiful, inspired poetry in all Hebrew literature. It records some of the most ecstatic references to the greatness of God in all of the inspired words of God. In fact, the total poetic portion runs from Is. 40:1 to 44:8 without interruption. It may well have been set to music and used on special national occasions as the wonderful "Messiah" has been used for many years in Christian nations. It exults in the majesty,

power, creativity, holiness, rulership, eternity, fatherhood, providence, justice and redemption of God. It was written in view of the prospect of peace in the time of Hezekiah and has the note of security in God's grace which cannot be found in any other relationship.

(v. 22-23)

ISAIAH sees God sitting "upon the circle of the earth" related to, but superior to His creation. His subjects are to be compared with the small things of the earth, but there is nothing known to which He can be compared, Kings, princes and all rulers are subject to His purposes. None of them are eternally sovereign. At His will they all will "wither and the whirlwind shall take them away."

This vision of the reigning God of the universe does not indicate a weakling in human affairs as assumed by the confused modern theologian or the braggart political materialist who doubts that God is able to emerge from the turmoil of the 20th century. But thousands of years of human history attest that God does control the destiny of man. He has not abdicated his throne to the godless in any generation. His moral forces are still existent and operative in human affairs.

(v: 24).

ISAIAH indicates that the power of men shall "not take root in the earth"—that is, they shall not become permanent or foundational to history. The ways of men shall never be substituted for the principles of God:

Inherent in all evil are the forces which eventually spell its doom. Inherent in all good are the elements of creativity which assures its eternal nature. It is by no means true that "right is forever on the scaffold and wrong forever on the throne." Wrong inevitably dethrones itself. Time and again we have seen great empires rise, sometimes on the shoul-

(Continued on page 22)

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Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

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Occupation _____ Month _____ Height _____ Day _____ Year _____

Beneficiary _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

1. _____

2. _____

3. _____

4. _____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X**

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ders of right, only to become corrupt and morally debauched so that they rotted within to the point of destruction. Often individuals in history have arisen to become tremendous powers that defied even God. These have all come to naught in the course of a few decades. Most of them destroyed themselves on the wheel of moral judgement. When they turned to evil to perpetuate their dynasty, the evils poisoned their system until it destroyed itself.

This fate is the doom of every immoral system that modern man attempts to perpetuate. Communism will destroy itself in the immorality of decimating the dignity of the individual. No system can long survive which selfishly exists for itself, and therefore makes slaves and robots of human beings. Governments, based upon the assumption that man is not a moral being, cannot preserve enough morality in human affairs to assure its existence. The USSR is now living on the moral credit or bank account of old-fashioned, puritanical Christianity. For forty-five years they have been drawing on this "account" and have not been making any new "deposits." One day in the future they will have so exhausted the moral bank account that their check will "bounce," and the empire will collapse of moral bankruptcy. In the eternal scheme right is forever on the throne, and wrong is being brought to trial in the crucible of God's justice under which hot fires always burn.

Crusade successful

ASHLEY County Association's Jubilee Revivals have reported great success, according to Jesse Reed, Evangelism secretary for the Arkansas Convention.

One pastor writes, he said, "For the first time in years we had a great number of people in the services who needed to accept Christ as their saviour."

Ashley Association statistics:

	Prof. of Faith	for Baptism	by Letter
Corinth	2	2	1
Crossett First	1	1	0
Eden	0	0	0
Fountain Hill			
First	15	7	0
Gardner Mission,			
Hamburg	4	4	13
Hamburg First	0	0	4
Magnolia	1	1	0
Mt. Olive	20	19	2
North Crossett			
First	12	9	3
Shiloh	1	1	4
Temple	0	0	4
	<hr/>	<hr/>	<hr/>
	56	44	27

Revivals

FIRST Church, Cherry Valley, Mar. 16-22; Rev. Minor Cole, Pine Bluff, evangelist; Grover Holcomb, music director; Miss Barbara Mann, pianist; 4 baptized; 9 rededications; Rev. Homer Haltom, pastor.

FIRST Church, Crawfordsville, Mar. 16-22; Walter K. Ayers, Evangelist; John Angeletti, song director; 9 for baptism; 3 by letter; Ben Rowell, pastor.

GOSNELL Church, Blytheville, Mar. 16-22; Jack Parchman, Mt. Pleasant, Tex., evangelist; "Red" Johnson, Mountain Home, song leader; 52 for baptism; 13 by letter; William Kreis, pastor.

IRONTON Church, Mar. 11-22; Rev. Jim Ryan, Foreman, evangelist; Rev. Edward Edmondson, pastor; 18 professions of faith; 8 rededications; 21 baptized at close of service.

MT. Carmel Church, Cabot, Mar. 18-22; Ed Walker, Levy Church, evangelist; Jack Yarbrough, song leader; Eugene Irby, pastor; 27 rededications.

FIRST Church, Warren, Mar. 15-22; James T. Draper, pastor, evangelist; Donald E. Barks, Brookmoor Church, Baton Rouge, La., singer; 6 for baptism; 5 by letter; 17 rededications.

FIRST Church, Cullendale, Camden, Mar. 8-22; Jesse Reed, Little Rock, evangelist; Malcolm Sample, singer; 22 for baptism; 7 by letter; Robert A. Parker, pastor.

FIRST Church, Harrisburg, ending Mar. 22; Dr. Joseph T. McClain, pastor, Maywood Church, Independence, Mo., evangelist; Mrs. Mary Shambarger, Southern College, Walnut Ridge, music director; 11 for baptism; 3 by letter; 66 rededications; Curtis K. McClain, pastor.

FIRST Church, Corning, Mar. 8-15; Rev. Herbert Hodges, pastor, Second Church, Russellville, evangelist; W. R. Lloyd, music director; 8 by profession of faith; 5 by letter; 5 rededications; W. Richard Vestal, pastor.

FIRST Church, Corning, has received recognition as a Standard Sunday School for 1963-64. Jim Vinson is superintendent. This is the first time the church has reached this standard since the mid-1930's, according to Rev. Richard Vestal, pastor.

SOUTH Side, Pine Bluff, Mar. 8-22; Paul McCray, Vinita, Okla., evangelist; Wilton Robinson, singer, Kilgore, Tex.; 19 by baptism; 9 by letter; Tal D. Bonham, pastor.

FRIENDSHIP Church, Mariana, Mar. 1-8; Kenneth Caery, pastor, Barton Church, evangelist; Herbert (Red) Johnson, Mountain Home, song leader; Charles Caery, pastor; 3 for baptism; 6 rededications.

TEMPLE Church, Camden, closing Mar. 15; Paul Wilhelm, Ozark, evangelist; Dean Dickens, Arkadelphia, singer; Lonnie Lasater, pastor; 7 for baptism; 1 by letter; 5 for special service; 45 rededications.

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Attendance Report

March 22, 1964

Church	Sunday School	Training Union	Additions
Berryville, Freeman Hgts.	166	69	
Blytheville			
First	692	203	4
Chapel	50		
Gosnell	444	175	26
Trinity	256	122	2
Camden			
Cullendale First	451	219	29
First	553	192	3
Conway, Pickles Gap	73	52	
Crossett, First	589	178	1
Dumas, First	365	122	5
El Dorado			
East Main	314	128	2
First	938	211	4
Forrest City First	572	160	3
Midway	59	42	
Fort Smith			
Barling First	144	47	
Grand Avenue	816	324	2
Mission	35		
Spradling	280	122	
Temple	247	114	
Trinity	318	165	
Heber Springs First	221	72	3
Crossroads	21		
Huntsville Calvary	41	24	
Jacksonville			
Chapel Hill	57	25	
First	549	198	7
Marshall Road	144	65	
Second	264	126	2
Jasper	80	39	
Jonesboro			
Cential	618	265	25
Nettleton	267	79	
Lavaca First	304	164	13
Little Rock			
First	1,005	421	28
White Rock	49	33	5
Immanuel	1,285	431	27
Forest Tower	87	27	
Rosedale	301	119	14
McGehee First	487	203	
Chapel	88	51	7
Malvern First	503	136	4
Marked Tree First	201	78	1
Monticello Second	327	180	26
North Little Rock			
Baring Cross	742	190	11
Southside	49		
Camp Robinson	46	18	
Berea	119	67	
Calvary	554	161	10
Forty-Seventh Street	193	80	6
Gravel Ridge First	229	113	
Runyan	53	14	3
Graves Memorial	138	57	1
Park Hill	832	318	3
Sherwood First	240	103	14
Sylvan Hills First	283	106	1
Pine Bluff, Centennial	235	113	
Rogers First	423	159	
Springdale First	480	164	2
Van Buren			
First	491	151	
Second	78	26	
Vandervoort First	69	51	
Ward Cacklebur	55	36	
Warren			
First	459	154	13
Southside	49	34	
Immanuel	262	87	
Westside	97	55	

A Smile or Two

Uncle Deak writes

Elephant joke

A FLEA and an elephant walked side by side over a little bridge. Said the flea to the elephant, after they had crossed: "Boy, we sure did shake that thing!"

Is she mine?

"YOU can't marry without permission," said the minister.

"Why not?" asked the swooning swain.

"Because she's a miñor."

The young man looked stumped for a moment, then asked: "You mean I gotta ask the Mineworkers' Union?"

Who's who

WHEELING the baby buggy along, a young father was trying to control his howling infant. "That's a good boy, Clarence. Easy does it, Clarence. Control yourself, Clarence."

A young mother noticed the situation and remarked "You must be a wonderful father. You seem to understand little Clarence." She bent over the carriage and cooed, "Hello, Clarence. What's the trouble?"

"The baby's name is Horace," the father interrupted. "I'm Clarence."

Down our way

AN enterprising lad in our neighborhood earns spending money cutting lawns.

His father chided him because he was slow in getting started on Saturday morning.

"Oh, I'm waiting for them to get started," he said. "I get most of my work from people who are halfway through."

Nowadays

THERE'S a truism making the rounds of academic circles now to the effect that the father who wants his children to get an education these days may have to pull a few wires—the television wire, the hi-wire and the radio wire.

Dear ed:

I cant figer out the sense in them rummage sails. The church cross the rode has one near ever month sems like. Sister Unstle, shes one of there saints, sed she didnt like it much neither but thets jest the way they ben doin it fer years an years. She sed near ever body did like she does. She has a rummage box in the celler full of junk. Ever rummage sail she totes it down to the church an emptys it out then fills it up agin with stuff she bys and totes it back to the celler. It pears to me thet its a rite smart more simple to put my money in one of them six point record holders. Thet way i only have to tote it one way. Shore saves a heap of trouble.

Uncle Deak

INDEX

- A—Arkansas Baptist Hospital Queen Prayer Chapel dedicated p8
- B—BSU: Interesting contrasts (E) p3; Baptist beliefs: Christian's Cross (BB) p7; Bookshelf p18; Bratton, Clayburn to New Hope p10
- C—Children's Nook p17; Clear thinking (MR) p18; Cossey, J. I. Using the noggin' (PS) p2; Cover story: Fishin' fever p5
- D—Daffodils, a poem p18
- E—Economy of operation p2
- F—Foreign Mission Board report p12; Foreign missionaries on furlough (letter) p16
- G—Grace upon them (letter) p16; Green, Johnny to Oklahoma p9
- H—Hatfield, Gracie, New ABN worker p10; Hunnicutt, L. L. honored p8
- J—Judson, Adoniram answers critics (BL) p7
- M—McDonald, Dr. and Mrs. E. L. at seminary banquet p9; McMillan, A. Y. to crusade p19; Modesty and style (CMH) p6
- O—O'Bryan, Harold to Cabot p10
- P—Poverty war p11; Preacher poet p15; Primming the pump (letter) p16
- R—Racial crisis: The president's appeal (E) p3; Revivals p22
- S—Stewart, Alex visits Arkansas p9; Sunday School lesson: There is a moral universe pp20,22
- V—Vaught, W. O. on conference program p8
- W—WMU, pageant writers p15
- Y—Yielding, Mrs. Ruby dies p9

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (FF) Fundamentals of the faith; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.

Grrr...

A VERY unpopular cranky old woman was bitten by a mad dog and was advised by her lawyer to make a will because there was a possibility of rabies. She demanded paper and pen and wrote furiously for two hours.

"It looks like an unusually long will," her lawyer said.

"Will? Who's writing a will?" she snapped. "That's a list of people I'm going to bite."

Baylor Sports—Recreation Camps

Boys
8-16
Years

Fundamentals
and Skills in
Baseball-Basketball
Football-Track
by
Baylor University
Coaches

JUNE-JULY-AUGUST

Write:
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Waco, Texas



Protest persecution

MONTREAL (EP) — A Montreal rabbinical delegation, in representations to the Soviet embassy in Ottawa, charged Russia with denying Jews rights accorded other religious groups and nationalities.

Headed by Rabbi S. M. Zambrowsky, the delegation asked the Soviet Union to:

1. Allow Jews to practice their religion and transmit their culture and language.
2. Permit communication between Jews inside and outside Russia.
3. Permit Jews to be re-united with their families in other lands from whom they were separated and to permit religious articles to be sent to Russian Jews.

4. Authorize a rabbinical mission to visit with Russian rabbis in World War II.

The statement was drafted at the first All-Canadian Rabbinical Conference at Ottawa in January. It was released March 12.

Rabbi Zambrowsky said he sought no special privileges for Jews in Russia but wanted them to receive the same treatment accorded other groups. "We want no part in the cold war. Our concern is purely brotherly," he said.

In the world of religion

... IN an interview in Minneapolis, Minn., Leighton Ford, an associate evangelist with Billy Graham, said that the Graham association is now giving great attention to student work. A clergyman from India will be added to the staff to serve as an evangelist to student groups. Sixty per cent of the "commitments to Christ" at Dr. Graham's crusades come from students.

... "A Faith for the World of Tomorrow" will be the theme of the triennial conference of the International Association for Liberal Christendom and Freedom of Conscience," to be held in The Hague, Netherlands, August 18-23. Delegates will come from eastern and western Europe, the United States, Japan, India, and Africa.

... Current membership in the Evangelical United Brethern Church is 757,719. In addition to United States members, the new denominational yearbook shows a membership of 10,044 in Sierra Leone, in west Africa; 32,013 in four European countries; and some 100,000 "adherents" in Germany who have not yet become members.—The Survey Bulletin

'Memorial' to God

PARK RIDGE, Ill. (EP)— President Johnson was the "victim of some faulty theological advice" when he proposed establishment of a privately-financed memorial to God in the nation's capital, a Methodist publication said here.

"The President's personal faith and his advocacy of church-state separation are to be commended," said the *Christian Advocate*, a fortnightly for Methodist ministers and church leaders. "But theologically he is in trouble."

In the first place, an editorial held, "a memorial is designed to remember that which was. We doubt that the President intends to speak of God in the past tense."

But a more serious error is the President's implication that "our nation has a common understanding of 'God,'" the editorial added.

"His theological advisers have apparently failed to inform him that the most debilitating thing any of our religious bodies could do today would be to agree upon a common belief in 'God.'"

The editorial continued that "the quickest way to lose faith in God as revealed in Jesus Christ is to generalize that God into some principles on which all men of goodwill could agree."

Bar re-entry visas

KHARTOUM, Sudan (EP) — The Sudanese government has instructed its embassies and legations abroad to withdraw re-entry visas of Christian missionaries who have been working in this country and are now on leave.

Drive against religion

MOSCOW (EP) — Communism's war on religion in the Soviet Union—which, U.S.S.R. officials say, has been lagging—will be revived with new emphasis on atheistic indoctrination and education, according to a five-column, unsigned editorial in *Pravda*, the party's principal newspaper.

The editorial summarized the anti-religion campaign adopted by the Communist Party's Central Committee.

Citing the existence of "carelessness" in the effort against religion, it said that not all Soviet citizens have realized that religion is an "ideological enemy" inflicting harm on Soviet society.

The renewed campaign, it was stressed, will concentrate on the indoctrination of party members, trade union officials, youth leaders and women. Russian women, the editorial noted, constitute the bulk of believers in the country.

Methodist editor dies

WINONA LAKE, Ind. (EP)— Dr. James F. Gregory, distinguished editor and veteran minister of the gospel, died unexpectedly of a heart attack at Warsaw, Ind., on March 6.

Dr. Gregory, 65, was elected in 1955 as editor of *The Free Methodist*, denominational magazine, by the General Conference of the denomination. He was re-elected in 1960, receiving the largest number of votes cast for any officer.

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