

4-23-1964

April 23, 1964

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christianity Commons](#), and the [Mass Communication Commons](#)

---

### Recommended Citation

Arkansas Baptist State Convention, "April 23, 1964" (1964). *Arkansas Baptist Newsmagazine*. 117.  
<https://scholarlycommons.obu.edu/arbaptnews/117>

This Book is brought to you for free and open access by the Arkansas Baptist History at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).



# Arkansas Baptist

*newsmagazine*

APRIL 23, 1964

## Arkansas Travelers

LONDON, April 13—As two of our British friends were showing us through Westminster Abbey and we were viewing the tombs of many of the British monarchs, I reminded them facetiously that we Americans could claim as *our* rulers all the kings and queens back of King George III. To this our hostess replied vociferously, "You can have them!"

\* \* \*

INTERESTING sign across the front of a London shop (store): "Secondhand Bargains at Silly Prices."

\* \* \*

BECAUSE I had accepted a preaching engagement for yesterday in one of London's Baptist churches, I missed a chance to hear the great



The Garrison family: Americans in Britain

preacher-writer Leslie Weatherhead. Now officially in retirement Dr. Weatherhead was serving for this one Sunday, as supply pastor in City Temple, where he was the pastor for many years. If you have not read his little book, *The Will of God*, you should get it.

\* \* \*

YESTERDAY I was the supply minister for Wealdstone Baptist Church, London, which has been pastorless for nearly a year. I found the order of service about as different from what we have in the States as traveling by tube (subway) to get to the appointment differed from my usual modes of transport.

As you know, the supply pastor in the States usually has no part on the program but preaching. But here I was in charge from the very start and the only part I did not have was the announcements, which came after two hymns, two prayers, and a "children's address." It was during the announcements, by a deacon, that I was identified to the congregation.

Order of service *after* the announcements included: Offering; dedication of gifts; Scripture reading; prayer; hymn; address (sermon); hymn; benediction.

Notes indicated communion at the morning

(Continued on page 9)

## IN THIS ISSUE:

SHOULD Baptists say "amen!" during church services? The pros and cons are discussed by the editor in the lead editorial on page 3.

\* \* \*

A BAPTIST gospel leaflet fell into the hands of a Russian refugee in West Germany and started him on a long journey—a journey that led to Christ, to America and to a doctorate. Nikolai Alexandrenko's story is on page 5.

\* \* \*

TEENAGERS live in three social worlds, declares Rosalind Street on page 7: The world of his family, of his peers and of the larger adult group. Parents and their children will find helpful information here.

## Arkansas Baptist newsmagazine

MEMBER:  
Southern Baptist Press Ass'n  
Associated Church Press  
Evangelical Press Ass'n

April 23, 1964 Volume 63, Number 17

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol

Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month

or \$1.68 per year per church family. Club plan (10 or more paid

annually in advance) \$1.75 per year. Subscriptions to foreign

address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect

the editorial policy of the paper.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

ARKANSAS BAPTIST

## On saying 'Amen!'

THERE are not many "amens" being shouted by individuals in Baptist public worship services these days. And we no longer have "amen corners" in our churches, except in jest.

Some think this is a sign of spiritual deterioration. Once in a while a pastor or an evangelist will indicate that the lack of spontaneous and vigorously vocal "amens" is a sure symptom of a lack of spiritual depth.

**Should individuals joining in public worship services be uninhibited in shouting "Amen!" to anything and everything with which they agree?**

**Does this help or hinder a worship service?**

**If it is desirable or at least not objectionable, just how many of the worshipers should indulge in it, and how frequently?**

These are only a few of the questions that might be asked.

Perhaps as good approach as any would be to consider what "Amen" means and what light the Bible itself has on its use.

Pastors who like to hear a chorus of "amens" from their congregations sometimes quote, as the call for such chorus, from 1 Chronicles 16:36: "And all the people said, Amen! . . ."

According to *The International Standard Bible Encyclopaedia*, amen is for use in ritual speech and in singing, and it means "truly," or "verily" being derived from a verb meaning "to be firm" or "to prop."

It occurs twice as a noun in Isaiah 65:16, where the American Version and the Revised Version of the scriptures translate it "God of truth."

There is no evidence of individuals shouting "amens" on their own as a part of the worship, in any of the New Testament references. And in the Old Testament, even in the reference already referred to, 1. Chr. 16:36, the "amen-ing" was not on a spontaneous free-wheeling, individual basis, but was employed "when an individual or the

whole nation confirms a covenant or oath recited in their presence." It is also found at the close of a psalm or book of psalms or, as in the New Testament, at the close of a prayer.

"Amen" is found in the New Testament at the close of all of the individual books but three: *Acts*, *James*, and 3 *John* and is used at the close of prayers.

In Revelation 5:6-14 the ritual of the installation of the Lamb concludes with the amen of the four beasts and the four and twenty elders. It is also used after "Yea: I come quickly" (Revelations 2:20).

James Millar points out in his article in *The International Standard Bible Encyclopaedia* that 1 Cor. 14:16 seems to indicate that the lay brethren were expected to say amen to the address referred to. (Some may see in this a claim to scriptural backing for an amen any time in a sermon or address that a hearer feels the impulse to speak it.)

In our Baptist churches, each one has every right or privilege that everyone else has. So if it is all right and desirable for one brother or sister to be hollering "Amen" all through a sermon it is all right for everyone else present to do likewise.

Baptists are not much at making rules against things, choosing rather to be as free as possible. So your church or mine is not likely to pass a "Thou shalt not holler 'Amen'" regulation.

Hollering amen everytime the preacher says something good can get rather monotonous to the one doing the hollering, as well as to others, when just about everything the preacher says is good.

Shouting amen, far from adding to the impact of what has just been said, may actually detract from it, and focus the attention not on the truth that has been spoken, but upon the one breaking in to "amen."

One can say amen in one's heart without making it vocal. Necessarily, most of the thoughts and impulses that come to us in the worship experience must be kept within ourselves, or expressed in the congregational singing of hymns, responsive readings, etc.

The public worship service always involves others. The Christian whose spirit is right for worship will not want to do or say anything that would hinder the worship of fellow Christians.

—ELM

# 1814 and 1964

THE most historic and probably most significant meeting of Baptists in this generation is scheduled for May 19-24 at Atlantic City, New Jersey. This is the celebration by Baptists in America of the third jubilee of organized effort.

Interestingly enough the May 19 beginning of the celebration this year misses by only one day the exact date of the first session of the Triennial Convention on May 18, 1814. And Atlantic City is only about 50 miles from Philadelphia where the historic 1814 meeting convened. The 1814 meeting was specifically for the purpose of beginning American Baptist foreign mission efforts, and the 1964 meeting will also have strong emphasis upon foreign missions.

The similarities between 1814 and 1964 are interesting, but the contrasts are even more interesting. The 1814 meeting recorded a total of 33 delegates; Southern Baptists will have more than 10,000 messengers in 1964 and American Baptists, also meeting at the same time in the same hall, will swell the number to 15,000 or more. In 1814 eleven states were represented; Baptists from all 50 states and many foreign countries will attend in 1964.

The 1814 meeting resulted in the appointment of one foreign missionary, Adoniram Judson; Southern Baptists alone now have more than 1,800 foreign missionaries in 53 nations. Money was a major problem for Baptists in 1814; it still is in 1964, but we will spend more for hotel rooms in one week in Atlantic City this year than these early missionary Baptists could raise in a number of years.

Atlantic City is one of the few places in the

world that could accommodate such a joint meeting of Baptists in America and so is a logical choice for a meeting place. One wonders, however, if the contrast in the images of Philadelphia and Atlantic City may not also serve as a contrast between Baptists of 1814 and those of 1964.

The official name of the 1814 group was the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. No wonder they called it the Triennial Convention (Sessions were held only every three years). Though the name was enough to kill it, this organization experienced growing strength and by 1838 had employed 98 missionaries.

It remained for disagreement over slave owners being appointed missionaries and other differences to break up this original Baptist fellowship. In 1845 the Southern Baptist Convention was organized and since then Southern Baptists and those by other names have traveled separate ways.

Preparation for celebrating the 150th anniversary of the Triennial Convention brought at least seven different Baptist groups into discussion and joint endeavors several years ago. Atlantic City will climax this most recent fellowship effort when several of these groups will participate in a joint celebration May 20-22.

Atlantic City will be a most interesting experience. With the Southern and American Conventions going on simultaneously under the same roof, messengers can get a taste of both. Surely it will increase understanding and appreciation for each other though there are no signs that the two groups will ever belong to one convention.

For all Baptists in America the Baptist Jubilee Celebration will afford opportunity for at least three profitable exercises: gratitude for the past, self-examination for the present and dedication for the future.—Editor C. R. Daley, in *Western Recorder* (Ky.)

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.

### 'Clear Thinking'

I AM so grateful for Bro. Cossey's article; "Clear Thinking" this week. He has written what I've been thinking for a long time but did not have the courage and authority to express myself.

So often I find our young ministers as well as laymen going to the commentary before they give the Holy Spirit an opportunity to reveal the

meaning and application of a scripture. I like to meditate and pray for the application of certain passages of scripture. Then when the revelation comes to me, I check with the commentaries and my friends. Many times I have something new out of the treasure. But the new thoughts, are never contradictions. They are more often contrasting thoughts of the same truth.

How can we be original? How can we be ourselves, if we do not do some "clear thinking"? Christ says on one occasion; "Therefore every scribe (writer) which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

It is not what a man thinks, but AS he thinks that counts. If he thinks as a wise man, he is a wise man. He may think he is a wise man and be a fool. So with our "Clear Thinking" toward Christianity. If we think as a Christian

are we not a Christian? Likewise if we think as a Baptist, we would not be a mis-fit among Baptist.—C. R. Cantrell, Glenwood

### Baptists and gambling

YOU should be commended for the stand you are taking against legalized gambling in this state.

If gambling is legalized, it will probably be because OF the Baptist people of this state. Remember, we do have some "betting Baptists." Some of them are pretty well looked up to too. Even churches can't resist their contributions from their sweepstakes.

One active Baptist lady apologized for her consistent betting during the races, pleading that she partook of no other type of diversion.

If the gambling places are closed "as long as the governor of the state wants

# Russian led to Christ, U.S. by Baptists

NEW ORLEANS—For Russian-born Nikolai Alexandrenko, winter graduation at New Orleans Baptist Theological Seminary marked the end of a long journey.

It has been a journey full of events unforeseen by the jaunty Communist youth who entered Moscow Junior Military College in 1939. "I was like most Russian teenagers," Alexandrenko explained. "My aim in life was to serve the state. I had never heard the name of Jesus Christ before and had no interest in finding out about him or about any other form of religion."

Graduating from military college two years later, the young Russian began further study at the University of Moscow, but World War II thrust him into the Russian Paratroop Corps where he soon became 1st lieutenant and company commander. In 1943, Alexandrenko was captured and held as a prisoner of war in Germany until he was liberated by the Americans in 1945.

"I elected not to return to Russia," he explained. "So I became one of thousands of refugees in the towns of West Germany without a foreseeable future." It was during this time that a Gospel leaflet, published by Baptists, was given to him. Through reading this leaflet and attending a crowded German Baptist church, he was converted to Christianity, and subsequently felt the call to preach.

"I knew I needed more study," continued Alexandrenko. "So I contacted the Baptist World Alliance which was in charge of the relief program to Baptist refugees."

Through the efforts of BWA Associate Fred Schatz, passage to America for the new Christian

was arranged and he was given a scholarship by the Louisiana State Convention and Baptist Student Union to study at Louisiana College, Pineville, La.

Knowing very little English but with great determination, Alexandrenko came to America in 1951 and enrolled in Louisiana College. He graduated two and one-half years later. "In that time, I had learned English, 'campusology' and had married a wife," chuckled the blond, bespectacled scholar.

His wife, the former Mae Frances Clement of Crowville, La., was a Louisiana College classmate who received her degree in medical technology. The couple now have four children.

Following college graduation, Alexandrenko received a Master's degree, majoring in Greek and Latin, from Tulane University, and a bachelor of divinity degree from New Orleans Seminary.

This January, he crossed the Seminary Chapel platform again: this time to receive his doctor of theology degree, after more than five years of additional study. During these years, he has also been pastor of two churches and served as assistant professor of classical languages and religion at Louisiana College.

Dr. Alexandrenko's major field of doctoral study has been in the field of New Testament, an appropriate area for one whose entire existence was changed by the New Testament's good news.

The Russian-American was one of five doctoral candidates and 40 other students receiving degrees in the recent New Orleans Seminary commencement exercises.—New Orleans Seminary News Service

them closed," "the governor of the state may want them closed as long as the Baptists of the state want them closed."  
—Deane Shack, Waldron.

## Help wanted

I WISH to ask your assistance in locating two books to be used in a graduate seminar during the Ouachita Bible Conference, July 27-31. The Religion Department desperately needs to borrow or buy ten copies each of *The Axioms of Religion* by E. Y. Mullins, and *A World in Travail* by T. B. Maston.

Perhaps some of our people would be willing to donate these out-of-print books to the Religion Library of Ouachita.—Vester E. Wolber, Chairman, Department of Religion

## Workers available

I HAVE in my possession the names of one prospective pastor and two education-music directors whom I would be happy to share with churches who are looking for staff members. All three men are graduates of Southwestern Seminary and are fully qualified for service in local churches.

I will be happy for churches to contact me about these positions if they so desire.—Philip H. Briggs, Program Director, Second Baptist Church, 222 E. 8th Street, Little Rock

I WOULD like to offer the name of a fine young man who is graduating with a Master of Arts degree in Religion from Ouachita College this spring

who is interested in doing education and music work in some church in Arkansas. I have reference to Mr. Rhea McKinney who can be addressed at Ouachita College, Arkadelphia, Arkansas.—J. T. Elliff, director, Religious Education Division, Arkansas State Convention.

## Caroline Association

### Revivals

Baugh's Chapel—Baptisms 1, Letter 0  
Caney Creek—Baptism 0, Letter 1  
Cocklebur—Baptisms 3, Letter 1  
Coy—Baptisms 1, Letter 0  
Carlisle—Baptisms 5, Letter 2  
Hazen—Baptisms 3, Letter 4  
Lonoke—Baptisms 11, Letter 5  
Total Baptisms 24—Total letters 13

## Pride in education

ARKANSAS Baptists presented solid reasons for their need of education 100 years ago.



DR. SELPH

At the convention in Charleston in 1858 the educational report to the body read, "First, there ought to be a Baptist college or University because Baptists generally ought to be educated." (Rogers, History of Arkansas Baptists, p. 484)

Several made speeches on education. Their reason for a school was not just an educated ministry. They felt that there were principles of truth that every church member should know and so stated.

"Our church polity individualizes our members beyond that of any other denomination. It gives great promise to lay members and consequently the general education of the denomination would exert a marked influence in effecting the prevalence of Baptist principles." (Ibid)

They were more prophetic than they imagined. They said, "The conflict between truth and error, now raging fiercely, is to become more and more severe until the final triumph of the truth shall be complete." (Ibid)

But they said something specific about the ministers: "Our ministers, as far as possible, ought to be educated at home in the midst of the people where their labor is to be performed. A minister trained at home, all other things being equal, will be the most effective." (Ibid)

They feared that young ministers who left the state for their education would be lost altogether.

The educational committee called for cooperation in this educational effort. It cautioned

## Baptist beliefs

### DIVORCE AND REMARRIAGE

BY HERSCHEL H. HOBBS

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

"IS it lawful for a man to put away his wife *for every cause*?" (Matt. 19:3, author's italics). This



DR. HOBBS

involved both divorce and remarriage. It was a disputed question in the first century as it is today.

The matter hinged upon one's interpretation of Deuteronomy 24:1-2. The school of Hillel said "for every cause." That of Shammai said only for the cause of adultery. In answer Jesus went back to God's original intent for marriage. Note that God "made them male and female" (Matt. 19:4; Gen. 1:27).

An analysis of Matthew 19:5-6 reveals that marriage is three-fold. It is *spiritual* or made of God. It is *social* or bringing a new home into existence (19:5a; Gen. 2:24). It is *physical*, involving a union of the sexes (19:5b; Gen. 2:24) in holy love. Stating it another way marriage is spiritual, involving love; it is social, satisfying the legal demands of society; it is physical, being consummated in physical union or physical one-

against educational facilities for special localities, evidently feeling that this would weaken the movement for one good school.

Nor were the brethren interested only in education of the male. The following resolution was adopted:

"We feel the great importance of Female Education to the rising generation, both socially and religiously. Therefore, be it resolved that we earnestly intreat our brethren throughout the state to consider well the education of their daughters." (Ibid, p. 486-7)

The Female Institutions recommended were located at Fayetteville, Camden and Arkadelphia.

ness (Matt. 19:6a). A true marriage is formed in that order; spiritual, social, physical. Such a marriage is "what . . . God hath joined together" (Matt. 19:6b).

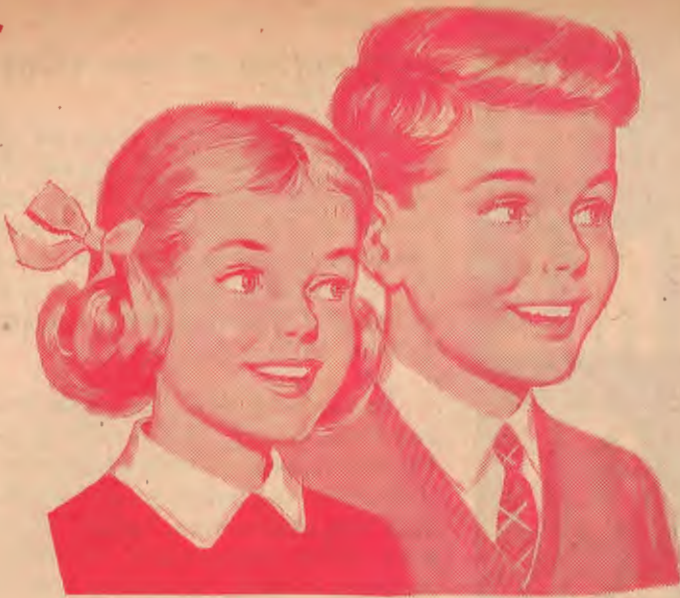
Then Jesus answered the question. "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9; cf. Matt. 5:32, authors italics).

Some deny the genuineness of the *exception clause*. They say that Luke 16:18 omits it. But this is a different occasion from Matthew's accounts. Also it is insisted that Mark 10:11, parallel account to Matthew 19:9, omits it. But a comparison shows Mark records a statement to the disciples after Jesus' answer to the Pharisees. A. T. Robertson notes that there is strong manuscript evidence to support the *exception clause* in Matthew. Why did Jesus omit it in Mark and Luke? Perhaps because this was the stricter view with no need of emphasis. Why did He use it in Matthew 19:9? It was in direct answer to the Pharisees' question (Matt. 19:3).

It would appear then that Jesus gives one cause for divorce and remarriage—fornication. Why this one ground? Note the three-fold nature of marriage—spiritual, social, physical. A marriage is formed in that order. It is broken in the reverse order—physical, social, spiritual. So long as the physical oneness remains God recognizes the others as binding. Loss of love and/or the breaking of the legal contract do not dissolve a marriage in God's sight. But one can be "one flesh" with only one person. Paul warns against becoming one with a harlot (I Cor. 6:16). Fornication breaks the oneness between man and wife. The innocent party may either forgive

(Continued on page 30)

# Neither child nor adult



"THE growing-up-tree is hard to climb."

So chant Girl Scouts.

And so agree all who major in helping young people attain the highest and most satisfying experiences in life.

Parents have an inescapable part in the directional "setting of the sails."

"Our first ten years are the big ones.

"If (kind, loving, intelligent mothers and fathers) handle us well in childhood, most of us can take the rest of our journey right along in our stride. That's because the biggest factor in the mental health of an adult is the pattern that was set during the first years of life." (*You and Psychiatry* by Dr. William C. Menninger and Munro Leaf)

Ada C. Rose has an interesting article in the April First issue of *Friends Journal*, entitled "Learning to Learn." She makes a strong case for benefits to be gained by parents' learning from each other, even across racial lines.

"When a Southern Negro child runs to an adult with a problem, his complaint is always acknowledged, usually with crooning sounds of sympathetic interest. But no issue is made of the incident.

"Somebody pushed you. He did? Well ah'm gonna tell him not to do that any mo.'

"Miraculously, that's the end of it!

"Somebody ran by and almost knocked you down. She *did*? Well, she certainly should have said, 'Excuse me!'"

Ada Rose maintains that the Southern Negro child basks in "the warm sunlight of such relaxed attitudes — in an atmosphere of courtesy to all, in the certain love of adults who do not require that every child be precocious in order to be approved."

One thing is certain: there is great need for children climbing "the growing-up tree" to be surrounded with feelings of security and assurances of love.

The most widely discussed and apparently the most dreaded lap of the climb is the adolescent period.

Adolescence is spoken of as the "time when the boy begins to fall out of love with his parents and begins to fall in love with a girl." (*Marriage and the Family in American Culture* by Andrew G. Truxal and Francis E. Merrill)

Early in this teenage period the climber is neither a child nor an adult. It is the dealing with this dilemma that calls for wisdom and patience on the part of the teener himself and his parents.

He is living in three social worlds: the world of his family, the world of his peer group, and the larger adult world. (Trusal and Merrill)

The youth in this tricky stretch still loves and needs his family. His changed ways and apparent rejection of his folks are just outcroppings of his confusion in trying to be what his family and the adult world expect him to be, while still fitting in with his peer group.

Who does not remember the time when he would rather be dead than not to be counted in on the doings of one's set! That remembered feeling came back to me when I sat, recently, as one of a panel to discuss with an audience of teenagers questions they themselves had proposed. Their intelligent earnestness convinced the panel that their questions were well motivated.

The usual ones were included: What is the proper time to start dating? What about going steady? Necking? Dating a person of different religious faith?

Among the other members of the panel were two young men, not too far past teenage experiences themselves. Two of their statements linger in my mind:

One: "About when to start dating—I am convinced from experience and observation that mental attitudes are more important than physical age in preparation for dating."

The other: "Teenage friends, let me tell you something I know to be true: Parking on a date is just asking for trouble."

Two other questions asked were refreshingly different:

(1) "I am on the baseball team with fellows who curse and have nothing for Christianity. How can I as a Christian witness to them?"

(2) "Tell me a good Scripture plan for winning somebody to Christ."

These may be our springboard for next week's column.

Meanwhile, may this week's growing-up experiences be good ones.

*Rosalind Street*

Mrs. J. H. Street  
P. O. Box 853  
New Orleans Baptist Seminary  
3939 Gentilly Boulevard  
New Orleans, Louisiana



# IN TIME OF SORROW

By **PAUL E. WILHELM**

Missionary, Clear Creek Baptist Association, Ozark

MANY articles have been written on the subject, "What to do until the Doctor arrives." This article however, will deal with an even more desperate need. "What to do after the Doctor has gone." Or, "What to do when death has come."

Some person or persons, out of love, sense of duty, or closeness with the departed, will have the responsibility for making the plans for this final memorial service.

An attempt will be made here to set out some of the "do's" and "don't's" of such planning. This is written particularly to those who will expect a minister to conduct or to help with the funeral. It is reasonable to recognize that if a minister is to help with the funeral, he should help with the planning of it.

The first step in preparation is to consult with the pastor of the deceased. For the logical person to minister at death is the one who ministered in life.

The family or others who will help in this planning should meet with the pastor as soon as possible after death has come. At this first moment the pastor will have an opportunity to express words of comfort and give words of advice. At this first moment of grief perhaps all that will be done is to let the pastor know the funeral service will depend on him, or that the family will be looking to him to conduct the service.

As soon as possible, the family should sit down with the pastor and plan the entire funeral service. The pastor will, of course, be in contact with the morticians, who also play an important part in this last service.

This conference or time of planning will be the time for the family to express their desires regarding favorite scriptures, songs, poetry, or special information regarding the deceased that will help in planning the service. At this meeting with the pastor, the time of the service, place of the service, place of burial, and other details of the funeral service can be decided upon.

In the event the deceased was not a member of any local church, the family should contact the pastor of the local church where they prefer the service to be held. Although most churches are glad to provide the auditorium, lights, and nursery for others than their membership, a family should in every instance consult the pastor regarding this need. This should be done before any announcement is made at all regarding the funeral service.

The pastor is usually able to arrange his own schedule and so make available the use of church facilities, when this is requested. In every case where preachers are to be used in the service other than the pastor, they should be contacted by the pastor and not by the family or funeral home.

It is not necessary to use more than one preacher. The all too general practice of bringing in every preacher that has known the deceased does not add to the service and many times works a hardship on those invited. Any preacher taking even a minor part in the service will feel obligated to participate if invited.

Too, to attempt to use a number of preachers in a funeral service will not only work a hardship on them but will at times prevent them from being a help to others who also need them.

As a family, you will wonder what to do regarding an honorarium for the pastor or officiating minister. Some full-time pastors will not accept any honorarium when the funeral is for a member of the church they pastor. However, for many the honorarium is the only way they have of off-setting this special expense to them. A funeral service always involves extra expense and sometimes a great deal of expense for a pastor. The mileage on his car, clothes, telephone calls, are but a part of this expense.

Every funeral involves hours of a pastor's time: Time in his preparation, time in the home, and time in conducting the funeral itself.

Most preachers if asked by anyone on this or other occasions, "What do I owe you," or even "What is customary," will answer, "You don't owe me anything," or, "Whatever you feel would be right." This, of course, does not mean that he has not had expenses. It just means out of a sincere desire to

help, or because this question puts him on the spot, he cannot answer otherwise.

I have never known any preacher to make a definite charge. If the family can afford it, consideration to the time involved, the expenses mentioned above, along with what the minister has meant to them during these hours, will help to arrive at an amount. This, when given, is not a tip, but an expression of appreciation and should be given and received without embarrassment.

Some have thought that the bill of the funeral home includes this, but a careful checking of this bill will show it is not included. Too, if possible, in some cases it would be well to consider any extra expense that has been felt by those who sing, the custodian, or nursery workers.

The enlistment of active or honorary pallbearers can be done by the family, the pastor or the funeral home. It would be well to discuss this need with the pastor. The musicians should be enlisted by or at least in conference with the pastor. He usually will know who can help at the hour agreed upon.

Some city cemeteries will have men who will open the grave and will add this expense to the cost of a lot. Or the funeral home will be able to arrange for this service and add the expense to their bill. Occasionally the family will arrange with some one

they know to open the grave. It is only rarely and usually in a rural community that neighbors still open the grave as a courtesy to a friend. The pastor or funeral home will be able to advise as to what will be customary in each case.

The custom of the departed lying in state at home will vary by community. The practice of sitting up with the dead or the bereaved family will also vary by areas or communities. The pastor and funeral home will be able to advise as to what is customary and arrange for whatever the family prefers.

There is usually an opportunity to view the body at the funeral home, prior to the service. The family usually can view the body privately at an agreed time. The pastor will be glad to meet with the family at this time, if asked. Sometimes a family will gather at the funeral home the evening before the day of the funeral service, to meet those who come to pay their respect to the departed. I feel this works undue hardship on the family and should only be done when the family themselves expressly want it.

A preacher will hesitate to suggest when the funeral service should be held. This should be the decision of the family, and as convenient for them as possible. When the family is undecided as to when would be best, it might help to know that generally the heaviest day for the preacher is Sunday.

## Personally speaking

(Continued from page 2)

service on each third Sunday and at the evening hour on each first Sunday.

The church typically (for Baptist churches in Europe) has an elevated pulpit reached by a winding stairway leading from the platform. We were singing from the *Revised Baptist Church Hymnal*, which was quite unfamiliar to me. The hymns are printed as poetry, without music, and seldom have less than six verses. The minister announces the hymn each time and reads the first stanza. Then the congregation and choir sing *all verses*, to the accompaniment of an organ. And these Baptists over here really open up and sing. There are few if any spectators.

The Lord's Prayer is regularly joined in by the congregation at the close of the minister's opening prayer in the morning and is sung by the choir and congregation in the evening service.

The honoraria for visiting ministers here is much less than in the States, and the pastors' salaries also lower. The pastor of a good-sized Baptist church can expect a salary of about 700 pounds (approximately \$1,960) per year, plus a home on which he pays the utilities. (This is about as much as a conductor on the London subway draws.)

Incidentally, the low salaries for pastors strikes me as one of the big problems of the Baptist churches over here. But British Baptists outstrip us on per capita gifts to foreign missions. And they put a lot less money into buildings.

I was delighted to be the guest for the day in the home of an American family here in the Air Force from Oklahoma—S-Sgt. G. L. Garrison, Mrs. Garrison, and their children, Carmen, 11; Linda Beth, 10; Stephen, 7; and Phillip, 3. We are carrying in this column a picture of them, made about nine months ago. They have been in London about five years and are looking forward to getting back to the States in a year or so. They are active in the church.

The Baptist fellowship is great wherever you go. I enjoyed my time at Wealdstone very much.

On last Friday, our first full day in London, Mrs. McDonald and I were the guests of the London Baptist Association and Sir Cyril Black, noted Baptist lay leader and long a member of the House of Commons of the British Parliament, at a luncheon at a downtown hotel.

Next weekend we are to be with Editor Robert Clarke of the *Irish Baptist*, and other Baptist leaders in Belfast.

*Erwin L. McDonald*



DR. HENRY C. LINDSEY

## Named faculty dean

ARKADELPHIA—Dr. Henry C. Lindsey, an alumnus of the college, has been elected dean of faculty by the board of trustees of Ouachita College, according to Dr. Ralph A. Phelps Jr., president.

Dr. Lindsey will assume his new duties June 1, and will succeed Dr. J. W. Cady, recently elected president of Texarkana College.

The new dean received his A.B. degree from Ouachita in 1948; his M.A. from Louisiana State University in 1951, and his Ph. D. from the University of Denver in 1962. He is currently head of the department of drama at Baylor University in Waco, Texas.

Dr. Lindsey has also taught at Howard College, Georgetown (Ky.) College, and Kansas State College. At Kansas State he was assistant to the dean of instruction.

In other actions, the Board adopted a record budget of \$1,587,560; and granted tenure to Dr. Vester E. Wolber, Dr. A. B. Wetherington and Donald J. Pennington.

## Big Creek Association Revivals

Vicks—7 conversions  
Spring River—1 by letter, 6 conversions  
Ozark—2 conversions  
Mammoth Springs—none  
Mt. Zion—2 rededications  
Salem—2 by letter and 1 conversion, 3 rededications

## 'Quote' quotes Tull

NELSON Tull's Brotherhood Department column in the January 16, 1964, issue of *Arkansas Baptist Newsmagazine* drew the attention of *Quote*, the weekly digest, in its April 12 issue.

Excerpts from a column entitled "Small, but not insignificant" were reprinted:

"Little things do count! Pins and cotter-keys; lock washers and nut-crackers; ball-bearings and paper clips; neck ties and shoelaces; pennies and razor-blades; spectacles and measuring spoons;—each has its place! . . . Small items can be very important and worthwhile: a tip of the hat, or a hearty hand shake, a cheerful greeting, a warm smile,—these may be small, but what a difference they make! . . . One of the marks of a big man is his willingness to give attention to details, to the small things upon which real success depends."

## Missionary speaks

MRS. Elisabeth Elliot, missionary widow of James Elliot slain by South American Indians in 1956, will be the featured speaker at 1 p. m. Apr. 29 at First Methodist Church, North Little Rock.

Women of all denominations are invited to hear Mrs. Elliott, who has authored three books: *Through Gates of Splendor*, *Shadow of the Almighty* and *The Savage, My Kinsman*.



**PERFECT ATTENDANCE**—Leslie Church reports perfect attendance records in Sunday School are held by: (Left to right) Front row: Eddie Treece, 4 years; Bradley Treece, 4; Roy Mabrey, 14; Linda Allred, 1; Yvonne Russell, 1; Don Allred, 1. Back row: Debbie Treece, 5; Phyllis Summerhill, 7; Margaret Summerhill, 5; Elizabeth Summerhill, 9. Not pictured: Godron Smith, 1; Sam Smith, 5; Wayne Smith, 7; Laverne Russell, 5; Daphne George 2. J. W. Treece is superintendent.

## O'Neals are honored

REV. and Mrs. W. B. O'Neal were honored by White River Association when it dedicated its 1963 minutes to the couple.

Mr. O'Neal served as pastor and missionary in the association from 1915 to 1947. He also taught in the Mountain Home Baptist College in 1916-17.

Mr. O'Neal, the *Arkansas Baptist Newsmagazine* "Preacher Poet," and Mrs. O'Neal make their home in North Little Rock since retirement.

May 24 will mark his 80th birthday.

## Radio-t.v. schedules

"SERMONS on Salvation" is the theme for the "Baptist Hour" during May, according to an announcement by the Radio-T. V. Commission of the Southern Baptist Convention.

Stations carrying the program, all on Sunday and the time:

KVRC, Arkadelphia, 3 p.m.; KBHS, Berryville, 8 a.m.; KCON, Conway, 2:30 p.m.; KAGH, Crossett, 8:30 a.m.; KDQN, DeQueen, 7 a.m.; KFAY, Fayetteville, 8:30 a.m.; KBJT, Fordyce, 4 p.m.; KXJK, Forrest City, 9:30 a.m.; KXAR, Hope, 5 p.m.; KNEA, Jonesboro, 6:30 a.m., KPCA, Marked Tree, 8 a.m.; KENA, Mena, 1:30 p.m.; KHBM, Monticello, 3:30 p.m.; KDRS, Paragould, 8:30 p.m.; KUOA, Siloam Springs, 7:30 a.m.; KWRF, Warren, 8 a.m.; KWYN, Wynne, 7:30 a.m.

### Church organized

LEWIS STREET Mission, Truman, was organized into a church April 19. The mission was sponsored by Pleasant Valley Church. Roy Craig is pastor.

JEFF Campbell has resigned as pastor of Lepanto Church effective May 1 to become one of three full-time chaplains at Arkansas Baptist Hospital.

H. G. RICHARDSON has resigned as pastor of Valley View Church effective May 15 to go into full-time evangelistic work. (CB)

### Attendance Report

April 12, 1964

Church	Sunday School	Training Union	Additions
Alma, Kibler	136	70	
Beirne, First	94	56	
Berryville, Freeman Hgts.	221	87	
Blytheville			
First	619	192	3
Chapel	53		
Gosnell	297	111	
Trinity	228	91	3
Camden			
Cullendale First	443	220	2
First	539	162	2
Conway, Pickles Gap	78	57	
Crossett, First	506	180	
Dumas, First	279	97	
El Dorado			
East Main	291	112	
First	789	203	7
Forrest City, First	570	153	
Midway	52	46	
Fort Smith			
Barling First	150	81	6
Grand Avenue	749	330	2
Mission	53		
Trinity	323	156	
Harrison, Eagle Hgts.	254	73	2
Huntsville, Calvary	49	37	
Jacksonville			
Berea	119	81	1
Chapel Hill	59	27	1
First	530	184	6
Second	221	93	2
Jonesboro			
Central	550	206	4
Nettleton	275	94	
Lavaca	276	144	
Little Rock			
First	896	27	4
White Rock	380	17	
Immanuel	1,174	400	12
Forest Tower	27	19	
Rosedale	256	91	3
McGehee			
Chickasaw	106	53	
First	434	192	4
Chapel	88	34	1
Marked Tree, First	171	51	
Monticello, Second	254	134	
North Little Rock			
Baring Cross	731	209	19
Southside	42	26	
Camp Robinson	41	24	
Calvary	449	130	1
Gravel Ridge First	191	101	
Sherwood First	223	108	
Sylvan Hills First	288	84	2
Pine Bluff			
Centennial	223	117	
South Side	718	257	3
Shannon Road	46		
Tucker	16		
Rogers, First	384	152	
Springdale, First	508	189	5
Van Buren			
First	469	144	
Second	91	85	2
Ward, Cocklebur	51	29	
Warren, Immanuel	268	91	1
Westside	81	47	



**ARKANSAN TO THAILAND**—Susan Hamilton (left) and Jon M. Stubblefield, two of the 56 summer missionaries going overseas this year, look at scenes from their fields with Miss Edna Frances Dawkins, an associate secretary of the Southern Baptist Foreign Mission Board, who directed a recent orientation conference for the students. Miss Hamilton will represent South Carolina Baptist Student Union in Nigeria, and Mr. Stubblefield will represent Arkansas BSU in Thailand. Mr. Stubblefield, a sophomore at the University of Arkansas, is the son of Mr. and Mrs. Roland Stubblefield of Fayetteville. Also serving in East Africa will be H. Benny Clark, a junior at Arkansas State College from Tallapoosa, Mo.



**FAMILY BAPTIZED**—Seven members of the J. C. Thompson Jr. family were baptized together on Mar. 29 at Red River Church, Bradley. Ray Lawrence is pastor. The Thompsons made professions of faith over a period of five months. On the back row are Mr. and Mrs. Thompson, Joyce and Norman. In front are Bruce, David and Curtis.

### New Arkansas Baptist subscribers

Church	Pastor	Association
<b>Three months free new church:</b>		
Gardner, Hamburg	Raymond Carpenter	Ashley Co.



Copyright, 1964, Historical Commission, SBC.  
Erwin M. Hearne, Jr., Artist  
Distributed by Baptist Press

*Baptists sing on way to jail*

Fredricksburg, Va., June 4, 1768 (BP)—Four Baptist preachers and a layman were arrested here because they refused to quit preaching. They were charged with disturbing the peace. While being marched to the jail they sang hymns which attracted attention of townspeople. The men are Chris Craig, John Waller, James Reid, James Childs and layman William Marsh.



*HISTORY ARTIST—Erwin M. Hearne Jr. of Dallas found Baptist history so fascinating he decided it had to be told in pictures.*

# Artist Finds History Colorful Work Field

By J. Eugene White  
Editorial Assistant; *Baptist Standard*

A DALLAS artist has discovered that many exciting dramas of civilization lie buried in dust-covered tomes on the library shelf, forgotten by the descendants of those whose story is told in the books of history.

Erwin M. Hearne Jr., a commercial artist and a member of First Church, Dallas, has completed a series of eight oil paintings bringing to life some of the persons and events which have shaped the destiny of Baptists in America.

The series titled "Great Moments In Baptist History," won for the artist the award for the best illustration group of 1963 from the Dallas Advertising Art Association. The Sunday School Board, Nashville, Tenn. was presented an award of excellence by the art association for the exhibit.

Hearne's paintings will appear on covers of the Board's 1964 periodicals, and the *Arkansas Baptist Newsmagazine*.

The sandy-haired artist relates that he became interested in painting scenes from Baptist history during the last presidential election. Concern over the issue of church-state separation became strong during the campaign.

From the books of religious and secular history he learned that what his pastor and others had been saying was true—Baptists had been almost totally responsible for gaining and holding religious freedom and liberty of conscience for all men.

"The thing that struck me as I read," Hearne explains, "was the absence of pictures. There was nothing to help me visualize the heritage I was learning about."

That artist declared, "There I was, 35 years old and for the first time in my life becoming aware of the heritage of our people."

The little-used books were filled with drama and excitement; but a dull, gray page of type doesn't look very inspiring, he declares.

"I was convinced that pictures could motivate our people to read a thousand words, or many thousands, in our Baptist histories."

Finally he took his idea to J. M. Dawson, whose book on Baptists and the American Republic had so greatly impressed him. He presented his idea also to W. A. Criswell, his pastor, and to E. S. James, editor of the *Baptist Standard*.

Encouraged by these men, he went to Nashville, Tenn. in the summer of 1962 to meet with Davis C. Woolley, executive secretary of the Southern Baptist Historical Commission. He took along several sketches of great moments in Baptist history.

The Baptist historian was so impressed that he persuaded the Sunday School Board to commission Hearne to paint eight pictures for reproduction on the covers of Baptist literature during the third Baptist Jubilee Year of 1964.

Each painting is an authentic presentation of the event being depicted. Before the artist touches his brush to the canvas he has read extensively on his subject and has consulted several outstanding Baptist historians. The historians return to Hearne check sheets covering such minute details as season of the year and time of the day the event took place, description of buildings and countryside, any idiosyncrasy of dress, and anything unusual about the surroundings.

Woolley told the *Baptist Standard* that full-color prints of these paintings will be made available for a nominal charge if the demand is great enough to justify the cost of reproduction.

# Departments

## Brotherhood

### Very revealing

THE Brotherhood Department has endeavored to enlist 18 churches in a church manpower survey, using forms prepared by the Brotherhood Commission of the Southern Baptist Convention; and we have written 39 Arkansas Baptist pastors to ask them to utilize some of their interested men to help make the survey. Response has been gratifying as 22 churches have agreed to make the survey.



MR. TULL

The survey reveals the level of the enlistment of the men of the church in the whole program of the church, and is an eye-opener! Responses are now coming from some engaged in the survey; and it is evident that the survey is revealing some things which are surprising, even startling, and often humbling.

Let us suggest to every pastor, whether or not your church has a Brotherhood, that you make the survey. It will provide you with some very usable information, and will serve as a real guide and help when you begin thinking towards a fresh start in all your work at the beginning of the fall.

Survey Booklets may be purchased from the Baptist Bookstore in Little Rock. The cost is 20c per copy. Write for "Church Manpower Survey Sheets."

Another item of interest in Brotherhood is the growing response of men to the idea of their participating in the West Coast Crusade, July 22-26; and also in the Colorado-Nebraska Crusade, July 12-19. Surely every church and association will want to be represented by capable men in these supremely important enterprises.

Write the Brotherhood Department for Crusade information.—Nelson Tull, Brotherhood Secretary

## Student Union



LAWSON GLOVER



GEORGE STEVENSON

*PRESIDING at the annual Baptist Student Spring Planning Retreat will be state president Lawson Glover, a student at the U of A Medical School. Leading the music of the retreat will be George Stevenson, a student at OBC. New state officers will be elected, summer missionaries commissioned, and seventeen local presidents will be presented at the three day meeting at Tanako.—Tom J. Logue, Director*

### Revival statistics

SECOND Church, Van Buren, Apr. 5-12; Roy Galyean, evangelist; 1 by profession of faith; 1 by letter; 4 rededications; Robert Morrison, pastor.

BARING Cross Church, North Little Rock, Apr. 5-12; Walter Ayers, preacher; Mark Short, singer; 17 by baptism; 2 by letter; K. Alvin Pitt, pastor.

FIRST Church, Clebit, Okla., Mar. 26-30; Danny Eakin, Arkadelphia, evangelist; 5 for baptism.

TASCOSA Church, Amarillo, Tex., Apr. 5-12; Dr. Bayless C. Gordon, Central Church, North Little Rock, evangelist; Tommy Lyons, song leader; 37 additions; 17 for baptism; Rev. Howard Lyons, pastor.

CROSS Road Church, Louann, Mar. 29-Apr. 5; D. W. Stark, pastor, Eagle Mills Church, Carey Association, evangelist; John Burton, pastor, song director; Mrs. Burton, pianist; 6 by profession of faith; 1 by letter.

CENTRAL Church, Fort Smith, Mar. 29-Apr. 5; Rev. Hugh Callens, pastor, Hillcrest Church, Lebanon, Tenn., evangelist; N. G. Carver, First Church, Enid, Okla., music director; 10 for baptism; 2 by statement; 1 surrendered for special service; Wade L. Carver, pastor.

FIRST Church, Eureka Springs, Mar. 29-Apr. 8; Dr. E. Butler Abington, pastor, First Church, DeQueen, evangelist; 4 for baptism; 1 by letter; 1 other profession; J. T. Summers, pastor.

FIRST Church, DeQueen, Apr. 26-May 3; Paul Carlin Evangelistic party; Dr. E. Butler Abington, pastor.

IMMANUEL, Texarkana, Apr. 8-12; Nelson Tull, evangelist; Elmer Freeman, song director; 9 additions; 7 by baptism; W. V. Garner, pastor.

DALLAS Avenue Church, Mena, Mar. 29-Apr. 5; Allen T. McCurry, Faulkner Association missionary, evangelist; 15 by baptism; 3 by letter; W. T. Byrum, pastor.

## Facts and trends

A LITTLE booklet came to me recently which had been prepared by the Bureau of Research and Survey of the National Council of Churches. The title is: "The United States and its Churches—Some Facts and Trends."

The booklet is packed full of charts, graphs, maps and statistical information showing population and religious trends in the various states.

The state that has the smallest percentage of the population belonging to some church is Oregon with less than 30 percent. What would you guess Arkansas's percentage to be? It is in the category between 30 percent and 45 percent. Ours is the lowest percentage of any state in the south. This means that we have more prospects to work on than any southern state. This means also that we should re-double our efforts in missions and evangelism.

Other interesting information given was the fact that 53 percent of the nation's population live on 6 percent of the land area. The prediction is that in 1980 two thirds of the population will be on 10 percent to the land area.

In 1950 there were 12.3 million people over 65 years of age; in 1960 the number was 16.6 million. It is expected that by 1970 those over 65 will exceed 20 million.

In 1955 Protestants had 35.5 percent of the total population and Catholic 20.3 percent. In 1960 Protestants had 35.4 percent (a loss of .1 percent) and the Catholics had 23.6 percent (a gain of 3.3 percent).

Not all parts of the nation are increasing in population. Of all rural counties, 77 percent lost population. The survey also shows that the metropolitan central city areas likewise have decreased. The great growth has been in the suburbs of the metropolitan areas. Evidently, people want rural and suburban life with city conven-

# 171 Baptisms in Michigan

IT was my privilege to be the director of the Jubilee Revivals in Genesee Association, Flint, Mich., Mar. 29-Apr. 12. Carl Bunch and R. L. Williams of Jonesboro also participated as evangelists. There were 171 received for baptism, 16 by letter, 8 for special service.

ences and city employment. This constitutes a real mission challenge.

In 1920 the farm population was 30 percent, but in 1960 it was less than 9 percent.

Before the Civil War, 92 percent of the negroes lived in the south. In 1950, just 68 percent lived there and in ten short years (1960) this proportion dropped to 60 percent.

## Worker for deaf

JOE JOHNSON, Little Rock, has begun full-time work with deaf people, serving First Church, Little Rock, half-time and the Department of Missions half time. He reports:

"I made my way up through the mountain country to the city of Mena, Ark., April 12, 1964, which is a very beautiful drive. This drive helps a person to see the greatness of God the Creator.

"We had a very good service, large group at both services. There were 14 present for the morning service, and 18 present for the afternoon service."

A more detailed report of the work done in the state under Joe's leadership in a later issue of the *Arkansas Baptist Newsmagazine*. —C. W. Caldwell, Superintendent of Missions

## Hill in Washington—Madison Association

R. A. HILL has spent two weeks in Washington-Madison Association in revival and survey work. He was in Second Church, Fayetteville, and Elkins in revivals and surveying Elkins and Greenland. He writes: "Dr. Best has a busy schedule outlined for me and it appears that I'm about to get a bird's-eye view of Washington-Madison Association."

The church where I served, First Church, Clio, is only 7 years old. The Sunday School attendance reached 340 and 23 were received for baptism, 1 by letter and 2 surrendered for special service.

It was in 1951 that a Southern Baptist Church was constituted in Flint with 45 members. J. Lee Smith, a layman who had moved to Flint from Paragould, was the instigator of the movement. Amos Greer, who was living at Paragould and serving as missionary in Greene County went up to direct the "constituting" service. The new church voted affiliation with the Greene County Association. Their meeting place was a little store building.

The church now has a beautiful sanctuary and educational building valued at \$318,000. It has sponsored the organization of three new churches and they in turn sponsored still others, so that today they have an association with 15 churches in the county with more than 3,000 total membership.

Arkansas Baptists will recall that 10 churches in Motor Cities Association (Detroit area) were received into our state convention in 1952, and remained with us until the Michigan State Convention was organized in 1957. It is interesting to note that there are now 126 churches in their convention and in addition 32 church-type missions and 46 institutional missions. The total membership in the Michigan churches is above 25,000.

During this recent trip to Michigan several deep impressions were made on me. I list them, not especially in the order of their importance.

I have been impressed by the fine leadership in the state office, in the pulpits of the churches, and among the lay membership. Of course Arkansas claims Fred



DR. CALDWELL

Hubbs, the executive secretary, as our own. Dale Maddux and Vernon Wickliffe, other Arkansans, are area missionaries. From the beginning of these Southern Baptist churches, until now, Arkansas has furnished a far larger share of pastoral leadership than any other state. If you could attend a Michigan State Meeting as I have, you would feel that you were in Arkansas, because of the large number of Arkansans now serving as pastors and lay workers.

Another impression is the spiritual need. The masses are unreached and there is sin, sin, sin, and seemingly no one has shown a personal interest in their spiritual need. Often, an unsaved woman in the home would say, "I'm getting sick of taverns and beer parties." There seems to be a hunger for better things. Now, that Southern Baptist Churches have been established and a visitation program is put on, the prospects are receptive to the gospel. They don't hunt the churches but seem glad that the church has been established that hunts them.

Still another thing that impressed me was that most of the additions during the Crusade were for baptism. The reason is that most visiting done was in the interest of winning lost people to Christ and most of the decisions were "won" in their homes. Then, too, it is often easier to win a sinner to the Lord than to get a backsliden Baptist to move his letter. Last year the churches baptized one person for every seven members. The record will be better this year.

And still another thing that impressed me was the deep spirituality and consecration of the church membership. Women often, without any announcement or plans made, get together and spend some time in praying for a lost person and then go to the home and win this person. Two or three neighbors will get together and pray about definite objects. Men carry their Bibles to the plants where they work and meet for prayer and Bible Study at the noon hour. Young and old alike carry their Bibles to all church services. Not one church member

## Field representative wanted

The Arkansas Baptist Home for Children is looking for a field representative to add to its staff, to do public relations work, represent the Home at various meetings, help in fund raising and prepare publications for publicity purposes. The job will require traveling extensively away from the Home. Although he will work out of Monticello at first, he will eventually be placed in Little Rock.

The person must have excellent speaking ability, a good background in writing and public relations, a college education, and be of high moral character.

The position offers good working conditions, good salary, and an expense account.

If interested, please send resume to Mr. J. R. Price, Superintendent, Arkansas Baptist Home for Children, Monticello, Arkansas. (No telephone inquiries, please.)

### Training Union

#### Five study programs

SOUTHERN Baptists have ten study programs and five of these have been assigned to the Training Union. These study programs are:



MR. DAVIS

1. Teach the Biblical revelation. (This is the Sunday School study program.)

2. Interpret systematic theology. Units of study

in Training Union include the Biblical doctrines of God, Christ, Holy Spirit, man, sin, salvation, future life, etc. This study program has been assigned to the Training Union.

3. Interpret Christian ethics. Christian ethics is Christian "oughtness." This is, one of the Training Union study programs.

—man or woman—did I see smoke a cigarette during the two weeks.

It is my prediction that when these churches become better established and have gained better facilities that God is going to use them to start a revival that will sweep like a prairie fire throughout all the industrial and cosmopolitan areas of the north eastern states and perhaps the whole nation.—C. W. Caldwell, Supt. of Missions

4. Interpret Christian history. We cannot understand the present if we do not know about our Baptist heritage. This is one of the Training Union study programs.

5. Interpret church polity and organization. There are four types of church government. Why do we as Baptists have the congregational form of church government? This is one of the Training Union study programs.

6. Train church members to perform the functions of the church. The four functions are: worship, proclamation, education, ministry. Here again is a study program assigned to Training Union.

The other study programs are church music and hymnody, administrative principles and methods, educational principles and methods, and missions.

The Training Union has been given study programs 2 through 6, a total of five. Let us not think we have a role of secondary importance. We have a vital role in the life of the church.

These five study programs of the Training Union are not duplicated in the curriculum of other organizations. The only place to get these five studies is in the Training Union. Dr. W. L. Howse recently said that a church with only a Sunday School must be led to order Training Union literature for the people if their people are to get information on five of the ten study programs.—Ralph Davis

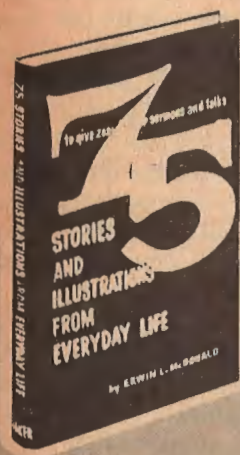


*Personally speaking* in print!

are you looking for a good story or illustration?

**NEW 75 STORIES  
AND  
NEW ILLUSTRATIONS  
FROM  
EVERYDAY LIFE**

ERWIN L. McDONALD



This is a book for those looking for fresh, pointed stories and illustrations to illuminate sermons or talks. The book is, furthermore, for those who like to read stories from everyday life.

A comprehensive index helps the user locate quickly a story for the topic or subject which he desires to emphasize or illustrate. This handy book will soon be a favorite. \$1.95

Dr. McDonald is editor of the Arkansas Baptist Newsmagazine published in Little Rock, Ark.

BAPTIST BOOK STORE  
408 Spring St.  
Little Rock, Ark.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY & STATE \_\_\_\_\_

Evangelism

## Spiritual growth

NOW that the Jubilee Revivals are over, the next big job for us is conserving the results. This article is merely an introduction to other articles on suggestions for spiritual growth.



MR. REED

Please read again Matthew 28:19-20. Over 2,700,000 Baptists have moved away and left no forwarding address.

If people are not listed in the program of their church within 60 days after they join we usually lose them. We receive members into spiritually cold churches and then lose our concern for them. One fellow expressed it this way, "They had an interest in me before I was saved but they haven't shown any concern for me since I was saved and joined the church." This is true too often.

Members should be received into the fellowship of our churches cheerfully. The name, address and plan under which they are joining should be read aloud to the church. A motion and second to receive them should be made and the congregation should vote. The church clerk should use the enrollment card and get all the information. This is important so as to assign people to proper age groups, in the different organizations in the church if they are not already enrolled. The church should give the hand of church fellowship. Other Christians should give them the hand of Christian fellowship. This is a good statement for the pastor to make, "If you are not a Christian but promise not to hinder this one that has been saved you come by and shake hands with him." (Continued next week)—Jesse S. Reed, Director of Evangelism

Sunday School

## Siloam Springs

PLANS and enlistment are nearing completion for the summer assembly.

Siloam Assembly has developed over the years. Both program and facilities have been constantly improved.



MR. HATFIELD

Among teaching facilities, the Children's Building is the latest outstanding addition. This lovely building for Nursery, Beginner and Primary children allows a full teaching period each morning of the Assembly.

Recreational facilities are excellent. The swimming pool of sparkling clear water is a popular sport. Many other recreational events fill the afternoons for all.

Three weeks of Assembly programs are identical

for all ages of boys and girls and young people.

For serious study of the church program and work, the latest development is provision for a leadership course of administration in Training Union and Sunday School work.

The first week, June 25-July 3 for western districts will have a full staff of Training Union administration classes, one for each department. One class of general Sunday School administration will be offered for a small number of adults who may not take the Training Union courses.

The second week, July 6-11 for the central dis-

trict; and third week, July 13-18 for north central and the eastern districts; will have a major on Sunday School age-group studies. Each of these two weeks one general Training Union course will be offered for a small number of adults who may not take the Sunday School courses.

In future years, the weeks will alternate with Sunday School and Training Union emphasis among the districts.

Study course credit will be possible in all courses Junior age and up and in all leadership courses.—  
Lawson Hatfield, State Sunday School Secretary

## Space for messengers

ATLANTIC CITY, N. J. (BP)  
—Many hotel and motel rooms are still available here if you want to come to the Southern Baptist Convention and Baptist Third Jubilee Celebration next month.

That's the latest word from the SBC Housing Bureau here.

Sold out are the hotels and motels in the lowest price range or nearest Convention Hall, site of the SBC and Jubilee sessions.

Jitney transportation on Pacific Ave., paralleling Boardwalk, will bring messengers at more distant motels and hotels—where space is still available—within a 20-cent ride of Convention Hall.

The SBC Housing Bureau, 16 Central Pier, Atlantic City, can supply interested persons with rates and names of hotels and motels on its list which still have space to reserve.

## Housemother wanted

The Arkansas Baptist Home for Children is looking for a relief housemother, to live in and work with children at the Home.

The person selected must have a high school education, be in good physical condition, and be of high moral character.

The job offers good working conditions, retirement and hospitalization programs and good salary.

If interested please contact Mr. J. R. Price, Superintendent, Arkansas Baptist Home for Children, Monticello, Arkansas.

## Kills lottery bill

BOSTON (EP)—A bid to establish a Massachusetts state lottery ended quickly here when the House of Representatives killed five bills supporting a sweepstakes law.

Recent approval of a lottery bill filed by former Attorney General Francis E. Kelly by the House's powerful Ways and Means Committee caused proponents to think they had a chance of victory.

But when the bill came to the

House floor it was killed on roll call vote, 136 to 88. After that, four other bills calling for legalization of gambling were rejected on voice vote.

Advocates of lottery pointed to neighboring New Hampshire's action in establishing a sweepstakes designed to increase state aid to education.

Earlier, the Massachusetts House defeated a bill to legalize Beano despite a glittering promise by sponsors that it would enrich the state treasury by \$20 million a year.

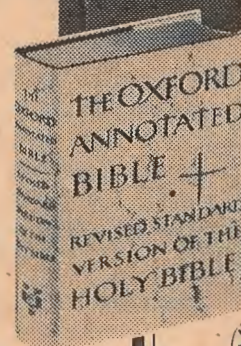
## OXFORD BIBLES

### Enduring Gifts for the Graduate

01152



187x



08800

For presentation to the graduate and for those other gift events of spring and early summer, select the finest in Bibles — editions that carry the Oxford imprint. Matchless in craftsmanship and design, each Oxford Bible features clear, beautifully printed pages, superb paper, and a long-wearing binding.

**RUBY TEXT BIBLE.** Authorized King James Version — White Morocco, limp, round corners, silver edges, silver stamping. Gift boxed. Size: 3 1/16 x 5 5/16 x 1".

01152. \$3.25

**THE SCOFIELD REFERENCE BIBLE.** Concordance Edition. Authorized King James Version — Hand Grained Morocco, half circuit, leather lined, round corners. BLACK, red under gold edges; BLUE, BROWN, GREEN, MAROON or RED, gold edges. Brevier type. Ultrathin Oxford India paper. Size: 5 1/2 x 8 1/8, only 7/8" thick.

187x. \$26.50

**THE OXFORD ANNOTATED BIBLE.** Revised Standard Version — Blue Cloth over sturdy boards, square corners, stained top (blue), gold stamping. New Oxford Bible Maps. Times Roman type. 1,568 pages. Size: 5 3/4 x 8 5/8 x 1 1/2".

08800. \$7.95



ORDER FROM YOUR BAPTIST BOOK STORE  
Oxford University Press New York

408 Spring Street

Little Rock, Arkansas

## Nature in the Bible

By Mrs Carl A. Clark

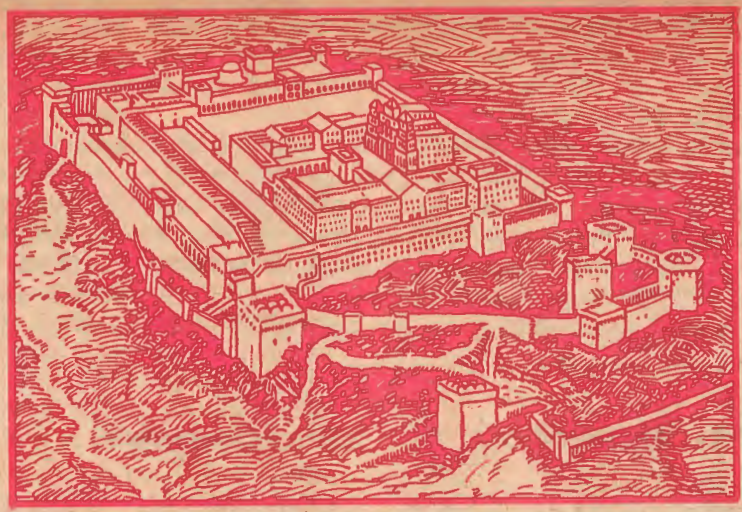


### Across

- 2. What kind of a horn was used to make a long, loud blast? (Joshua 6:5)
- 4. What is a female sheep called? (2 Samuel 12:3)
- 6. What is the name of frozen flakes of vapor? (Jeremiah 18:14)
- 8. What is a big bird sometimes called? (Acts 10:12)

### Down

- 1. What is the name of a fruit that grows in clusters? (Numbers 13:23)
- 3. What is the name of a creature that tunnels in the earth? (Leviticus 11:30)
- 5. How did the quail get to the camp? (Numbers 11:31)
- 7. Where did Jesus sit while he rested? (John 4:6)



## CEDARS OF LEBANON

BY THELMA C. CARTER

LONG ago in Bible lands, valuable forests of cedar trees grew in a valley of the Lebanon mountain range. These cedars became known as the cedars of Lebanon.

The name "cedar" means "firmly-rooted and strong tree." Tall, abundant, spreading over great areas, the cedar trees produced fine timber. It was not only strong and durable, but also capable of a high polish.

The timber was sought after in the making of beams and pillars, images, masts of ships, and musical instruments. It was also used in the construction of public buildings and for shipbuilding. The Bible tells that King Solomon made a pact with King Hiram of Tyre to get cedar wood for the Temple and other public buildings at Jerusalem.

"And Solomon sent to Kiram, saying, . . . And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father . . . Now therefore command thou that

they hew me cedar trees out of Lebanon" (I Kings 5:2-6).

Today only a small number of trees remain in a lonely area where once vast forests covered the mountains of Lebanon. Every year thousands of people visit the small grove of cedars of Lebanon. At all times, someone stands guard over the famous trees.

The flat boughs of the ancient cedars are now heavy, tangled, and gnarled in growth. The huge trunks of the old trees are some thirty to forty feet around. Their cones grow from two to four inches in length.

(Sunday School Board Syndicate, all rights reserved)

## PIANOS



All  
Prices

Generous discount to churches. Owned and operated by Baptists.

**HUGHES PIANO CO.**

Phone FR 4-2725  
1516 Main Street  
Little Rock, Ark.

### Answers

- Across: 2. rams, 4. ewe, 6. snow, 7. well  
Down: 1. grape, 3. mole, 5. wind, 8. fowl

# CEILINGS

By J. I. COSSEY

ONE may have a low or high ceiling, which is made possible by our creator. An airplane is designed for a certain altitude or ceiling. The designer makes possible the ceiling and the pilot may take the plane from the ground level to altitude level.

God makes every man his own pilot. Man, by self development, may get off the ground and rise to the limit of his ceiling.

One man may have an "A" ceiling; another a "B"; another a "C"; another a "D"; and still another an "F" ceiling. But each man is his pilot to reach his God-given ceiling.

Very often a man with an "A" ceiling in the field of education may have an "F" ceiling in the field of bay-horse sense. Another person may rate "A" in common sense and rate "F" in book learning. A man might rate "A" as a master mechanic and flunk in any kind of book test.

God created us and has set our ceilings and he knows that we have the ability to reach our ceilings. It is our duty and privilege to locate our mental ceiling and reach it and try to go beyond it.

Each church has a ceiling. One church may rate "D" in education qualification and "A" in stewardship growth. Another church may rate "C" in stewardship development and "A" in soul-winning. Other churches may rate high in trained workers and be almost an "F" in visitation. God wants each of his churches to rate high in every field of endeavor regardless

Dear ed:

Reckun were goin to have to go throo this same thing ever year. Thet candy company sends Sister Sprakle a purty folder every year tellin how much money the church can make sellin ther candy. So last nite she made a move thet we buy ther candy and sell it at the county fair. She means good but she jest cant get it throo her head thet the best way fer the church to get more money is to do what the Bible seys bout bringin all the tithes to the storehouse. Bro. Altney allowed thet if Sister Sprakle wanted to go out and sell candy on her own and give the money to the church thet would be alrite. Thets what the rest of us thot to.

Uncle Deak

of the altitude of its ceiling. God expects us to use our talents and he will bless us in proportion to our process of growth.

In our churches, there is room for people of all ceilings and growth may be shown along all lines. The people with low ceiling should have all the ground jobs and the people with high ceilings should do the jobs requiring technical training and all the people with in-between ceilings will do all the other jobs.

It has always been thrilling to me to see people with low ceilings doing the work that should be done by high-ceiling people.

We can be happy by taking the good qualities God has given us and developing them. Some people make good preachers, pastors, administrators, teachers, secretaries, clerks, treasurers, visitors, ushers and others may be happy to clean the church house. There is one very important thing that we all should learn. That is that we can improve ourselves.

**My Room in the World**, by Kathryn Sisson Phillips, Abingdon, 1964, \$2.75  
Beginning with the trip of her grandparents from Ireland to the New World, Mrs. Phillips recalls the factors that have shaped her life: her father's life as a frontier minister; her childhood memories; her college days at Ohio Wesleyan College and Columbia Teachers' College; her first teaching position; her enthusiasm for the many organizations in which she was active; her work for the church and in the mission field; and her full and happy family life. A most inspiring book.

**Hand in Hand, Mother, Child, and God** by Laura Margaret Evans, Revell, 1960, \$2.50

Author Evans has done something unusual in this book—she has recorded the conversations of her children as they spoke them in their own words and with all the expression written words can capture. Here is an intimate view of those very special hours that children sometime share with their parents. In it are written the problems and fears of these children; their hopes and little victories; their fierce little battles and their quiet trust in those they love.

**The Rustle of Wings**, by Charles H. Holding, William B. Eerdmans, 1964, \$3

This is a story of humor, pathos, and excitement, leading the reader deep into the lives of a number of unforgettable characters. One of these is Rev. Bob Mason, who brings a sincere interest in people, a fiery hatred for injustice, and a deep love for Christ to a spiritually stagnant community. Most interesting reading.

**Preaching Values from the Papyri**, by Herschel H. Hobbs, Baker, 1964, \$2.95

The extensive discovery and publication of papyri within the last half century has had a continuing and growing significance for the study and interpretation of early Christianity and the Bible. Dr. Hobbs here presents a number of key Greek words, points out their usage in the papyri and also something of their usage in the New Testament, and the relation between the two.

**The Art of Preaching, Message, Method and Motive in Preaching**, by A. Skevington Wood, Zondervan, 1964, \$2.50

Here is a handbook for anyone who would like to master the art of speaking in public and who would profit by a practical discussion of the techniques of speaking or preaching. The author is himself a master preacher, one who communicates clearly and challenges sharply.

**Now I Am Two**, by Ryllis E. Linday, Broadman Press, 1963

As the title indicates, this is a book—in pictures, for the two-year-old.

# Nursing Scholarship Contest

Five Baptist hospitals in the Mid-South will each award three tuition scholarships to their schools of nursing beginning with the 1964 fall term.

Young ladies who are interested in nursing careers may enter the scholarship competition by writing an essay of not more than 500 words on "WHY I WANT TO BE A NURSE." Contestants must meet the admission requirements of the school to which they submit essays.

First place awards by each school will be full tuition scholarships. Second place winners will receive two-thirds of their tuition and third place winners will earn one-third of their tuition.

Entries should be submitted BEFORE JUNE 1, 1964 to the NURSING SCHOLARSHIP CONTEST at the School of Nursing in care of one of the following participating hospitals:

BAPTIST MEMORIAL HOSPITAL, Memphis, Tenn.

ARKANSAS BAPTIST HOSPITAL, Little Rock, Ark.

BAPTIST HOSPITAL, Nashville, Tenn.

EAST TENNESSEE BAPTIST HOSPITAL, Knoxville, Tenn.

MISSISSIPPI BAPTIST HOSPITAL, Jackson, Miss.



## The Christian and his neighbors

BY H. E. WILLIAMS, PRESIDENT  
SOUTHERN BAPTIST COLLEGE

I JOHN 4:16 to 5:3  
APRIL 26, 1964

THE undeniable major lesson of the Old Testament is the unquestioned righteousness and justice of God. The immutable law of the New Testament is the requirement of love for all men. What more does man need than to know that he is ruled by a righteous and just God and that he is to express toward all men the purifying influence of this consciousness in proper ethical relationships? Surely there are no problems in personal or social life which cannot be dissolved in such Christian understanding.

One of my ablest seminary professors often used the term, "If you are properly related to God in Jesus Christ then you are properly related to all men." How very true this is! Unquestionably such a statement is timely and demanding.

### Christian Love a New Ingredient in Human Affairs

The pagan world in which Jesus lived had a strange concept of love. Love was thought of as purely a sensual relationship, to the un-Christian masses. Such is still the case with the modern pagan world. Love is the biological urge of man and relates to the sensual. Jesus taught a much nobler concept of love. He set forth two degrees of love in Christian circles. First, he taught men to love as friends when he used the word "phileo" from which comes our word "Philadelphia." Second, he used a much stronger word, "agape" from which comes our

word "agony" when he talked of Christian duty and relationship.

It should be noted that not one time does the inspired writer John use the word "phileo" (friend with friend) but always uses the stronger word, "agape," in instructing Christians in their ethical relationships. We then are not simply to be acquaintances, but rather true brothers in the blood of Christ, sacrificing for one another. This could leave no room for the common and rather light view of Christian brotherhood so detrimental to Christian duty in our day.

### Knowing God Involves Imbibing Love (4:16)

John plainly identifies the life in God with the existence of Christian love. Jesus was in full agreement with this spirit when he said, "By this shall all men know that you are my disciples, because ye love the brethren." With the early church the major pre-requisite for fellowship was whether a convert had come to the experience of having genuine love for the Christian fellowship. If one had not come to this maturity he had not found God in his heart. This leads us to ask today if many would not be denied admission to our church membership if this rule were again applied. It also refreshes our souls to remember through the years that all of the really great Christians I have known were individuals of great Christian love.

With this in mind, would it be amiss to measure our true greatness of denominational stature? In estimating our real love for one another and for all men, how great are we? In this area do we count 10,000,000 or only 10,000?

### Love Changes Things For Better (4:17-21)

Hate, suspicion, enmity, strife, ill-will, contention, backbiting, maliciousness, contempt, prejudice etc., are all terrible and powerful words full of evil. But they are all eradicated and made powerless with the one four-letter word LOVE. How powerful is positive Christian love!

Just this week I had the privilege of hearing one of the outstanding war correspondents tell of his interview with a leading Communist who defected from this country to Hungary and during the 1956 abortive Hungarian revolution fled to Austria to get away from the terrors of Communism. This correspondent said this turn-coat American, who became the head of the Communist Hungarian meat industry, explained that he fled from Budapest simply because he felt the Communist cause was doomed. He said, "No system can survive without mutual trust, faith in each other and confidence." He further stated that "one never knows in a communist community whether the one working next to you is your friend or mortal enemy." Suspicion and fear are the watchwords in such a society based on materialism and force. Love is laughed at as a sentimental matter. Yet where there is no love there can be no trust, faith nor devotion. Without these any system is doomed. With these there is no force great enough to destroy a cause or people.

### Love Moves to Action (5:1-3)

Faith in the living God revealed in the person of Jesus Christ is the way to salvation—love is the proof of that salvation. One of the newer translations of the New Testament says it in rather graphic language: "Everyone who believes that Jesus is the Christ is a child of God, and to love the parent means to love His child; it follows that when we love God and obey His commands we love His children too."

When we Southern Baptists, the largest denomination in all of

(Continued on page 31)



DR. WILLIAMS

## The Arkansas Baptist Home for Children reports on the Sponsorship Program

THROUGH the years, there has been a program whereby individual groups are given the opportunity for a practical expression of Christianity. This program which is known as the Sponsorship Program has grown to be of major importance. Many adjustments and refinements have been made in this program, and it is anticipated that other adjustments will become necessary with the overall expansion of the child care services.

The Sponsorship Program provides those under our care with valuable contacts with Christian friends over the state. Quite often these contacts grow into lasting friendships and are of great help in guiding a young person into a fuller and more useful life.

The value of the Sponsorship Program is not confined to the children only. A map of Arkansas with numbered pins hangs in our office. It shows that they tend to be in groups or clusters. Each numbered pin represents a child and the home town of his Sponsor. From the testimony of some of the Sponsors concerning the joy they receive from this service, we have concluded that they are sharing this testimony with their neighbors, thus influencing them to enter the program. The next obvious question here would be, "Is your church and home town represented and accented on the map by a numbered pin?"

There are questions in the minds of some people as to the mechanics of the program of Sponsorship. The following series of questions and answers is an attempt to answer some of them.

Question: May a Sponsor visit the child? Yes, and a great many of them do visit. It is suggested that the Home be notified prior to the visit in order to avoid conflicting schedules.

Question: May the Sponsor take the child to his home? Yes, a child may be taken to the Sponsor's home for weekend visits, holidays, and summer vacations. However, the Home must have the approval of the Social Work Services Department, and each visit is to be authorized by the Social Worker.

Question: How long does one Sponsor a child? The child may be Sponsored for as long as the child remains in the Home. After the child graduates from

high school, some Sponsors continue to meet the clothing needs of the child on through college.

Question: What is involved in the first step of the New Sponsor? The first step is to get the authorization of the Sponsoring group for participation in the program. Then second, the secretary should communicate this decision to the Assistant Superintendent of the Arkansas Baptist Home for Children. Upon receipt of this information the Assistant Superintendent will assign an unsponsored child to the New Sponsor.

Question: What is the cost of the program? It has been ascertained that \$125 per year per child is adequate to meet the clothing and other personal needs of the child.

Question: Is it necessary to send the \$125 cash to the child's clothing fund? No although this plan has proven to be the most satisfactory, there is an alternate plan. When a Sponsor chooses the alternate plan, they provide funds for hard to fit items such as shoes, but purchase the other clothing needs for the child.

Question: Are there any provisions for smaller groups who are financially unable to assume the full responsibility of a Sponsorship Program? Yes. The overall procedure is the same, but in order to differentiate between this group and the Sponsor, we refer to them as Special Friends. The Special Friend is a valuable asset to the total program. They not only guarantee that each child will be remembered on his birthday, at Christmas, and other special occasions, but they also augment the contributions of the Sponsors by providing special items of apparel and graduation expenses.

Question: Does each child in the Arkansas Baptist Home for Children have a Sponsor? Not at this time. It is anticipated, however, that in the not too distant future, the establishment of a waiting list will become necessary.

Question: Is the Sponsorship of a child the only opportunity for personalized service to the children in the Home? No, because there are eight cottages with four bedrooms and a living room in each cottage. In order to keep these areas as attractive as possible, we are seeking Cottage Sponsors also.—  
D. Dean Rogers, Assistant Superintendent

# Doctors Can Dial - Start Dictating Records



Dr. Julian Foster, at left, is dialing the number which will connect him with the dictating system, in the Medical Records Department. At right is the equipment which will record his telephone dictation automatically so that it can then be transcribed into typewritten records.

The Medical Reports Department has installed central dictation equipment which makes it possible for doctors to dictate by telephone information for patient records.

The IBM equipment recording equipment, which includes five magnetic tape recorders, for inside recording and two for doctors outside, is connected with the Southwestern Bell Telephone Company lines so that dictation may begin as soon as the number is called.

Mrs. Audrey Lucas, chief Medical Records Librarian, said that doctors can call any hour of the day or night from anywhere they may be and dictate. If they are in the Hospital, they simply dial "8" for a dial tone, then "1" to start dictating. They can dial "2" to correct, "3" for a playback and "4" for the end of the dictation. If they are outside, they dial FR 6-3221 and then the other numbers.

Doctors can dictate histories, physicals and consultations on the system. Four medical secretaries will transcribe the dictation and it will be delivered to the patient's chart on the floor.

Mrs. Ruby Terrv, Mrs. Margaret Blose and Mrs. Olive Smith are three of the four secretaries. Mrs. Smith formerly was surgical secretary and Mrs. Blose was in pathology.

Doctors who prefer to have their case histories and physicals on patients done by case writers can still use this method. However, doctors who do their own histories and physicals in the office before admitting the patient can simply pick up the phone and have this information become a part of the patient's permanent record.

The new service will also cover Memorial Hospital in North Little Rock, and the inside dialing can also be done there.

## Miller Receives Study Grant

Jim Miller, who works in the chemistry laboratory, has been awarded an assistantship in anatomy at the Uni-

versity of Minnesota to work in a research program toward his master's and Ph. D. degrees.

Miller will do some of his research work at the Mayo Clinic at Rochester, Minn. He is a graduate of Little Rock University.

## Panel of Americans At Student Hour



Mrs. J. W. Littleton, former president of the ABH Auxillary, in center, was moderator of the Panel of Americans program which was presented March 26 at Student Hour in the School of Nursing. Also on the panel were from left: Mrs. Frank Gordon, Mrs. Howard Bomar, and to Mrs. Littleton's right, Mrs. Ed Mendel and Mrs. W. T. Gilmore, Jr. The Panel consists of a Catholic, Jew, Protestant and Negro who tell about their differences and their problems in learning to understand each other.



# Small Children Learn Hospital Routine



Durrell Stevens, who played doctor for the small visitors from Westover Hills Presbyterian Kindergarten on March 24, draws a wry look from his "patient" as he listens to his chest. At right, all the children gather around to see an adult finger stuck. The program was sponsored by the ABH Auxiliary to familiarize young children with hospital procedures and to allay fears which they might have when they become hospital patients.

A group of kindergarten children from Westover Hills Presbyterian Church got a taste of hospital life without having to lose their tonsils or take a single shot March 24 when 38 of them accompanied by their teachers paid a visit to Arkansas Baptist Hospital.

It was great fun for the children who got to take turns playing patient and who went home with a sack full of "doctors' kit" equipment but it was a serious educational project for the Hospital staff members who planned the visit.

The Hospital Auxiliary public relations committee, of which Mrs. J. W. Littleton is chairman first came up with the idea that well children should be oriented into the Hospital atmosphere so that when they got sick enough to come to the Hospital they would not be afraid of all the white uniforms and routine here.

## Plans Visit

A committee headed by Miss Billie Ward, R. N. on pediatrics, carried through from there and planned the children's visit. Serving with her are Mrs. Clara Tracy of pediatrics, Mrs. Mildred Henderson of the recovery room, Miss Thelma Hill of the technician nursing program, and Mrs. Hettie Jewett of the School of Nursing. Joe Gunn was coordinator. Miss Hill's technician nursing students served as various Hospital employees in the demonstration for the children. All of the program took place in the meeting room of the Student Union Building.

The children were brought, in groups of 10, first to an admission desk where one of them was allowed

to give some of the information he would give in a normal admission. The children were then shown a typical crib-type bed and one of them asked to climb in. A night shirt (never referred to as gowns because of the boys' aversion to gowns as feminine apparel) was put on over their clothes, the child was weighed and his blood pressure taken. A nurse's finger was pricked for blood tests.

The doctor (Durrell Stevens of Oxygen Therapy) came in and checked ears, nose and throat and listens by stethoscope to the chest. Then another child got to ride on the surgical cart down the room to "surgery." They were shown the mask and the balloon which is blown up as a small patient is put to sleep. A nurse in surgical grab with a mask over her face is on hand.

## Ride Back To Room

Another child got a ride on the cart back to the room where a tray of food is shown all the children. Then still another child got a ride in the small wheel chair which took him from his room to the entrance to go home.

As the children left, they were given small packets containing a disposable mask, an empty plastic syringe, a sponge, cotton balls, a tongue depressor and a straw.

Miss Ward said that the program was experimental and that it would be adjusted to explaining basic procedures which seemed to be of the most concern to the child. She said that arrangements for having any kindergarten, first or second grade

group to visit the Hospital can be made by calling Gunn's office. She feels that these visits will make later hospital visits much easier for both the child and his parents.



Come on, now, you be next, Nurse Billie Ward seems to be saying to a wide-eyed youngster who isn't too certain what is going to happen. It all turned out to be fun, however, and the children left with a happy hospital experience to remember.

# Student Spends 12 Hours in Fallout Shelter



Student Betty Jo Marsh, who volunteered to test survival methods in a fallout shelter, bones up on her Civil Defense Education notebook after returning from the 12-hour experience.

Student nurse Betty Jo Marsh spent 12 hours in a fallout shelter testing survival techniques March 4 at the City Hall fallout shelter.

Betty Jo volunteered for the assignment after she read about a similar group staying in the shelter earlier. Most of the 10 volunteers—eight were men and two women—who stayed during Betty Jo's experiment were students in the State Civil Defense School. Several of the men represented large downtown buildings and in the event of disaster would be responsible for shelters there.

They entered the 12X14-foot shelter at 11:20 a.m. and were given food and water supplies for two weeks. A light bulb in the ceiling was burning most of the time and Betty Jo also had a flashlight. They spent most of the day organizing and planning their food and water rations so that they would last for two weeks.

First a manager was chosen for the shelter and he delegated duties to different people. From there, the program outlined by the Civil Defense School was carried out. The group learned to read a Geiger counter, figured out sleeping space for everyone,

and went through other procedures suggested by the instructors who stayed in touch with the group by way of telephone. Only two 30-minute periods of the 12 hours were spent at recreation.

"We played guessing games," said Betty Jo. She said that she thought she could have stayed two or three days longer but two weeks?

"I would have hated to have been in there for two weeks," she said. The group came out at 11 p.m. after completing the duties of organizing the shelter.

Betty Jo became interested in fallout protection in a nursing education class and decided this would be a good opportunity to learn procedures so that she would not panic if she ever needed to use them.

"I think what I learned would be applicable to any disaster situation," she said. "We concentrated on how to get organized in a short amount of time. I got much valuable information from the experience."

## Four U of A Interns To Be At ABH



Dr. Aclin

Dr. McCrary



Dr. Jackson

Dr. Finch

Four interns from the University of Arkansas Medical School will be at Baptist Hospital in rotating internships next year.

They are: Dr. Richard Aclin, who also attended Hendrix College; Dr. Robert Finch, who attended Ouachita and Hendrix; Dr. George A. McCrary who attended the University of Arkansas at Fayetteville; and Dr. William E. Jackson, who also attended the University undergraduate school.

and her husband, Frank, live at 209 Del Rio Drive and they have three children, Kathleen, 11, Brooks, 9, and Rebecca, 6.

## Two Dietitians Return To ABH



At left is Mrs. Ada Green, and at right, Mrs. Mary Bell. Mrs. Green is assistant administrative dietitian and Mrs. Bell is therapeutic dietitian.

Mrs. Ada Green and Mrs. Bell, dietitians who formerly were on the staff here, have returned as permanent employees, Miss Lucy McLean, administrative dietitian, said last month.

Mrs. Green is assistant administrative dietitian and Mrs. Bell is therapeutic dietitian. Mrs. Green and her husband, Lambert Green, have just moved into a new home at 9 Flag Road. She is a graduate of the University of Kansas and interned at Massachusetts General Hospital. She was formerly in the dietary department at ABH for five years before going to the Emory University Hos-

## Giant Mixer Uncrated For Kitchen



Electrician Eddie Moore of Bragg Electric Company, checks out the giant new 80-quart mixer which was purchased for \$2700 and installed in the kitchen. The new mixer also has 60-quart and 40-quart bowls. It is the largest size electric mixer the kitchen has ever had installed.

pital at Atlanta, Ga., four years ago.

Mrs. Bell also worked at Baptist Hospital before going to the Medical Center. She returned here in January. She is a graduate of the University of Tennessee where she received her master's degree and she interned at Barnes Hospital at St. Louis, Mo. She

# Arkansas Baptist Home for Children

## Thanksgiving offerings and other contributions Through March 15, 1964

Notify John R. Price, Box 180, Monticello, Ark., if any errors are found in this report.

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
<b>ARKANSAS VALLEY ASSOCIATION</b>			<b>BENTON COUNTY ASSOCIATION</b>			<b>BOONE &amp; NEWTON COUNTIES</b>		
Barton			Bentonville			Alpena, First	137.41	
Brickeyes	44.30		Central Avenue	89.07		Batavia	51.00	11.60
Brinkley, First	187.00	12.50	First	234.18	66.12	Deer	20.00	16.25
Clarendon, First	123.62		Mason Valley	36.44	8.79	Everton	5.10	11.00
Elaine, First	278.81		Cave Springs, Lakeview	54.07	15.59	Harrison		
Helena			Centerton, First			Bear Creek	33.74	
Corder's Chapel	12.34		Decatur	75.55		Bellefonte		
First	262.35	188.87	Garfield			Burlington	20.25	
Northside	6.00		Garfield	60.00		Eagle Heights		42.70
Old Town			Sugar Creek	30.50	3.35	Elmwood	30.00	
Hughes			Gentry			Emmanuel	10.00	
Beck Memorial	10.00		Gentry	197.90	92.02	First	53.00	
Hughes	240.00		Highfill	13.00	15.92	Gaither	16.00	
Lambrook	48.47	8.82	Gravette	64.09	28.78	Grubb Springs	19.35	8.01
Lexa			Lowell	58.84		Hopewell	30.00	
Jeffersonville	11.00		Monte Ne, First	73.00	13.00	Northvale	7.60	
Lexa	100.00		Pea Ridge			Oregon Flat	50.00	10.52
Marianna			Pea Ridge	113.17	52.29	Prairie View	10.00	
First	291.80	23.29	Twelve Corners	10.25		Union	23.21	
Friendship	85.00		Rogers			Woodland Heights	36.24	
Petty's Chapel	30.00		First	25.90	54.49	Jasper, First	64.75	29.54
Marvel	183.10		Immanuel	140.07	23.02	Kingston		
Monroe	56.25		Pleasant Hill	16.00	12.37	Boxley	25.00	
Moro	200.00		Sunny Side	34.95	19.47	Kingston Mission	2.18	
Poplar Grove, Rehoboth	34.58		Trinity	9.20	4.90	Lead Hill		
Snow Lake			Siloam Springs			First	27.00	
Turner	59.30		First	33.87	116.53	Southside	2.50	
Wabash Federated			Gum Springs	131.50	19.10	Omaha, New Hope	22.75	
West Helena			Harvard Avenue	73.12	14.21	Omaha	15.80	27.35
First	76.40	40.50	Sulphur Springs	9.50	1.55	Parthenon	24.00	9.02
Second	31.73					Swain, Cassville	35.00	
<b>ASHLEY COUNTY ASSOCIATION</b>			<b>BIG CREEK ASSOCIATION</b>			<b>BUCKNER ASSOCIATION</b>		
Crossett			Bakersfield, Mo.			Western Grove, First		10.75
Calvary			County Line	15.17		Abbott, First	30.15	
First	674.35		Elizabeth		6.67	Barber		
Jarvis Chapel	25.00		Hardy			Calvary		
Magnolia	69.20		First	33.15		Clarks Chapel	50.00	
Meridian	2.50		Spring River	20.00		Pleasant Grove No. 2	48.68	15.00
Mt. Olive	82.65	2.01	Mammoth Springs	122.25	24.73	Bates	42.00	
North Crossett	75.30		Salem	36.30		Blackfork, Shiloh	20.90	
Second	33.00		Union, Mt. Zion			Booneville		
Temple	35.00		Viola	35.20		Long Ridge	20.00	
Unity	84.42		Enterprise	20.00		Pilot View		
Fountain Hill	371.55	287.14	Flora		5.00	Union Hope	50.00	
Hamburg			Gum Springs	6.50		Cauthron	80.08	
Beech Creek Independent			Mt. Calm			Hackett		
Corintha	33.90		Viola	35.20		Amity		
Eden	13.21		Williford, First		1.69	New Providence	15.38	
First	240.00	56.20				Hartford		
Martinville	10.70		<b>BLACK RIVER ASSOCIATION</b>			First	150.00	57.25
Mt. Pleasant	25.00		Aamagon	6.00		West Hartford	110.61	
Mt. Zion			Black Rock	58.57	37.06	Heavener, Okla.,		
Shiloh	35.80		Cash, Pitts	5.00		Cedar Creek		15.00
Montrose, Sardis	35.00		Diaz	27.09		Huntington, Fellowship	150.00	53.55
Snyder, Fellowship	50.00		Grubbs	23.49		Huntington	68.12	59.66
<b>BARTHOLOMEW ASSOCIATION</b>						Mansfield		
Banks	10.00		Banks	7.00		Dayton	52.25	
Hamburg, Prairie Grove	30.51	11.10	New Hope No. 2	27.90		James Fork	53.45	
Hermitage			Hoxie	91.89		Mansfield	109.89	53.02
Antioch	25.00		Imboden			Pine Log	11.65	
Holly Springs	34.84		Clear Springs	4.00		Rock Creek	15.73	10.00
Marsden	10.00		Imboden	52.50	27.50	Midland	20.00	5.00
Ingalls			Jacksonport	20.00		Parks	40.00	2.77
Eagle Lake Crossroads	7.52	9.65	Newport			Waldron		
Union Hill	41.84		First	151.94	12.00	Denton		10.00
Monticello			Horseshoe	18.94		Evening Shade	50.00	13.69
Cominto	15.80		Immanuel	23.40	17.23	First	448.60	21.39
Enon	42.70		Murphys Corner			Haw Creek	27.00	10.13
First	360.86		Cave City, Pleasant Ridge	5.00		Hon	22.29	9.63
Florence	40.00		Ravendon			New Home	60.00	19.00
Ladelle	13.10		Ozark			Pleasant Grove No. 3	15.35	
Northside	6.51		Ravendon	22.00		Unity		
Old Union			Sedgwick	41.69		Winfield		
Second	68.30		Smithville			<b>BUCKVILLE ASSOCIATION</b>		
Selma			New Hope No. 1	130.00		Buckville, Mt. Tabor		
Warren			Smithville	33.87	29.45	Mountain Pine		
Ebenezer	100.00	12.50	Swifton	50.00		Cedar Glades	25.00	
First	36.50	42.30	Tuckerman			Rock Springs	23.53	16.66
Immanuel	107.00	56.67	Campbell Station			Mountain Valley, First	20.00	
Macedonia	108.50		Tuckerman	74.00	44.24	<b>CADDO RIVER ASSOCIATION</b>		
Pleasant Grove	25.00		Walnut Ridge			Amity	55.45	
Saline	5.00		Alicia	40.50		Big Fork		
West Side	35.57		College City	67.06		Big Fork		25.00
Wilmar			First	286.56	107.50	Sulphur Springs	27.55	
Corinth	19.31		Old Walnut Ridge	39.58		Black Springs, First	25.00	
First	27.60	15.03	White Oak	20.00				

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
Caddo Gap			Lonoke			Hartman	25.00	
Caddo Gap	30.00		Brownsville	10.00		Lamar	8.00	28.84
Oak Grove			Chambers	26.68		Mountainburg	21.90	
Glenwood	87.46	8.74	First	629.65	160.72	Mulberry		
Mount Ida	165.04		Pleasant Hill	15.50		Ozark		
Norman			Steel Bridge	97.10	67.22	First	35.05	
Liberty			Wattensaw	62.88		Webb City	68.91	
Mt. Gilead			Scott			Ozone	15.98	
Norman	58.15	29.78	All Souls	50.00		Spadra		
Oden			Toltec	33.00	24.00	Uniontown	13.77	
Little Hope	52.26		Ward			Van Buren		
Oden	42.70		Cocklebur	14.00		Concord	50.00	
Pencil Bluff, First	20.80	11.82	First	18.00	25.77	First	14.02	31.00
Pine Ridge			CARROLL COUNTY ASSOCIATION			Oak Grove	84.33	94.84
Story, Refuge	46.75		Berryville			Second	12.80	
CALVARY ASSOCIATION			Cabanal			Shady Grove	26.87	11.49
Augusta			First	140.00		Shibley	26.80	12.48
First	707.00		Freeman Heights	38.79	4.50	CONCORD ASSOCIATION		
White Lake			Blue Eye, Mo.	65.38		Barber, Pine Log		
Bald Knob, Central	38.20		Eureka Springs			Barling	41.63	
Beebe			Penn Memorial	100.21		Booneville		
Antioch No. 1	40.00		Rock Springs	25.00		First	187.06	46.61
Beebe	125.00		Grandview	47.06	6.00	Glendale	27.20	.850
Union Valley			Green Forrest	186.70	25.00	Mixon		
Cotton Plant, First	131.00	13.59	CENTENNIAL ASSOCIATION			Union Hall	25.00	
El Paso			Almyra	345.50	125.00	Branch	42.90	
El Paso	10.00	25.00	DeWitt			Charleston		
Royal Hill	20.00		East Side	27.18	26.90	Bloomer	30.00	
Georgetown, Bethany	25.00		First	481.75	14.40	First	67.00	136.03
Gregory			Gillett	14.55	13.67	Northside	36.05	
Griffithville	26.27		Reydel	55.00		Vesta	40.00	
Higginson	29.05		St. Charles	29.90	5.00	Ft. Smith		
Howell, Pleasant Grove	52.25	13.52	Stuttgart			Bluff Avenue	88.70	
Hunter			First	519.19	44.01	Calvary	118.45	12.00
Judsonia			Hagler	100.00		First	428.90	137.50
Judsonia	225.15		North Maple	15.00	21.34	Grand Avenue	297.74	
Midway	14.21		Southside	38.50		Immanuel	334.63	
Rock Point	28.40	5.00	Tichnor, First	115.41		Kelley Heights	58.00	
Kensett	40.00	69.54	CENTRAL ASSOCIATION			McNeill Mission		
Mount Vernon, Smyrna	10.00		Bauxite			North Side	32.20	
McCrory			Bauxite	67.15		Oak Cliff	100.00	
First	68.00	1.64	Pleasant Hill	29.00		Rye Hill	29.00	
Good Hope			Trinity	39.45	12.50	Southside	161.20	
Morton	16.17		Benton			Spradling	54.22	
Raynor Grove	15.36		Calvary	60.00	90.00	Temple	131.63	
McRae	30.00		Faith	29.50		Townson Ave.	47.55	
Pangburn	10.00	10.00	First	192.51	322.50	Trinity	127.00	
Patterson	60.00		Gravel Hill	25.00		Greenwood		
Rosebud		18.59	Gum Springs	25.00		Burnville	25.00	
Searcy			Highland Heights	39.89	41.59	Excelsior	43.23	15.37
Crosby	75.00		Immanuel	61.32		First	232.00	11.25
First	70.02		Mt. Vernon			Mt. Harmony	40.69	
Liberty	31.93		Old Union	18.30		Palestine	49.18	53.90
Morrow	15.40		Ridgecrest			Hackett		
Mt. Hebron			Hot Springs			First	10.25	7.71
Second	31.65		Central	349.60	16.00	Memorial	84.45	
West Point	78.97		Emmanuel	29.54		Mt. Zion		10.00
Sidon, Pleasant Valley	10.00		Fairdale	5.25		Jenny Lind	29.46	
Tupelo	20.00	12.16	First	125.56		Lavaca		
CAREY ASSOCIATION			Grand Avenue	100.00	31.25	Highway 96		
Bearden			Harmony	25.00	9.24	Lavaca		
Bearden		59.87	Harvey's Chapel	44.50		Magazine	34.70	81.49
Prosperity	15.00		Lake Hamilton	43.82		Ozark, Roseville	25.00	27.00
Camden, Calvary	50.00		Leonard Street	27.25		Paris, First	204.25	
Eagle Mills	17.50		Memorial	36.26	47.11	Ratcliff	18.00	5.07
Fordyce			Mill Creek	15.26		CONWAY-PERRY ASSOCIATION		
First	305.15		Park Place	104.30		Adona		
Southside	10.00		Piney	67.65		Bigelow	10.00	
Hampton	100.00		Second	579.26	76.07	Casa	107.18	20.27
Holly Springs	50.00		Walnut Valley	88.60	26.14	Houston	13.00	
Manning			Jessieville	9.44	8.58	Morrilton	150.00	
Manning	88.95	23.05	Jones Mills, Sharewood Hill	50.00		Perry		
Shady Grove	30.00		Lonsdale	29.10		Perryville		
Sparkman			Malvern			Harmony	8.90	15.35
First	102.06	36.02	Gilead			Nimrod	50.00	
New Hope	31.73		Malvern	196.00		Perryville	20.00	
Ouachita	50.00		Riverside	92.77		Pleasant Grove	10.00	
Thornton			Third	156.05		Stony Point		
Bethesda	32.50		Mountain Pine	22.80		Thornburg	50.00	
First	31.17		Owensville	52.70	21.45	Union Valley	84.61	27.83
Harmony	20.00		Pearcy			Plumerville	300.00	
Tinsman	20.00		Antioch	28.60		Soigohatchie	4.30	
Willow	8.02		Lee Chapel	18.60		CURRENT RIVER ASSOCIATION		
CAROLINE ASSOCIATION			Pearcy	29.77		Biggers	78.67	
Austin			Prattville, Buie	20.34		Corning		
Austin	57.44		Sheridan, First Southern	30.20		First	341.00	
Baugh Chapel	14.00	21.85	CLEAR CREEK ASSOCIATION			Hopewell	78.90	9.12
Oak Grove	25.00		Alma			Calvary	60.72	
Old Austin	33.27		First	35.49	54.90	Shiloh	17.50	
Biscoe	72.50		Kibler	165.70		Maynard		
Cabot			Trinity	10.13		Columbia Jarrett		
Camp Ground			Altus, Central			Mt. Pleasant	15.00	15.98
First	131.25	13.00	Cass	2.50		New Home	15.00	
Mt. Carmel	36.50	7.86	Cedarville	50.00		Reece Ridge	5.00	
Pleasant Valley		6.00	Rudy, First	7.62		Witts Chapel	29.43	6.86
Carlisle						Naylor, Mo., Cypress Grove		
First	148.98		Clarksville			Neelyville, Mo., Moark	15.00	
New Hope	22.19		East Mt. Zion			Pocahontas		
Des Arc	109.00		First	120.84		First	92.63	
DeValls Bluff			Hagarville	10.37		Oak Grove	25.00	
England			Oakland Community S.S.			Pettit	20.00	
Caney Creek	112.00	10.00	Second		19.68	Shannon	25.00	
Coy	135.00	28.99	Union Grove	50.55	11.50	Shiloh		
England	413.00		Woodland	15.00		Ravendon Springs	40.05	
Hazen	1.00		Coal Hill	20.23		Reyno	51.59	43.53
Humnoke			Dyer	50.00		Success	32.75	
Keo	70.52							

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
<b>DARDANELLE-RUSSELLVILLE ASSOCIATION</b>			<b>GAINESVILLE ASSOCIATION</b>			<b>HOPE ASSOCIATION</b>		
Atkins			Corning, Ring			Atlanta, Texas, Haley Lake	30.75	
Atkins	176.07	22.90	Greenway	68.50		Bloomburg, Texas, Macedonia	57.70	
Hopewell	50.00		Knobel			Bradley		
Belleville	50.00		First			Bradley	141.00	
Bluffton	62.90		Tipperary Missionary	17.01		Red River	123.71	
Centerville			Nimmons	50.18		Canfield	82.10	12.27
Danville	77.13	13.07	Peach Orchard			Doddridge		
Dardanelle			Brown Chapel	22.00		Mt. Zion	15.00	
Carden-Bottom			Peach Orchard	30.00		Fouke	75.00	
First	49.00		Piggott			Antioch		
New Hope			Austin	25.00		Fouke	59.11	
Dover	29.85	17.84	Emmanuel			Macedonia	20.00	
Gravelly, Calvary			Harmony	89.82		Pisgah	19.97	
Havana	27.17		Pollard, New Hope	37.62		Rocky Mound	31.00	
Knoxville	112.89	12.25	Rector	137.85	47.56	Spring Hill	10.00	
London			Holly Island	7.85	6.34	Sylverino	46.76	
East Point	21.65	25.86	Leonard			Fulton	25.00	
London	7.20		Rector	20.75		Garland		
Moreland	10.00		St. Francis	137.35	475.6	Genoa	9.68	
Ola	70.05			77.31	12.00	Hope		
Plainview		6.00	<b>GREENE COUNTY ASSOCIATION</b>			Anderson	20.00	
Pottsville	10.10		Beech Grove	14.60		Calvary		
Rover	34.50		Stanford	75.00		First	942.76	15.40
Russellville			Vines Chapel Missionary		20.43	Guernsey	16.28	
Bakers Creek	7.50		Bono, Fontaine	10.00		Immanuel		10.00
First			Delaplaine			Lewisville		
Kelley Heights	7.00		Delaplaine Missionary	46.74	8.86	First	105.64	
Pittsburg	16.20		Lafe	27.17		Piney Grove	8.30	16.21
Pleasant View	7.93		Light	38.76	14.30	Magnolia		
Fair Park	2.16		Marmaduke			Central	471.82	25.50
Second	63.00		First	53.34	39.78	Immanuel	28.45	
<b>DELTA ASSOCIATION</b>			New Liberty	4.00		Westside	18.40	
Arkansas City	121.45	5.00	Nutts Chapel	100.00		Mandeville, First	26.97	8.19
Boydell	25.00		Paragould			Stamps, First	24.93	
Collins		17.08	Alexander		16.29	Texarkana		
Dermott			Bethel Station	12.50		Arabella Heights	45.81	
Bellaire	120.74		Big Creek			Beech Street	273.00	
First	132.25	10.50	Brighton	3.40		Bronway Heights	23.57	
Grace			Browns Chapel	55.65	13.95	Calvary	71.77	55.00
Jerome			Calvary	37.85	21.00	East View	40.90	
Temple			Center Hill	28.06	58.64	Harmony Grove	20.00	
Eudora			Clarkes Chapel		30.06	Hickory Street		
Bethel			East Side	82.85		Immanuel	28.40	
Central			Eight Mile	36.00		Shiloh Memorial	38.48	
Chicot			Fairview			South Texarkana		
First	207.38	5.00	Finch	25.00		Tennessee	60.78	12.09
New Hope	15.06		First	500.00	125.00	Trinity	42.28	
Omega	28.50		Immanuel			Troy-Bethel	10.00	
Halley		9.20	Lake Street		10.00	Waldo, Memorial	63.80	
Lake Village			New Friendship	21.40	29.83	<b>INDEPENDENCE ASSOCIATION</b>		
Bayou Mason	27.86		New Hope	30.00		Batesville		
Crooked Bayou	31.59		Oak Grove	33.34		Calvary	180.13	29.66
First	190.00		Pleasant Valley	46.73		First	444.40	40.00
Lakeport			Robb's Chapel	45.00		Pfeiffer		
Oak Grove			Rock Hill			Batesville		
McGehee			Spring Grove	20.00	10.06	Pilgrims Rest	22.00	
Chickasaw		19.00	Third Avenue	6.00		Ruddell Hill	31.50	20.60
First	518.48	23.81	Unity	21.85	23.08	West Batesville	118.86	
McArthur	30.00		Village	6.81		Cave City		
South McGehee	59.56		Walcott	66.60		Southern Baptist Mission	43.12	
Montrose, First	20.00		Walls Chapel	21.62		Cord	30.00	
Parkdale	30.45		West View	50.00		Cushman		
Portland			Rector			Deaha	15.35	
Aulds	25.35		Mounds	23.65		Floral	51.20	
Jennie	23.00	19.53	Mt. Hebron		12.91	Huff, Mt. Zion	16.70	
Portland	99.44	20.00	Stonewall	31.18		Marcella	43.84	
<b>FAULKNER COUNTY ASSOCIATION</b>			<b>HARMONY ASSOCIATION</b>			Moorefield, Rehobeth	40.50	15.00
Bee Branch			Alzheimer	77.70	99.52	Oil Trough, White River	43.00	
Bee Branch			Arsenal, Plainview			Pleasant Plains		
Union Hill	20.00		Dumas			Rosie	121.90	
Conway			Anderson Chapel	29.00	10.50	Salado		
Brumley's	12.00		First	450.00		Sulphur Rock	79.53	29.14
Cadron Ridge			New Bethel			<b>LIBERTY ASSOCIATION</b>		
Cold Springs		13.37	Rankin	25.00		Calion	82.70	6.62
Emmanuel	10.00		Gould			Camden		
First	168.98	37.00	Douglas	66.75		Beuna Vista	10.00	
Friendship		12.00	Gould	319.55		Elliott	118.03	
Holland		5.96	Grady	26.10		First	578.09	17.66
New Bethel	10.62		Humphrey	65.93	31.18	Grace	17.10	
Oak Bowery	50.00		Kingsland	40.62		Hillside	35.00	8.25
Pickles Gap	100.00	22.35	Moscow, Linwood	102.26	11.65	Second	37.00	
Pleasant Grove	39.73		Pine Bluff			Temple	129.35	
Second	164.60	125.00	Centennial	16.35		White City	19.00	
Damascus, Southside			Central	32.50	57.14	Chidester	50.00	
Enola			Dollarway	21.00	21.44	Cullendale	520.00	29.28
Formosa	29.53		First	678.36	185.50	El Dorado		
Greenbrier, Wooster			Forrest Park			Caledonia	50.00	
Mayflower			Greenlee Memorial	54.45		Calvary	28.90	
Mount Vernon	6.00	89.14	Hardin	30.00		East Main	110.11	
Vilonia			Immanuel	107.53		Ebenezer	55.04	
Beryl	39.28	12.88	Lee Memorial	43.90		First	9,499.21	5.00
Happy Hollow	9.81		Matthews Memorial	127.56		Galilee	6.76	26.82
Naylor	10.00		Oak Grove	25.00		Harmony	35.51	
			Oakland	8.74		Immanuel	2,655.09	
			Second	48.83		Liberty	72.00	
			Southside	196.17	100.00	Marrable Hill	44.50	
			Sulphur Spring			Midway	100.00	
			Watson Chapel			North Side Mission	28.71	
			Rison	200.00	37.00	Parkview	82.41	
			Star City			Philadelphia	26.81	
			First	100.00		Pleasant Grove		
			Hickory Grove	41.50		Second	284.45	10.00
			Shady Grove Missionary			Southside	119.98	
			Wabbaseka	45.10		Temple	71.07	
			Wright, Plum Bayou	37.30	9.41	Trinity		
			Yorktown	118.00		Union	250.00	

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
West Side	88.15	-----	New Providence	56.55	76.85	Midway Mission	-----	-----
Felsenthal	50.00	-----	Second	19.50	20.97	Grannis	124.25	35.25
Huttig	102.00	-----	Luxora	-----	-----	Hatfield	59.65	14.18
Junction City	-----	-----	Luxora	77.65	-----	Hatton	50.00	-----
Junction City	31.80	-----	Rosa	20.00	-----	Ink	-----	-----
Three Creeks	58.28	-----	Manila	-----	-----	Concord	67.95	-----
Lawson	25.87	-----	Black Water	39.87	-----	Yocana	22.23	-----
Louann	-----	-----	Brown Chapel	200.00	-----	Mena	-----	-----
Cross Roads	112.05	-----	First	138.08	-----	Acorn	118.50	14.11
Louann	18.20	-----	New Harmony	7.68	-----	Calvary	24.00	-----
Snow Hill	15.00	-----	Wells Chapel	28.55	-----	Dallas Avenue	67.55	-----
Norphlet	123.15	-----	West Side	59.18	-----	First	143.78	159.15
Smackover	-----	-----	Osceola	-----	-----	Salem	10.31	-----
First	158.00	62.50	Brinkley Chapel	50.00	-----	Westmoreland Heights	-----	-----
Joyce City	28.55	20.00	Calvary	8.13	-----	Opal, Lower Big Fork	14.25	-----
Maple Avenue	120.25	-----	Carson Lake	-----	-----	Vandervoort	-----	-----
Stephens	-----	-----	First	191.05	85.00	New Hope	18.75	-----
First	187.30	-----	New Bethel	19.80	-----	Vandervoort	37.14	23.22
Salem	59.00	-----	Tyronza, Whitton	57.50	-----	Wicks	35.00	3.20
Strong	-----	-----	Wilson	-----	-----	PULASKI ASSOCIATION		
Knowles	25.00	-----	Nodena	10.00	7.30	Alexander	26.89	16.47
Lapile	7.50	67.50	Wilson	181.31	-----	Hensley, East End	-----	45.44
New London	47.90	-----	MT. ZION ASSOCIATION			Little Rock	-----	-----
Strong	80.00	155.00	Bay	-----	-----	Archview	54.95	-----
Urbana	30.00	-----	Alsop	14.02	-----	Baptist Tabernacle	54.30	105.00
Village	150.00	-----	Bay	24.69	22.16	Bethel	59.08	19.21
Wesson	62.90	-----	Black Oak	-----	-----	Calvary	41.67	-----
LITTLE RED RIVER ASSOCIATION			Black Oak	70.26	-----	Capitol Hill	34.80	12.00
Almond, Hope	-----	-----	New Hope	10.00	-----	Crystal Hill	100.00	-----
Banner, Mt. Zion	8.50	-----	Bono, First	35.13	41.28	Dennison Street	21.15	-----
Concord, First	48.69	6.00	Brookland	27.40	-----	Douglasville	17.70	-----
Floral, New Bethel	-----	-----	Caraway	-----	-----	Faith	-----	-----
Heber Springs	-----	-----	Buffalo	16.13	-----	First	31.00	7.00
Brownville	-----	-----	Caraway	-----	10.35	Forest Highlands	63.75	-----
Center Ridge	10.78	-----	Cash	-----	-----	Gaines Street	352.35	-----
First	8.42	-----	Cash	41.00	-----	Garden Homes	6.60	2.02
Lone Star	-----	-----	Red	-----	-----	Geyer Springs	124.66	94.59
Pleasant Ridge	8.09	10.41	Egypt	-----	5.00	Green Memorial	-----	-----
Pleasant Valley	-----	-----	Jonesboro	-----	-----	Hebron	43.85	-----
Southside	28.03	-----	Central	150.00	-----	Holly Springs	31.80	-----
Higden, First West Side	20.00	-----	First	153.07	60.41	Immanuel	351.62	483.00
Pearson, Palestine	63.75	-----	Fisher	64.57	-----	Ironton	63.27	-----
Quitman	-----	-----	Friendly Hope	18.68	-----	Life Line	-----	-----
LITTLE RIVER ASSOCIATION			Mt. Pisgah	28.30	-----	Longview	-----	37.85
Ashdown	-----	-----	Needham	24.83	-----	Markham Street	92.80	-----
Ashdown	137.55	54.00	New Antioch	-----	-----	Martindale	42.00	-----
Hicks	25.00	-----	North Main	30.00	-----	McKay	-----	-----
Oak Grove	7.35	-----	Philadelphia	-----	-----	Nails Memorial	54.90	-----
Ogden	69.15	-----	Providence	-----	-----	Plainview	-----	31.35
Ben Lomand	11.85	-----	Straw Floor	21.28	16.81	Pleasant Grove	24.90	-----
Bingen	50.00	-----	Walnut Street	555.25	-----	Pulaski Heights	269.59	381.00
Columbus	-----	-----	Wood Springs	-----	17.65	Reynolds Memorial	-----	15.00
DeQueen	-----	-----	West Vale	-----	23.56	Riverside	35.00	-----
Chapel Hill	-----	-----	Lake City	-----	-----	Rosedale	18.22	5.00
First	50.00	-----	Bethabara	-----	-----	Second	1,160.97	114.00
Kern	22.85	-----	Bowman	-----	-----	Shady Grove	33.19	-----
Lone Oak	-----	-----	Dixie	21.65	-----	South Highland	325.24	-----
Dierks	57.50	-----	Lake City	542.05	62.50	Sunset Lane	19.58	-----
Foreman	50.32	25.23	Lunsford	24.36	13.55	Trinity	300.00	-----
Horatio	50.00	37.00	Monette	-----	-----	Tyler Street	10.00	18.60
Lockesburg	-----	-----	Childress	121.65	-----	University	137.50	-----
Brownstown	16.50	-----	Monette	-----	-----	Welch Street	29.00	-----
Lockesburg	58.80	62.00	Rowe Chapel	-----	-----	West Side	8.25	94.99
Rock Hill	31.21	-----	Nettleton	169.74	-----	Woodlawn	15.91	-----
Mineral Springs	-----	-----	Paragould, Mt. Zion	101.09	-----	Mabelvale, Barnett Memorial	50.04	-----
Central	123.00	33.37	NORTH PULASKI ASSOCIATION			Roland	-----	-----
Liberty	20.00	-----	Cabot	-----	-----	Natural Steps	25.53	-----
Murfreesboro	-----	-----	Hill Top	26.26	-----	North Point	-----	2.52
Mt. Moriah	10.00	-----	Zion Hill	87.55	-----	Roland	15.00	-----
Murfreesboro	569.76	-----	Jacksonville	-----	-----	Sheridan, First	93.00	12.50
Myron	-----	-----	Bayou Meto	75.00	-----	Sweet Home, Pine Grove	110.48	-----
Nashville	-----	-----	First	50.12	19.37	Vimy Ridge	-----	-----
First	27.00	-----	Harmony	-----	-----	Woodson	20.00	-----
New Home	10.00	10.00	Second	66.10	19.50	RED RIVER ASSOCIATION		
Ozan	10.00	-----	North Little Rock	-----	-----	Antoine	25.61	6.71
Washington	121.60	-----	Amboy	66.10	19.50	Arkadelphia	-----	-----
Wilton	-----	-----	Baring Cross	289.15	23.00	Caddo Valley	30.33	-----
Winthrope	-----	-----	Berea Chapel	-----	-----	Cedar Grove	18.78	-----
Little River	-----	-----	Bethany	51.74	46.14	Delark	20.00	-----
State Line	26.07	-----	Calvary	32.00	148.00	De Gray	20.60	18.36
Winthrope	13.10	-----	Camp Robinson	-----	-----	First	845.74	-----
MISSISSIPPI COUNTY ASSOCIATION			Cedar Heights	25.00	48.12	Harmony Hill	25.75	-----
Armored	-----	46.94	Central	180.00	-----	Hollywood	-----	5.52
Basset, Wardell	25.00	5.00	Crystal Valley	31.80	-----	Lake Veiv	-----	-----
Blytheville	-----	-----	First	166.81	8.00	Mt. Bethel	22.47	-----
Calvary	39.39	-----	Forty-Seventh Street	12.41	6.45	Mt. Olive	8.40	-----
Clear Lake	66.81	-----	Grace	128.50	15.43	Mt. Zion	-----	-----
Cole Ridge	10.00	-----	Graves	54.52	-----	Park Hill	30.75	-----
Cross Roads	23.85	-----	Harmony	19.50	8.05	Richwoods	100.00	-----
Emmanuel	9.15	-----	Highway	158.00	37.95	Second	140.45	-----
First	300.00	10.00	Levy	50.35	231.92	Shiloh	114.31	-----
Gosnell	-----	-----	Park Hill	186.13	184.00	Third	20.60	10.00
Mary's Chapel	32.50	-----	Pike Avenue	98.85	56.11	Unity	42.00	2.00
New Liberty	-----	-----	Remount	40.62	-----	Beirne	20.00	-----
Number Nine	12.93	8.00	Sherwood	-----	-----	Blevins, Marlbrook	15.80	6.86
Ridgecrest	60.22	-----	Sixteenth Street	8.00	-----	Curtis	95.87	-----
Tomato	8.88	-----	Stanfill	20.00	-----	Delight, Fairveiv	7.00	-----
Trinity	23.76	15.00	Sylvan Hills	261.66	-----	Donaldson	-----	-----
Woodland	31.81	18.34	Scott	-----	-----	Anchor	-----	-----
Yarbo	53.74	-----	Estes Chapel	-----	-----	Riverside	-----	-----
Dell	-----	-----	Kerr Baptist Mission	-----	2.50	Emmett	31.10	-----
Dyess, Central	37.17	-----	OUACHITA ASSOCIATION			Gurdon	-----	-----
Etowah	11.05	7.11	Board Camp	89.78	-----	Beech Street	10.00	18.00
Joiner	-----	6.50	Cherry Hill	50.00	-----	Bethlehem	20.00	-----
Keiser	75.00	-----	Cove	-----	-----	Center Point	50.00	-----
Leachville	-----	-----	Cove	11.50	35.69	East Whelen	20.88	-----
Fairview	-----	-----	Two Mile	10.00	20.00	Shady Grove	25.65	-----
First	226.50	-----	Gillham	-----	-----	South Fork	27.29	-----
			Gillham	32.66	-----			

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
Sycamore Grove	14.25	5.00	Forrest City			Tulot, Faith	50.00	17.63
Okalona	-----	-----	Beck Spur	9.48	15.06	Tryonza	-----	-----
Prescott	-----	-----	Emmanuel	34.00	-----	Black Oak	-----	-----
Bethel	66.48	-----	First	418.80	12.50	First	200.00	-----
Boughton	50.00	-----	Second	-----	-----	Waldenburg	18.41	19.55
Prescott	-----	12.50	Goodwin	-----	18.29	Weiner	23.25	9.51
Reader	27.38	-----	Heth, Shell Lake	20.26	-----	West Ridge	10.17	-----
Whelen Springs	12.00	6.58	Hulbert	43.00	9.68	Whitehall, Lebanon	297.20	20.00
ROCKY BAYOU ASSOCIATION	-----	-----	Madison	25.00	-----	WASHINGTON-MADISON ASSOCIATION	-----	-----
Boswell, Saints Rest	10.00	-----	Marion	-----	-----	Dutch Mills, Liberty	28.02	-----
Calico Rock	-----	-----	Marion	175.00	-----	Elkins	10.00	10.00
Calico Rock	54.25	-----	Midway Baptist Mission	23.00	-----	Farmington	28.40	22.40
Table Rock Mission	-----	10.00	Palestine	-----	74.24	Fayetteville	-----	-----
Evening Shade	14.45	-----	Parkin	-----	-----	Bethel Heights	100.99	17.00
Franklin	10.00	-----	Fortune	21.87	-----	Black Oak	15.00	-----
Guion	22.50	-----	Gladdin	45.20	-----	First	238.28	77.50
Melbourne	-----	-----	Mays Chapel	-----	-----	Immanuel	217.32	-----
Belview	-----	-----	Parkin	-----	-----	Providence	87.10	-----
Lone Star	-----	-----	Parkin	140.38	-----	Ridgeview	-----	-----
Melbourne	200.00	-----	Togo	75.87	-----	Second	-----	-----
Mount Pleasant	-----	-----	Tilton	7.60	-----	Southside	-----	-----
Myron	-----	-----	Turrell	-----	-----	Sulphur City	89.77	-----
Newburg	-----	-----	Tyronza, Barton Chapel	-----	15.00	University	153.55	-----
Oxford	-----	-----	Vandale	-----	-----	Hindsville	-----	-----
Pineville, Dolph	-----	-----	West Memphis	68.95	-----	Hindsville	17.50	-----
Sage	47.19	-----	Burnt Cane	-----	-----	New Hope	5.00	-----
Sidney	-----	-----	Calvary	-----	24.00	Huntsville	-----	-----
Finley Creek	20.00	5.48	First	189.50	12.50	Huntsville	107.89	41.67
Sidney	9.03	4.33	Ingram Boulevard	12.00	-----	Kingston Mission	-----	5.66
Wiseman	25.00	-----	Second	50.00	7.63	Mt. Zion	-----	-----
Zion, Zion Hill	15.00	-----	Wheatley	50.00	-----	Johnson	44.20	49.95
STONE-VAN BUREN-SEARCY ASSOCIATION	-----	-----	Widener	-----	-----	Lincoln	124.09	-----
Alco	19.00	-----	Riverside	-----	-----	Prairie Grove	41.66	12.50
Botkinburg	-----	-----	Widener	6.80	-----	Springdale	-----	-----
Botkinburg	-----	6.23	Wynne	-----	-----	Berry Street	52.45	8.12
Half-Moon	-----	-----	Ellis Chapel	50.00	-----	Brush Creek	19.19	14.18
Plant	15.00	-----	Fitzgerald Crossing	51.50	-----	Caudle Avenue	51.55	20.33
Clinton	-----	-----	Harris Chapel	50.77	24.00	Elmdale	-----	-----
Clinton	93.80	18.21	Mt. Pisgah	27.00	-----	First	486.30	5.50
Pee Dee	-----	-----	Union Avenue	29.93	-----	Friendship	10.00	7.61
Rupert	24.64	6.90	Wynne	187.38	-----	Sonora	5.00	-----
Leslie	-----	-----	Wynne Chapel	-----	-----	Spring Valley	100.00	-----
Leslie	56.75	21.95	TRINITY ASSOCIATION	-----	-----	West Fork	-----	-----
New Hopewell	-----	21.86	Fisher	63.59	-----	Winslow	87.20	63.21
Marshall	-----	-----	Harrisburg	-----	-----	Witter, Ogden	-----	-----
Marshall	54.60	36.83	Bethel	25.00	-----	WHITE RIVER ASSOCIATION	-----	-----
Red Hill	-----	-----	Calvary	16.00	-----	Bruno	35.28	15.00
Mountain View	-----	-----	First	224.82	20.00	Bull Shoals	-----	-----
First	45.85	-----	Greenfield	100.00	18.30	First Church Mission	26.93	-----
Zion	-----	7.06	Pleasant Grove	50.00	-----	Cotter	-----	10.39
Oxley, Evening Shade	-----	-----	Pleasant Hill	50.00	-----	Flippin	-----	-----
Scotland	-----	12.72	Shiloh	-----	-----	Antioch	8.00	-----
Shirley	-----	-----	Valley View	28.35	-----	Flippin	25.00	-----
Lexington	10.00	-----	Lepanto	-----	-----	Gassville	-----	-----
Pleasant Valley	-----	-----	Lepanto	134.77	96.58	Gassville	30.03	-----
Shady Grove	22.62	-----	Neals Chapel	-----	-----	Pilgrims Rest	13.00	-----
Shirley	52.78	14.52	Spears Lake	15.00	-----	Whiteville	36.09	6.00
Snow Ball	-----	-----	Marked Tree	-----	-----	Mountain Home	-----	-----
St. Joe	10.25	11.70	Marked Tree	124.00	-----	East Oakland	20.00	-----
TRI-COUNTY ASSOCIATION	-----	-----	Neiswander	29.53	-----	East Side	-----	-----
Cherry Valley	-----	-----	Red Oak	50.00	-----	Hill Top Mission	1.87	-----
Cherry Valley	66.00	-----	Rivervale	19.42	-----	Hopewell	11.25	-----
Hydrick	-----	-----	Trumann	-----	-----	Midway Chapel	12.82	-----
Colt	-----	-----	Anderson-Tully	-----	-----	Mountain Home	52.00	49.12
Antioch	13.87	-----	Corners Chapel	-----	-----	Lone Rock	-----	4.77
First	14.44	-----	East Side	34.90	-----	Norfolk	7.00	-----
Pine Tree	8.52	-----	First	-----	-----	Peel	-----	-----
Crawfordsville	-----	57.00	Freer	16.00	-----	St. Joe, Tomahawk	1.76	5.09
Crawfordsville	-----	-----	Hurds Chapel	-----	-----	Pyatt	7.30	-----
Jerico	-----	-----	Maple Grove	11.00	-----	Yellville	-----	-----
Earle	364.17	24.25	McCormick	10.00	6.00	New Hope	-----	-----
Fair Oaks	26.82	-----	Pleasant Valley	75.00	-----	Summit Mission	-----	-----
						Yellville	-----	-----

## Baptist beliefs

(Continued from page 6)

and reestablish the physical oneness, or else may regard the physical union with the guilty party broken. In such case, following the severing of the legal contract, God regards the marriage as put asunder. The innocent party is free to remarry; the guilty party is not.

This teaching should serve to emphasize and safeguard the sanctity of marriage. But suppose that you are divorced and remarried without this one ground. What can you do? Confess your sins to God. Forgive one another, and ask for God's forgiveness. Dedicate your

marriage and home to God, and with His help make both to be all that He intends them to be.

The above interpretation of Jesus' words goes back to God's original intent for marriage. It goes far beyond the teachings of Moses and Hillel. It is infinitely higher than the widespread "for every cause" standard of modern society.

Some will not agree with this interpretation, which is their privilege. But it is the writer's understanding of Matthew 19:3-9.

DR. HERSCHEL H. Hobbs, former president of Southern Baptist Convention, has been the preacher on "The Baptist Hour" since October, 1958.

## The preacher poet

### Cooperative interference

There's a sort of interference  
Which is true cooperation  
As when runner with the ball  
Has opponents press him, all,  
A companion runs to save the operation;

And he, pressing by his fellow's side,  
Is keeping off the raging tide.

Thus he helps in gaining ground  
And there's cheering all around;  
So the two together bring about  
Ovation.

Moral: If you cannot carry the ball, protect the man who does do it.

—W. B. O'Neal

the Southland and the largest non-Catholic denomination in all of America, hear so much hate and strife swirling about our churches and do so little about it one is made to wonder if we have known as much of the Lord as we should have learned. Then again we are made to shudder when we realize that some Southern Baptists actually participate in this festival of hate now going on. How, oh how, can a person born into the Kingdom of our Lord have in his or her heart the spirit of the world toward any man? Hate belongs to the world and so do all who are possessed by hate. Love belongs to God and to God belongs all who are filled with love.

A—Amen, on saying (E) p3; Arkansas Baptist Convention: Pride in education (BL) p6; Arkansas Baptist Home for Children pp26-30; Sponsorship Program p22; Arkansas Baptist Hospital pp23-25; Artist finds Baptist history colorful p12; Attendance report p11  
 B—Big Creek Association, revivals p10; Books needed (letter) p5; Bookshelf p19  
 C—Caroline Association, revivals p5; Ceilings (MR) p19; Children's Nook p18; Christian and his neighbor (SS) pp21, 31; Clear Thinking (letter) p4  
 D—Death: In time of sorrow pp8-9; Divorce and remarriage (BB) pp6, 30  
 E—Elliot, Mrs. Elisabeth to speak p10  
 F—Foreign Missions: Arkansans to Thailand p11  
 G—Gambling, Baptists (letter) pp4-5  
 L—Lindsey, Dr. Henry C. dean of OBC faculty p10  
 M—McDonald, Dr. and Mrs. Erwin L., Arkansas Travelers (PS) pp2, 9  
 O—O'Neal, Rev. and Mrs. W. B. Honored p10  
 R—Radio-t.v. schedule p10; Revivals p13; Russian lead to Christ p5  
 S—SBC: 1814 and 1964 (E) p4  
 T—Teenagers: Neither child nor adult (CMH) p7; Thompson, J. C. Jr. family baptised p11; Trinity Association: Lewis Church organized p11; Tull, Nelson in 'Quote' p10  
 U—Uncle Deak p19  
 W—Workers available (letter) p5

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.

**Eat-along with Mitch**

TRACY Wilson, eight-year-old daughter of the Harold Wilsons of Immanuel Church, Little Rock, pulled this one before the recent Brooks Hays testimonial dinner: "Daddy, is Mitch Miller really going to that dinner and pay \$25?"

"Well, yes, Tracy."  
 "What will he eat?"  
 "Oh, I don't know, but I'm sure it will be good."  
 "Well, Daddy, don't you think someone ought to tell him he could eat a real good-dinner down at the church and it would only cost him 60 cents?"

**Poor shot**

"I SEE you have a notice, 'We Aim To Please,'" remarked the irritated customer to the chain store manager.  
 "Yes," replied the manager, "that is our motto."  
 "Well," said the customer, "you ought to take a little time off for target practice."

**Ouch!**

A LITTLE boy went to the dentist to have a tooth pulled. Seeing the youngster was frightened, the dentist gave him a tranquilizer.  
 "Feel braver now?" the dentist asked.  
 "You said it," the boy replied. "I'd like to see anybody try to yank out my tooth now."

**Crash landing**

THE lady was lucky enough to find a parking space right where she wanted to shop. She backed in until she hit the car in back of her with a loud bang. Then she pulled forward and smacked into the car ahead. This resounding crash drew the attention of the policeman at the corner.  
 Noticing that he was watching her, the lady called cheerfully, "Did I park all right, Officer?"  
 "Yes, lady," he answered, "but do you always park by ear?"



**for it is he that giveth thee power to get wealth.**

**Deuteronomy 8:18**

*Honor Your Divine Partnership*  
**PLEDGE TO TITHE**

To Grow Christian Stewards Order:

**FORWARD PROGRAM OF CHRISTIAN STEWARDSHIP  
 GROWTH IN CHRISTIAN STEWARDSHIP**

SBC Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee





## Universities aid Reds

PRETORIA, So. Africa (EP)—A Dutch Reformed minister, addressing the National Anti-Communist Congress here, charged that some liberal universities in South Africa are “fertile breeding grounds for communism.”

Dr. J. D. Vorster, clerk of the Dutch Reformed Church’s General Synod, contended that State, Christian and Jewish liberal universities have been used by Communists as “main recruiting centers” for their front organizations.

Such schools, the minister said, “have down through the years rendered the greatest assistance to Communists and furnished the largest number of fifth columnists.”

These liberalists, he added, “do not realize that when Communists take over, their liberty will come to an abrupt end.”

Largest anti-Communist congress ever held in South Africa, the meeting was attended by some 2,000 delegates.

## Graham re MacArthur

NEW YORK (EP)—Addressing a prayer breakfast here, Dr. Billy Graham told of a conversation he had with General Douglas MacArthur in which the “old soldier” told him how the Emperor of Japan had offered to make Christianity the state religion after Japan surrendered.

General MacArthur informed the Emperor, reported Evangelist Graham: “No nation must be made to conform to any religion. It must be done voluntarily.”

## Reds rate collegians

VIENNA (EP)—The Hungarian Communist youth organization (KISZ) will decide in future whether students are “ideologically mature enough for university studies.”

*Nepszabadsag*, a Communist newspaper in Budapest, reported that KISZ chapters in high schools have received a new function: they are to file reports “on the students’ attitude towards the community and their ideological maturity.”

These reports, it said, will play “a decisive part whether students will be admitted to universities and colleges.”

The newspaper quoted from reports of a Budapest high school chapter. They ranged from “cannot be recommended for university studies” to “student has materialistic ideology because he does not believe in God.”

*Nepszabadsag* said that objections raised by some sources — “that 17-year-old students are not mature enough to decide on their fellow students”—are to be rejected.

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

## More atheist propaganda

BERLIN (EP) — Intensification of atheist propaganda in East Germany, particularly among teachers and educators, was urged by Professor Olof Klohr, holder of the first German chair for “scientific atheism” at the Philosophical Institute of Jena University.

Writing in the East Berlin *German Magazine for Philosophy*, Dr. Klohr, 36, held that certain changes in the political attitude of the Churches — tendencies of adaptation of theology to natural sciences; the growing number of people discontinuing church membership; and the increasing participation of Christians in political life—had favored a notable decrease of atheist propaganda efforts. He emphasized however, that the Christian faith continued to constitute a stagnating element in the development of socialism and hindered active cooperation of Christians with the East German state.

Dr. Klohr cautioned that while atheism must be an integrating part of all ideological work, the atheistic propaganda “must not be conducted by unqualified and malignant methods which would only keep our Christian workers from cooperating in our great socialist society.”

## In the world of religion

... EVANGELIST Billy Graham will conduct a major crusade in Great Britain in either 1965 or 1966. Starting in London, the campaign will last twelve weeks and fan out through major cities. The cost of the crusade, estimated at about \$500,000, will be met by seventy laymen who invited Dr. Graham to come to Britain.

... The United Society for Christian Literature, an interdenominational group representing the Anglican and Free Churches, is seeking, \$300,000 for new projects in Asia and Africa. The projects planned by the society include printing presses in India; bookshops in East and Central Africa; writing centers in India, Ceylon, and Hong Kong; and mobile book vans in rural areas of Asia and Africa.

... Roughly every fifth person in the world is a Muslim. Thus Islam is the world’s largest organized non-Christian religion. In Africa, where a rivalry is going on between the Cross and the Crescent, Muslims now number 100 million—as compared with 60 million Christians—in a total population of 250 million.—The Survey Bulletin