April 23, 1964

Arkansas Baptist State Convention

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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

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); 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

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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 I 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
Guest editorial

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 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 self-examination for the present and dedication to the future.- Editor

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, missionaries 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 to 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. Consey’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 Baptists.—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
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

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

Revels

Baugh's Chapel—Baptisms 1, Letter 0
Canyon Creek—Baptism 1, Letter 1
Cocklebur—Baptisms 0, Letter 0
Coy—Baptism 1, Letter 0
Caralis—Baptisms 1, Letter 1
Hens—Baptisms 1, Letter 1
Lonoke—Baptisms 0, Letter 0

Total Baptisms 24—Letters 13
Pride in education

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

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

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

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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.

*Edwin L. McDonald*
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 a college announcement. Mr. Lindsey 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

Vicksburg—7 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 shoe-laces; 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 hard 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.

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.; KBFS, Berryville, 8 a.m.; KCON, Conway, 11:30 a.m.; KAGH, Cross, 7:30 a.m.; KDQN, DeQueen, 7 a.m.; KFAY, Fayetteville, 8:30 a.m.; KBFT, Fort Dodge, 4 p.m.; KKJK, 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.; KIBM, 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.

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.

Page Ten
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

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Trinity Association

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

Arkansas Baptist subscribers

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APRIL 23, 1964
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 descendents 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.

Page Twelve
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.

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.

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, Cebit, Okla., Mar. 26-30; Danny Eakin, Arkansas, 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 Morrison, 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.
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 conveniences 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."
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 un-reached 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 backslider 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 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

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**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:

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.

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
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.

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

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.

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
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.

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 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.
**Children’s Nook**

**Nature in the Bible**

By Mrs Carl A. Clark

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### 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)

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**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.

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Page Eighteen
Dear Ed:

Reckun were goin to have to go throo this same thing ever year. Thet candy company sends Sis Sprakle a purty folder every year tellin how much money the church can make sellin their candy. So last nite she made a move that we buy their candy and sell it at the county fair. She means good but she jest can't get it throo her head that the best way fur the church to get more money is to do what the Bible says bout bringin all the tithes to the storehouse. Bro. Altney allowed that if Sis Sprakle wanted to go out and sell candy on her own and give the money to the church that would be alrigh. Thats what the rest of us thot to.

Uncle Deak

My Room in the World, by Kathryn Slason 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, 43
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 something of their usage in the New Testament, and the relation between the two.

The Bookshelf
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 ethico-sociological 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 "agonia" 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 turncoat 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...
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

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 Terry, 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 University 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. Littlton, former president of the ABH Auxiliary, 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. Littlton’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 a small 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.
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 the larger 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 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 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 Ray Drive and they have three children, Kathleen, 11, Brooks, 9, and Rebecca, 6.
### 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.

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### BUCKNER ASSOCIATION

- **ARKANSAS BAPTIST**
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 an end to. 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, 1986.

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 raving 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 it.

—W. B. O'Neal

ARKANSAS BAPTIST
Sunday School lesson
(Continued from page 21)

For it is he that giveth thee power to get wealth.
Deuteronomy 8:18

To Grow Christian Stewards Order:
FORWARD PROGRAM OF CHRISTIAN STEWARDSHIP GROWTH IN CHRISTIAN STEWARDSHIP
SBC Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee

A Smile or Two

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?"
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

Universities aid Reds

PRETORIA, So. Afirca (EP)—A Dutch Reformed minister, addressing the National Anti-Communist Congress here, urged 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 liberals, he added, “do not realize that when Communists take over, their liberty will come to an abrupt end.”

Largest anti-Communist conference 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.

Nepszabadog, 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.”

Nepszabadog 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.