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Arkansas Baptist State Convention

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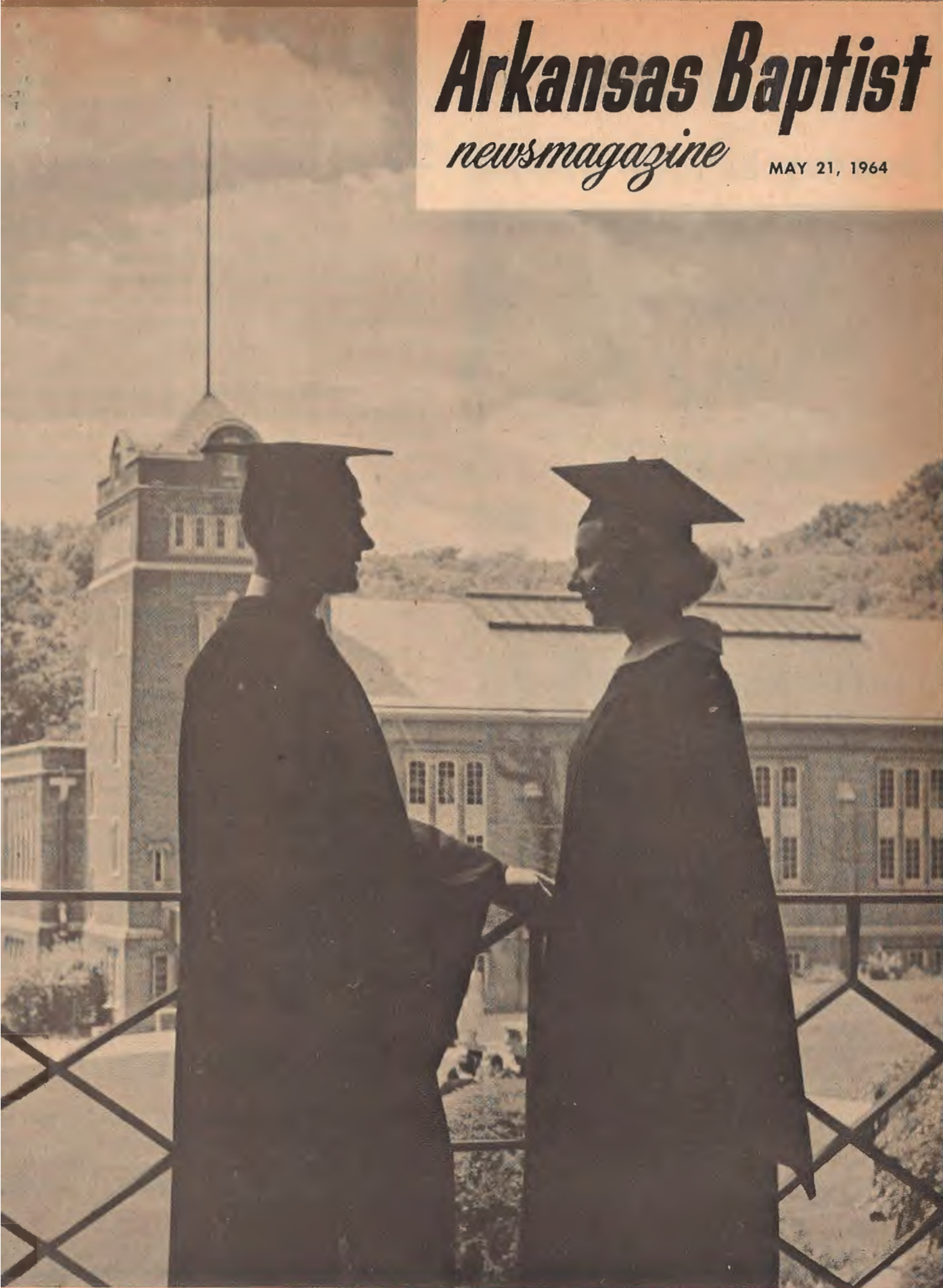
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# *Arkansas Baptist*

*newsmagazine*

MAY 21, 1964



**DISTINCTIVE MINISTRY, page 5**



# personally speaking

## Sunday School abroad



TOP: Scottish children in Sunday School class, in Lochee Baptist Church, Dundee, with their teacher, Mrs. Alistair Stewart.

BOTTOM: Adult Bible class in Lochee Church, with teacher Alistair Stewart.

A PASTOR has said facetiously that he could cancel midweek prayermeeting and a lot of his deacons would never know it had been cancelled unless somebody told them.

A few deacons might not even know about it, first hand, if Sunday School in their churches should be dispensed with. But they'd hear from a lot of people, quick, if this should come to pass. For Sunday School has for many, many decades been the strong right arm of the churches for reaching and enlisting people in Bible study and church attendance.

Try to imagine what your church would be like without Sunday School, or with an afternoon Sunday School just for the children. If you can, you will be able to appreciate the situation that exists in nearly all of our Baptist churches in the British Isles.

One of the encouraging signs I noted on this

spring's visit to England, Ireland and Scotland is a growing interest in the all-age Sunday School. I had a visit in Lochee Church, Dundee, Scotland, of which my friend Rev. A. M. Stewart is pastor. This church is one of only five of the 157 Baptist churches of Scotland now having Sunday School as we know it. Several other Scottish churches, I am told, are expected to establish Sunday Schools next fall.

Three years ago, when Rev. Lawson Hatfield and a number of other ministers, the most of them from Arkansas, were in Scotland under the leadership of Rev. Lewis Clarke, of Smackover, and Pastor Stewart for a simultaneous evangelistic crusade, there was not a Sunday School, as we know it, in all of Scotland. Mr. Hatfield, Secretary of the Sunday School department of the Arkansas State Convention, conducted a number of Sunday School conferences in churches at strategic meeting places and is generally credited with getting the Scottish Baptist leaders enthused with the prospects of having their own Sunday Schools.

Alistair Stewart, a son of Pastor Stewart, is the teacher of the adult class in the Lochee church. He is finding an excellent response to modern teaching methods, in which the class members themselves participate. No preaching or lecturing in his class!

One of the big thrills that young Stewart reports is seeing his church succeed in reaching people through the Sunday School they had never been able to reach before. Some parents who formerly did not come to the regular church services but sent their children to the afternoon Sunday School are now coming with them for Sunday School for all ages ahead of the Sunday morning worship services, and staying for church. Some of these have been won to Christ through the new Sunday School.

In England and in Ireland, pastors and other leaders are becoming interested in the all-age Sunday School. I had the privilege of speaking briefly and of having conferences individually with some

(Continued on page 17)

## IN THIS ISSUE:

THE Editor deals with the action of the state convention on the hospital issue, with gambling and with education in this week's editorials. Our cover illustrates "Commencement in Arkansas," page 3.

\* \* \*

MINISTERS may deal with the same human problems as other men but their approach must differ, says Kelsey Garman of North Little Rock. His article is on page 5.



## Sticking to facts

THE editor of *Arkansas Baptist Newsmagazine* is grateful to Editor C. Stanley Lowell of *Church and State* for carrying, in the April issue of his paper (organ of Protestants and Other Americans United for Separation of Church and State) the correction of erroneous reporting in the February *Church and State*.

On page 8 of his April issue, Editor Lowell carries the following, boxed correction notice:

"We have been advised by Dr. Erwin L. McDonald of the *Arkansas Baptist Newsmagazine* that a report in the February *Church and State* was inaccurate in its reference to the Arkansas Baptist Convention's action in regard to acceptance of Hill-Burton funds.

"The story read: 'The message was heard with interest by the Arkansas brethren, who approved 297 to 262 to accept government funds for their hospital. Prominent feature of the plan was the creation of a private corporation to run the Baptist hospital facility. Convention leaders felt that such a structuring avoided direct Baptist involvement.'

"Doctor McDonald writes, 'The Arkansas Baptist State Convention was not voting on whether or not to accept government funds for the Arkansas Baptist State Hospital. It was voting on whether or not to approve the plan of the hospital to lease and operate a hospital facility that would be built and owned by a private corporation. This, many of us feel, is quite different from voting to accept funds for the hospital to build a facility itself. The Arkansas Baptist Hospital under this plan will never own one dollar's worth of the facility.'"

# Arkansas Baptist

newsmagazine

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

## Gambling indictment

LATEST indictment of gambling as a social and moral evil and destroyer of character and life itself is the tragic account of the crash of a Pacific Airlines plane in California on May 7, with the loss of 44 lives.

According to the findings of the Civil Aeronautics Board investigators, the crash resulted from the shooting of the pilot, and the gun used for this crime belonged to heavily-insured Frank Gonzalez, one of the 44 aboard the plane, and one who had lost heavily in gambling at Reno.

Gamblers and others who insist there is nothing inherently wrong with gambling will argue that this tragedy is not to be charged to gambling, but, perhaps to mental illness. To this we would reply: One who is actually or potentially ill needs to be protected from whatever would pull him toward risking all he has on the chance of "winning" for himself that which belongs to others. It will be hard to answer another argument: If this man had never become addicted to gambling he might well have been spared the ungodly state of mind and depression that caused him to commit suicide and take 43 innocent persons to the grave with him. Let's keep the lid closed on Arkansas gambling!—ELM

## The Cover

### Commencement



COMMENCEMENT time is always a happy time of the year. Especially is this true in Arkansas, where we are at the bottom of the list of states on the percent of our residents who are college



graduates. But we'll be a long time improving our rating in this regard unless we can attract more young people to the classrooms by having more to offer them, and unless we can see a vast improvement in the opportunities for college graduates to

stay in Arkansas and pursue their careers here.

The fact that Arkansas ranks 49th among the 50 states in teacher salaries is something else that is not likely to be improved by the mere deploring of it.—ELM

## 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.

### Church and deacons

THERE'S an idea that seems prevalent in some places that it is a breach of fellowship to disagree with any recommendation brought before the church by the deacons. As long as we have a congregational or democratic form of church government any member has a right to disagree if the disagreement is founded on reason and honest conviction. The apostles disagreed among themselves, but always settled their differences in the spirit of Christ. It is not unChristian to disagree, but it is unChristian to refuse to settle our differences in the spirit of Christ.

Our church life has been made richer and more fruitful by the dedicated work of faithful deacons. Deacons who are selected and ordained because they and their wives have the Bible qualifications, and have proved themselves before they are selected and ordained, are the main-stays of our faithful pastors. Its the ones, if any, that are selected because of mercenary reasons, because of wealth, political or commercial prestige, that give the pastor and church trouble. A man who has been regenerated (born again) that will accept the responsibilities that goes with the deaconship, will make a much better deacon than the mercenary men, if we have any, that have accepted Christ intellectually, without experiencing emotionally what he has been intellectually, taught.

The intellectual believer, a deacon or anyone else, will have shallow ideas pertaining to the advancement of God's kingdom. And sometimes will lead an open rebellion against the plain teachings of the Bible, if it does not suit his intellectual philosophy, his financial convenience, or his mercenary ideas. Born-again, regenerated people is the answer to every church problem in every department of every church located anywhere on earth. Deacons who believe the "world is the Lords" and all that is in it, including the "silver and gold" and the "cattle on a thousand

hills" coupled with a genuine case of God-given regeneration is the answer to efficiency in deaconship of this day or any other day.

Even regenerated people, including deacons sometimes get wrong ideas, "fly off of the handle" but they will get right again very quickly, for the Christian cannot stand the chastening rod of his lord too long.

Doubly blessed is the pastor who has regenerated men as his deacons, and I think most of them have. The other kind, if any, compose a very small minority. The good deacon tries to smooth the pastors way for him. Help his pastor unload his troubles instead of adding more. Always has a word of encouragement when most needed. He is his pastors "pal" "brother helper" and dependable friend everywhere all the time. God bless all our fine deacons who aspire to their office or accept it with its responsibilities in order that they may serve their Lord better.—S. C. Swinney, Jonesboro

### 'Haven of rest'

THANK you for the editorial "What makes a deacon?" in the April 30 issue of *The Arkansas Baptist*. Perhaps this will call attention to an aspect of our denominational work that is of vital importance.

Not all Baptist young people can attend one of our church supported colleges and enjoy the spiritual support and uplift that such a college gives to her students. Most of us must attend some other school, as I do. More often than not, Baptist students on 'Arkansas' college campuses far outnumber those from other church groups. Our denomination has an obligation to minister to all Baptist students—not only to those who attend Baptist schools.

Perhaps many think that Sunday School should adequately fulfill that obligation. Perhaps it should, but it doesn't. A look at the attendance at Sunday School of a church in the college community is proof enough of that. What, then, would help meet this obligation? The Baptist Student Union is the answer.

On many college campuses, however, even BSU is not fulfilling the obligation, not because of its spirit or its mes-

sage that it has for college students, but rather because it is stifled by the lack of prayerful concern and financial support on the part of the denomination. America's college campuses are a part of that "field white unto harvest" and much can be reaped through the efforts of a strong BSU. The BSU will be only as powerful a force for Christ as we want it to be.

We Baptist students take BSU seriously. It is a haven of rest from the turmoil of another hectic day. For a while, at least, classes and labs are far away. When we leave the center and go back to our dorms, we are refreshed, revived—for we have found God there, and we are grateful that our churches cared enough. We wish they cared more.—Jerry D. Blaylock, BSU President, Arkansas Tech, Russellville

### Prayer amendment

YESTERDAY I wrote to our executive board and state leadership that I was having sent to them from the office of the Baptist Joint Committee on Public Affairs the recent publications relating to the prayer amendment. I regret that those who desire the First Amendment left as it is are apparently remaining quiet. I hope my prod will lead some of our leaders into letting their voices be heard.

When serving on a panel in a state meeting recently, I was reminded that many of our people, even our leaders, are handling this matter emotionally. A GA asked the panel, "How can we keep prayer and Bible reading in our school-rooms?" Though she was bright, I knew she did not think up that question alone. Dr. Kenneth Chafin replied and did a magnificent job according to my judgment. He helped not only the girl but all those in the audience. However, so few people are in such meetings.

My hope lies largely in the influence of the state papers. I have been encouraged by the position taken in many of the leading ones. I want to express appreciation to you for the stand you have taken with regard to the proposed legislation.—Alma Hunt, Executive Secretary, Women's Missionary Union, Birmingham 3, Ala.

### 'New morality'

Dear Friend:

JUST a word to express appreciation for your great editorial on "The New Morality" in the April 15 issue of the *Arkansas Baptist*.—Caradine R. Hooton, Executive Director, The National Temperance League, Inc., Washington, D. C.

(Continued on page 9)



# LET'S KEEP THE MINISTRY DISTINCTIVE

*By Kelsey Garman*

**Pastor, Highway Church  
North Little Rock**

THE pastoral ministry has been both enhanced and endangered by the rise of the personal and social sciences. They have enhanced it by giving the minister a better understanding of man and his needs. They have endangered it by obscuring the unique role of the ministry. The problem is, "How can the minister utilize the sciences and retain the distinctive character of the ministry?"

One danger is that the ministry may become so psychologically and sociologically oriented that it loses its spiritual perspective. The relevance of the ministry will decrease if the minister comes to consider his function to be within this framework. The minister may come to feel that his task is only to add a little religious coloring to psychology or sociology. He may permit himself to become a sort of religious tranquilizer whose job it is to bring peace of mind. Or he may think of himself as an amateur psychiatrist or social worker. In either case he no longer has a distinctive role as a minister.

Another danger is that the ministry may become a conglomerate of professions. From this viewpoint, the ministry is nothing more than a basket of fragments. Perhaps no other profession has so many and such diverse demands made upon it. The pastoral minister must be preacher, educator, counselor, administrator, social worker, civic leader, and a multitude of other things. The minister may serve in all these areas and still have no distinctive function.

Some have sought to consolidate the ministry with the helping professions and sciences. This, they hope, will give rise to a unique approach. But the emerging concept has little to offer to the minister who seeks to fulfill his ministry within a Biblical framework. This is not to decry the value of these sciences and professions to the minister. His knowledge of them will help him to exercise his ministry more effectively. His task is to properly relate them to the Christian ministry.

The minister must remain a man of God. He may deal with the same human problems as others but his is a distinct contribution. His approach is spiritual. He does not function at the level of human wisdom. His task is not merely to assemble the most worthy of human thought and scientific conclusion and apply them to man's problems. His work is to bring human need and divine resources together.

He is to reveal God in a relevant way to those in need. His methods may vary. He may reveal God through his own personality, through worship, through counselling, or through the church program. But whatever his method he must retain his spiritual perspective. It is in this that the minister finds his distinctive role. Other approaches may need to be made but the minister had best leave them to others.

The minister will come in contact with every type of human need. He will often need to work as a team member with other helping professions, but he must not seek to fulfill his ministry within their context. The minister will serve best as a member of this team when he has a clear concept of the unique spiritual role of the pastoral ministry.



# THE NEW PICTURE



SO many danger signals, caution lights are flashing about us in the area of home and family life. It should be a refreshing experience this week to "take a break," indulge in moments of respite to view some encouraging indications called to our attention by those who are professionally sampling the tenor of our times.

It was Wayne Dehoney who in 1963 channelled into our consideration reports from a survey of 60,000 American families, conducted by D. C. Zimmerman and L. F. Cervantes, both of Harvard. Out of this gigantic effort evolved the conclusion that "today we are witnessing a renaissance of the families of the United States. Our families are discovering how to meet the new world with a workable system. . ."

Mr. Dehoney goes on to state that "the exhaustive research of these two Harvard sociologists indicates that an increasing number of American families are developing a spiritual 'pattern for survival' which is insulating the children in these families from such 'social infections' as immorality, divorce, desertion, narcotics addiction, delinquency and crime." (*Homemade Happiness*, pp 91-92)

As heartening as the conclusion from the Zimmerman-Cervantes survey is the trend of articles published April 26, 1964, in a special family-living edition of *This Week Magazine* (Times-Picayune).

President Lyndon B. Johnson has submitted to the people of the United States as a sort of rally-

cry the theme word: *Excellence*. It is designed to serve somewhat as a magnet drawing cross-section America to a higher level of living.

The articles referred to are built upon this chosen theme, "Excellence." Selected quotes from the articles depict, perhaps in a fairly accurate way, the current family-living tenor in our land.

T. F. James, writing on "New Route to Excellence" says:

"One thing is obvious. The cultivation of this new ideal cannot be left wholly to the school system. Educational leaders are doing their best to reorient teachers and pupils in creative directions. But in the meantime families must do their utmost to see that the spark of creativity with which every child is born is kept alive. . ."

"Best of all is the parent who never stops cultivating his own creativity. . ."

The month of June finds newlyweds in astronomical numbers launching into the thrilling and awesome undertaking of building their homes and growing their families. What steps shall they take to the end that their families may be "institutions of Christian education" in our modern world?

A primary step is realization that the very conception of the child is a part of the foundation for his education. Blessed is that baby born to parents whose love and whose marriage include respect for each other: body, mind,

and soul; who have learned patient discipline of self and considerateness each for the other. Parents who have high regard for the holiness and the high purpose of sexual fulfillment.

It will be the attitudes and lives, as well as the love of his parents that will teach and impart the little child's first feeling and understanding of God.

Wayne Dehoney suggests that parents work out for themselves and adopt a *Christian manifesto*, then communicate this "manifesto" in daily family living by such means as grace before meals, the routine of family prayers and a family altar, a rigid routine of church attendance and absolute loyalty to the church organizations. "Ultimately," he continues, "these routines must be undergirded by a worthy example on the part of each member of the family. 'A living faith is more caught than taught.'"

Educator James H. Baker bequeathes a trustworthy evaluation to homes of this generation: "Education is valuable, but good character is indispensable."

Let these young parents keep ever in mind this word from Dr. Frank Howard Richardson's epilogue to his volume, *How To Get Along With Children*:

"For parents are not like the painter or sculptor, who has a definite conception of what he wants to create before ever he touches brush to canvas or chisel to marble. They have no idea what their child is going to become; and they wouldn't know how to make him into that sort of person if they did.

"Theirs is the infinitely more intriguing and inspiring task of the gardener, who, by creating favorable conditions, makes it possible for something more beautiful to grow than anything he could ever have conceived of, no matter how fertile his imagination."

*Rosalind Street*

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# 'MAN PERSON'

BY J. I. COSSEY

DR. L. R. Scarborough, while president of the Southwestern Seminary, told the following story one morning at a service:



MR. COSSEY

The maid in the Scarborough home lived in the rear part of the house. One night she heard what she thought was a robber in the house. She slipped up to the Scarborough bed room and said, "Dr. Scarborough, there is a robber in the house." He only turned over and went to sleep. The maid went stomping back through the house mumbling, "If there ever was a house that needed a 'man person' in it this is it."

I am sure this statement could be made about many of our houses. One wonders if any preacher is capable of leading a church until he is developed as a real 'man person.'

No church can grow and become a live New Testament church without having a 'man person' at the helm. Every sermon should have the backing of a 'man person' in the pulpit. If a congregation has the feeling that a weakling is in the pulpit there will be very little response.

When a pastor visits in a home and leaves the impression that he is a weakling, only a let-down feeling will result. Any preacher who does not leave the impact of being a 'man person' cannot expect to have a strong following.

The pastor should have more knowledge of church work than the smartest in his membership, have more zeal than the most zealous, have more vigor than the most vigorous, and be a leader of all.

All the way up and down, inside and outside there should be on every scene in life the sign of

## Beacon Lights of Baptist History

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

### The venerated book

A TRAVELER in Burma in the early 1800's left a book in a native village of unlettered inhabitants and told them it was sacred and could be worshipped.



DR. SELPH

It was delivered to a man, who, though ignorant of its contents, carefully wrapped it in muslin and placed it in a basket of reeds covered with pitch. With this venerated object the man became a sorcerer. He and the people believed one day a teacher would

statesmanship and leadership in every man. Effective manhood is needed in every place where people live. The test of a church or any type of organization is in the man in the lead. The usefulness of a man is determined by what is in him and not in what is on him.

Man stands at the top of God's creation and is made to manage all forms of animal life. His kindness and efficiency in this field is a sign of his greatness. Every husband, preacher, teacher, doctor, lawyer, or farmer should be every inch a 'man person.' He should never have need to apologize for being little and weak and worthless, but he should be honest, dependable, and courageous.

Goethe said, "One cannot always be a hero, but one can always be a man."

One of the disappointing things in life is to have to work with men who have no appreciation of what is right or wrong. Many men consider it more important to make a living than to make a life. Making a living has to do with this life, but making a life has to do with eternity.

Garfield said, "I mean to make myself a man, and if I succeed in that, I shall succeed in everything else."

come and explain the mysterious contents. For 12 years the caretaker guarded it with his life.

When missionary George Dana Boardman came to that area the guardian of the book and chief of the tribe came to him concerning the book. Hearing their story Boardman explained to them the nature of Christianity. He asked them to return to their village and bring him the book that he might see it. Several days later the sorcerer returned with the book accompanied by numerous attendants.

The people were highly excited in anticipation over opening the package in the basket. The sorcerer stood before the missionary with the basket at his feet. At Boardman's request the sorcerer slowly unrolled the muslin and took from its moldy folds a worn-out volume. Creeping forward he reverently presented to Boardman the **Book of Common Prayer and the Psalms**.

Missionary Boardman told them it was a good book and taught about the true God. But it was not to be worshipped. It was not good to worship the book. He promised to teach them about God whom the book revealed. Then he took the book, read some appropriate Psalms in their language and led in prayer. For two days he instructed the natives.

The aged sorcerer, accepting Dr. Boardman's explanation of the book, relinquished the office of keeper. A native Christian suggested that he change the fantastical dress he had been wearing as sorcerer and give up his heavy cudgel he had used as a wand for 12 years.

### The preacher poet

*When enough is almost too much*

An overdose of sugar sweet  
Off' unsteadies lovers' feet,  
Building up a selfish fit,  
Causing some to gag a bit.

Honeymoons come to an end;  
Kissing stops when wills contend.  
Too much sweet grows sour and  
old.

A frigid kiss is just too cold.

—W. B. O'Neal



The

The



is . . . the Hope of Spring.



(Continued from page 4)

**Proud and humble**

THERE are two kinds of preaching; that which lifts the humble and casts the proud down; that which lifts the proud and casts the humble down. The reason we must come to God by way of the cross is that it strips us of our self pride. "Not one time in the Bible are we told to pray for humility, that is our job." God always casts down proud nations, history indicates so. Southern Baptist have nothing to boast. A fellow who professed to be an atheist asked me, "Why are all the heathen not saved in Africa" etc., I thought for a moment then answered; "Lazy Christians." Christianity is every day or not at all.—Wayne Morris, El Dorado

**Preacher's volume**

A RECENT article in this magazine stated that it was the "consensus of opinion" that a preacher should not raise his voice above a conversational tone. I pray that this is not a general agreement today, but instead the opinion of a few. God's Word concerning preaching does not give us grounds to follow such advice. As we look at John the Baptist, God's Word says in Luke 3:4 "As it is written in the book of the words of Esaias the prophet, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." John came crying unto the people that they might realize their sins and repent.

It does not seem likely that Jesus preached in such a way as he spake to the multitudes. Concerning Christ's preaching in Galilee, Luke 3:32 says, "and they were astonished at his doctrine: for his word was with power." Paul also says in I Cor. 2:4 "and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." The Bible also reveals to us that Peter preached that he might be heard and understood. In Acts 2:14, we find, "But Peter, standing up with the eleven, lifted up his voice, and said, unto them, ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words."

If we are going to see lost souls saved and the power of the Holy Spirit working within our churches we need to look to God's Word for guidance rather than to the "words of man's wisdom." The Word of God should be preached as the Holy Spirit gives His ministers utterance. II Tim. 4:1-4 "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall

they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—Rev. Robert L. Campbell, North Little Rock

REPLY: You have a point, but do you think the power of the Holy Spirit is synonymous with the volume of the preacher's voice?—ELM

*Uncle Deak writes*

Dear ed:

First off I wanta tell ye thet our offerin fer yesterday wuz still up on account of thet Demonstration Day. Somethin else happened yesterday to. The deacons met an passed a motion that we start givin more to missions. If the Lord is gonna help us increase our offerins then we oughta give more to everybody else. Last nite the church agreed to it one hundred per cent. We almost had a revival break out. I think we wood have if we had reaised it a little bit more. The precher always preches good but he wuz even better last night. He used to scriptures, "It is more blessed to give than receive" and "Give, and it shall be given unto you." I thot they was mity fitten scriptures to prech from. We had three people saved.

*Uncle Deak***Facts of interest**

... THE Tax Foundation estimates that the tax load on every man, woman, and child in fiscal 1964 will total \$842, compared with \$815 in fiscal 1963. Of the newest figure, \$575 will go to the Federal Government; \$143, to state governments; and \$124, to local governments.

... The average American child is acutely ill three times a year. At least 20 percent suffer from some form of chronic ailment, according to the statistics of a National Health Survey. Approximately 40 percent of these are presumed to see a doctor less than once a year, and 10 percent receive no medical care whatsoever.

... The high prosperity of United States families is shown in the following facts. A majority of families own their own homes; nearly nine million families have two or more cars; four out of five families have savings accounts or savings bonds; average family savings and investments total \$9,600; and average net worth (including insurance protection) is \$22,588.

... When fashion experts of the future gather in salons to view new collections, they may see designs by robot couturiers. In the future a data card containing personality traits and clothing size will be inserted into a computer having instant fashion recall. A button will be pressed; and a gown will be designed, cut, and stitched in a matter of minutes; and it will match the personality of the woman for whom it is designed.

... A report from the Commerce Clearing House shows that robberies, burglaries, and larcenies of banks in the United States averaged 125 a month in 1963, up from 100 in 1962. It compared the 1963 total of 1,548 with a 1956 total of 450. The Survey Bulletin

**Sunset**

The morning sun shone very bright—  
A shining disc of gold.  
It filled my heart with warm delight  
For I was not then old.

Through noon of life, I toiled on  
Without a dread or fear.  
When it would seem my strength  
was gone,  
Fond Hope was there to cheer.

When I shall see my last sunset  
Sink down in cloudy sea,  
There'll be no cause for me to fret  
For God will care for me.

It's nearing now the end of day  
For shadows, deep, have grown;  
But when I travel that long way,  
I shall not walk alone.

—Carl Ferrell,  
Walnut Ridge

**New guidebook**

NASHVILLE — "Church Program Guidebook, 1964-65," a Convention Press book due June 1, is to be used as a tool for co-ordinating the work of the church.

Replacing the annual "Curriculum Guide," the "Church Program Guidebook" includes topics of study for Sunday School, Training Union, Brotherhood, Woman's Missionary Union, and church music for 1964-65.—SSB



# Into the hands of thieves

(From the Newport (N.H.) Argus-Champion)

Edward J. Powers, executive director of the New Hampshire Sweepstakes Commission, is an experienced law enforcement officer. As a former district chief of the F.B.I., he has a first-hand knowledge of underworld characters and how they operate.

In spite of all the pious protests that the sweepstakes would not attract the underworld, it is safe to assume that Mr. Powers' knowledge of gangsters was one of the principal reasons for his appointment.

In the current issue of the New Englander, Mr. Powers says, "A name and address will be required from each purchaser of a sweepstakes ticket . . . There is no doubt we would sell more tickets by merely ejecting a numbered ticket similar to a pari-mutuel operation but if this were done, our program could be sabotaged and thereafter fail because we would in effect be playing into the hands of thieves, racketeers and bums who could set up operations in other states to sell the tickets at a price above our charge of \$3.00. They could charge whatever the traffic would bear . . . A name and address will pro-

vide protection for the purchaser and make our drawings more dramatic and colorful."

He goes on to say, "The Commission will have complete control of the sweepstakes tickets which will be manufactured on safety paper with the necessary tints, fluorescent inks and stains, and we intend to make it impossible for counterfeit tickets to enter the system."

What Mr. Powers does not say is how the Commission is going to prevent the thieves, racketeers and bums from selling phony tickets to suckers in New Hampshire, suckers who'll have no way to know what the genuine ticket looks like.

It begins to look as though New Hampshire is setting up a bonanza for the thugs all over America, an easy way for them to line up victims and get rich.

But as the great comedian, W. C. Fields, used to say, "You can't beat an honest man."

The only guys who'll be victims of the out-of-state bums will be those who are trying to make a fast buck themselves by taking a chance in New Hampshire's sweepstakes.

## Baker Books celebrating 25th year

HAVING STARTED 25 years ago, as a one-man Christian bookstore and publishing firm, Baker Book House is celebrating the year 1964 as a Silver Anniversary year, "grateful for a history of active and continued growth." A record number of books will be published this year and blueprints are being studied for expansion of facilities.

Baker Book House has been guided from the beginning by the founder, Herman Baker, and the firm is still at its original location at 1019 Wealthy Street, in the evangelical publishing hub of Grand Rapids, Michigan.

Shortly after opening his doors to business in 1939, Mr. Baker brought out his first publication, *More Than Conquerors*, an interpretation of the Book of Revelation, by William Hendriksen, which is still on the active list and now in its thirteenth printing. Along with a busy publishing program, Baker Book House continued to grow in the used and out-of-print religious book field, and is one of the very few outlets specializing in this phase of religious

books.

Three members of management, Clarence Dykhouse, Benjamin Veldkamp and Cornelius Zylstra have served a total of 57 years with the relatively young firm. In 1957, Richard Baker joined his father's organization in a sales capacity and this year another son, Peter Baker, will become associated with the firm in the same work.

Largest publishing project undertaken by Baker Book House is the reprinting of *The Biblical Illustrator*, in 57 volumes, acknowledged as the largest and most complete collection of sermon material. The most successful single publications have been *Baker's Bible Atlas*, by Charles F. Pfeiffer, and *Davis Dictionary of the Bible*, by John D. Davis.

Baker Book House has established a goal of continuous work on major scholarly works in the conservative field. One result of this goal has been *Twentieth Century Encyclopedia of Religious Knowledge*, and another result has been *Baker's Dictionary of Theology*. Its current project, chosen as the Silver Anniversary Publication, is *The Biblical World*, A

Dictionary of Biblical Archaeology, edited by Charles F. Pfeiffer, E. Leslie Carlson, J. A. Thompson, and Claude F. A. Schaeffer, expected in December 1964. During the year of 1965, plans have been made to bring out *Clarke's One Volume Commentary of the Holy Bible*, a condensation of the Adam Clarke classic commentary, prepared by Dr. Ralph Earle, of Kansas City Nazarene Theological Seminary.

During the Anniversary Year of 1964, a manuscript contest is being sponsored by Baker Book House, with first prize an expense-paid trip to the Holy Land. The firm will publish the prize-winning manuscript soon after the contest closes.

### Vocational labs

NASHVILLE—The first vocational guidance laboratories for church workers will be held simultaneously with Training Union leadership conferences at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies this summer.

The laboratories will be held at Glorieta June 11-17 and June 18-24 and at Ridgecrest July 9-15.





**SOUTHERN HONORS THREE** — Honored at graduation ceremonies May 15 at Southern College were (left to right) Marlin Jennings, assistant pastor of First Church, Jonesboro; Miss Emma Camille Riley, Little Rock, a member of the Ouachita College Board Trustees for 12 years, and Rev. Thomas A. Hinson, pastor of First Church, West Memphis. Mr. Jennings, who received the distinguished layman's award, attended Southern Seminary. He is a member of the OBC Board of Trustees. Miss Riley received the outstanding woman's award. She holds a distinguished alumnus citation and honorary doctor of law degree from Ouachita. Mr. Hinson received the distinguished alumnus award. After receiving his divinity degree from Southwestern Seminary he did mission work in Kansas and was the first editor of the *Kansas Baptist Digest*, the state denominational newspaper. He is president of the Board of Trustees of Southern.

**Trinity Association**

**Church organized**

PROVIDENCE Church, Trumann, was organized Apr. 19 with 35 members of Pleasant Valley Church who were working in the Lewis Street Mission. Roy Craig, mission pastor, accepted the pastorate.

DON Vuncannon has resigned as pastor at West Ridge to accept a call to McCormick Church.

FAITH Church, under the leadership of Pastor Joe Orr, is finishing the interior of the building and making other improvements.

RAY Darter was ordained to the ministry May 17 at Fisher Church.

MCCORMICK Church ordained Benny Ray Brooks to the ministry Apr. 26. Missionary L. D. Eppinette served as moderator and the sermon was preached by Roy Craig. Mr. Brooks has been called as pastor of Alsup Church, Mt. Zion Association.—(CB)

VAN (Jack) Booth has been called as pastor of Mounds



**BURTON A. Miley**, pastor of First Church, Springdale, was honored at Southern College graduation May 15 as the recipient of the *Distinguished Baptist Minister Award*.

Church, Greene County Association. He has been pastor in Michigan and more recently in New Hope Church, Jonesboro.—(CB)

**Baptist history told**

ATLANTA—The Home Mission Board of the Southern Baptist Convention has released photographs of Baptist historical sites and present work of Southern Baptists in the northeastern United States.

The photographs are in color slides, and will be available to messengers attending the Southern Baptist Convention in Atlantic City on a share-the-cost basis.

Included in the historical pictures is a series of Miss Annie Armstrong, first executive secretary of Woman's Missionary Union. Places where she served in Baltimore are shown, as well as a reproduction of a new color portrait of her.

L. O. Griffith, Atlanta, director of the division of education and promotion of the mission agency, said the slides can be secured from the home mission booth in Atlantic City or from the board at 161 Spring Street, N. W., Atlanta, Ga. 30303.



# Sixty years in the ministry



Deacon Louis Stimpson, left, of Burnt Cane church, presents his pastor, Rev. T. R. Hammons, a plaque on the 60th anniversary of Mr. Hammons' ordination to the Southern Baptist ministry. Others, left to right: Rev. L. E. Coleman, Sr., and Rev. Ben Rowell.

—By the Editor—

SIXTY years in the Southern Baptist ministry, during which time he has served as pastor of 82 churches and has baptized more than 9,000 members, was commemorated May 10 by Rev. T. R. Hammons and his friends at an afternoon service at Burnt Cane Church, Widener.

Mr. Hammons, a native of Hardeman County (near Bolivar), Tenn., who will be 84 years old June 16, recently began his fourth year as pastor of the Burnt Cane church.

Pastor Hammons gave credit "first to God and next to my beloved wife" (the former Miss Lucy Belle Vaughn, who died a few weeks ago) "for whatever I have been able to achieve."

Recalling that he felt he could not possibly become a preacher when as a young husband he felt God was calling him to the ministry, Mr. Hammons said that he told his wife he was going into the fields to pray.

"I told the Lord, 'You know I could not preach, and that if I entered the ministry no church would call me.' But God seemed to say, 'You leave that to me.' Then I said, 'Lord, somebody has to be the least of all your preachers. Let me be that man.' And it seems that is the one thing I have achieved," he said with a smile.

Not yet a full graduate of the second grade in public school, Mr. Hammons was ordained to the full gospel ministry on the second

Sunday in May, 1904, by Hebron Baptist Church, Bolivar, Tenn.

In his first pastorate, Hickory Valley, in Tennessee, the boy preacher received more than 100 members by baptism and many others on transfer of membership from other churches.

The large number of pastorates is accounted for by the fact that many churches were quarter-time, having worship services only one Sunday out of the month, when he began his ministry.

One fall, fourteen different churches called him at the same time.

"I knew the Lord could not be in all of the calls, but I couldn't determine what I should do. So I asked my wife. She said, 'The Lord



has not called me to preach and I will have to leave it to you and Him as to which calls to accept. But when you decide, I will be with you doing all I can as your wife."

Pastorates in Arkansas have included Fisher Street Church, Jonesboro; First Church, Tyronza; and Pocahontas. He has served as moderator of three Baptist associations, as missionary of two associations, and was for sometime on the staff of Jonesboro Baptist College, now defunct.

On behalf of the Burnt Cane church, Louis Stimpson, a deacon and superintendent of the church's Sunday School, presented the veteran pastor with a plaque.

Principal speakers for the observance included Rev. L. E. Coleman, Sr., associate executive secretary of Baptist Brotherhood of the Southern Baptist Convention, Memphis, who was a member of First Church, Tyronza, while Mr. Hammons was pastor there and who was ordained a deacon by him; Rev. Ben Rowell, pastor of Crawfordsville Baptist Church; and Dr. W. H. Moreland, a lay leader in the Tyronza church.

Among those attending the service were Pastor Hammons' sons: O. P. Hammons, Forrest City, a member of the Arkansas State Legislature; T. B. Hammons, Pinson, Tenn., a member of the Tennessee State Highway department; and U. G. Hammons, Haynes farmer.

**Revivals**

ROSIE Church, Apr. 5-12; Jamie Coleman, Fayetteville, evangelist; Miss Patsy Crutcher, Rosie, song leader; 8 for baptism, 7 rededications; Fred Westmoreland, pastor.

BRUMLEY Church, Conway, Apr. 12-19; W. G. Dove, pastor, First Church, McCrory, evangelist; Monty McMahan, Conway, song director; 4 by profession of faith; 11 by letter; Tom Davis, pastor.

FIRST Church, Biscoe, May 8-10; Jesse S. Reed, director of Evangelism, Arkansas State Convention, evangelist; Rev. Pat Mehaffey, pastor, song leader; 4 by baptism; 3 by letter.

**To dedicate building**

DEDICATION services will be held May 24 for the educational building of Park Hill Church, Arkadelphia.

The new building with 4,725 square feet of floor space, provides for four complete departments with classroom space for 400. It contains space for a kitchen, dining and recreational area to seat 200.

The church has recently bought a home and provided a babyland for the Nursery and Beginner Departments of the Sunday School. During the first six months of this church year, the Sunday School has averaged 151 and the Training Union 101.

J. W. Burrows has been pastor since Jan. 1, 1963.

Friends and former members are invited to the dedication and open house. Dinner will be served. Services begin at 9:30 a.m.

**John Kuespert dies**

CAPT. John Herman Kuespert, 38, chaplain at Tripler General Hospital, Honolulu, Hawaii, and formerly of Little Rock, died May 10 at a Honolulu hospital.

He had been pastor of a Baptist church at Mineral Springs before entering the Army as a chaplain.

A native of Little Rock, he was graduated from Ouachita College and Southwestern Seminary.

He leaves his wife, Mrs. Kathleen Stringfellow Kuespert; two sons, John David and James Paul; two daughters, Brenda Karen and Kathy; his father, Max J. Kuespert Jr. of North Little Rock; his mother, Mrs. Edith Rowland Kuespert of Little Rock; a brother, Max J. Kuespert III of California; and two sisters, Mrs. Shelby Foster and Mrs. John E. Raskly Jr., both of Little Rock.

Funeral services and burial were at Little Rock.



*EAST SIDE CHURCH—East Side, Mountain Home, recently observed its fourth anniversary. The church began services as a mission of First Church in a barn and moved to a small house after the present pastor, O. I. Ford, was called. The mission was organized into a church in 1960. The present membership of 190 now has its own mission at Big Flat. The new auditorium, built in 1960, is air-conditioned with central heat. An educational building contains nine class rooms, assembly, nursery and two baths.*

**New Arkansas Baptist Subscribers**

Church	Pastor	Association
<b>New Budget after free trial:</b>		
University Mission	Joe Hester	Mt. Zion
Tulip Memorial	David Blase	Carey
<b>One month free trial received:</b>		
First, Perryville	Loy W. Garner	Conway-Perry
Second, West Memphis	John McNair	Tri-County



## Earl Hairston dies

EARL R. Hairston, 70, of Oak Grove died May 12 in a Warren hospital.

A retired farmer, Mr. Hairston was a deacon in First Church, Warren, and taught Sunday School. He was a graduate of Ouachita College.

He leaves his widow, Mrs. Jeffie Mae Hughes Hairston; two sons, W. C. Hairston of Warren and J. H. Hairston of Crossett; and two daughters, Mrs. L. F. Dorsey of Hawthorne, Calif., and Miss Martha Hairston, Southern Baptist missionary to Pernambuco, Brazil.

## SBC film award

NEHEMIAH, one of the motion pictures in the Broadman Films' new Leadership Series, won the National Evangelical Film Foundation's "Oscar" as the best Bible Story Film for 1963.

This is the second year in succession that a Broadman Films' Golden Scroll production has won the award.

Dr. E. Stanley Williamson, son of Mrs. Edgar Williamson and the late Dr. Williamson of Little Rock, is the secretary of the Broadman Film Department and the executive producer of the films.

## Millikin to Ward



MR. MILLIKIN

JERRY B. Millikin is the new pastor of Ward Church.

A graduate of East Texas Baptist College, he also attended Arkansas State College, Jonesboro.

He has served Greenway Church as pastor for two and a half years.

Mr. and Mrs. Millikin have two children.

## Turner ordained

DENNIS Turner was ordained to the Ministry at Mt. Olive Church May 8.

Mr. Turner is pastor of Calvary Church, Crossett.

The ordination sermon was delivered by Rev. Bill Brown, pastor, Plummerville Church. Others participating in the service included Carroll Evans, pastor, Mt. Olive Church; Bill Hickem, pastor, First Church, Crossett; and H. L. Seamans, Mt. Olive deacon.

GREER Alan, fourth son of Rev. and Mrs. Douglas E. Kendall, Southern Baptist missionaries to Northern Rhodesia, was born Apr. 15. Mr. and Mrs. Kendall serve in Broken Hill (address: Box 416, Broken Hill, Northern Rhodesia). He was born in Worcester, Mass., lived in a number of states during boyhood; she, the former Katherine Kerr, was born in Batesville, Ark., and grew up in Dallas, Tex.



GUSTAVO SKINFILL, artist and sculptor of Pocahontas, (right) recently lectured and exhibited some of his work to an art class at Southern Baptist College, Walnut Ridge. He is shown here with Mrs. Woodrow Behannon, art instructor, with one of his plaques.



## Training Union

### Train your leaders

ONE of the best things a church can do to improve its Training Union work is to send its Training



MR. DAVIS

who attend.

Union director or other leaders to Ridgecrest or Glorieta. Since we have youth weeks at these places, the leadership weeks are for leaders, and more help is given the leaders

There is still room for Training Union adult leaders to attend the Training Union leadership conferences at Glorieta during June 11-17 and June 18-24. We trust that a large number of pastors, educational directors, associational officers and Training Union directors will take car loads of workers to Glorieta in June. Send your \$3 reservation to Glorieta today.—Ralph Davis, secretary

## Religious Education

### Siloam help wanted

EACH year we offer to several dozen adults and young people an opportunity to attend Siloam

without cost. For this consideration we ask the people involved to be either men or women dormitory counselors or dining room helpers.

Dining hall help involves about an

hour at meal time with the hardest work required being that of taking pitchers of water, etc. to the tables. It is necessary to be at least 14 years old and of dependable nature. I always feel there are several hundred deserving young people in our churches for whom this would be a blessing! Lives are often completely re-di-



MR. ELLIFF

## Evangelism

# Top churches in baptism

HERE IS a list of 43 churches announced as "The Top 25 Churches in Baptisms" for associational year 1962-1963. Notice the ties:

PLACE	CHURCH	PASTOR	BAPTISMS
Jacksonville	First	Dr. B. F. Bates	123
Monticello	Second	Bill Lewis	86
North Little Rock	Baring Cross	K. Alvin Pitt	86
Hot Springs	Second	Walter Yelldell	72
Fort Smith	First		71
Little Rock	First	Dr. Paul Roberts	65
Fort Smith	Grand Avenue	Clifford Palmer	64
West Memphis	First	Tommie Hinson	60
Van Buren	First	Charles D. Graves	59
Texarkana	Beech Street	C. N. Rue	59
Little Rock	Immanuel	Dr. W. O. Vaught	55
Forrest City	First	Sam Gash	53
Springdale	First	Burton Miley	52
Pine Bluff	Immanuel	Dr. H. L. Coleman	52
Pine Bluff	First	Dr. Robert Smith	51
Booneville	First	Norman Lerch	51
Little Rock	Pleasant Grove	E. W. Woodson	50
Pine Bluff	Southside		49
Pine Bluff	Matthews Memorial	Vernon Dutton	48
McGehee	First	Mason Craig	46
Magazine	First	Noel Greenfield	45
Little Rock	Second	Dr. Dale Cowling	45
Little Rock	Markham Street	Ray Branscum	44
Jacksonville	Second	Gene Welch	43
Nettleton	First	R. D. Harrington	43
Blytheville	Central	Curtis Mathis	43
Jonesboro	Towson Avenue	Alton Cross	43
Fort Smith	Baptist Tabernacle	Don Hook	42
Little Rock	First	James F. Brewer	41
Helena	First	Dr. E. Butler Abington	40
DeQueen	Calvary	Reubin Setliff (Int)	40
Little Rock	Immanuel	Harold Brewer	39
Warren	First	Dr. John McClannahan	39
Conway	Second	William West	39
Dardanelle	First	Damon Shook	38
West Helena	Second	Lyndol Jackson	38
Warren	First	Minor E. Cole (Int.)	38
Hot Springs	Immanuel	Sam Davis	38
Rogers	First	Dean Newberry	37
Benton	First	Dr. B. K. Selph	37
Hot Springs	Grand Avenue	Garland Morrison	37
Fort Smith	Oak Cliff	Murl Walker	37
Little Rock	South Highland	Garrett Graham	37

—Jesse S. Reed, Director of Evangelism

rected at Siloam.

Dormitory counselors have a rewarding experience indeed. They must be firm but good-natured adults who love young people and want to render a week's service in their behalf. Again there are many who should offer to take

this place of service for the Lord.

Please write me at once if you would like to fill one of these positions. We have several openings for each of the three weeks. My address is simply Baptist Building, Little Rock.—J. T. Elliff, Director



**New camp site**

WE are rejoicing that we will occupy our new camp site for our Negro boys and girls this summer.

The camping periods begin at noon on Monday and close Friday following the noon meal. The cost to each boy and girl is \$8.50. This is our first year at the new camp site. We

will try to operate at this low cost. Camp dates at our new camp site are:

Junior Boys (ages 8-12)  
July 6-10

Teen-age Boys (ages 13-17)  
July 20-24

Junior Girls (ages 8-12)  
July 13-17



DR. HART

For complete information write this department.

May we share with you the interest that Mr. and Mrs. E. J. Merryman, Texarkana, have in our work—this is their letter to us:

"Dear Brother Hart:

"For a long time we've wanted to help send some young person to summer camp, and finally have gotten to where we can—just a little.

"However, we really are not specifically designating this for that particular thing. Just use this amount (personal check for \$25) in any way you think best for any of our work among the Negroes.

"We really appreciate the wonderful work you are doing for us.

"Sincerely,

"Mr. and Mrs. E. J. Merryman."

—Clyde Hart, Director

**More on Siloam**

IN two recent issues of the *Arkansas Baptist Newsmagazine*, readers will find information about the three weeks of state assembly at Siloam Springs this summer.



MR. HATFIELD

The assembly, now more than ever, is a family affair.

Adequate provision is made for training in the church study course for every age group. The Children's Building offers a full morning of teaching and activity for the elementary age group, nursery, beginner and primary departments (including a nursery for bed babies). Junior, Intermediate, Young People and leadership courses for adults are also offered in each of the three weeks.

Afternoons are open for directed recreation, or for leisure according to each person's taste.

Evening worship services and youth fellowships are well planned and directed for everyone's enrichment.

Rates at the assembly sound more like a grocery bill at home than like room, board, registration and insurance.

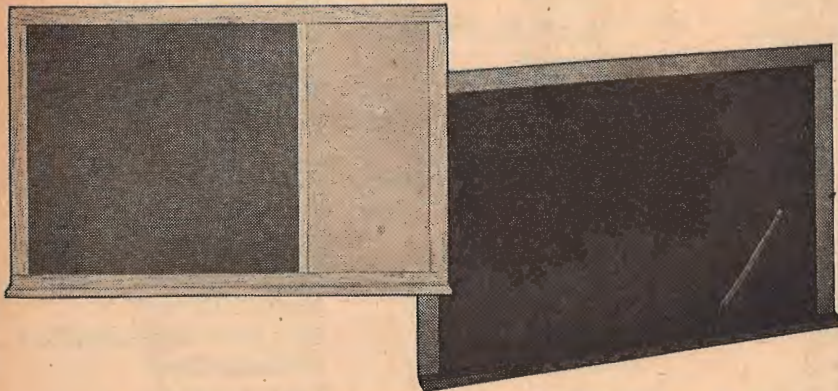
Want an ideal vacation for the family? Want a vacation with the extra margin of Bible study and inspiration?

Write now to Mel Thrash Baptist Building for reservations.

The three weeks are June 29 to July 4, July 6 to July 11 and July 13 to July 18.—Lawson Hatfield, State Sunday School Secretary

"WALK Beside Me," a one-hour color film depicting the missionary journeys of the Apostle Paul, has been produced for television by Southern Baptists' Radio and Television Commission and the National Broadcasting Co. It will be shown on the NBC-TV network Sunday, May 31, originating in New York City at 1 p.m. EST. (Consult local listings for correct time of broadcast in your area.)—Radio-TV News

## For church, school, or home use . . . select BROADMAN CHALK and BULLETIN BOARDS!

**CHALKBOARD—BULLETIN BOARD COMBINATION**

Here's a practical, general purpose unit providing a chalkboard writing surface and a cork bulletin board—all in one frame. Excellent for teaching purposes. Chalkboard surface is green, cork is wheat tan. An aluminum divider strip separates chalkboard from bulletin board. Natural-finish wood frame with full length chalk trough. Size 2x3 feet. (26b) No. 9, \$7.95

**BULLETIN BOARD**

Size 2x3 feet, made of wheat-tan cork, this bulletin board gives excellent closure from thumbtack penetrations. Matches board listed above. (26b) No. 5, \$7.95

**WALL CHALKBOARDS**

Ideal for classroom, church, or playroom. Made to hang on the wall or to be placed on an easel. Sturdy wooden frame and chalk trough of natural-finished wood. (26b) No. 1 (20x30 inches) \$4.70  
No. 2 (2x3 feet) \$5.40

Order these "aids to learning" from your

**BAPTIST BOOK STORE**





## Camp nearly ready

FINAL touches are being made on the buildings at the new campgrounds in preparation for the first week of camp June 8.

The water plant, swimming pool, and sewer system have been completed, tested, approved and accepted by the Camp management. All of the buildings are under a roof and the inside finishing work is being completed rapidly.

The dining hall is ready for the equipment to be installed and some of the kitchen equipment is being installed. Cabins will soon be ready for the furnishings. New bunk beds, complete with fine mattresses, will be placed in the cabins the last of May. Each cabin will have complete bath facilities including hot and cold showers. The cabins are arranged in units of four. This year there will be three units, a total of 12 cabins. The activities building, also the auditorium this year, is almost completed. It is a large building, about 45 by 100 feet, and will be used for handicraft, small games, talent shows, and other activities as well as the worship services. Baseball fields and other play areas are provided and all new games and athletic equipment purchased.

Buildings and equipment alone do not make a camp. They are important but the most important of all is the boys and those that work with them. Boys enjoy camp and the fellowship that they have with other boys and the Christian men who are their leaders for the week. The boys enjoy the opportunity to really get to know preachers from over the state by living with them for a week. The pastors, who serve

### Personally speaking

(Continued from page 2)

of the leaders, at a Sunday School conference in Belfast.

It was especially interesting to learn that all of the Scottish churches now use our Southern Baptist Convention literature, ordering it directly from

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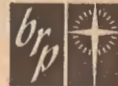
**WE COVENANT TOGETHER**, by J. Winston Pearce

**GLEAMS OF GLORY**, by Gwynn McLendon Day

(October, 1964, titles to be announced)

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Send me postage paid the three books for July, 1964, and bill me for **\$3.00**.

I understand that every three months three new books will be shipped to me and that I will be billed **\$3.00** for each shipment. I also understand that I am not obligated to accept any minimum number of books, that within 10 days I may return any or all books for credit, and that I may cancel my subscription at any time.

Special Cash Offer—Send me all 12 books (as published) during 1964-65. I enclose **\$10.50**. I understand that there is no return privilege on this special cash offer.

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City \_\_\_\_\_ State \_\_\_\_\_ ZIP Code \_\_\_\_\_

as counselors, are blessed by getting to know boys better and return to their churches better prepared to meet the needs of their boys and young men.

Every boy in every Baptist church in Arkansas should attend Royal Ambassador Camp during his growing years. Every pastor and church should encourage their boys to attend State Royal Ambassador Camp. What about boys from your church?—C. H. Seaton, associate secretary

### 1964 hospital award

CHICAGO—Frank S. Groner, administrator of Baptist Memorial Hospital, Memphis, has been selected to receive the American Hospital Association's 1964 Justin Ford Kimball award.

The award is named for the founder of the Blue Cross medical insurance movement. It's presented each year to an individual for "outstanding encouragement given to the concept of prepaid voluntary health care plans."

Nashville. And the only suggestion I picked up for making the quarterlies that are to be studied in the British Isles more "tailor-made" was that we might bear down a little less on Fourth of July and our American Thanksgiving!

*Erwin L. McDonald*





**Dr. William C. Bushnell**

**Associate professor of  
Church Music**

**Southern Seminary**

**Louisville, Kentucky**

# State Music Conference

**OUACHITA BAPTIST COLLEGE  
Arkadelphia, Arkansas**

June 15-20, 1964

(Begins Monday, with evening meal; closes Saturday, with noon meal)

## DIVISION

1. Junior High
2. Senior High
3. Adult and Leadership

## CLASSES

Beginning, Progressing, and Advanced Theory; Conducting; Song Leading; Worship Planning; Harmony; Hymn Playing; Organ; Beginning, Progressing and Advanced Voice; Choral Techniques; Choral Literature; Full Band, Woodwind Ensemble, Brass Ensemble, Several Choirs; Music and Drama.

## ORATORIO

The Creation—Haydn

## FEATURES

1. The best in recreation and fellowship activities.
2. Great choral experiences under nationally famous conductors.
3. Inspiring worship—recitals by outstanding soloists.
4. Music camp band—Woodwind Ensemble—Brass Ensemble.

## FACULTY AND STAFF

In addition to the out of state faculty, we will have twenty or twenty-five of our own ministers of music on the staff.

## RATES

\$ 2.50 Advance Registration  
 \$15.00 on arrival at camp  
 \$17.50 Total per person

This includes meals, lodging, medical and accident insurance, rental on music and workbooks, counselor supervision, films, recreational materials, use of campus facilities. This does not include study course textbooks. Please note that Church Music Department will provide competent counselor supervision. We do welcome recommendations concerning counselors we can use from your church.

**Now hear this: Only 600 persons may register. First come, First served  
Some will be turned away.**



**Off to Glorieta!**

CHARTERED bus will leave Little Rock early July 21st bound for WMU CONFERENCE, Glorieta, New Mexico! En route many points of mission interest and scenic beauty will be visited.

The conference is especially designed for WMU leadership. Special instruction will be offered officers, leaders of youth organizations, and fundamentals directors. Bible Study and missionary messages will be featured on each day's program.

Reservations should be sent to State WMU Office, 310 Baptist Bldg., Little Rock, accompanied by \$15 deposit for each person. The total cost is \$110, plus meals en route. This includes round trip bus fare; motel rooms en route; room and meals at Glorieta (2 to a room with private bath in Texas Hall); registration; trip insurance.

**LET'S GO GIRLS**  
YWA MEMBERS, the wonderful WYA CONFERENCE, Ridgecrest, No. Carolina, June 11-17, is now Y-O-U- Chartered bus under the direction of Miss Mary Hutson, state YWA Director, will leave Little Rock early June 9 and return the 18th.

This will be a venture in missionary inspiration . . . a venture in travel! International guests, missionaries, denominational leaders will be presented each day along with a period of Bible Study and organizational emphasis. En route many points of interest will be visited. Some of these will be Antioch; Gatlinburg; Indian-filled Cherokee; towering Mount Mitchell; fabulous Biltmore Estates, etc. Total cost including all "necessities" except meals en route (there will be 8) is \$80. Reservations should be made NOW by forwarding \$15 deposit to State WMU Office.—Nancy Cooper, executive secretary and treasurer



MISS COOPER

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# Ancient bricks

By Thelma C. Carter

LOOK at the tall brick buildings near you. Isn't it amazing how they stand year after year in the face of hard winds, driving rains, ice, sleet, and fire?

Actually the strength of sun-dried and fire-baked bricks was known centuries ago. Brickmaking became important in ancient Egypt. There men discovered that clay, mixed with sand and a little chopped grass and straw, could be molded and left to dry and harden in the sun.

Many ancient brick buildings still remain. Some are made of small, cushion-shaped bricks. Ancient bricks were unlike the flat, uniformly shaped bricks we use today.

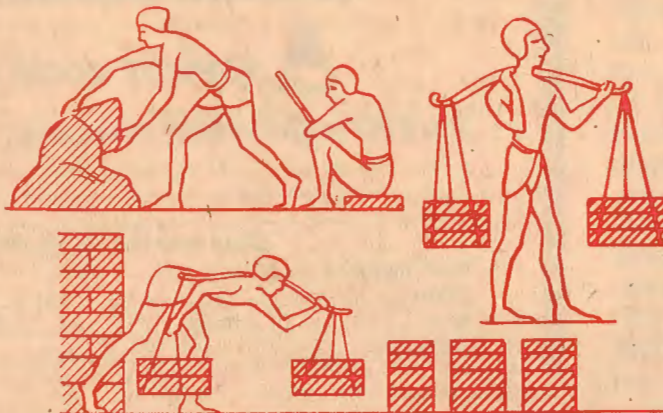
In Bible times, bricks were used in building palaces, churches, altars, fortresses, and highways. Bible history tells us that the walls of Babylon were built of bricks. These bricks were twelve to thirteen inches square and three inches thick. Some kings insisted that a royal symbol or mark be placed on the bricks used in their kingdoms.

The Bible tells that bricks were used in building the Tower of Babel. (See Genesis 11:3-4.)

High in the Andes Mountains, the ruins of ancient brick buildings, fortresses, and roads of the Inca Indians still remain. Naturalists tell us the bricks were made of clay, straw, and mud. They were cemented together with egg whites from the flocks of seabirds that live on the coasts of the Pacific Ocean.

The bricks used in our homes and buildings today are made by machines. They are baked in kilns or ovens until they become as hard as granite.

(Sunday School Board Syndicate, all rights reserved)





**A Modern ABeCedary for Protestants,**  
by Stephen F. Winward, Association  
Press, 1964, \$2.50

"Socrates, the wisest of the Greeks, taught by asking questions," says Author Winward, in his preface, as he justifies his question and answer approach. He points out that Christ himself "also used this method to provoke thought, to awaken the mind, to stimulate the search for truth. . ."

Fourteen basic topics dealing with Christian tenets generally shared by "the undivided church" are presented in Part One and a number of these are discussed at some length in Part Two, which deals with principles of the Christian faith.

**Prospects for the West,** by J. William Fulbright, Harvard University Press, 1963, \$3.25

Pointing out that the "lessons" of history, whether drawn from a Munich or a Versailles, do as much to obscure as to clarify present problems, Mr. Fulbright, chairman of the Senate Foreign Relations Committee, offers a fresh and discerning assessment of the position of the United States and the West in the world today. He analyzes three crucial aspects of the current scene—the balance between East and West, the United States and its allies, and our domestic programs. He gives his considered estimate of what the United States' aims and policies should be.

**Believe and Behave,** by Foy Valentine, Broadman Press, 1964.

Today's Christians must either face up to the current issues of life or stand by while the world relegates religion to the realm of the irrelevant, declares Dr. Valentine, executive secretary of the Christian Life Commission, of the Southern Baptist Convention.

In this little book of 130 pages, Dr. Valentine expresses the conviction that Christian salvation is a relationship resulting in a way of life. In the preface he declares: "The relationship between the believer and Jesus Christ is established by grace and appropriated through faith in Jesus Christ. It issues naturally and inevitably in a transformed life."

**Man on Fire,** a novel of the life of St. Paul, by LeGette Blythe, Funk and Wagnalls, 1964, \$4.95

This story spans the tumultuous years from the crucifixion of Christ to the martyrdom of Paul, bringing to life the turbulent middle third of the first century, when Paul and other followers of Jesus spread their gentle though strong way of life through the Roman world. In this novel the saintly quality of Paul and the austere early Christians is sharply contrasted with the luxury of Imperial Rome.

## CHRISTIAN GREATNESS

BY HERSCHEL H. HOBBS

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

THE question of what constitutes "greatness" has always been a perplexing one among the followers of Christ.



DR. HOBBS

John speaks of "Diotrephes, who loveth to have the preeminence among them" (III John 9). And he has had many successors. But he had his predecessors as well. John himself had at one time been one of them along with the other eleven apostles. This was a constant source of concern for Jesus, as it must be even today. He taught many lessons endeavoring to rid His disciples of inordinate ambition. One of the clearest is seen in Matthew 20:25-28.

James and John had just requested the chief places in Jesus' Kingdom alongside Him. The remaining disciples resented their request, probably largely because they had beat them to the request. Jesus replied both negatively and positively.

Negatively, He pictured the pagan or worldly standard of greatness. Literally, "Ye know that the rulers of the Gentiles [pagans] lord it over them, and the great ones exercise tyranny upon them" (v. 25). This standard

is gauged by the degree of authority exercised by the few over the many. Jesus said, "Not so shall it be among you" (v. 26, author's translation). The negative "not" is first in the sentence, and so is emphatic. Jesus emphatically denied such a standard for Christian greatness.

Positively, Jesus declared the Christian standard of greatness. "But [in contrast to the above] whosoever will be great [may will to be great] among you, let him be your minister [*diakonos*, menial servant, our word "deacon"]; and whosoever will be chief [may will to be first] among you, let him be your servant [slave]" (vv. 26-27). In contrast to the *lord* and *tyrant* Jesus pictured the *menial servant* and *slave*.

He aligned Himself with the menial servant. "Even as the Son of man did not come to be served *menially* but to serve *menially* [both are verb forms of *diakonos*], and to give his life a ransom for many" (v. 28, author's translation and italics). It was this very menial service which Jesus performed, when He washed His disciples' feet (John 13-4-17; cf Luke 22-24-27). Our Lord did not in this act give His followers an ordinance. He taught a lesson in Christian greatness.

So Christian greatness consists in the attitude and willingness which leads us to perform for the Lord any needed task regardless of how ordinary or menial it may be. Such greatness is not determined how many people serve us, but by how many people we serve. . . In Jesus' name. Lord, help us to be great by Thy standards, not by those of the world!

**Minister's Service Manual,** by Samuel Ward Hutton, Baker Book House, 1964, \$2.95

Prepared for ministers of non-liturgical churches, this manual provides a variety of forms, services, suggestions and guides to meet the day-to-day demands of the pastorate. Several pages are included for records of marriages, funerals, special occasions, baptisms, etc.



# Demands of Christian Citizenship

BY JIM TILLMAN, PASTOR

FOREST HIGHLANDS CHURCH, LITTLE ROCK

ROMANS 13:1-7; I PETER 4:12-16

MAY 24, 1964

THE best citizens of any government should be the Christian citizen. This is an area of life that we ignore too often. If we cannot learn to be good citizens of our present nation, how can we expect to be a good citizen of the Kingdom of our God?



MR. TILLMAN

The Golden Text for our lesson is the key to this matter. Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." (Luke 20:25) The chief priests and the scribes were very uncomfortable in the presence of Jesus and His teachings. They felt that they could catch Him in some way to deliver Him to the authority of the governor, and this would get rid of their problem. The spies came to Jesus and asked him, "Is it lawful for us to give tribute unto Caesar, or no?" (Luke 20:22) If he said that they should pay the tribute to Caesar He would lose favor with the people, and if He had said that they should not pay this tribute, He would be accused of sedition.

Now comes the text that is truly golden. He took a coin and called to their attention that the image of Caesar was upon this coin, therefore they should render unto their earthly ruler his due. They did not like the Roman Government that had been over them since 54 B. C., and were eager to be free from this control. They forgot that although they did not like this government they received many blessings as a result of the Roman Empire. Freedom from

war at the present was a blessing, the good roads, law and order and many other blessings were represented by Caesar's coin. This is true in our day. We may not like taxes and things of the government, but we enjoy all of the advantages of our system of government. A Christian will be aware of the need to help support such a government.

The Master closes this encounter with the spies by reminding the people that they are to render unto God the things that belong to Him. Here again we enjoy His blessings, but we are not willing to give in return to our Lord. This leads me to say as we look at the following scripture that we be reminded that we are citizens of two worlds, and neither should be neglected.

## I. DEMANDS RESPECT (Romans 13:1-5)

This demand comes from the fact that the authorities are under the power of God. Some people that are in authority recognize that they are subject unto the power of God, but there are many that ignore this truth all together. God is the ultimate power, and he uses the instrument of governments, rulers, and laws to carry out His plan.

We will respect those in authority for they are the ministers of God. When we resist the authority over us we resist God. We are aware of the fact in our society that crime does not pay. This is pointed out to us in this scripture as God warns us that when we do evil, be afraid, for we will receive punishment at the hands of our rulers. "...for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13:4b. This

is giving respect as a citizen because of the wrath involved.

We as Christian citizens will respect our rulers and the rules because of conscience. It is not too difficult to present a Christian example within the walls of our church, but it is another thing indeed to present this example in our every day life. As we break the laws of our land, and resist those in authority we hurt our testimony with others as a Christian. A Christian should constantly try to be a better and more effective witness, therefore we will have to strive to show more respect as a Christian citizen.

## II. DEMANDS RESPONSIBILITY (Romans 13:6-7)

One of the great joys of being a citizen of these United States is the opportunity to share the responsibility of our government. We can elect the people of our choice to rule over us in this nation. Isn't it strange that we have to promote, beg, and even bring the people to vote in the elections of our nation, state, county or city. This is because too many times we do not want to pay the price of studying an issue, praying about it, and then taking a positive stand for our conclusion at the ballot box. There are many areas that need to be touched in this area of responsibility, but I am letting the scripture conclude this thought, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:7) The Christian citizen will support his government, and may that same citizen become more willing to support the kingdom of God.

## III. DEMANDS REPROACH (I Peter 4:12-16)

Let's mention the negative side first as we consider this demand. The 15th verse admonishes us not to be guilty of crimes. At first glance we may sigh a sigh of relief, and say that we are not guilty of murder or of stealing. A closer look brings home deeper application to all of us as he states, "...or as an evildoer, or as a busybody



in other men's matters." This covers a multitude of daily violations of which we find ourselves guilty.

The positive teaching is that reproach may come unjustly, and in such a time we are to suffer as a Christian. When we suffer as Christians, we will glorify our Lord.

This passage makes us aware that the Bible is not a book of ideals, but it is a book of reality. The Lord knows that we will encounter unjust circumstances from time to time, and He wants us prepared to behave as a citizen of His Kingdom.

Conclusion: May we each pray that the Christians in this world will grow in respect, become more willing to accept responsibility, and bear reproach in a way that will bring glory unto God.

## INDEX

- A—Arkadelphia, Park Hill Church dedication p13; Arkansas Baptist Hospital, Sticking to facts (E) p8
- B—Baker Book House p10; Baptist beliefs: Christian Greatness (BB) p21; Baptist Student Union: Haven of rest (letter) p4; Baptism, Top Arkansas churches p15; Book, venerated (BL) p7; Bookshelf p21
- C—Children's Nook p20; Christian Citizenship (SS) pp22-23
- D—Deacons and church (letter) p4
- E—Education, Commencement in Arkansas (E) pp3-4
- F—Family, The new picture (CMH) p6
- G—Gambling: Indictment (E) p3; Into hands of thieves p10
- H—Hairston, Earl R. dies p14; Hammons, T. R. honored pp12-13
- K—Kuesport, John H. dies p13
- M—McDonald, Erwin L.: Sunday School abroad (PS) pp2, 17; Man person (MR) p7; Millikin, Jerry B. to Ward p14; Minister: Let's keep it distinctive p5; Proud and humble (letter) p9; Preachers (letter) p9; Morality, the new (letter) p4; Mountain Home: East Side Church anniversary p13; Music: State Conference p18
- P—Prayer amendment (letter) p4; Preacher poet p7
- R—Revivals p13
- S—Southern College graduation p11; Sunset (poem) p9
- T—Trinity Association, church organized p11; Turner, Dennis ordained p14
- U—Uncle Deak p9

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

## Feathered friend

A MAGICIAN, traveling on a troopship with his parrot companion, performed sleight-of-hand tricks while the parrot played the role of stooge. Finally, the ship was torpedoed.

The two found themselves on the same raft, and after they floated about for hours, the parrot said: "All right. All right. I give up. What did you do with the ship?"

## Blame it on Franklin

THE weary husband was met at the door with sad news. "We'll have to go out for dinner," his wife said cheerily. "I couldn't prepare anything because the electricity went off."

"Electricity?" the husband growled. "We have a gas range."

"I know," the wife went on, "but we have an electric can opener."

## Deadly aim

INSURANCE man (putting questions to cowboy)—"Ever had any accidents?"

"No," was the reply.

"Never had an accident in your life?"

"Nope. A rattler bit me once, though."

"Well, don't you call that an accident?"

"Naw—he bit me on purpose."

## The Dali type

DISAGREEABLE old gentleman: "And this, I suppose is one of those hideous caricatures you call 'modern art.'"

Art dealer: "No, sir, that's just a mirror."

## Ask me again later

MOTHER: "Can you swim yet, Michael?"

Michael: "Well, my top half can."

## Bachelors, note

TEACHER: "Why was Solomon the wisest man in the world?"

Pupil: "He had so many wives to advise him."

Church	May 10, 1964 Sunday School	Training Union	Additions
Berryville, Freeman Hgts.	157	73	
Blytheville			
First	552	195	5
Chapel	36		
Gosnell	316	121	
Trinity	194	85	
Camden			
Cullendale First	448	175	
First	453	142	
Conway, Pickles Gap	74	43	
Crossett			
First	523	168	3
Mt. Olive	205	74	
Dumas, First	387	67	
El Dorado			
East Main	303	102	
First	824	197	1
Northside	43		
Forrest City, First	447	113	
Midway	52	48	
Fort Smith			
Grand Ave.	689	330	
Mission	20		
Spradling	249	73	
Temple	232	118	3
Harrison, Eagle Hgts.	289	98	
Heber Springs, First	166	62	
Crossroads	15		
Huntsville, Calvary	46	31	
Jacksonville			
Berea	109	62	
Chapel Hill	48	19	1
First	480	160	3
Second	209	89	
Jonesboro, Nettleton	258	92	
Lavaca	249	158	
Little Rock			
First	864	305	1
White Rock	29	17	
Forest Highlands	147	69	
Immanuel	1089	366	1
Forest Tower	35	21	
Kerr	14	5	
Rosedale	253	94	
McGehee, First	419	164	2
Chapel	86	38	
Magnolia, Central	642	253	
Marked Tree First	170	55	
North Little Rock			
Baring Cross	693	197	1
Southside	51	18	
Camp Robinson	28	16	
Calvary	386	98	1
Gravel Ridge First	210	93	2
Runyan	41	16	
Park Hill	743	205	6
Sherwood First	198	83	
Sylvan Hills First	266	71	2
Pine Bluff, Centennial	196	89	2
Siloam Springs, First	350	159	2
Springdale, First	471	166	1
Van Buren			
First	467	165	
Second	72	27	
Ward, Cocklebur	53	36	
Warren, Immanuel	273	89	
Westside	91	49	

## Twice is too much

ONE payday Pat received 50c too much, but didn't say a word. During the week the paymaster found out his mistake, so on the next payday he deducted 50c.

"Excuse me, sir," said Pat. "I'm short 50c this week."

"You didn't complain last week."

"No, sir, I don't mind overlooking one mistake; but when it happens twice, then it's time to say something."

## Strong, silent type

FLORIST: "So you want to say it with flowers. How about a dozen roses?"

Suitor: "Make it a half dozen. I'm a man of few words."

### Church Chuckles by CARTWRIGHT



"Frankly I had in mind a lean and hungry looking type for Finance Chairman!"





## DAR and prayer

WASHINGTON, D. C. (EP)—A Constitutional amendment to permit voluntary nondenominational prayers and Bible reading in public schools was endorsed by the Daughters of the American Revolution at their 73rd Continental Congress here.

A resolution held that the U. S. Supreme Court ban against devotional prayer and Bible reading had violated the "deeply entrenched and highly cherished" tradition of religious freedom.

In other resolutions, the DAR urged that American history be made a required subject in public schools, condemned the nuclear test ban treaty as "endangering the security of this nation," and opposed U. S. disarmament.

The DAR also attacked trading with Communist nations, asserting that such trade "while strengthening our country's enemies, forces U. S. citizens to finance their own possible defeat."

## Membership gain

ST. LOUIS, Mo. (EP)—The Lutheran Church-Missouri Synod reported a total membership of 2,683,876 in North America for 1963, a gain of 72,181 over the previous year. It said that part of the increase resulted from the addition of 12,436 members from the former National Evangelical Lutheran Church as a result of its merger with the Missouri Synod.

Apart from these additions, the rate of gain—2.81 per cent last year—was below the average annual increase in the previous decade when the Synod added about 76,000 members each year.

In addition to the North American figures, the church reported 147,094 members in Latin America, a gain of about 4,000, making a grand total of 2,830,970 in the Western Hemisphere.

# In the world of religion

... VISITORS at the New York World's Fair have been streaming past Michelangelo's priceless statue of the Pieta at the rate of 9,000 to 10,000 an hour. Three moving belts carry sightseers past the statue, which is protected by a bullet-proof shield. More than 2,000 persons attended a religious service conducted by the Churches of Christ on the fairgrounds the first Sunday the Fair was opened. Because the Fair's Assembly Pavilion, where the service was held, could accommodate no more worshipers, and such a large number had to be turned away at the 10:30 A.M. hour, an additional afternoon service was quickly planned.

... "A day of prayer for permanent peace" has been set for Memorial Day, May 30, in a proclamation issued by President Lyndon B. Johnson. Also, the President has designated September 17 as Citizenship Day, and September 17-23 as Constitution Week.

... Fifty-two new congregations will be organized by the Lutheran Church in America by July 1. The work will include Hawaii and two Canadian provinces. Donald L. Houser, executive secretary of the denomination's Board of American Missions, said: "This year we plan to organize 75 new congregations, enter 100 new areas, and erect 160 new church buildings." Twenty-three new congregations will be completed in the second half of 1964.—The Survey Bulletin.

## Avoid 'Presbyterian'

CINCINNATI, Ohio (EP)—Members of the recently-formed local chapter of the Presbyterian Interracial Council have been asked by the Cincinnati Presbytery to refrain from using the word "Presbyterian" in any public communication.

The Presbytery issued a statement saying the use of the word Presbyterian "has created the impression in the public mind that the Presbyterian Interracial Council has authority to speak officially for the Presbytery.

"This is not interpreted to mean that a group of Presbyterian ministers and laymen has no right to meet for fellowship and organize for action as dictated by their conscience."

The statement, Presbytery officials explained, is "an attempt to clarify the status and function of the local chapter of the Presbyterian Interracial Council."

The Presbyterian Interracial Council was formed in May 1963 as an organization independent of the United Presbyterian Church in the U. S. A. Its stated purpose is to "mobilize concerned Presbyterians to involve themselves vigorously and responsibly as instruments for integration within the church, the communities in which they live and the whole nation."

## Criticism rapped

CAPETOWN, So. Africa (EP)—Sharp criticism of the "immature, unhealthy and un-Christian" manner in which a section of the South African press and radio refers to other African countries was voiced here by the Afrikaans Calvinists Foundation. The organization is made up almost entirely of members of the Dutch Reformed Church.

"There must be a change in the attitude of white South Africans toward these countries," the foundation declared in its official journal. "We must regard the missions of Africans with more sympathy instead of taking pleasure in their misfortunes."

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