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March 15, 1962

Arkansas Baptist State Convention

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*Arkansas Baptist*  
newsmagazine

MARCH 15, 1962





# San Francisco readies for Baptists

By CHARLES R. RICHARDSON  
SBC Press Co-Chairman

## Still a deficit

TOTAL receipts for world missions through the Cooperative Program for the months of January and February amounted to \$278,827.28. This was approximately \$10,000 more than for the comparable period last year. However, this still leaves us with a deficit for the two months of approximately \$14,000.



DR. WHITLOW

The weather, no doubt, was a large factor keeping us from meeting our budget. Another thing to be taken into consideration is the date our books are closed which is the 5th of each month. When the treasurers of the churches do not get their checks in the mail before this date we find that oftentimes a substantial amount that is included in the disbursements of the churches does not reach us until too late to be included in the current month. Another factor that has slowed us down some is the absence of a fifth Sunday until April of this year.

Now, after we have listed all of these hurdles it must be said the principal reason we did not reach the budget was because we did not receive sufficient contributions through the Cooperative Program.

We would like to remind the treasurers of our deep appreciation for getting their Cooperative Program contributions in the mail by the 5th of each month. We are hoping to close the first quarter's work with the budget balanced. It would also be a wonderful thing if we could have all of our churches sharing a part in world missions through the Cooperative Program this first quarter.

(Continued on page 18)

SAN FRANCISCO — This beautiful cosmopolitan city of the Far West is eagerly awaiting the arrival of more than 10,000 Southern Baptists next June.

Big plans are already underway for the national parley of one of the nation's largest religious groups. Actual sessions will begin June 4 and continue through June 8.

It will be the first time since 1951 that Southern Baptists have met for a national convention in the Far West. Over 10,000 messengers and visitors who came to California in 1951 saw some 350 Southern Baptist churches with 50,000 members.

This year the visitors to the Golden State will behold some 1,000 churches and missions with nearly 200,000 members.

Two of the state's institutions of higher learning received accreditation late last year — California Baptist College in Riverside and Golden Gate Baptist Seminary in nearby Mill Valley.

The 1962 national session of Southern Baptists will be a "family affair." Visitors can see San Francisco — one of America's most exciting cities — with unlimited other sites of interest, including the famous Bay bridges and nearby Golden Gate Seminary in Marin County.

Warm days and cool evenings are expected to greet the "messengers" to the state. Lightweight wrap is essential for both men and women.

The heart throb of "The City," as most San Franciscans say, is the staccato and the rumble of the cable cars. Then there's Telegraph Hill and world-famous Chinatown which features the "old" and "new" world everywhere.

San Francisco's Civic Auditorium and Civic Center Plaza, site of the national session of Southern Baptists, is among the best and most beautiful centers in the nation, authorities declare.

During the convention, seminary facilities will be available for

class reunions, receptions for alumni or other "get togethers" throughout the week. Several sessions will be held on the seminary campus the week-end prior to the convention.

Leaders indicate that various colleges, universities and seminaries plan special luncheons and dinners during the national meeting.

The thousands of messengers and families who travel to California in late May and early June can expect to see one of the nation's most progressive areas in the field of science, education, industry and economics.

People from Baptist strongholds in the Southwest and Southeast will not see huge churches with large memberships.

"They will see churches that are deeply spiritual and struggling in many cases to pay an adequate salary to a pastor," said Carl M. Halvarson, chairman of the convention's Committee on Promotion.

"We hope that the 1962 national session of Southern Baptists will be one of the most significant in the history of our denomination," Halvarson added.

## Memphis man elected

CHARLES D. McKnight of Memphis is the new president-elect of the Southern Baptist Association of Hospital Chaplains. He will assume the presidency in 1963. George W. Miller, of Paducah, Ky., assumed the president's position this year.

McKnight is chaplain of Baptist Memorial Hospital, Memphis, and Miller of Western Baptist Hospital, Paducah. (BP)

## Binns to retire

WALTER Pope Binns will end 19 years as president of William Jewell College (Baptist) in Liberty, Mo., when he retires July 1. He plans to move to Falls Church, Va., near Washington, to live, and hopes to continue to speak before denominational meetings and to supply pulpits in Baptist churches. (BP)

**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

**ARKANSAS  
LARGEST  
RELIGIOUS  
WEEKLY**

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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

March 15, 1962                      Volume 61, Number 11



# The people speak

## The Ellis talk

A NUMBER of people have called my attention to your recent editorial concerning the appearance of Dr. Albert Ellis, New York psychotherapist on the campus of Arkansas University. I join them in general appreciation of the content emphasis of this editorial. There is one statement, however, that gives me concern.

I am asking your help in clarifying the statement with reference to the Mental Health Association. The actual fact is that no mental health association anywhere had anything whatsoever to do in bringing Dr. Ellis to Fayetteville or in arranging for the hall for his lecture. I can understand that the information you had at the time of writing your editorial was misleading on this subject but it is very important that the local mental health association be exonerated.

Dr. Ellis gave his lecture in the University hall on Tuesday, February 13. Late Friday afternoon, February 16, I learned that the Mental Health Association was involved. I promptly called Dean Whitney Halladay, Dean of Students, who had reported this to the Ministerial Association. Subsequently, I talked with Dr. David Mullins, President of the University. Both stated that the hall had been requested in the name of the Fayetteville Mental Health Association. I explained that there was no organization with that particular title; that I was President of the Northwest Arkansas Mental Health Association and it was in no way involved. Dr. Mullins read to me the statement he was releasing to the press.

On Saturday morning, I delivered to the Northwest Arkansas Times a statement which was published in that paper on that date. I am giving below a copy of this statement.

"I was shocked yesterday when I heard that the request for the use of Waterman Hall on the University campus for the lecture of Dr. Albert Ellis, February 13, had been made under the sponsorship of the Northwest Arkansas Mental Health Association. I was so sure it was a mistake, I promptly talked with Dean Whitney Halladay, dean of students, and subsequently with Dr. David W. Mullins, President of the University.

"Dr. Mullins stated that the request for the hall had been made by a local physician under the sponsorship of the Fayetteville Mental Health Association. I explained that I knew of no organization with that specific title; that I am president of the Northwest Arkansas Mental Health Association and I

had known nothing of the arrangement.

"I have talked with all members of the Executive Committee of the Northwest Arkansas Mental Health Association and no one of these members had known anything of the arrangement.

"I wish to make it unmistakably clear that the Northwest Arkansas Mental Health Association had absolutely nothing to do with the arrangement to use Waterman Hall or in bringing Dr. Ellis to Fayetteville."

I am asking your help in clearing the criticism of the Mental Health Association. The Northwest Arkansas Mental Health Association is a small struggling organization trying to advance a sound informational program relating to mental health. This is one of its major purposes. It is most regrettable that some people are thinking that the lecture of Dr. Ellis was a part of its educational efforts.

In behalf of our organization, I want to thank you in advance for your cooperation.—(Mrs.) Rosebud V. Savage, President, Northwest Arkansas Mental Health Association, 413 Holly Street, Fayetteville

## The trustee's duty

A TRUSTEE of a Baptist seminary writes to a Baptist paper a "Definition of a Trustee" and raises a fundamental issue as he interprets the dictionary definition "one to whom property or funds have been legally entrusted to be administered for the benefit of another—usually one of a body of persons appointed to administer the affairs of a company, institution, etc." His interpretation is "I have, therefore, come to the conclusion that I must do what I believe to be the will of the vast majority of Southern Baptists."

I would try to do right and then hope that a majority of Southern Baptists would approve.

It is not the duty of a trustee to be sure that he is always with a majority (a subject on which there is always the possibility of error).

It is rather the duty of a trustee to do right, as his judgment and God's guidance gives him to see the right. A trustee is elected because his brethren believe he has the qualities for sound judgment (unless, God forbid, he plays politics for the election).

As a trustee of any institution, he has access to more information than is available to the public. He should use this information, his best judgment, and his resource of Divine guidance through prayer to make his decisions without taking a poll to be sure that he is in a

majority. There have been times when majority opinion has changed for the better under the influence of such responsible trusteeship.—Walter Pope Binns, President, William Jewell College, Liberty, Mo.

REPLY: You are so right. The difference between being for whatever the majority wants, and being for what you believe to be the right and hoping to lead others rightly, is the difference between being a mere politician and being a statesman.—ELM

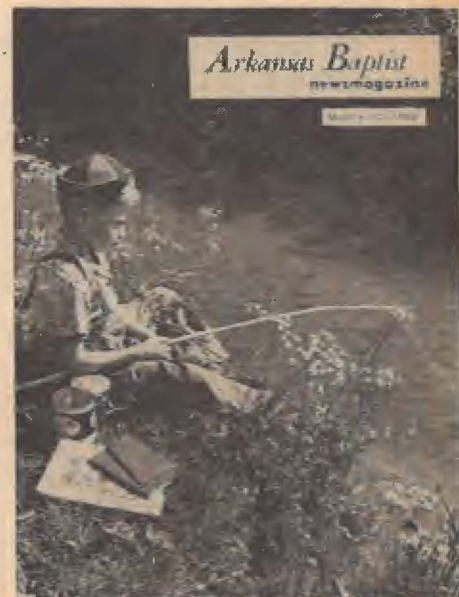
## 'Sanity, common sense'

YOUR recent editorial under title, "The Seminary Controversy," entitles you to the gratitude of all Southern Baptists. The sanity and common sense of the editorial impressed me no little. Thank you!

Moreover, your editorial page, with consistency, places you among the notable editors of Southern Baptists of all time. May the Lord bless you in your great ministry of writing.—Forrest C. Feezor, 6282 St. Albans, Dallas 14, Tex.

(Continued on page 5)

## The Cover



Luoma Photo

## Scriptural to fish

Let them have dominion over the fish of the sea (Genesis 1:26).

This is a verse of scripture that a lot of the fish do not seem to have heard about. At least many a fish seems to be pretty good at keeping himself free of any direct dominion over him by man.

Sometimes a lad such as this, with only the simplest rig, can put the older and more elaborately-equipped fishermen to shame.

Well, at least it's scriptural to try to catch 'em.



## Trustee system upheld

IT'S up to trustees of a seminary, not the Executive Committee of the Southern Baptist Convention, to handle doctrinal questions and other matters of seminary administration. This, in effect, was the vote of the SBC Executive Committee at its February meeting in Nashville. First Baptist Church of Recreation Acres, a suburb of Houston, Tex., had asked the Executive Committee to investigate the trustees of Midwestern Seminary, Kansas City, because the trustees gave a vote of confidence to one of their professors—Professor Ralph H. Elliott. Elliott's book, *The Message of Genesis*, has been under fire from many quarters for its viewpoint on historical accounts found in the book of Genesis.

Said the Executive Committee, which, under a Convention bylaw is "to act for the Convention *ad interim* in all matters not otherwise provided for":

"It is the privilege of any church or individual to present a matter or resolution to the Executive Committee or any of the Convention agencies. . . . The charters of the agencies of the Southern Baptist Convention provide that the employment of all personnel is the responsibility of the agencies; therefore, we recommend that communications should be transmitted to the responsible trustees or directors."

This action should—though it may not—clear the Southern Baptist Convention agenda at San Francisco of the seminary controversy. Some may still feel led to try for Convention action on this issue. But there can be little doubt about the outcome of any proposal that would violate the Convention's bylaws and Constitution.—ELM

## A great asset

IT has long been our feeling that one of the greatest assets of our great state is its newspapers—weeklies and dailies. As we see it, nothing, not even radio or television, is any closer to the people than the local newspaper. If you have something to say to the people of any given locality, you will certainly want to get it into the local papers.

Although called "secular," the newspapers for the most part carry a considerable amount of church and religious news and many of them wield a powerful influence for good, in dealing with great moral issues. So it is always encouraging to

see our church leaders on good working relationship with their local papers.

One of our Baptist superintendents of missions—Rev. Jay W. C. Moore, of Concord Association, Ft. Smith, an alert and efficient reporter for our Baptist weekly—will now have an additional outlet through the columns of a Ft. Smith weekly, the *Ft. Smith News*, a paper edited by Hugh Park.

Judging from the first issue of a new church page Mr. Moore is to edit for the Ft. Smith paper, in addition to church and associational news, there will be a weekly column by the missionary, "From Preacher to People." In his first column, Moore deals with such signs of spring as husbands and couples shopping for spring flowers; with the offensive lecture on sex at the University of Arkansas recently by a visiting speaker; and with the heroic achievement of John Glenn, Jr., in his conquest of outer space.

If you have something worth reporting, be sure to send it to your Baptist state paper. But do not overlook the pearls of great price you have in your own local newspapers.—ELM

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.—Col. 3:1-3.

### IT SHALL EVER BE





# Personally speaking

# Letters

# The Bookshelf

## Recorded Usage

I'm having more fun than a barrelful of monkeys with something I started the first day of this year—keeping a diary. Keeping a diary is a lot like rearing—it takes very little will power to start, but br-r-other, keeping it going is something else. (Incidentally, friend, how's your belt standing the strain these days?)



EDWIN L.

Now I realize that people will never "form a line to the right" to pay a quarter apiece to have a peek inside the covers of my diary. "The world will little note" and certainly it will not "long remember" what I'm putting into my notes. But I'm getting a big kick out of it, and, if I live to be old, I'll probably enjoy thumbing through it occasionally and letting out a cracked, high-pitched chuckle here and there.

I guess keeping a diary is one way of succumbing to a rather common urge we have to "write the story of my life." When someone occasionally indicates to me that he or she is thinking of writing a book about himself or herself and wants to know what I think of it, I reply: "Go ahead and write it. But don't expect it to be a best-seller."

Even if we could write exceptionally well, the most of us—let us face it—live mighty ordinary, colorless lives. And one of the first requirements, if you are going to write something worth reading, is to have some experiences worth writing about.

I hesitate to say that "having experience" has dangerous connotations in our circles. An "experience" for a vulgarian is one thing, but for an eagle, it's another.

One thing about keeping a diary: it will help you to see that you are daily living a life and the way you live is a part of the record.

I'm reminded the Corinthians that they were themselves his letters, letters that were being read day by day by the people around them:

"You yourselves are our testimonial, written in our hearts and yet open for anyone to inspect and read. You are an open letter about Christ which we ourselves have written, not with pen and ink but with the Spirit of the living God. Our message has been engraved, not in stone but in living men and women." (2 Cor. 3:2-3, Phillips' Translations.)

*Edwin L. DeHoney*

(Continued from Page 3)

**REPLY:** Those who know me best will be aware of how far you have overshoot the field. But thanks a million for your encouraging words. You have given my aspirations a new lift.—ELM

## 'Seminary controversy'

I AM writing to express my real appreciation for your excellent editorial in the March 1 issue of the magazine, "The Seminary Controversy." . . . You have stated the situation accurately from the historical and ecclesiological point of view, and have sought to appeal to the best ethical insight upon which to prompt action in the matter.

There is also the evidence in your excellent magazine that you do not restrict the material to your point of view. Others have their chance to speak. It has been my opinion for some time that Baptists ought to be given the truth (as much as we know about a given situation, or can discover), appeal to their highest sensibilities of Christian stewardship, and then abide by the decision of the group entrusted with the responsibility, under the Convention, without manipulation or recrimination.

Your experience both in institutional and pastoral work has given you a breadth of perception and an ability at expressing incisively the nature of our problems, and it is always with profit and comfort that I read your editorials.

—J. A. Barry, Jr., Education Commission of the Southern Baptist Convention, Nashville, Tenn.

## 'Time out for God'

IN THE hustle and bustle of college life there needs to be a time when individuals come close to God and let Him speak to their hearts.

On the campus of Ouachita Baptist College there is such a time. There are many religious organizations on the campus, but the oldest existing organization means much to the lives of its members, and it strives to promote

(Continued on page 20)

The Shepherd of the Stars, by Charles A. Trentham, Broadman Press, 1962, \$2.95

AS the people of the earth enter the Space Age, Christianity must, as in every age, "bring the revelation of God into focus that it may minister to the immediate needs of men," declares Dr. Trentham, pastor of First Church Knoxville, in the preface of this new book.

Based on a several years' study of Colossians, The Shepherd of the Stars sees a striking similarity between the times of ancient Colossae and those of our own day. The Colossians, as we lived in a time of great crisis, when the world, for all practical purposes, was shrinking. Says Dr. Trentham: "The title . . . was chosen because only a Christ who holds the seven stars in his hands (Rev. 1:16) is adequate to stabilize our souls in this age of space. Only the Christ who is the perfect embodiment of the God of whom the psalmist sang: 'He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names' (Psalm 147:3-4) is adequate for our age of space."

Challenges to the Cross, by Wayne Dehoney, Broadman Press, 1962, \$2.50

"Delinquent parents are the chief producers of delinquent juveniles. . . . The home is the chief breeding place of crime in our country . . .

"The Russian Baptist Church in communistic Moscow enjoys more religious freedom today than the Spanish Baptist Church in Catholic Madrid. . . .

"The human carnage dumped on the ash heap of time by the liquor industry exceeds the combined devastation wrought by white slavery, the narcotic traffic and even war!"

These quotations will serve to alert the book-buying public to the type of material contained in this book by the pastor of First Baptist Church, Jackson, Tenn.

Warning that hysterical fear of "militant, atheistic communism" can cause Americans to ignore other, subtle, enemies of the cross which are "equally as ruthless, as determined in purpose, and as final in consequences," Dr. Dehoney declares:

"Many people are looking to militarism and nuclear preparedness as the ultimate messiah of deliverance. The cross-bearing Jesus has little relevance for them in a world bristling with atomic stockpiles."

The book calls for Christians to "do battle this day for the cross."

BOOKS recently received include two new paperbacks from Doubleday: From State Church to Pluralism: A Protestant Interpretation of Religion in American History, by Franklin Hamlin Littell, 95c; and George Macdonald, an anthology edited by C. S. Lewis, 95c.

Church Chuckles by CARTWRIGHT

"It's 'AMEN', not 'HEY, MAN!'"



# COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

## Communicating

*"Do unto one another as you would a month before marriage."*—  
Theodore Adams (MAKING YOUR MARRIAGE SUCCEED)

*"Life will ask much from you: It matters that you grow up!"*—  
Chester Swor (VERY TRULY YOURS)

*"Courage is fear that has said its prayers."*—Karle Wilson Baker

**QUESTION:** "I am becoming more and more aware of the difficulty of communication between couples in home stresses; that is the basis of most of our difficulty."

"They are considering separation because they don't seem to be able to communicate with each other."

"There is lack of understanding because they do not communicate satisfactorily."

These are but typical of expressions of concern that are coming to me in alarming numbers, either in writing or by word of mouth. Only today (February 28), two such expressions come concerning two different couples in widely separated localities within our state.

**ANSWER:** Helpful counseling "by remote control" is difficult. Constructive suggestions for particular situations would necessitate understanding of all intimate facts involved.

But there are some general and basic questions that all of us marrieds, seasoned or unseasoned, communicative or un-communicative, would do well to ponder.

To communicate is "to impart," "to share," "to make known," "to give and receive messages in any way—as by talk, gestures, writing, etc.," "to be connected."

What do couples have to share with each other?

Let's face it: ours tends to be a surface civilization. There is lack of depth in character, love, devotion, understanding of the meaning of marriage. How many people are there who believe there is anything more in life than self-gratification?

Is our idea of marriage the divinely-given pattern in the New Testament; or is it the movie-colored ideology so widely accepted in our land today?

Is our generation putting such strong accent on attaining happiness that the element of duty in marital communication is being overlooked?

O, there are couples today who believe, and live by, Elton Trueblood's concept that marriage is not a contract with an easy release clause written into the "fine print"; but that it is rather a *commitment* for life. I personally know many of these fine couples by name and address.

But, could it be that the poor quality of the messages to be shared has a part in the problems of communication many couples are having?

Let's confront another searching question: Have we the desire of heart and determination in mind to establish successful communicative relationship between the two of us?

Do I really mean by communi-

cation having things done my way, to my own liking, in the language I speak, without regard for the feelings, the language, the needs of my mate?

Is the lack traceable, really, to insistence upon an all-"take"-and-no-"give" arrangement?

Is our marriage founded on "a love big enough to cover a multitude of faults"; or is it based on self-love that ceases to communicate at any necessity for adjusting to the other's point of view?

My husband enunciates a basic principle when he laughingly says to me, "Honey, about that passage, 'confess your faults one to another,' (James 5:16a): it's a lot more fun for you to confess mine than yours, isn't it!"

Two more questions—and don't dodge the issue.

Are our lives so deeply entwined with work life, social life, civic life, school life, and, yes, church life, that it is hard to find the time and inclination to concentrate on each other?

Are there special and intimate experiences that we keep between the two of us only?

There are times when I cringe over uninhibited, group sharing of intimate marital experiences, problems, mate-faults. Sometimes I feel that "what this country needs" is the recovery of the art of keeping secrets, guarding sacred confidences.

Complete unburdening of one's soul is a wholesome, cleansing, helpful experience. But deeper matters of family life should be confided only to one's pastor, one's physician, a worthy counsellor, or a trusted friend.

Let me prescribe for every couple of us a big dose of forgiveness and a good shot of revived expressions of love and endearment known only to the mates involved. Granted normal circumstances, I believe that procedure will bring alive the lines of communication.

Do try!

Rosalind Street

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



# Priesthood of believers

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE "priesthood of believers" means that every believer in Christ is a priest. According to the New Testament Christianity has no priestly order comparable to that of Judaism. Instead Jesus Christ is our High Priest (John 17; Rom. 8:34; Heb. 2:17; 3:1; 4:14-16; 5; 7; I John 2:1), and every believer is a priest (Rev. 1:6; 5:10; 20:6).

The priesthood of all believers involves both privilege and responsibility. The privilege is accepted, but too often the responsibility is rejected. Multitudes agree in principle to both, but neglect that which each entails.

The privilege of priesthood means that every Christian may come face to face with God boldly with no mediator other than Christ (I Tim. 2:5; Heb. 4:16). He can pray directly to God in Jesus' name (John 14:13-14). He can confess his sins directly to God (I John 1:9). He can read and interpret the scriptures as he is guided by the Holy

Spirit (John 16:12-15). He needs no one else to make a sacrifice for him. His sins are forgiven through the one sacrifice on Calvary (Heb. 9:12). Christ, our High Priest, is ever in the heavenly Holy of Holies for us (9:24). In His death the veil separating the worshipper from God's presence was "rent in twain from the top to the bottom . . ." (Matt. 27:51).

The responsibility of priesthood involves every believer's duty to witness to God's saving work in Christ (II Cor. 5:17-20). A priest stands between God and man to bring them together in reconciliation. Israel was a priest-nation to pagan nations (Ex. 19:1-8). In I Peter 2:5-10 Christian people are set in this same role. Note the similarity of language between these passages. In Matthew 11:43-45 Jesus took this function from the nation of Israel and placed it upon His followers. The priesthood of all believers is a great privilege. But do not forget the responsibility!



## A collection of signs

A SIGN says something. That is to say, it signifies something. In a sense, however, it has no significance in itself. Rather does it point to something that does have significance.

I once knew a collector of signs. He was a college mate of mine (whose name I will not call because I trust he is a practicing Baptist today and may even read these lines). As a matter of fact, this friend of mine was a mischievous pilferer of signs. He just

could not resist "borrowing" signs — attached or unattached — and hanging them up in his room in the dormitory. They always afforded excellent conversation pieces for his admiring underclassmen. Signs reading "Stop," "Men Only," "One Way Street," "Quiet, Hospital Zone," "Slow, Men Working," could be observed in every nook and corner of his room. But the signs meant nothing there, of course. When removed from their proper setting

they lost their significance. My friend just collected them for fun.

I know another collector of signs. His name is John. We call his collection of signs, "The Fourth Gospel." When viewed in their proper connection, with Jesus Christ who made them, the signs which John collected have tremendous significance. They demonstrate that God was in Jesus healing the sick, giving sight to the blind, making the lame to walk, raising the dead to new life.

John didn't collect his signs for fun, but that men who read about the signs which Jesus did might have new life in him. John said about his collection of signs: "These (signs) are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name" (John 20:31)

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# Arkansas All Over

## Johnson Church ordains deacons

AN ORDINATION council was convened at Johnson Church, Sunday, Feb. 25, for the ordination of Herbert Graue, Bob Curtis, and Dale Hutchison to the office of deacon.

Rev. T. O. Spicer, Jr., pastor of Johnson Church, served as moderator. Rev. Weldon Barnett, pastor of Elmdale Church, Springdale, gave the invocation. The candidates were examined by Dr. Alexander Best, associational superintendent of Missions. The sermon was delivered by Rev. Austin Kindred, pastor of Berry St. Church, Springdale, and the ordination prayer was given by Rev. Terril Gordon, pastor of Immanuel Church, Fayetteville. Jamie Jones, Baptist Student director at the University of Arkansas and a deacon of First Church, Fayetteville, gave the charge. The benediction was given by Mr. Spicer. Other members of the council were: Rev. Oakley Long, Claude Williams, Ward Graue, Ross Cox, T. O. Spicer, Sr., Ralph Raney, Harry Parker, Cy Campbell, and B. L. Lewis.

## West Memphis pastor

FROM NO LESS an authority than the Pulpit Committee comes the word that the Rev. Jerrell Tal-



MR. PANNELL

made Pannell is off to an excellent start in the pastorate of the Calvary Church, West Memphis. Mr. Pannell came to West Memphis from the Brunswick (Tenn.) Church. He is 32, a native of Tupelo, Miss., attended Clarke Memorial College, Newton, Miss., and received his degree from Wayland Baptist College, Plainview, Tex., before studying at the Southern Baptist Theological Seminary, New Orleans. His wife is the former Janet Lefon of Tupelo. They have three children.

The West Memphis church had been without a pastor since the Rev. William B. Sawyer resigned in August to accept a position at Mercel, Tex.

## Jack Riley on staff of Tennessee church

JACK Riley, who served on the staff of South Highland Church, Little Rock, for five years, joined the staff of Fifth Avenue Baptist Church, Knoxville, Tenn., in February as minister of education.

Both Mr. and Mrs. Riley are natives of Little Rock. He attended Ouachita College and Southern Law University, Memphis, Tenn. He has also served Central Avenue and Kennedy Baptist churches in Memphis and, most recently, First Baptist Church, Middlesboro, Ky.

## Services broadcast

SEVERAL churches, their bulletins report, have begun broadcasting Sunday services.

Among them are Baring Cross Church, North Little Rock, K. Alvin Pitt, pastor, broadcasting over Station KVLC, Little Rock, morning service;

First Church, Bentonville, Alton Butler, pastor; over Station KAMO (Rogers-Bentonville station) at 12:30 p.m. and KUOA (Siloam Springs) at 2:35 p.m.

South Side Church, Pine Bluff, Ben M. Elrod, pastor; over KOTN at 7:45 p.m. during March.

DR. PERRY Webb is currently (March 11-18) in a revival meeting at Emerywood Church, High Point, N. C.

Other revivals in which he is to be the evangelist include:

March 26 - April 1, Central Church, North Little Rock

April 8-15, Second Church, Little Rock

April 16-22, First Church, Nacogdoches, Tex.

He will be the supply pastor April 29 for First Church, Blytheville.

SECRETARY Homer M. Wilmoth reports a total of 141 enrolled in a recent Sunday School Central District Training School, First Church, Bentonville. Attendance average for the five nights was 100.



Ouachita College Photo

"EXPLORATION of the Absolute" was chosen as the theme for Religious Emphasis Week at Ouachita College Feb. 26-March 2. This picture was made at the opening of one of the night services in Mitchell Hall, with all the regular lights turned off.



## Deacons ordained at Mountain View

FIRST CHURCH, Mountain View, ordained Joe Wyatt, O. D. Mitchell, Bill Storey and Bill Rosa to the deaconship, Sunday Mar. 4. The council was made up of Rev. W. E. Davis, J. D. Seymour and Pastor A. D. Corder. Deacons in the council were Edwin Cash, examiner; Freeman Allred, ordination prayer; John A. Hinkle, secretary; Albert Rutledge, Russell Lancaster and Ralph Brewer. Mr. Davis brought the charge to the candidates and Mr. Corder preached the ordination message.

## Ouachita track ticket

THIRTY boys are working out under Buddy Bob Benson, new track coach for the Ouachita Baptist College Tigers, for the first track meet, at Stamps, March 16, against Arkansas A&M and Southern State.

Several freshman sprinters and distance runners are expected to add strength to the good crop of veterans who placed third in the state meet last year after copping the championship the previous year.

The complete track schedule follows:

March 16—Arkansas A&M, Southern State, and Ouachita at Stamps.

March 24—Ouachita and Hendrix at Conway.

March 31—Arkansas A&M, ASTC, Ozarks, Harding, Tech, Henderson, Southern State, Hendrix, and Ouachita at Ouachita.

April 5—Ozarks, Southern State, and Ouachita at Ouachita.

April 12—Ouachita and Southern State at Haynesville.

April 14—Ouachita Relays at Ouachita.

April 27—Arkansas A&M, Arkansas State Teachers, and Ouachita at A&M.

April 28—ASTC, Tulsa, and Louisiana Tech at Conway.

May 1—ASTC, and Ouachita at Ouachita.

May 10—Arkansas A&M and Ouachita at Ouachita.

May 14-15—State meet at Arkansas A&M.

March 15, 1962



Ouachita College Photo

## Hero's reward

ONE OF THE rewards—or tasks—of being a basketball hero is that of signing autographs for the admiring small fry. Here Wayne Davenport, who scored 26 points in leading the Ouachita College Tigers to a 92-76 victory over the Henderson Reddies in the opening round of the District 17 NAIA playoff in Pine Bluff March 3, is stopped for an autograph. Another Tiger, David Kossover (in the foreground) turns to meet an eager fan. The Tigers went on to defeat the Arkansas Tech quintet in the finals for the privilege of representing the district in the coming Kansas City tournament.

## Progress reported in Mountain View

FIRST Church, Mountain View, reports "offerings are the best in the history of the church" and "the spirit of progress very much in evidence."

The church recently bought two houses to be used for educational purposes, the parsonage has been improved and the church auditorium remodeled. The members responded to a request for a special offering of \$1,000 to pay for improvements with contributions totaling \$1,190.45.

The pastor is A. D. Corder.

## Karam schedule

JIMMY KARAM, Little Rock lay evangelist, will be the guest speaker next Sunday morning (March 18) at First Church Cullendale, Camden.

Other engagements in coming weeks include: March 23, McClain Church, Memphis, 7:30 p.m.; March 25, Central Church, Magnolia, 11 a.m.; April 1, First Church, Dardanelle, 11 a.m.; First Church, Atkins, 7:30 p.m.; April 8, Central Church, Hot Springs, 11 a.m.; April 9, First Church, Plumerville, 7:30 p.m.; April 22, First Church, Tampa, Tex.



## Mrs. W. P. Funston dies at age 89

MRS. Allie Belle Harrison Funston, 89, a resident of Little Rock since 1884, died Mar. 3 at a Little Rock hospital.

She was the widow of William Paul Funston, a building-stone and monument contractor.

Mrs. Funston had been a member of Second Church, Little Rock since 1885, and was a member of the Gleaners Class of the church.

She was a native of Senatobia, Miss. She was the daughter of the late Mr. and Mrs. Henry Allan Harrison, who moved to Little Rock in 1884.

Survivors include two sons, William Lynn Funston, Little Rock, and Frederick Earl Funston, San Jose, Cal.; four daughters, Miss Rosalee Funston, Mrs. Frances Brumfield and Miss Lelia Maude Funston, church and school news editor for the Arkansas Democrat, all of Little Rock, and Mrs. Russell J. Clubb of Memphis, four grandchildren and six great-grandchildren.

## Pannell to Coy

W. F. PANNELL, who pastored Pleasant Hill Church in Central Association over nine years, recently became pastor of Coy Church in Caroline Association.

During his first four months at Coy, there was an increase in total gifts over the same period a year ago of \$3,086.40, an average increase in Sunday School attendance of 22 and more than 50 percent increase in Training Union attendance. There were five additions by letter and 12 by baptism. The church also purchased a Hammond organ, graveled the church parking area and increased Co-operative Program gifts to 10 percent. The church has the *Arkansas Baptist Newsmagazine* in its budget.

Mr. Pannell is chairman of Caroline Association's Evangelism and Nominating committees.

## Herbert Hodges to Russellville

REV. Herbert Hodges has accepted a call as pastor of Second Church, Russellville.



MR. HODGES

He was awarded his B.D. degree by Southwestern Seminary, Ft. Worth, Tex., in 1961. Mr. Hodges was pastor of Second Church, Fayetteville, from 1955 through 1957, and served County Line Church, Athens, Tex., from 1958 through 1961.

## Searcy Mission constituted church

THE MISSION of First Church, Searcy, was constituted into Trinity Baptist Church in an organizational service Feb. 25. The mission work began Jan. 3, 1960. Its first service was conducted in the Searcy Youth Center.

The organizational service, under the direction of William J. Sewell, First Church pastor, was conducted in First Church. Dr. C. W. Caldwell was special speaker for the occasion. He congratulated First Church on its mission effort and challenged the new church to even greater progress in the future.

In connection with the organizational service, there was a joint worship service of the members of the mission and members of First Church in the Sunday morning worship service. Dr. S. A. Whitlow was guest speaker.

The mission effort has been under the direction of Rev. Harold D. Stephens, mission pastor, and R. J. Gennings, mission superintendent.

FORMER Arkansan John S. Ashcraft has recently become pastor of Harvard Terrace Baptist Church, 2518 North Cedar Street, Fresno Calif. He will have as evangelist for a revival beginning May 27, Dr. Tommy Halsell, of Little Rock and Brazil.

## Tiger Day schedule

OUACHITA College's annual "Tiger Day" Friday, Mar. 23, is expected to attract some 1,600 high school seniors to the campus, according to Patsy Burroughs, chairman of activities.

Crowning of the "Tiger Day" queen at 2 p.m., following a review of the Ouachita ROTC Brigade, will be the main event of the day. The queen is selected from visiting high school co-eds.

Registration for the visiting students will begin in Grant Hall at 8 a.m. and continue until 2 p.m.

Visiting students will have an opportunity to compete for scholastic scholarships. The third annual journalism contest will be held at 12:30 in Room 102 of the Old Book Store, with on-the-spot competition in newswriting and submitted editorials. A \$100 scholarship goes to the winner, while individual awards will go to the top five in the two divisions.

Trials for band scholarships will be held from 1 p.m. to 3 p.m. Interviews will be conducted for the Theodore Blake scholarship. This is a scholarship given to an outstanding high school senior with high academic ratings. Two science scholarships worth \$250 each will be awarded.

A variety show will be presented at 10 a.m. and repeated at 11:30 a.m. A flag-raising ceremony will be presented by the Pershing Rifles at 8:30 a.m.

Also on the program will be a band concert by the Ouachita band, dorm displays, and open house, campus tours, and tours of the classrooms while classes are in session.

## College scholarships

PRESIDENT H. E. Williams, Southern Baptist College, announces that \$50 scholarships, to be given to 1962 graduating seniors, have been mailed to each school superintendent, principal, and every Baptist pastor in Arkansas, and southeast Missouri.

The scholarships are given by the school officials and the pastors to outstanding people who demonstrate Christian qualities, states Williams.



## Revivals

**CALVARY Church**, Ft. Smith, H. R. Horne, pastor; Feb. 18-25 with Angel Martinez, evangelist; 25 additions.

**SECOND Church**, West Helena, Jack Parchman, pastor; W. H. Ryan, Jacksonville, evangelist; Billy Ferguson, music; 41 additions, 28 for baptism, 13 by letter.

**FIRST Church**, McGehee, Mason Craig, pastor; April 9-15 with Earl Humble, Ft. Worth, Tex., evangelist, First Church music and education director Charles Butler, music.

**FIRST Church**, Prescott, William R. Woodell, pastor; April 8-15 with Walter Yeldell, Hot Springs, evangelist; M. A. Turman, Hot Springs, music.

**FIRST Church**, Hamburg, E. E. Griever, pastor; April 1-8 with Billy Walker, evangelist; Jerry Moore, Dallas, Tex., music.

**CENTRAL Church**, Magnolia, Lloyd L. Hunnicutt, pastor; April 1-8 with Ed. F. McDonald, evangelist.

**PULASKI Heights Church**, Little Rock, W. Harold Hicks, pastor; beginning Mar. 26 with James L. Peitz, Pensacola, Fla., evangelist.

**SOUTHSIDE Church**, Stuttgart, Robert Howie, pastor; April 15-22 with Gerald Perry, Ft. Worth, Tex., evangelist.

**FIRST Church**, Stuttgart, D. B. Hedgoc, pastor; April 22-29 with James Hill, Hot Springs, evangelist.

**BARTON Church**, Kenneth Caery, pastor; Dr. Earl Allen, pastor of Rosen Heights Church, Ft. Worth, Tex., evangelist; Truman Owens of Barton Church, music; three additions, two by baptism, one by statement; 12 rededications.

**BAPTIST** pastors and other church leaders are being invited to hear Dr. Robert J. McCracken, of The Riverside Church, New York City, in lectures May 14-17 at Pulaski Heights Methodist Church, Little Rock.

## Association News

### Concord Association

By Jay W. C. Moore

A FIVE-NIGHT Bible Conference was held recently in First Church, Barling, David Land, pastor.

Buddy Coleman, supply pastor of Barling; Pastor Land; Jimmy Hoffman, pastor of the Southside Church in Poteau, Oklahoma; Mason Bondurant, pastor of Trinity Church, Ft. Smith; Elva Adams, Jenny Lind; Murl Walker, Oak Cliff Church; Ralph Dodd, First Church, Greenwood; and Andy O'Kelley, pastor of First Church, Plummerville, were the speakers.

THE MT. ZION Church, Henry Milam, pastor, ordained two men as deacons recently: Dale Sadler and Ernest Hendricks.

Lawrence Woodward, pastor of Excelsior Church, preached the sermon; Thomas Dove, pastor of the Palestine Church questioned the men; Pastor Milam served as moderator. Missionary Moore offered the ordination prayer.

DISTRICT Brotherhood officers for the West Central District were elected recently.

Harry Wilson, Ft. Smith, was re-elected president; T. W. Henderson, Waldron, was re-elected vice president; Dr. Virgil Cook, Waldron, secretary; Neal Preston, Concord Church in Clear Creek Association, RA leader; Marvin Taylor, Mena, personal soul-winning leader; Dr. Roy Nelson, Russellville, world mission leader.

JAMES L. PLEITZ, formerly pastor of the Grand Avenue Church, Ft. Smith, but currently pastor of First Church, Pensacola, Fla., will have Dr. Ramsey Polard, pastor of Bellevue Church, Memphis, in a revival meeting April 28-29.

DR. J. HAROLD SMITH, formerly pastor of First Church, Ft. Smith, and now a full-time Southern Baptist evangelist, has scheduled a 15-day revival meeting in the city of Las Vegas, Nev., June 21 through July 5.

### Mississippi Co. Ass'n.

John D. Gearing, Missionary

C. L. LINDSEY has resigned the pastorate of New Providence Church to accept a pastorate in Texas.

MORRIS McGuire, next to the oldest pastor in service in Mississippi County, has resigned the Cole Ridge Church to accept a pastorate in Missouri. Mr. McGuire came to the association almost nine years ago. A new church and educational building has been built under his leadership.

JIMMY Lee Stevens has resigned Whitton Church to accept the pastorate of First Church, Luxora.

TRINITY Church is planning their revival for April with Kenneth Threet as evangelist. Henry Applegate is pastor.

BLYTHERVILLE, First, will start their revival April 15, with their pastor, John McClanahan, as evangelist and James B. Johnson as song leader.

### Washington-Madison Association

Alexander Best

Superintendent of Missions

FIRST CHURCH, Huntsville, under the leadership of Pastor Carl Nelson, has opened a new mission at Rose Hill. There were 20 in attendance on the opening day. This is the third mission operated by this mission-minded church.

SPRING VALLEY Church has taken on a completely new appearance as the result of an extensive remodeling and redecoration program, including Sunday School rooms, church auditorium and church pews.

Two additional Sunday School classes have been added from unused space in the auditorium.

THE revival schedule of Lance and Marv Ross, Oregon, evangelists in our association is as follows:

Mar. 7-18, Caudle Avenue, Springdale, Jack Porter, pastor.

Mar. 18-25, Providence, Fayetteville, Walter Jesser, pastor.

Mar. 25-Apr. 1, Kingston, Jack Taylor, pastor.



# Dr. A. J. Armstrong

BY CLAUDE SUMERLIN

**T**HOUGH I was offering Kim a ride, the tall, gaunt man who climbed into my dilapidated 1941 Chevrolet took instant command.

"Young man," reproached the bushy-browed professor as he peered at me with his penetrating eyes, "just why do you think you need a car at college? Take me, for instance. When my wife wanted a car, I bought Persian rugs instead. Finally did break down and buy her a Packard, but I never drive it."

Few among his students escaped the scathing rebukes of Dr. A. J. Armstrong, chairman of the English Department of Baylor University and responsible for the world's greatest Browning Collection.

One misguided student reportedly once confided to Mrs. Armstrong, "Dr. Armstrong must think a lot of me. He's never bawled me out."

"I'm afraid it's just the opposite," Mrs. Armstrong retorted. "My husband bawls out only those he holds in high esteem."

I assume that Dr. "A," as he was affectionately called, must have liked me tremendously, for he frequently and quite mercilessly "dressed me down."

Fresh from 16 months as a sports writer and assistant sports editor on San Antonio dailies, I entered Baylor University in September, 1948, to work toward a master's degree in English. I had not yet heard of Dr. Armstrong's fame as a Browning scholar, but enrolled for his course in Shakespeare.

I soon sensed that Dr. Armstrong felt that I was too meek for my own good. He soon summoned me into his office and attempted to goad me into exhibiting more spirit. Exasperated, he finally burst out, "When you were in World War II, if a general had told you to black his boots, would you have done it?"

"Yes, Sir," I answered.

"Would it be because you couldn't do anything about it?"

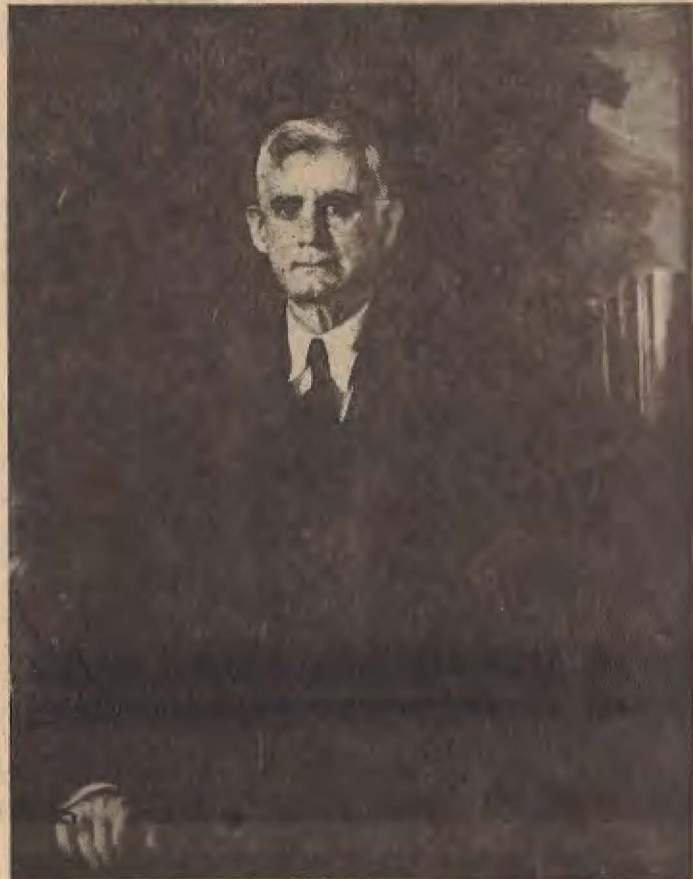
"Yes, Sir."

"Now you'd like to cuss me out, wouldn't you? Is the reason you don't the same as your reason for blacking the general's boots?"

"Yes, Sir," I replied and his slightly concealed grin ended the bombardment.

After completing a course in Browning the next quarter, I enrolled in a course in world literature which I was to take by special conference with Dr. Armstrong. On my first test I dashed off 22 pages in an effort to make a good impression. He scanned my test paper, then commented, "Instead of taking more tests, I have a new assignment for you. I'll let you grade the papers for my Browning class."

After that he frequently asked me to proctor his class during tests, invariably notifying me by special



DR. ARMSTRONG

delivery letters which I have kept to this day. Once my wife had nothing for me to wear as proctor except an extremely loud sports shirt. When I appeared wearing it the next morning, Dr. Armstrong glared at me from head to toe, but said nothing.

## Overshadowing Texan

**A**LTHOUGH at times he infuriated me, I had long since come to admire and appreciate the genius of this eminent scholar who was in the process of raising funds for a two-million dollar building to house his Browning library. William Lyon Phelps of Yale, himself a Browning enthusiast, once declared after visiting Dr. Armstrong in Waco: "There are two things worth coming from New England to Texas for, and one of these is the Browning Collection. But the man Armstrong overshadows even that."

Born in Louisville, Ky., in 1873, A. J. Armstrong showed early precocity by learning to write at five years of age. Even as a child he evidenced an interest in and sought after celebrities who came to town.



Eight years elapsed after he finished high school before he entered Wabash College in Indiana. Though he had been offered a fellowship at Louisville Medical School after completing prep school as a superior student, he had taken a job in a bank to support his invalid mother. After his mother's death in 1894, he stayed on to care for a younger brother.

### Lacking — a suit

LACK of funds with which to buy a new suit and his pride prevented his appearance at Wabash graduation exercises in June, 1902. He was 36 years old and penniless when he completed work for the doctorate at the University of Pennsylvania in 1908. That same year he was elected a professor of English at Baylor University for a one-year span.

Popularizing Browning by his own magnetic personality and by bringing in a guest lecturer, the young professor had 115 students in his Browning class in the spring of 1909.

After a three-year stint as chairman of English Literature at Georgetown College, Georgetown, Ky., Dr. Armstrong returned to Baylor in 1912 and remained there until his death in 1954. He retired as chairman of the English department in 1952, but took the title of director of the Browning Library.

Dr. Armstrong's unflagging zeal and his willingness to work 18 hours a day for most of his life inspired his students with a deep love and enthusiasm for the works of Browning. In 1918 he presented his already sizeable Browning library to Baylor so that students might have ready access. Taking their cue from this act, thousands of others gave time, money, and books as the collection of Browningiana continued to grow.

### World traveler

THE ceaseless quest for Browning material took the Baylor professor on numerous jaunts abroad. To finance such trips, he founded a travel agency and sometimes built his bank account to nearly a quarter million dollars. He guided more than 30 tours to Europe, Africa, and South America and two trips around the world.

While tracking down bits of Browningiana on such trips, Dr. Armstrong was becoming acquainted personally with many world figures and celebrities. Many of these were among the more than 100 personages he brought to Baylor for platform appearances, thus increasing the funds for the Browning Collection by \$108,000.

The trek of world-famous poets to Baylor University which began in 1917 under the promotion of Dr. Armstrong included such names as Alfred Noyes, John Masefield, Vachel Lindsay, George Yeats, Amy Lowell, Edwin Markham, Carl Sandburg, Robert Frost, Edna St. Vincent Millay, and Tagore. Others included novelists John Erskine and Sinclair Lewis and travel author Richard Halliburton.

Scheduling the appearance of Noyes probably caused the intrepid promoter some of his most anxious moments. After reading in the fall of 1917 that Noyes was coming to America, Dr. Armstrong wrote the poet's manager, asking that Waco, Tex., be included on the itinerary.

Declining the suggestion, the manager queried, "Where is Waco, Texas?"

Another Armstrong letter received the reply, "Secure ten engagements in the Southwest and Alfred Noyes will come to Baylor."

In reply to 15 letters, the English professor within a week secured 13 engagements for Noyes.

Dr. Armstrong was to experience a harrowing time, however, before Noyes made his appearance.

Noyes was to come to Waco directly from the battlefields of France. Dr. Armstrong had released well-planned advance publicity and had conducted a lively advance ticket sale, but the time for the lecture drew near without a word from Noyes or his New York manager for the last six months.

Unable to locate Noyes by telegraphing, Dr. Armstrong killed the publicity. The New York firm then confirmed that Noyes had left the European battlefields for America. Noyes finally was located in Halifax and left immediately non-stop by train for Baylor, leaving his bags en route.

Though war conditions had usually delayed the train for hours, it for once was on schedule. But one more scare confronted Dr. Armstrong before Noyes went on stage. Dr. Armstrong was about to proceed to the platform when Noyes casually inquired, "Will you please get a volume of my poems. You know, I can never read without them."

The poet's own volumes were in his checked luggage. Dr. Armstrong sent students scurrying to the Baylor Library and the Waco Public Library to find the necessary volumes. Fortunately, the mission was short and successful.

### Star fund raiser

AS the Browning collection continued to expand, Dr. Armstrong realized that a separate building was necessary to house the material. He presented his plan to President Pat M. Neff, who committed the University to \$100,000 if Dr. Armstrong could raise matching funds.

The strong-willed professor was to raise much more than this amount. He had kept an elaborate file on the addresses of ex-students and began to solicit their aid. Donations, both large and small, began to pour in from countless sources.

The Baylor chapter of Sigma Tau Delta made collections of quotations from Dr. Armstrong and sold them to help further the drive. One person told me, "If you have any gold fillings, don't let Dr. 'A' know about them. He'll ask you to contribute them to the Browning Building." Dr. Armstrong was touched most by a contribution of \$400 from 12 members of his Wabash College class of 1902, 45 years after graduation.

(Continued on Page 20)



## Attendance Report

Church	March 4, 1962 Sunday School	Training Union	Addi- tions
Alpena, First	58	45	
Osage Mission	23		
Berryville, Freeman Heights	177	87	1
Camden			
Cullendale First	495	237	
First	548	208	3
Charleston, Northside	120	78	
Crossett, First	568	220	3
Dalark	29	23	
El Dorado			
East Main	233	159	4
First	381	257	1
Northside Chapel	58	32	
Second	502	201	30
Payetteville, Providence	112	47	
Ft. Smith			
Calvary	367	171	1
East Side	91	65	
First	1148	368	12
Missions	408	150	
Grand Avenue	718	271	4
Mission	26		
Oak Cliff	169	119	6
Southside	441	189	
Spradling	265	88	3
Temple	289	135	
Townson Avenue	199	71	
Trinity	310	125	
Gentry, First	195	86	
Gravel Ridge, First	153	81	
Gurdon, Beech Street	174	99	
Hackett, First	79	50	
Harrisburg, Calvary	162	115	
Harrison, Eagle Heights	227	122	
Heber Springs, First	213	127	5
Mission	36		
Hot Springs, Park Place	460	142	2
Hunter	80	49	1
Huntsville, First	124	54	3
Combs Mission	16	19	
Kingston Mission	34	23	
Rose Hill Mission	12		
Jacksonville, First	753	290	17
Jones Mills, Shorewood Hills	111	58	
Jonesboro, Central	607	257	7
Little Rock			
First	1001	412	5
Berea Chapel	122	84	4
White Rock Chapel	30	27	
Immanuel	1298	520	3
Forest Tower Mission	49	39	
Kerr Mission	21	17	
Rosedale	242	103	1
South Highland	428	202	3
Tyler Street	265	128	1
Magolia, Central	715	257	
McGehee, First	456	214	
Chapel	48	22	
Mena, First	310	92	2
Calvary Mission	52	27	
Mountain Home, East Side	88	51	2
Norfolk, First	82	71	2
Arkana Mission	34		
North Little Rock			
Baring Cross	754	253	3
Levy	600	246	2
Park Hill	801	248	2
Pea Ridge, First	141	76	1
Mission	19		
Rogers, Sunnyside	122	58	1
Russellville, Prairie Grove	39	39	
Smackover, First	325	157	2
Springdale			
Elmdale	102	34	
First	483	170	
Van Buren			
Calvary Southern	52	49	
First	484	180	
Second	46	29	2
Waldron, First	262	100	6
West Helena, Second	295	238	4

### Half not members

ONLY one of every two residents of greater Gulfport, Miss., is a member of a local church, a survey by 2,238 workers representing all denominations revealed in counting 61,047 people.

Local church membership is only 32,349, according to Leonard Irwin, of Atlanta, Ga., director of the survey. However, he said there was a large, unaffiliated Christian group of 10,083. (BP)

# Middle of the Road

By J. I. COSSEY

Field Representative,

Arkansas Baptist Newsmagazine



MR. COSSEY

**GROWING OLD.** Every person would like to know how to keep from growing old. There is just one answer, die. In this light, growing old is not so bad. Don't have old age forced upon you, grow into it and keep growing. Growing old is better than slowing old. Growing old may not be as decisive as growing in youth, but it should be more decisive than slowing down. The idea of breaking down should not be in our program. The word "retirement" should be deleted from our Baptist supply of words. There is a difference in voluntary retirement and being retired.

The idea of declining age will take care of itself. No use to make a bad situation worse by talking about retirement. The bad side of old age does not need any props, it is bad in itself. It is certainly important for old people to lighten their work but never quit. The thought here is that all people approaching old age ought to keep on growing.

Ponce de Leon said, "The quest of everybody: how to keep young." Dr. Paul E. Holdcraft, in his Snappy Sermon Starters, said, "Keep on learning. Be teachable, be open minded. Keep on playing. We do not stop playing because we get old, we get old because we stop playing. Keep on making friends, as old friends die or move away, your circle of friendship must be replenished. Keep useful. Keep close to the Youth of Nazareth."

**HOME.** It takes more than a house to make a home. The program of making the right kind of home should start with courtship, but it should not stop with courtship. It should stop "when death do us part." A Godly pre-marriage courtship is just as important as any period of married life. If the pre-marriage couple pray together, they will continue to pray together after marriage. If pre-marriage is a period of misunderstanding and quarreling, it will more than likely be continued until death or divorce ends the tragedy. Married couples should love each other and be sweethearts as long as they live. Life-long devotion and loyalty will keep the love fires burning in the home. Everyone wants the best, but the best home will come only as a part of a Christian, Bible reading, and prayer-centered program.

Byron said, "When love is gone, the home will soon be gone." When your home is torn by strife, dissension, and misunderstanding life is not worth living any more.

Goethe said, "He is the happiest, be he king or peasant, who finds peace in his home."

Don't lower your love level by an argument—home arguments are never won. Arguments always lower the love level of the home. Disputing the word of some other member of the family is low-brow stuff. Let others talk. And even though a mistake is made, it is a much worse mistake to dispute about it. It is at least making conversation.

Don't tell another member of your family to "shut up." Such a demand lowers the love level in the home.

Don't tease some other member of the family. Teasing in a kindly way becomes tiresome and commonplace. It is always boring to company.



# WMU state meeting April 3-4



DR. C. C. WARREN



MRS. MARION FRAY



MRS. CHARLES L. MARTIN



MISS BILLIE PATE

THE annual meeting of Women's Missionary Union of Arkansas will be held April 3-4 at First Church, Blytheville.

The meeting will open Tuesday morning, April 3, at 9:30 and will conclude at 1 p.m., April 4. Miss Elma Cobb, Little Rock, president, will preside.

Among out-of-state program personalities will be Dr. C. C. Warren, of Charlotte, N. C., director of Southern Baptists' \$0,000 Movement; Mrs. Marion Fray, missionary in Southern Rhodesia, Central Africa; Mrs. Charles L. Martin, Jr., Southern Baptist missionary who serves in Tokyo, Ja-

pan; Miss Billie Pate, Birmingham, Ala., promotion associate of Young Woman's Auxiliary, WMU, SBC; and Mrs. Bruce Conrad, missionary under the Home Mission Board at Chilocco Indian School, Newkirk, Okla.

Three of the above have definite Arkansas ties. Dr. Warren was pastor of Immanuel Church, Little Rock, 1939-1944. Mrs. Fray, although a Texan by birth, grew up in Arkansas. She is the former Jane Dawley, daughter of Mr. and Mrs. Don Dawley, of Arkadelphia. Mrs. Martin, the former Anne Crittendon, is the daughter of Dr. A. F. Crittendon, who recently

moved to Osceola to make his home with her aunt, Mrs. R. H. Jones.

It was while Dr. Warren was president of the Southern Baptist Convention that he voiced the challenge for Southern Baptists to provide preaching and Bible study in 30,000 new places by 1964, which will mark the 150th anniversary of organized Baptist work on a national level in North America. The challenge met with enthusiastic acceptance, and he was called from the pastorate of First Church, Charlotte, N.C., to direct the 30,000 Movement—one of the major objectives of Baptist Jubilee Advance. It is believed by many to be the most significant event in Christian history since Pentecost.

Although not from that section of Africa familiar to Southern Baptists as "the backside of nowhere," Mrs. Fray is from remote Sanyati Reserve in Southern Rhodesia. Less than a dozen years ago Southern Baptist missionaries cut their way into the wilderness to take the gospel to the estimated 5,000 African families living on the reserve. Now Baptists have a hospital, a boarding school, a number of day schools, a church, 11 preaching points, and 28 Sunday Schools. Mrs. Fray's direct mission work is largely with the women and in the boarding school.

Perhaps it was through the periodicals of WMU that many first came to know Mrs. Martin. Before her marriage she was managing editor of two of the youth magazines. Later she wrote reviews of mission books for *Royal Service*. It was during that time, she says, that her resistance was worn down and she committed her life to overseas service. She works side by side with her husband, who has charge of student evangelism for the Japan Baptist Convention.

Mrs. Conrad has been a much-loved visitor at Girls' Auxiliary camps in Arkansas for two years. The nearly thousand young "First Americans" who attend the government Indian school in Chilocco offer an evangelistic appeal to the Conrads who are slowly but surely winning their way through love manifest for administrative lead-

(Continued on page 18)



# Tithing and legalism

WE have asked many Sunday School teachers if they or any of their pupils had advocated doing away with the doctrine of the Commandments because each one "smacks of legalism." Without exception the answer has been, "No!" One said, "Our whole Christian civilization is based on this important document, and moral roots there."



DR. DOUGLAS

In the recent study of these Commandments in the Sunday Schools, we have found again that Jesus brought a Gospel much higher than the Ten Commandments. In other words, He raised the standard of Law instead of lowering it.

Recently the writer had an occasion to meet with a group in Nashville, Tenn., and among the things discussed was the legalistic approach to the tithe. Since that meeting, we have been re-studying the doctrine of the tithe.

Some refuse to tithe because they say, "That is the legalistic, Pharisaical, under-the-law approach and I rebel against it." Yet, these same people are sticklers for the law, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." (Exodus 20:8-10).

Many of these people go a step further in their legalistic approach to the law. They are willing for the lawmakers to write on the statute books of our land documents which will prohibit anyone from breaking the principle of the law, "Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath unto Jehovah God."

Is there anything wrong with keeping one day out of seven especially for God? This is a flat, arbitrary, mathematical demand for one-seventh of our time. It would seem a little odd for an individual to say, "I get all my work done, then observe my Sabbath or Sunday as I have time." Then declare, "I do this because I am against the legalism of the Old Testament."

This kind of a person would seem to be out of step with the times and out of New Testament bounds. But let this same person refuse to give a tithe of his income because it is too legalistic and he immediately gets a good hearing.

However, we must admit the modern-day approach to the doctrine of tithing might have some bearing on this con-

ception. We have taught tithing in such a way that the average tither takes a legalistic approach.

We have not stressed the idea that tithing should be the absolute minimum which a Christian contributes to Kingdom causes. The Christian is to "Lay by him in store as he may prosper." If this means anything, the Christian is to prosper all he can, save all that he can, and give all that he can, (with the tithe as a minimum)—provide adequately for his own needs and give the surplus to preach the Gospel.

One is not to stint' business or self, but provide modestly and then render unto God that which rightfully belongs to Him. Not just ten percent, not just twenty percent, not just one-third, not even one-half, but all that is God's, according to the Gospel of Grace.

This is New Testament Stewardship. Whether we accept it or not, this is, in a sense, arbitrary and legalistic. But, after all, who wants to do away with Bible authority and God's arbitrary laws? To do this, Christians would be like robots waiting for some whim or fancy to trip the trigger of activity. —Ralph Douglas, Associate Executive Secretary

## Student Union

### Ouachita College

STATISTICS: Ouachita Baptist College is the Baptist senior college of Arkansas and is located at Arkadelphia, with 1,040 Baptist students enrolled.



DR. LOGUE

BSU Director: Miss Linda Day serves as director at both Ouachita Baptist College and Henderson State Teachers College.

BSU Center: Although there is no building called "Baptist Student Center" on the Ouachita campus, the top floor of the Student Union houses the Baptist Student Union activities. This floor contains the director's apartment, the BSU office, two prayer rooms, and a large area that "doubles" for both recreational activities and devotional services.

BSU Activities: Perhaps the BSU program has never been stronger than it is now. The noonday devotional service attracts approximately 150 each day. Regular mission points are Fort Roots Hospital in North Little Rock, Rehabilitation Center in Hot Springs, Negro Boys' Industrial School at Wrightsville, and missions schools for Negro children in Arkadelphia—Tom J. Logue, Director

(This is the eighth in a series of articles on the fifteen Baptist Student Unions in Arkansas.)

## Challenging field

IT IS not necessary to go to Brazil, Pakistan, or even to some western state to find a challenging mission field. I



DR. CALDWELL

found one last week in Clay County between Piggott and Corning. The name of the community is Ring, about 10 miles east of Corning. It is a rural community where the majority of the people are land owners and where bulldozers are clearing new ground for more farms.

The little Baptist church has had a struggle to live for many years. It was about 10 years ago that they voted to affiliate with our Convention. The church house was a little one-room concrete block building with walls broken on all sides. There was no floor. The pastor was a student in Southern Baptist College. The walls were soon repaired and a wood floor put in. The interest grew and the Sunday School attendance reached as high as 90. Other pastors have followed, some who could not give proper time to the church and community. Interest lagged. Attendance dropped. A sufficient number of leaders had not been enlisted. Most of the heads of families were not Christians. The inadequate and unattractive building was no incentive for people to attend.

A few months ago the little group of discouraged Baptists with no pastor met to vote on dissolving the church and closing up shop. Providentially, it would seem, the associational missionary just dropped in for a visit. He suggested that they not give up altogether, but probably become a mission of another church. They agreed. And, New Hope Church of Pollard became their sponsor. New Hope's pastor preaches every Sunday now at the Sunday School hour and then four members of the New Hope Church remain with them to help in the Sunday School which follows.

An acre of ground has been secured on the highway as a new site for a new building. Over \$2,000 has been pledged, much of which was by unsaved men, for their new house of worship. Plans for a complete community survey are in the making. It's 10 miles to the nearest Convention Baptist church.

It was my privilege to drive over much of the territory. There were some dilapidated houses, but for the most part the houses, barns and tool sheds are new. The new farming machinery and the white-faced cattle indicated to me that it is not an underprivileged area except spiritually. A nice building and an enthusiastic pastor giving his full time to the field could probably have an average of 150 to 200 in Sunday School. —C. W. Caldwell, Superintendent



# Top churches in baptism for 1960-61 Convention year

BELOW is a list of 38 churches, announced as "The first 25 churches in the State Convention in baptisms." Notice several ties. Several smaller churches are in this group.

PLACE	CHURCH	PASTOR	BAP-TISMS	
1.	Jacksonville	First	Dr. B. F. Bates	229
2.	Fort Smith	First	Newman McLarry	122
3.	Little Rock	First	Dr. Paul Roberts	109
4.	West Helena	Second	Jack Parchman	100
	Little Rock	Second	Dr. Dale Cowling	100
5.	West Memphis	First	Tommie Hinson	99
6.	North Little Rock	Baring Cross	K. Alvin Pitt	96
7.	Little Rock	Immanuel	Dr. W. O. Vaught, Jr.	91
8.	Fort Smith	Grand Avenue	Paul McCray	84
9.	Blytheville	New Liberty	James Marlar	76
10.	El Dorado	Immanuel	David Railey	75
11.	Pine Bluff	Central	Grady Estes	69
12.	Rose City, N.L.R.	Calvary	W. V. Philliber	67
13.	Harrison	Eagle Heights	Dale Jackson	66
	Little Rock	South Highland	Ray Brancum	66
14.	DeQueen	First	Dr. E. Butler Abington	64
15.	Blytheville	Ridgecrest	P. H. Jernigan	63
16.	Pine Bluff	Immanuel	John Harrison	59
17.	Bearden	First	Sam Cathey	57
18.	Malvern	First	Harold Presley	56
19.	Harrisburg	First	Curtis McClain	55
	Fayetteville	First	Dr. Andrew Hall	55
	Augusta	First	Tom Lindley	55
	Crossett	First	Bill Hickem	55
20.	Forrest City	Beck Spur	Vernon Bradley	54
	Blytheville	First	Dr. John McClanahan	54
	Helena	First	James Brewer	54
21.	Lepanto	First	Jeff Campbell	53
	Forrest City	First	Sam Gash	53
22.	North Little Rock	Park Hill	Rheubin South	52
23.	Texarkana	Beech Street	C. N. Rue	51
24.	Alma	First	Lynn Langston	50
	Ozark	First	Ben Haney	50
25.	Bruno	Bruno	Glen Hicks	49
	Van Buren	First	Charles Graves	49
	North Little Rock	Central	Dr. C. Gordon Bayless	49

—Jesse Reed, Evangelism Secretary

## Those main channels

I HAVE in hand a tract prepared by Dr. W. L. Howse, director of the Education Division of the Baptist Sunday



MR. TULL

School Board, Nashville, Tenn. The tract is entitled, "The Sunday School Board's Main Channels to the Churches and College Campuses," in which he stated that, "the programs of Sunday School, Training Union, and Music Ministry are main lines of service to the churches." By this

Dr. Howse means, of course, these are the main lines of work sponsored by the Sunday School Board. The tract sets out some interesting facts and figures concerning the fine ministries of these three agencies.

The Woman's Missionary Union, with its wonderful work with and through Baptist women across the Southern Baptist Convention, is another main channel of service to the churches and to the denomination. With its emphasis on prayer, on giving, on missionary study and missionary activity; with its sponsorship of the Lottie Moon Offering for foreign missions, the Annie Armstrong Offering for home missions, and the Dixie Jackson Offering for state missions; the WMU is a proven factor in the work of our churches and our denomination.

Another main channel of service to the churches and to the denomination is the work of the Brotherhood Commission of the Southern Baptist Convention, with headquarters in Memphis, Tenn. The Brotherhood Commission sponsors the Man-Boy Program of Southern Baptists. With Brotherhoods in 18,000 churches and with more than 400,000 men enrolled, and with 230,000 boys enrolled in 15,000 Royal Ambassador chapters, Brotherhood has become a mighty challenge to the men and boys of the Convention, and a proven and effective instrument in all the life and work of our churches and our denomination.

These five channels run on lines which are parallel, all moving toward the same worthy objectives, each in its own way, of reaching more people, teaching and training them, and utilizing their God-given powers in setting forward the work of the Kingdom at home and everywhere!—Nelson Tull, Secretary

## HOLY LAND TOURS

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## Religious Education

### Brotherhood work

MANY OF you who may read this column already know of the changes being contemplated and actually being made in our Southern Baptist Church Music, Sunday School, and Training Union ministry. Since the ministry of the Brotherhood does not touch women and girls, not as many of you may know of the changes made within the past years in Brotherhood work.

My contact with Brotherhood has been continuous and close for a long time on a church level. I have seen my own church Brotherhood advance from a purely big fellowship meeting to a useful and vital tool for the ministry of a church.

However, I must say that the new scope of work with men and boys developed over the past two years and now contained in our suggested Southern Baptist Brotherhood program presents a new frontier for developing our men and boys. It is my opinion that the concentrating of Brotherhood work on missions, evangelism, stewardship, and boy's work (Royal Ambassadors) both points up the basic challenge our men need and, through the suggested programs, offers a real plan to meet that challenge.

Just as a few people who have marked Training Union off their personal agenda will soon find they are missing one of the most stimulating and helpful of church activities, so will many awaken to the new possibilities of Brotherhood work. Right now every pastor and dedicated layman owes it to himself and to his church to understand the present men and boy's program. Take it from me, if you will, there's something very worthwhile there for you!—J. T. Elliff, Director



MR. ELLIFF



## Departments

### Foundation

#### Throwing money away

ALMOST every year about this same time, the time of Washington's Birthday, we are reminded of the feat of our forefather and first President of our country in throwing the silver dollar across the river.



MR. McDONALD

As I was reminded of this again it made me realize that he was not the first nor the last to be throwing money away. People are doing it every day. Most of

the time not intentionally throwing their dollars away, but through their carelessness and neglect. One of the most frequent ways that this is done today is through the neglect in the state planning.

In the Jan. 22 issue of U.S. News and World Report there was an article which dealt with and showed very

clearly the importance of a properly planned estate. Illustrations were given and charts shown whereby a person can save a great deal of tax money by the proper handling of their estate. If we can save this money for our state, for our people, and for the cause of Christ, then certainly to neglect it would be a sin in the sight of God. This is not tax evasion, it is tax advantage; taking advantage of the tax laws of our land.

Another way that people are throwing away their money today is through their failure to provide for their estate through a will. The same article also set out the necessity of having a will to provide for the disposition of estate when a person passes away.

The Foundation is here to help you stop throwing away money and I wish that you would call upon us at any time we can be of service. —Ed. F. McDonald, Jr., Secretary

### Executive Board

(Continued from page 2)

If all the pastors, missionaries, treasurers and other interested Baptists would remember world missions prayerfully and urge their church's participation, it would be appreciated. Let's continue to do a worthy thing together for the Lord.—S. A. Whitlow, Executive Secretary

### WMU

(Continued from page 15)

ers as well as students.

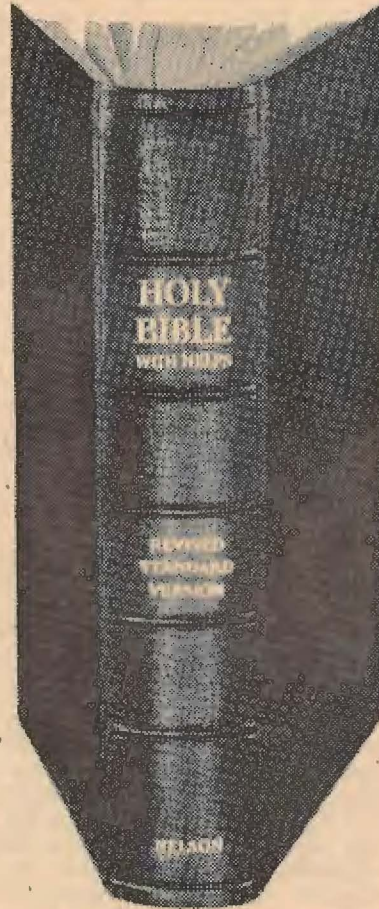
At 7:30 p.m., April 2, there will be conferences on WMU work conducted by state WMU leaders after a message by a missionary guest.

Free entertainment in homes—room and breakfast—is offered visitors attending the meeting. Request for this courtesy should be sent to Mrs. Hays Sullivan, Burdette, by March 26.

To assure prompt handling of requests for motel and hotel reservations, they should be sent to Mrs. Phillip J. Deer, 1137 W. Holly St., Blytheville, by the 26th. Confirmation of all requests will be made promptly.

Mrs. J. T. Westbrook, hostess WMU president, is chairman of arrangements. Dr. John McClanahan is host pastor.

A further service is being provided. Chartered buses will leave from Immanuel Church, Little Rock, at 12 noon on Monday, April 2, and return Wednesday afternoon. The round trip fare is only \$8. Reservations should be sent to State WMU Office, 310 Baptist Bldg., Little Rock.—Nancy Cooper, Executive Secretary and Treasurer



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**Youth Convention film**



MRS. JAMES H. STREET

A FILM of unusual interest entitled "One Love-Conflicting Faith" will be shown at the State Youth Convention which will be held at Immanuel Church, Little Rock, Friday, April 18. The convention will begin at 9:55 a.m., and will close at 8:15 p.m. The film will be shown from 2:15 to 2:45 in the afternoon.



MR. DAVIS

The showing of the film will be followed by an open conference and discussion of the film led by Mrs. James H. Street of Little Rock, and Mrs. George Stuart, of Nashville, Tenn. It will be a great blessing and of unusual interest to all young people.

Dr. James Sullivan, of the Sunday School Board, will be the inspirational speaker for the day. In keeping with the theme, "Laying a Good Foundation for Christian Living," Dr. Sullivan will speak Friday morning on "The Centrality of Christ;" in the afternoon, on "Your Pastor Prays for You;" and in the night session on "When Christ Controls."—Ralph W. Davis, Secretary

**Southwestern alumni**

THE meeting place of the Southwestern Baptist Theological Seminary Alumni Luncheon during the Southern Baptist Convention in San Francisco has been moved to the Mural Room, the St. Francis Hotel. The luncheon will still be at 1 p.m., Wednesday, June 6, 1962.—Gil Stricklin, News Director.

**Gifts to charity**

WASHINGTON, D. C. (EP)—In a special warning issued here, Commissioner Mortimer M. Caplin, of the U. S. Internal Revenue Service, has advised taxpayers that the service will scrutinize closely deductions for charitable contributions of items other than cash, particularly if the item is an art object.

Although the law is designed to give taxpayers a reasonable deduction for contribution of art objects to churches, educational institutions, museums, or other charitable institutions, he said, "a more rigorous examination by Internal Revenue of such donations has been made necessary by widespread reports of tax abuses."

**Sunday School**

**Report 'em**

I AM convinced that many churches do better work than is reflected in the various reports we see from time to time.



MR. HATFIELD

Scores of churches, many times co-operating with the association, state or convention, participate in training events, standard emphasis, preparation weeks, and other important improvement functions, but fail to report their efforts.

It is readily understood that a church does not, and should not report its work for the sake of being seen of men, but it is also true that when work is done it can be like a light that will shine before men, and glorify the Father in heaven.

Reports can be selfish or selfless, according to the attitude of those reporting.

Reports are important. Jesus asked his disciples to report back to him from a preaching mission. They did. They learned from each other in these reports.

It can be the same with us. When you have a study course, report it. Send to Nashville for the awards earned by the class members.

When you have a Vacation Bible School, report it, please.

When you have a revival, youth emphasis, music school, organizational training, or what ever, report it.

Reports are revealing, challenging and disturbing. Reports help us all see where we have been and where we need to go.

Even though it is a bit of trouble, takes time and a little paper work, let the proper people know what you have done. Of the many things you do, report 'em all.—Lawson Hatfield, Secretary

**State Choral Clinic**



DR. LARA HOGGARD

DR. LARA Hoggard, nationally known choral music conductor, director, and teacher, will serve as clinician for our State Choral Workshop and Clinic Mar. 26-28, in Immanuel Church, Little Rock.



MR. McCLARD

The clinic will begin at 10 a.m. on Monday, Mar. 26. The schedule will be as follows: Monday, 10 a.m. until noon, 2 p.m. to 4 p.m., and 7 p.m. until 9 p.m. The same schedule will be followed for Tuesday, but for Wednesday, Mar. 28, the hours will be from 10 a.m. until noon, only. The music packet and registration fee will cost \$5. One hundred music directors will be chosen for the clinic choir.

How often does a once-in-a-lifetime opportunity come by? I believe this is that once in-a-lifetime opportunity. In 25 years of teaching, Dr. Hoggard has conducted more than three hundred workshops and festivals. He conducted the all-state chorus of the Texas Music Educators Association three times. Last year he served as choral clinician for the annual church music workshop at Southwestern Seminary.

Dr. Hoggard's dedicated interest in church music led him to serve as music director in a small-town church in Hemet, Calif. More than 10 percent of the resident church membership are enrolled in his church choir.

This is the best that we have ever offered as far as I am concerned. You will be the loser if you miss this opportunity.—LeRoy McClard, Secretary



# Dr. A. J. Armstrong

(Continued from Page 13)

Following my graduation from Baylor, I went to teach English at Allen Military Academy in Bryan, Tex. I wrote Dr. Armstrong to acquaint him with my whereabouts and received back this cryptic note on a postcard: "Yours received. Thanks. Before you spend all your money, how about sending me \$5 for the Browning Building? Cordially, A. J. Armstrong."

I went back to see Dr. Armstrong during the fall of 1949 and was welcomed with open arms. But when I returned in the spring of 1950, I encountered a different reception. Dr. Armstrong, his health beginning to fail, had had only four hours' sleep the previous night and was in one of his bearish moods.

I never saw Dr. Armstrong again. I felt a tinge of remorse that I was absent during his grand moment of triumph when the Armstrong-Browning Library was dedicated in December, 1951.

My last word from him was a postcard dated Oct. 13, 1952, which came during his drive to raise the final \$25,000 for the building. It read: "Please send us a small gift as your heart and brain advise. I think of you often. Cordially, A. J. Armstrong." But I ignored his plea.

I was deeply saddened when news reached me of his death on Mar. 31, 1954, but I did not attend the funeral.

Thereafter a feeling of guilt plagued me because I had not re-established contact with the professor who had infuriated but inspired me as none other. Though I recalled the many pleasant associations with him, remembrances of his more tempestuous moods would cloud my mind.

This conflict subsided recently, however. One night as I lay dreaming, the face of Dr. Armstrong with his penetrating eyes flashed across my subconscious mind. He was beaming at me benignly and I seemed to hear him say, "Well done, Son." Since then, I have felt as if a great burden has been lifted.

## Letters

(Continued from page 5)

Christian fellowship among all students on campus.

Each week at the meetings there is a guest speaker to bring God's message for the hour. These speakers vary from preachers to laymen. Some of the speakers are Dr. Ray Summers, Dr. Ben Elrod, and Mr. Jimmy Karam. The officers of the association conduct each meeting in a parliamentary and Christ-like manner. During the last semester of each year, the senior ministerial students are given the opportunity to preach.

Everyone is welcome to attend the regular Thursday night meetings. The Ministerial Association will appreciate your prayers and extends a welcome to you to attend its meetings. May we all glorify God by taking time out for Him.—Douglas Cheatham, Corresponding Secretary, Ministerial Association, Ouachita College

## Brotherhood Convention

LET ME thank you heartily for your fine contribution to the recent State Brotherhood Convention. It was a blessing to have you on the program.

Every man of all twenty on the program showed up to fulfill his responsibility. My personal estimate of the Convention is that it was one of the best that we have ever had. About one hundred and eighty men attended.

Pray with us for the progress of Brotherhood work in the hearts and lives of the laymen, the pastors, and the churches throughout our state, and across the whole of the Southern Baptist Convention.—Nelson Tull, State Secretary, Brotherhood Department, Arkansas Baptist State Convention

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## Spring and hope

### Kites

By THELMA C. CARTER

DO YOU know that the brightly colored kites we fly in the springtime are named after a bird? The bird circles gracefully in the air, floats, and makes kite-like downward sweeps to the earth.

Kites are usually made of light, triangular, wooden frames, covered with paper or some other light material. They are bridled and held to the earth by strong cords which are held in the hands.

Kites flown in our country are plain in comparison with the colorful hand-made and hand-painted kites of the people of the East. The Chinese, Japanese, Tonkinese, Malays, and other Eastern people make the most beautiful kites in the world.

Many hours are spent designing, painting, and shaping the kites to look like great beasts, strange birds, dragons, fish, and insects. Some of these kites are huge, seven feet in height and seven feet or more in breadth. They are painted brilliant red, orange, green, and other rainbow colors. Some kites are made of silk.

There are special kite days in China and Japan. New Year's Day is the greatest season for kite flying in Japan. This is a national pastime.

In Japan, on May 5, a fish kite, patterned after a carp, flutters above each household that has a son. There is a kite for each son. If a family has four sons, four beautiful kites flutter above the home.

Kites were used in ancient times in warfare as signals and to carry messages.

Kite flying is exciting. You are thrilled as you feel the tug and then the lift of the kite in your hands.

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### WOODLAND SYMPHONY

By VIVIAN G. GOULED

The whispers of the woodlands

Make a lovely symphony.

The maples in their treetops

Sway in soothing harmony;

And the branches of the oak trees

With the birches and the pines

Sing soft and gentle lullabies

As each sweet sound combines.

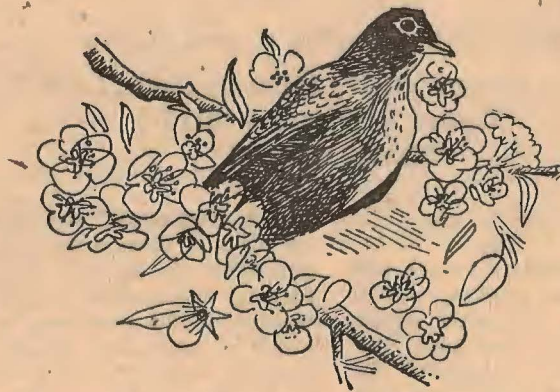
Oh, the whispers of the woodlands

Are as lovely as can be.

The sweetest kind of music

Is a woodland symphony.

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By GRACE V. SCHILLINGER

ONE afternoon in mid-March Richie and his sister Susie didn't get home from school at their usual time. Their mother kept watching the corner about a quarter of a mile from their farmhouse. There they always got off the school bus and walked the rest of the way. Because the snow was all melted, she knew they weren't down in the hollow by the wooden bridge having snowball fights as they sometimes did.

It grew almost dark before they finally came trudging down the hill from the corner.

When their worried mother asked them where they had been so long Richie answered, "We got off the bus a mile over west. We thought it would be a good time to look for flowers."

"In the middle of March?" asked their mother.

She almost laughed aloud. Flowers in northwestern Illinois now? But she stopped just in time when she saw the

expression on the boy's face. She remembered when she had been a girl and couldn't wait for spring to come.

Times or children do not change much, not down deep, she thought.

"Did you find some?" she asked.

"No," said Richie, "but we saw a robin. We found some grass on the road bank that was green and some dandelions under the leaves."

The way he said it made it seem that these were treasures beyond compare.

"Fine!" said their mother as she busied herself with the preparation of supper.

Spring! The hope that comes every year in the spring! The faith that people have that God's seasons will go on the same as they have in all the years before seems to be especially strong at this season.

Yes, it was a little early for flowers, but the mother and her children all knew they would come.

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### A GALLERY OF PICTURES

By LORRAINE BATE

YOU can decorate your room with all kinds of pictures by making attractive shadow frames for them from cans such as those in which sardines come. You will want to get the kind of cans that can be opened with a wheel-type can opener rather than a key, for you must have a smooth, rounded edge.

After you have discarded the top, wash the can carefully. With a large nail drive two holes in one end of the can. Loop a dainty ribbon through them and tie a bow at the top. Cut a paper lace doily to fit around the inside edge of the can. Attach it with cellophane tape. Other edgings, suitable to the pictures, may be used.

Fit your picture into the can with a bit of glue. Then hang your new shadow frame by the ribbon.

(Sunday School Board Syndicate, all rights reserved)

### THANKS

By IDA EL DINE JAMES

Thanks for the warming sun of days

And at night the moonlit stream,  
That ripples lullabies of praise  
As I sleep and dream.

Thanks for the shrill awaking call  
Of a bird outside my pane,  
The growth of a seedling and of small

Things out in the rain.

Thanks for the peace of vesper hour,

The time for rest and prayer  
In gratitude for God's sweet power  
To smooth away our care.

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# Guard against covetousness

By R. B. CROTTs

Pastor, Wynne Baptist Church, Wynne

Bible Reading: Exodus 20; 17; Mark 10:35-45; Luke 12:13-21

Golden Text: Luke 12:15

March 18, 1962

It has been refreshing to study the ten commandments. I wonder if you have become as alarmed as I have with how modern society is flagrantly breaking the laws that God has given? The God who gave these commandments is our God: obedience leads to life, abundant life, and the prolongation of days. This theme of the abundant life was ever upon the lips of our Lord. Do we not have some-

thing very similar in our New Testament? "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew (turn away from) and do good; let him seek peace, and ensue (pursue) it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil" I Peter 3:10-12

The Decalogue is divided into two tables. The first, that which relates to man's relationship to God; and, secondly, that which relates to man's relationship to his fellowmen. We thus obtain both the simplest division and the clearest arrangement. The first table forbids sin against God in thought, word, and deed; and the second table forbids sin against man in deed, word, and thought.

## I. The tenth commandment

"THOU shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

In order for one to understand this tenth commandment, we must understand what the word covetousness means. The Oxford English Dictionary defines covetousness as "inordinate and culpable desire of possessing that which belongs to another to which one has no right."

Archbishop Trench says that the Greek word translated covetousness in the New Testament means, primarily,

"the having more," and then, in a secondary and more usual sense, "the desire after the having more. It is the drawing and snatching by the sinner to himself of the creature in every form and kind as it lies out of and beyond himself. It is the fiercer and ever fiercer longing of the creature which has forsaken God to fill itself with the lower objects of sense."

"This commandment refers to the thoughts, inculcates disinterestedness, and prohibits indulging a desire after that which belongs to another. . . . The improper desire is the root of all evil. It can seldom be reached by human legislation. But it is open to the Searcher of Hearts. The intent is that which, in the last resort, determines the moral character of the act. This last commandment is, therefore, the interpreting clause of the whole Decalogue. Romans 7:7: 'What shall we say then? Is the law sin? God forbid, nay, I had not known sin, but by the law: for I had not known lust (coveting), except the law had said, 'Thou shalt not covet.'"

"It raises the code immeasurably above every code of man, who looketh on the outward appearance of conduct, and at once renders it worthy of the Lord who looketh on the heart.

"Covetousness here includes envy, malice, and every other selfish or unholy state of feelings. Its prohibition involves the inculcation, not merely of disinterestedness, but of all the forms of unselfish benevolence. This commandment is, therefore, virtually the law of love, and in this positive sense gives that loftier aspect of the Decalogue, the traces of which have been already noticed,"—J. G. Murphy

This commandment may be broken by anyone who by any means endeavors to deprive a man of his house or farm, by taking them over his head, as it is expressed in some countries; who lusts after his neighbor's wife, and endeavors to ingratiate himself into her affections and to lessen her husband in her esteem; and who endeavors to possess himself of the servants, cattle, etc., of another in any clandestine or unjustifiable manner.

"This is a most excellent moral precept, the observance of which will prevent all public crimes; for he who feels the force of the law that prohibits the

inordinate desire of any thing that is the property of another, can never make a breach in the peace of society by an act of wrong to any of even its feeblest member." Clarke's Commentary.

## II. The source of covetousness

THE last commandment of the second table is preceded by the commandments, "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness." All of these spring from a corrupt heart.

"There are two ideals by which men mould their lives. One makes God the center of all things, the other makes self the center. One says 'thy will be done,' the other says 'My will be done.'

"It is in the heart that accepts this latter ideal, that covetousness has its home. Everything is regarded in its relation to self—the neighbor's life, and home, property and character, are only so many possible instruments which may thwart or assist the gratification of selfishness. The thought of something which may give pleasure, leads us to desire for the possession of that thing, and the desire will only be restrained from fulfillment by external checks which may make fulfillment difficult.

"A man may refrain from adultery or theft, because of the social penalties which attach to such transgressions; all the same in his inmost heart, he may be a thief and an adulterer. Selfishness is the parent of all sins; its offspring is only dwarfed in growth when, selfishness is restrained by society" (Matt. 5:22-28). "Pulpit Commentary"

## III. A closer look

IT IS possible for God's preachers to be covetous, as well as many of our church workers: for example, a preacher who thinks he has not had as many good breaks as some other preachers (usually his friends) and that is the reason he has not had as much success as his friends. He seems to have forgotten that, if he is where God wants him, he is in the most important place in this world, so far as his ministry and life are concerned. We venture to question that preacher who builds his church program around himself. For every advancement that is made in the work, he wants to be sure everyone knows who initiated the program; or, the minister that wants everyone to know where and what church he is now serving as pastor. I am afraid that this kind of man may have a covetous heart. But let us not be too hasty in believing that all ministers are like this. In fact, I doubt if there are many. I do



MR. CROTTs



not write this to cause us to question the ministry but that we may guard the "high calling which is in Christ Jesus."

We sometimes have members in our churches that disturb the membership simply because they feel that their leadership is not being recognized as much as they would like. Perhaps most church faction is basically covetousness. It is not unusual for one Sunday School teacher to be covetous of another, especially if this one seems to be more successful than he or she may be.

Jesus was confronted by this problem within the twelve disciples that he had chosen. (Mark 10:35-37): "James and John, the sons of Zebedee, came unto him saying, Master we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, what would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

James and John were covetous of a position. They were in fact coveting the highest position in the Messiah's Kingdom. They probably wanted to get their bid for it before one of the other disciples voiced his.

Another reference to covetousness is found in Luke 12:13-15:

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness; for man's life consisteth not in the abundance of the things which he possesseth."

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## No windows needed

A MEMBER of our church family was in Little Rock one day last week and told of window shopping while there. In making mention of this to my husband, I made the remark that I, too, would like to do some window shopping. At this, our four year old son replied, "Mother, we don't need any windows."  
—Mrs. Carl J. Pearson, Arkadelphia

## Good customer

DID YOU hear the one about the Scotsman who had worn the same hat for 15 years and then decided with a heavy heart to buy a new one since his old one was beyond repair? Going into the only hat shop in his town, he said: "Well, here I am again!"

## Last but not least

"WE'LL now hear from Mr. Jones, the last speaker on the program," said the weary toastmaster.

Jones arose as those around the banquet table made a weak attempt at applauding.

"My ears ache from listening so much," he began, "and I'm too tired to do my stuff. Any fool who would like to know what I would have said if I'd been first on the list can read the speech, it's here, all typewritten. Thanks."

Jones sat down amid deafening applause.

## Love's young dream

THE teen-ager had been hoping that one day the handsome fellow who sat behind her in class would take notice of her. And then one day she turned and saw that he was actually smiling at her! So she smiled back at him. He didn't turn away, but just looked at her more intently than before.

"Smile like that again," he commanded.

She blushed and dimpled. He laughed. "Just as I thought," he said. "You sure do look like a chipmunk."

## Prior orders

TEACHER—"How many of you children want to go to heaven?"

Children all raised their hands except Johnny.

Teacher—"But, Johnny, don't you want to go to heaven?"

Johnny—"I can't, teacher, 'cause mother told me to come home right after school."

## Welcome advice

A GROUP of high school girls was practicing the anthem for the Sunday morning service. They lacked breath when they came to the long "A-a-a-men." The leader, a highly trained musician, said: "Now, girls, if you don't hold that 'A' so long you will have more time for the 'men'."

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# 'Cave men' continue to live in France

By VIRGINIA HARRIS HENDRICKS

VOUVRAY, France (BP)—While the great world powers discuss (and fail to agree upon) a ban against nuclear warfare; while Americans build home fall-out shelters; and while the majority of the world trembles with fear from the arms race, a group of French families live year-round in caves occupied for generations.

At one time, sophisticated city folk expressed indignation that, in this modern age, human beings should still live in caves. But in recent years the real estate value of these dwellings has jumped drastically, either because of nu-

clear nerves or from realization of certain advantages these cave-dwellers enjoy.

The caves are warm and dry, draft-proof and noise-proof, an advantage over many modern homes. Air conditioning is provided, a system millions of years old. Their crops grow directly overhead. Papa can yell down the chimney, which comes out among the grape vines, to tell Mama when to put his coffee on!

These homes are burrowed in the limestone cliffs, situated a safe distance above the Loire River. Most have false fronts built over the cave entrance.

Inside, many have electricity, central heating and modern plumbing. They range in size from bungalow to manor house. Some have paneled walls, antique furniture, and all have whitewashed ceilings of solid rock, ranging in thickness up to 60 feet!

But even caves are not the answer for personal security in this nuclear age!

In nearby Tours, a little Baptist church is growing rapidly, thanks to the purchase of a church building last year with mission funds from Southern Baptists. These French Baptists are sharing the one sure way to peace and security for our time . . . the timeless, ultimate plan of God for the world, through faith in His Son, Jesus.



Baptist Press Photo

*DON'T let the false front fool you! This is a cave house.*

## In the world of religion

. . . . Gideon International, an interdenominational Christian businessmen's association which fosters the reading and distribution of the Bible, has presented 250 copies to Belfast (Ireland) Prison "because it is the book the prisoners want to read." Westerns, detective novels, and science fiction are popular; but men read the Bible, some for the first time in their lives.

. . . . Members of Milwaukee's Wesley Methodist Church are presenting Soviet Premier Nikita Khrushchev with a new Russian edition of the New Testament as a sign of their concern for his inspiration and well-being.

. . . . "Question Seven," an American-made Lutheran movie depicting Communist pressures in East Germany, has received the Thomas Alva Edison Foundation's National Mass Media Award as the best film serving the national interest. It was cited for "increasing understanding at home and abroad of the value and idea of freedom."

—THE SURVEY BULLETIN

## 'Christian Citizen' group

NEW YORK (EP)—A new group labeling itself "Christian Citizen" has announced plans here for a nationwide campaign to educate Christians about their citizenship responsibilities and prepare them to become active in grassroots political organizations.

Gerri von Frellick, a Denver, Colo., real estate developer and chairman of the organization's board, said it will be aimed primarily at education and will not be an action group. He told a press conference here that the organization will not support any particular political philosophy, political party, or candidate.

The organization's temporary office is in Denver, where Mr. von Frellick runs a \$50,000,000 a year real estate business. He said the group is now looking for a full-time executive director.

## For retarded children

MIAMI, Fla. (EP)—What is believed to be the first Sunday School class for retarded children in this city has been organized in the University Christian church.

"We feel the class will meet the need not only of such children, but of their parents who often stay at home to care for the children because there is no place for them at church," explained the Rev. L. E. Whitley, pastor.

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