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February 22, 1962

Arkansas Baptist State Convention

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*Arkansas Baptist*  
newsmagazine



FEBRUARY 22, 1962



# As in MUSIC.

# IN THE COOPERATIVE PROGRAM



THE WHOLE IS MORE  
IMPORTANT THAN  
ANY OF ITS PARTS.

THE  
STATE

THE  
NATION

THE  
WORLD

The parts become more significant when  
harmoniously related to one another.

Our MAJOR IS MISSIONS

### Executive Board

### 'Pilot project' planned

BROTHER J. T. Eliff, director of the Division of Religious Education, is now in the process of projecting this program which is designed to coordinate, correlate and enrich the programs of the departments of Brotherhood, Church Music, Sunday School and Training Union.



DR. WHITLOW

This division came about as the result of a careful study of a joint committee of the Executive Board and the staff in the Baptist Building. Counsel was sought from various agencies of our Southern Baptist Convention. We have reason to

believe that it will make a major contribution to the strengthening of our religious education program. Included in the plan is a "Pilot Project" in one of the eight districts of our state work. That is, a man will be placed in one of the districts, composed of some five or six associations, who will assist the associations in promoting the work of the five departments as it is carried on in their association.

Brother Eliff met with the missionaries and moderators Feb. 19 to discuss the work of the division. He would be interested in getting before associational groups to further discuss the work with our people.

We would be glad to hear from the moderators, missionaries, and pastors concerning a place on the monthly meeting of your association to further discuss this important phase of our work.—S. A. Whitlow, executive Secretary



"ARKANSAS"  
LARGEST  
RELIGIOUS  
WEEKLY"

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor
MRS. E. F. STOKES	Associate Editor
J. I. Cossey	Field Representative
MRS. HARRY GIBERSON	Secretary to Editor
MRS. WELDON TAYLOR	Mail Clerk

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Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press;  
EP Evangelical Press.

February 22, 1962

Volume 61, Number 2



# Middle of the road paragraphs

By J. I. COSSEY

Field Representative, *Arkansas Baptist Newsmagazine*

**ANOTHER THRILL.** It was one of the thrills of my life, the day I was called back into field work, my first love. I do not care for office work, nor for some high sounding job, but I want to go out and do something to help a small struggling village or country church. This makes me feel that life is worth living. I know I will enjoy working with the paper for there is no way to over estimate that good accomplished by the printed page. I am happy to be identified with the *Arkansas Baptist* because it is the heart-throb of our Baptist life in Arkansas.

\* \* \*

**STORY NOT COMPLETE.** The story of my seven years as editor of the *Arkansas Baptist* would be incomplete if I did not mention those who helped me in all my efforts. I would not be honest if I did not mention the name of Miss Ruth Swaim, now Mrs. Floyd Hoggard of England. She is the daughter of Deacon and Mrs. J. H. Swaim of England; Arkansas has not produced a finer family. Miss Ruth worked as office secretary under Dr. L. M. Sipes and continued about three years with me. She worked for \$60 per month and was faithful and efficient. Mrs. A. H. Reagan succeeded Miss Ruth and remained through my editorship and for quite some time under Dr. L. A. Myers.

However, the very heart-throb and inspiration in this, as in all my efforts, was my wife. She read everything I wrote and corrected my poor paragraphing, sentence construction, punctuation, and spelling. She passed away on May 11, 1961. I shall never cease to miss her.

The following faithful and helpful people composed the working force in the Baptist building at that time: Dr. B. L. Bridges, Miss Ruth De Woody, J. P. Edmunds, Mrs. Grace Hamilton, Mrs. Rel Gray, Mrs. W. D. Pye, Mrs. C. H. Ray, Miss Margaret Hutchison and others. I thank God for the privilege of working for such wonderful people. Some of them have gone on to be with the Lord, others have retired, and some are still going strong in the Lord's work.

\* \* \*

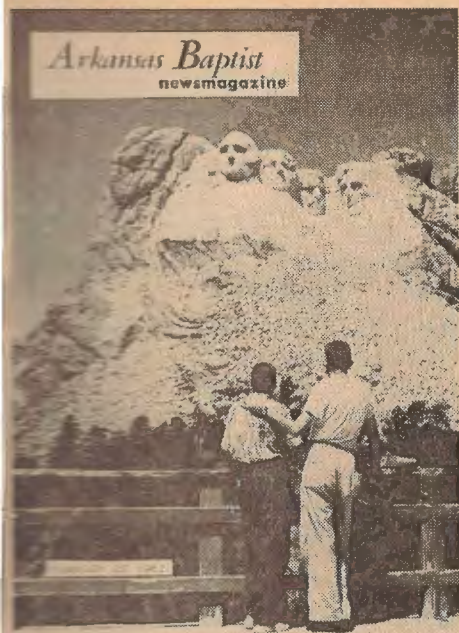
**TWO THINGS, MAYBE THREE.** There are three things I like to do:

First, I like to assist small churches in working up their weekly budget. Very few people know how to help a small church and their pastor. The only way to fully conserve all our Baptist possibilities for the future is to make our little churches as efficient in their work as the big, city churches. This can be done by teaching them how to become more organized in their work.

In the second place, the placing of the *Arkansas Baptist* in the weekly budget of all our churches is a must. People will never do any better than they know, and they will never know a better way until they read it week by week in the Baptist paper. The *Arkansas Baptist* is the channel through which we will know the best way of church and denominational work. I am happy to work with the paper because it is the life-line of what we are and what we do. The *Arkansas Baptist Newsmagazine* is as good as the best and better than the rest.

The third phase of our work that deeply concerns me is the church library. Very few families are able to purchase the books they need to read. Every church, even to the weakest little rural church, should have books for their people to read. Once a church secures a few choice books, other good books may be added from time to time. In the little church where I preach each Sunday, every department of our work has been helped by the use of our church library.

I want to help you in your church. If the type of work I do will be a tonic to your church work, I shall be very happy.



*Arkansas Baptist*  
newsmagazine

## Presidential range

AMERICA's 1st, 3rd, 16th and 26th presidents are immortalized in stone at Mt. Rushmore National Memorial in the Black Hills of South Dakota.

## Communism series in Baptist papers urged

PHOENIX, Ariz. (BP)—Southern Baptists' 28 state papers should print "a new and different series of four articles on communism," E. S. James, editor of their largest paper, reported here.

James edits the Baptist Standard in Dallas, serving the Baptist General Convention of Texas.

Fellow editors attending the Southern Baptist Press Association midwinter meeting here accepted his proposal to select a committee of seven to draft the articles. The committee will be nominated later this year.

James suggested these four topics: (1) Communism in history, (2) Communism in this generation, (3) Communism in the Baptist people, (4) Communism and its alternatives.

The association elected Leon Mason, editor of the Alabama Baptist, Birmingham, president, succeeding S. H. Jones of Greenville, S. C. James O. Duncan of Washington, D. C. is vice president, and, Dr. Erwin L. McDonald of Little Rock was re-elected secretary-treasurer.



## Expert on sex

**CITIZENS** of Arkansas were rightly appalled last week upon learning, through their newspapers, about the use of one of the University of Arkansas assembly rooms for a lecture on sex in which lecture the visiting speaker—one Dr. Albert Ellis of New York—openly condoned pre-marital sex relations. There are bounds beyond which a civilized people cannot afford to go, even in the name of freedom of speech and personal conduct. This is surely a case in point. No man has the right to use a public facility to advocate anything in conflict with and inimical to law and common decency, not to mention the laws of God.

Since Ellis reportedly was speaking before a meeting of the Fayetteville Mental Health Association that was open to students, it is encouraging to hear that Dr. David W. Mullins, president of the University, has called for a review of the University's policies on extra-curricular use of University buildings.

To be commended are the editor of the *Arkansas Traveler*, University student daily, for an objective report of the lecture; the Fayetteville Ministerial Association, for a formal protest to the University administration; and U. of A. President Mullins, who described the remarks of Ellis on pre-marital relations as "most unfortunate and inappropriate" and as not reflecting the views "of the administration, faculty and students of the University" and as being "clearly contrary to those [views] held by the vast majority of persons associated with and interested in the University."

Here is one more striking illustration of the indisputable fact that, in the realm of morality, something beyond even higher education is required. The Great Expert on sex and morality, and of life itself, is God the Creator, who made male and female, who established the home on the basis of the union in holy wedlock of one man and one woman, and who reveals in his word the principles of holy and righteous sex relations. The teaching of such folderol as that of Ellis to the contrary notwithstanding, men and women create far more problems than they solve when they turn their backs on righteousness to indulge in godless, lustful living.

—ELM

## Off to the races

**THE SHAME** of Arkansas—the annual horse racing season at Hot Springs—is open in full blast and there are already signs of a falling off of sales and payment of bills in the Little Rock area.

The strongest public stand we have heard of being taken by a firm against horse-race betting is that of Radio Station KLRA, Little Rock, which has been broadcasting the following and similar statements:

THE following editorial was prepared in the KLRA news department. It reflects the official position of KLRA on a problem of public concern:

The neglect of debts and other obligations has become a serious problem during the annual horse-race meet in Hot Springs. The racing season has been lengthened and the problem could now become even more serious.

Betting on horse races is a matter of individual decision. KLRA neither condones nor condemns the race meet itself but the practice of neglecting bills in order to bet on the horses draws our strongest condemnation. This is a practice which needs to stop. The problem has grown to alarming proportions.

KLRA urges everyone this year: If you bet on the horses, make sure your bills are paid and your other obligations are taken care of first.

Another area of gambling, that of pinball and slot machines, suffered a frontal attack Sunday by *Arkansas Democrat*, Little Rock daily newspaper, with a front-page article by its city editor, Marcus George, and a listing of the federal-gambling-stamp holders in Arkansas. George (who, incidentally, is a Baptist layman) pointed out that Greater Little Rock "has more gambling pinball and slot machines than the wide-open city of Hot Springs." He reported that Internal Revenue Service records reveal that "\$250 federal gambling stamps for coin-operated gaming devices have been bought for 122 cafes, beer joints, clubs and other spots in Greater Little Rock." This compares, he said, with 138 for all of Pulaski County and 137 for Garland County, in which Hot Springs lies.

We really don't have to put up with gambling, you know. It can be abolished any time the church people of the state decide they don't want it.—ELM

**FLEE** fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. —1 Cor. 6:18-20



Down in Arkansas

IT happened down in Arkansas—  
At the close of a church service at which I had given my illustrated lecture, "Crusade to the Holy Land," featuring color slides Lawson Hatfield and I made of so many of the historical spots of the Bible Land, a man came up to me and asked: "Do you know why the Lord made Adam and waited a while before he made Eve?"



ERWIN L.

and waited a while before he made Eve?"

"No," I replied.

"He wanted a chance to say a few words to Adam!" he quipped.

Either that man is happily married or he was stomping in where angels fear to tread—his wife of more than 40 years was by his side and listening while he did the talking!

• • •  
It happened down in Arkansas—

A Little Rock Baptist layman pulled me away from the television one night about 9 o'clock to answer my telephone. "Dr. McDonald?" he asked. "Yes?" I replied.

"Dr. McDonald," he began, "I never have met you and have never heard you preach, but I've heard a lot about you. Will you get your date book and see if we can get together on a date for you to speak at our Brotherhood meeting?"

As I reached for my date book he said the fatal words, "I have some friends who knew you when you were pastor at Newport."

"Wait a minute," I replied. "You have your McDonalds mixed up. It was Ed F., Jr., now secretary of the Baptist Foundation, who was pastor at Newport. I am Erwin L., editor of the Arkansas Baptist Newsmagazine."

"Oh, yes," he replied. "I've heard of you, too. How do I get in touch with Ed?"

• • •  
It happened down in Arkansas—

I had just parked my Renault Dauphine at the Baptist Building one day and was making sure that all of its four little doors were locked when I discovered a big fellow had stopped and was watching me with a



brooding grin.  
"Way go to all that trouble?" he asked. "Don't you know if you had anything in that little outfit a thief wanted that he'd just take the whole thing?"

*Erwin L. McDonald*

# The Bookshelf

THE TOUGH-minded Optimist, by Norman Vincent Peale, Prentice-Hall, 1961, \$2.95

Although author Peale is regarded by many as being more psychological than spiritual, he gives much food for thought in his books on living abundantly. In this latest volume he offers what he regards as sound, practical, and imaginative means of turning daily defeats into ultimate victories.

"A tough-minded optimist," he writes, "is one who doesn't break apart in his thoughts whatever the stress and who continues hopefully and cheerfully to expect the good no matter what the apparent situation."

"Call the roll of life's troubles," he invites—"sickness, pain, danger, fear, hatred, prejudice, war, and so on. There's one type of person who has what it takes, who by God's help is equal to any or all of it: The Tough-minded Optimist."

Sharing His Suffering, by Peter H. Eldersveld, Eerdmans, 1961, \$2.50

Mr. Eldersveld, well-known radio minister of the Back to God Hour, has produced here a series of meditations on the Passion of Christ and has made the study particularly relevant to modern-day Christianity. He has divided his book into three main divisions: The Christian Faith, The Christian Way, and The Christian Hope. Each section contains four chapters, discussing the respective theme from different points of view.

Letters to the Editor

## THE PEOPLE SPEAK

### Pastor's response

ON reading in my Arkansas Baptist (Dec 14), the letter from W. B. Langford, of Jonesboro, called "Centennial in Heaven" (Letters to the Editor) I would like to pen this out:

#### NOT GROWING OLD

They say that I am growing old,  
I've heard them tell it times untold,  
In language plain and bold—  
But I'm not growing old.  
This frail old shell in which I dwell  
Is growing old, I know full well—  
But I am not the shell.  
What if my hair is turning gray?  
Gray hairs are honorable, they say.  
What if my eyesight's growing dim?  
I still can see to follow Him  
Who sacrificed His life for me  
Upon the Cross of Calvary.  
What should I care if Time's old plough  
Has left its furrows on my brow?  
Another house, not made with hand,  
Awaits me in the Glory Land.  
What though I falter in my walk?  
What though my tongue refuse to talk?  
I still can tread the narrow way,  
I still can watch, and praise and pray.  
My hearing may not be as keen  
As in the past it may have been,  
Still I can hear my Savior say  
In whispers soft, "This is the way."  
The outward man, do what I can  
To lengthen out this life's short span,  
Shall perish, and return to dust,  
As everything in nature must.  
The inward man, the scriptures say,  
Is growing stronger every day.  
Then how can I be growing old  
When safe within my Savior's fold?  
Ere long my soul shall fly away,  
And leave this tenement of clay,  
This robe of flesh I'll drop and rise  
To seize the "everlasting prize."  
I'll meet you on the Streets of Gold;  
And prove that I'm not growing old.  
—Edward L. Brown, P. O. Box 1704,  
Little Rock.

### The evangelistic conference

I HAVE had the privilege of attending evangelistic conferences in North Carolina and Virginia, but I don't think any I ever attended excelled the one we just had in Arkansas.

I am thankful to God for a man like Jesse Reed, who is doing such an excellent job leading our state in the great program of evangelism. Also my heart was filled to overflow with joy and appreciation as I heard men from all over our state participate in the program in such a masterful way, along with Dr. Hobbs and Dr. Chafin. The hearty "Amens" that our own men received, along with the out-of-state speakers, let me know that we have men with something to say and it is in keeping with God's Word and redemptive program.

Already I am looking forward with great anticipation to next year's conference.—K. Alvin Pitt, Pastor, Baring Cross Church, North Little Rock

(Continued on page 7)



"Good news, Rafferty! The Board may okay a phone extension in next year's budget!"



# COURTSHIP, MARRIAGE and the HOME...



By MRS. J. H. STREET

## Happy Budgeting

*"Better is little with the fear of the Lord than great treasure, and trouble therewith."*—Benjamin Franklin

*"The capacity to handle money with wisdom, prudence, and scrupulous honesty is a pretty searching test of maturity."*—David Mace—(*Success in Marriage*)

*"Money should be fun. You should manage it rather than having it manage you."*—Wyona Farquhar Leonard—(*Love That Lasts a Lifetime*)

*"If couples pray about their engagement and pray together in their home every day, their married life will become a delightful duet instead of a disgraceful duel."*—Roland Q. Leavell—(*The Sheer Joy of Living*)

DR. DAVID R. Mace quotes a probation officer as saying that the causes of most marriage problems may be summed up under three headings: sex, in-laws and money. It is not surprising then, that among questions that have come in recent days is this one.

QUESTION: "I would like for you to write a column on advice to newlyweds concerning tithing. Oftentimes girls marry fellows who are not Christians or who do not believe in tithing. This causes much concern to a 'good old Baptist.'"

ANSWER: Advice in three parts—Pray; tactfully expose your mate to good preaching, good teaching, and good reading about tithing; avoid nagging.

Discussion in two parts—*Togetherness* and *Tithing* are the elements that combine in the formula for satisfactory family budgeting.

*Togetherness* means agreement between couples about what is im-

portant to them—what things they want their money to buy. Surveys in this field, business and otherwise, show that money is related to married happiness *not in amount* but in *regularity* of income and *agreement* on how the income is spent. "It is a shared attitude toward money that keeps it from being a problem."

Family council and prayer for wisdom in planning and operating the family budget are basic in bringing about togetherness. When two people of widely differing backgrounds and financial habits unite their lives to found a home they must sometimes make difficult adjustments before they achieve the oneness essential to happiness. But "true lovers do not want to win victories over their mates. They want to solve the problems that separate them."

Two practical words here. (1) It is better to bring problems and points of disagreement into the open and discuss them in calm,

relaxed mood. Smothered differences fester into unhappiness.

(2) All authorities on family finances agree that each member of the family should have some money, the amount depending on the family's economic circumstances, to spend just as he or she desires, no accounting required.

Honest *Tithing* of the family income expresses faith and trust in God.

Worship of God should be the hub in the wheel of family living. So, the setting aside of one-tenth of the family income, to be given to the church as one expression of worship, should be the first step in building a family budget.

Tithing is recognition of the wisdom and fairness of God's plan.

Tithing opens wide the door to petition for God's direction in using to best advantage the remaining nine-tenths. Here is a statement that is not accurate mathematics, but it is a *proved* reality: Ten-tenths minus one-tenth, given in the spirit of worship, equals ten-tenths *plus*! Nine-tenths handled with God's help goes further than ten-tenths used without recognition of His plan.

Tithing exemplifies our belief that God is interested in our personal welfare. Our Heavenly Father wants us to be happy. Jesus came that we "might have life" and that we "might have it more abundantly."

Withholding the tithe is like saying to our Father, "I believe John 3:16. I trust my immortal soul to your love and omnipotence. But there are other Scriptures that I cannot accept. I believe that my way is better than yours in the management of my financial affairs. Here are passages whose validity I question—:

"'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' Matthew 6:33)

"'But lay up for yourselves treasures in heaven . . . . for where your treasure is, there will your heart be also.'" (Matthew 6:20-21)

Here are two testimonies from real-life people:



"Some people say they can't afford to tithe. I can't afford not to tithe."—A successful business man in Mississippi.

"During our engagement, as we planned our lives together, we agreed that we would tithe. It has been one of the joys of our 15 happy years of marriage.

"When extra amounts come to us, we give one-half of that.

"We give one-half of our Christmas saving to the Lottie Moon offering for Foreign Missions.

"But we can never 'outgive' the Lord. He always gives back to us blessings in boundless and overflowing measure."—A family in our church

It is a conviction as deep as life with me that for Christians the secret to success in every area of life is wrapped up in two active verbs: PRAY and WORK.

Happy budgeting!

*Rosalind Street*

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

### Nurses hear Mrs. Street

MRS. J. H. Street, who contributes the weekly feature, Courtship, Marriage and the Home, to the *Arkansas Baptist Newsmagazine*, was the guest speaker at a "Courtship, Marriage and the Home" classroom discussion held by 30 Arkansas Baptist Hospital nurses Feb. 8.

### Letters

(Continued from page 5)

#### Mission tours

FIRST Baptist Church of Gallup, N. M. (located on U. S. route 66) extends a welcome to all messengers attending the WNU Convention and Southern Baptist Convention at San Francisco to stop with us for a visit and guided tours of mission fields in our area. Guided tours will be scheduled for Friday, Saturday, and Sunday (June 1, 2, and 3). One hour tours will be scheduled for the Navajo and Zuni Indian reservations to see mission work being done on these fields. A warm welcome is extended to all messengers who can worship with us on Sunday June 3rd. If we know you are coming, we can help to arrange an overnight stay in our city.—Howard O. Marsh, Pastor, First Baptist Church, Gallup, N. M.

### Architect Anderson donates services

BRUCE Anderson, Little Rock architect, has donated the full fee for designing and supervising the design and construction of the J. E. Berry Chapel and classroom building at Ouachita College.

This is the second largest gift on the building, Dr. Ralph A. Phelps, Jr., Ouachita president, said.

"We are deeply indebted to Mr.

Anderson for this generous contribution," Dr. Phelps said, recalling that Mr. Anderson was the first contributor to the Bible Building when he gave \$500 seven years ago when the building was still but a dream.

The Little Rock architect has designed three Ouachita dormitories, the cafeteria, and the new wing of the library in addition to the Bible Building. He is a Methodist.



MOVING DAY: Dr. Vester Wolber, chairman of the division of religion and philosophy at Ouachita College, makes the transfer of his materials from his former office in Dailey Hall to the new Bible Building. Looking on is Dr. Carl Goodson, professor of religion. The transfer of the religion department faculty to offices in the Bible Building was completed during the week of Feb. 5-9.



## Student ordained

MELVIN McClellan, son of Mr. and Mrs. Ross McClellan, Pine Bluff, was ordained as a minister Sunday, Jan. 21,

at Forest Park Church, Pine Bluff. The pastor, Dr. Robert L. Smith, delivered the ordination sermon. Mr. McClellan, who has been a student at Arkansas A. & M.



MR. McCLELLAN

College, Monticello, during the past semester, is transferring to East Texas Baptist College, Marshall, for the spring semester. He has been serving as pastor of New Bethel Church at Dumas for the last year.

## Viola-piano duo to give Ouachita concert

ERNST and Lory Wallfisch, a celebrated young viola-piano team, will present a public concert in Mitchell Auditorium of Ouachita College at 3 p.m. Sunday, Feb. 25. The young team is now said to be the first-ranking viola-piano team on the European continent.

Both were born in Bucharest, where they performed in viola and piano repertoire together from their student days. After their marriage, they lived in the United States and became U. S. citizens. However, their career abroad developed so widely and notably that they have lived in Switzerland, touring constantly from there.

## From seminary to Stuttgart service

SILAS L. Johnson, mid-term graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., has been called by the First Church of Stuttgart to be minister of education replacing Rev. Charlie W. Belknap who recently went to Pine Bluff. Mr. Johnson, his wife and two sons, Gary and Billy, moved onto the field Feb. 1 to begin their new work. He is a native of Chattanooga, Tenn. During his seminary days he was music director of one of the churches in Cleburne, Tex.



## Pleasant surprise for missionary

*LEFT to right—Dr. George L. Balentine, pastor of the First Church, Hope; Miss Blanche Groves, retired Southern Baptist missionary to China, and Gilbert Thomas, minister of music and education, First Church, Hope. Miss Groves is holding a copy of the hymn, "Jesus Gives Me Peace," written by Johann Yang of Peking, China, now minister of music and education of First Church, Beaver Dam, Ky.*

THE CHOIR of First Church, Hope, in a recent School of Missions, surprised the missionary speaker, Miss Blanche Groves, by singing a Chinese hymn arranged by Johann Yang of Beaver Dam, Ky.

Miss Groves served as a Southern Baptist missionary for many years in China, and it was there that Mr. Yang knew her before coming to this country. He is now minister of music and education at the First Church in Beaver Dam

and has written and arranged a number of songs published by Broadman Press.

While in seminary at Louisville, Ky., the Yangs were friends of Dr. Balentine, now pastor of the First Church, Hope.

Upon hearing that Miss Groves was to be in the Hope church, Mr. Yang sent his greetings along with the hymn. Following the service a copy of the hymn was presented to Miss Groves.

## Ouachita endowment drive co-chairmen named

W. S. FOX, a Pine Bluff businessman, and the Rev. R. L. South, pastor of Park Hill Church, North Little Rock, will serve as co-chairmen of the Endowment Campaign for Ouachita College, Dr. Ralph A. Phelps Jr., campaign director, has announced.

Fox, chairman of the State Forestry Commission, is vice chairmen of the Ouachita Board of Trustees,

while South is immediate past chairman of the board.

A three-year campaign to bring Ouachita's endowment total up to \$2-million has been approved recently by the College's parent body, the Arkansas Baptist State Convention.

Dr. Phelps said \$22,042.45 has been added since the campaign was begun in December.



# Arkansas deacon is author

A MODEST deacon-Sunday School teacher who grows grapes and apples for a living and writes for a hobby, has produced a new book on an interesting era of Arkansas history — *Wilderness to Statehood with William E. Woodruff*.

He is Thomas Rothrock, of Springdale, Route 4, who is a member of Johnson Baptist Church.

The book, in attractive red cloth binding with gold letters, is from the press of Times-Echo, Eureka Springs, and is available from the author at \$3.95 each or \$3 each for five or more copies.

Writes Mr. Rothrock, in a note introducing the book:

"It was the thought of the author . . . of this volume to let the story of Arkansas' far-off Territorial days be told by one who was there. Under the inimitable style of its founder and editor, William E. Woodruff, the *Arkansas Gazette's* early pages come alive. One can almost hear the slap of the river steamboat's paddle wheel; well nigh become embroiled in the deadly serious political campaigns; imbibe the fervent patriotism of a new province in a young nation; feel fear of the yellow fever, smallpox and cholera's ravages; watch anxiously the painfully slow educational and economic advance of the pioneers; by the story's close almost hear the crack of the Civil War's first shell over Sumter. There is an intimate touch which the retelling of the story by one now living could not bring."

A native of Louisiana, Mr. Rothrock lived as a child in Chicago, and in Baltimore before the family located in the Springdale area when he was 13.

He served with the Infantry of the 35th Division in World War I — the same Division in which former President Harry Truman was a captain of Light Field Artillery. He was graduated from Kansas State University in 1922, "then came home to the Ozarks to grow apples and grapes as a vocation."

In a letter replying to an in-



Author Rothrock "likes historical material."

quiry from the editor of the *Arkansas Baptist Newsmagazine*, Deacon Rothrock writes:

"For a number of years I have had writing as a hobby. Tried some fiction. Two of my short stories made anthologies. Bill Glick (of cinema and *Saturday Evening Post* fame) and I collaborated on two book-lengths for teenagers. Of more recent years I have turned to historical material which I like

to work with more than I do fiction."

The Rothrocks have three sons — an M.D. in New York City; a chemist in Corpus Christi, Tex.; and a faculty member of Humboldt State College, Arcata, Calif.

The Rothrock book is now on sale at the Baptist Book Store, 408 Spring Street, Little Rock, and Arkansas Book House, 1401 W. Capitol Avenue, Little Rock.

## New Arkansas Baptist subscribers

Church	Association	Pastor
One month free trial:		
1st, Caraway	Mt. Zion	Bob Adams
Raynor Grove	Calvary	Tommy Crisco
Rocks Springs	Buckville	Homer Speer
New Budget after trial:		
Highfill	Benton County	Pastorless
Immanuel, Newport	Black River	W. E. Davis
London	Dardanelle-	Lloyd Wade
	Russellville	



## Crittendon in Arkansas

DR. A. F. Crittendon, who began his ministry many years ago at Rector, is now back in the state and is available for preaching engagements. He can be reached at P. O. Box 276, Wilson.

Dr. Crittendon, whose daughter, Mrs. Charles L. Martin, Jr., is back in the states on furlough after five years of service, along with her husband, as a Southern Baptist missionary in Tokyo, Japan, has been pastor of several outstanding churches in the Southern Baptist Convention and served for some time as associate executive secretary for Mississippi Baptist State Convention and as executive secretary-treasurer for the Southern Baptist General Convention of California.

Dr. Crittendon writes that his wife has developed a chronic degenerative brain disease caused by hardening of the arteries, making it necessary to place her in a nursing home in Memphis. He is residing in Wilson so as to be near enough to visit her frequently. He writes:

"I am in good health and am available for pulpit supply, interim pastorate, or schools of missions as a representative of the Home Mission Board. I am to participate in a school of missions in the Centennial Association in the Stuttgart area next week."

FIVE new deacons of First Church, Brinkley, Rev. Jack Gullette, pastor, were ordained Sunday, Feb. 10. They are: H. M. Grizzle, Ed Reiter, Mason W. Clifton, Glenn Fuller and Don Fuller. The ordination sermon was by Rev. Carl Fawcett, pastor of Wheatley Church. Rev. Johnny Greene, pastor of Goodwin Church, delivered the charge, and Rev. Ray Palmer, Clarendon Church pastor, gave the prayer.

BERT Thomas, former pastor of Rosa Church, in Mississippi County, has accepted the pastorate of Mary's Chapel Church.

## Revivals

DR. W. A. CRISWELL, pastor of First Church, Dallas, Tex., will be the evangelist for the revival of First Church, Fort Smith, March 18-25. Rev. Newman R. McLarry is pastor.

EVANGELIST Homer Martinez and singer Doug Scott are leading in a revival at Second Church, El Dorado. Rev. Lehman F. Webb is pastor.

DR. PERRY Webb, Little Rock, will be with Central Church, North Little Rock, for a revival meeting March 26-April 1, Dr. C. Gordon Bayless, pastor, has announced. Clarence White, minister of music at Central, will direct the music.

IMMANUEL Church, Ft. Smith, Rev. S. W. Eubanks, pastor; Mar. 25-30 with Rev. Al Butler, First Church, Bentonville, evangelist; Phil and Nina Sue Lewis, music.

FIRST Church, Pine Bluff, Rev. Robert L. Smith, pastor; Mar. 18-25 with Dr. Jess Moody, pastor of First Church, West Palm Beach, Fla., evangelist.

## Student center dedication Sunday

THE BAPTIST Student Center located adjacent to the campus of the University of Arkansas Medical Center, 323 South Elm, Little Rock, will be dedicated at 3 p.m., Sunday, Feb. 25. Storm Whaley, vice president of Health Sciences, University of Arkansas, and Dr. C. Z. Holland, president of the Arkansas Baptist State Convention, will speak on the subjects, "The Baptist Student Center and Our Campus" and "The Baptist Student Center and Our Denomination."

Music will be supplied by a girls' trio representing the nursing school and a male quartet representing the medical school.

Carol Meadows, senior nursing student and president of the Baptist Student Union at the Medical Center, will receive the key, marking the formal opening of the Baptist Student Center.

Following the dedication service, there will be an open house until 5 p.m.

## Benton County 4th 100 pct. association

HIGHFILL CHURCH, the only church in Benton County Association which did not have the *Arkansas Baptist Newsmagazine* in the budget, has voted to include the paper in 1962. This makes Benton County Association 100 percent. The *Newsmagazine* has a standing offer of the use of the front page once a month to carry associational news of any association with 100 percent budget churches. Benton County joins Centennial, White River and Washington-Madison in the 100 percent classification.

## Concord Association

Jay W. C. Moore, Missionary

JOHNNY GREEN, who has served First Church, Goodwin, for the past three years, has accepted the pastorate of East Side Church, Fort Smith, and has begun his work there. The 28-year-old minister succeeds Rev. Kenneth Kern, who resigned last November to accept the 500-member Crowell Heights Church in Tulsa, Okla.

Green is a graduate of Southern College, Walnut Ridge, and, before going to the Goodwin church, served the Chambers and the Murphy's Corner churches near West Memphis.

Mrs. Green is the former Francis Aston of Wynne. The Greens have four children, Steven Allen, 6; Mary Katherine, 5; Peggy Carol, 4, and Janet Kay, 2.

FRANKLIN FARIES, who has been serving as pulpit supply since he resigned the Barling Church, has become the missions pastor of Grand Avenue Church, Ft. Smith. He will serve the Moffett Mission in Moffett, Okla., just across the Arkansas river from Fort Smith.

THE GENERAL THEME for the March Workers Conference, which will be held in the Towson Avenue Church Thursday, Mar. 8, is "The Holy Spirit." Harold White, pastor of First Church, Paris, will discuss "Ministry of the Holy Spirit in the Preaching in Revivals."



Cecil Staton, pastor of First Church, Charleston, will use as his theme "The Ministry of the Holy Spirit in the Preparation For Revivals," and Angel Martinez will bring a message on "The Work of the Holy Spirit in the Invitation in a Revival."

PAUL McCray, pastor of Grand Avenue Church, was a guest speaker in the Six-State Midwestern Evangelistic Conference recently held in the City Hall in Rapid City, S. D. Dr. O. L. Bayless, a former pastor in Arkansas and Oklahoma, is the secretary of evangelism in Colorado. His department sponsored the conference.

ELEVEN Baptist churches in Concord and Buckner Associations in the Witcherville area will conduct an area tent revival two weeks the last of June. The tent will be located in the Witcherville Park, where Buckner Baptist College was located.

Manley Beasley from Port Neches, Tex., has been engaged as the evangelist. C. A. Railey, Jr., minister of Music of Calvary Church, will direct a large choir.

Participating churches are: Witcherville, Mt. Harmony, Mt. Zion, Palestine, Dayton, Huntington, Mansfield, James Fork, Clark's Chapel, Hartford, West Hartford, and Abbott.

W. O. McMILLIAN has accepted the pastorate of the Union Hall Church near Booneville. He succeeds R. L. Whitten, who resigned some time ago to accept the Haw Creek Church near Waldron in Buckner Association. Mr. McMILLIAN lives in Magazine.

IN A RECENT Executive Committee meeting Newman McLarry, Harold White, Norman Lerch, Cecil Staton, and Elva Adams were elected as members of the Missions Committee. Other than the regular duties of such a committee, the committee will serve in an advisory capacity with the associational missionary.

MRS. WERDNA McWilliams has been employed by the Executive Committee as a full-time secretary

for Missionary Moore and the Concord Associational offices. Mrs. McWilliams succeeds Judy Groce, who has accepted a position with Grand Avenue Church, Ft. Smith. The McWilliams family is active in the Kelley Heights Church.

GRAND Avenue Church held a youth-led revival Feb. 10 and 11. Youth pastor was Ruffin Snow; song director, Johnny Sawyer; organist, Lyndon Finney; pianist, Kaye King. The activities were concluded with a youth fellowship with approximately 170 young people from four churches in Fort Smith attending.

DR. ERWIN McDonald, editor of the *Arkansas Baptist News Magazine*, supplied the pulpit recently of the East Side Baptist Church in Ft. Smith both services.

### Dardanelle-Russellville

ROVER Church has launched a program for improving its building. The steps have been widened and railings have been placed at each end to assist elderly people entering and leaving. The exterior is being repainted. Interior painting will be started soon. A sign giving the time of each service is being erected.

### Greene County

Theo T. James, Missionary

Rev. Prince Edward Claybrook has accepted the call of First Church, Paragould. He comes to the new work the middle of March from Cynthania Church, Cynthania, Ky. He is a native of Jackson, Tenn., and a graduate of Union University, Jackson, and of Southern Seminary. He has served as pastor of churches in Tennessee and Kentucky. He served as a member of the Kentucky Executive Board and as chairman of the Finance Committee of the Executive Board. Mr. Claybrook and his wife have four sons.

REV. J. R. Wiles of Alton, Mo., has accepted the call of Light Church and will move to the field March 15. Mr. Wiles is a native Arkansan. He has served churches in Arkansas and Missouri. He is married and has two children.

REV. O. C. Wright is the new pastor of the Immanuel Church, Paragould. Mr. Wright is a graduate of the Southern Baptist College and has been an active pastor in Greene County Association for several years. His recent pastorate was the Walcott Church, where he worked for more than two years. The clerk of the church reports that there were 59 additions to the church during his service. He is married and has six children.

REV. BILLY Cartwright has resigned as pastor of Alexander Church and has moved to Paragould. Mr. Cartwright is attending Arkansas State College, Jonesboro. He is available for supply work or a pastorate.

REV. LAWSON Hatfield, secretary of the Sunday School Division of the Arkansas Baptist State Convention, will lead the pastor-led Sunday School Enlargement Campaign in Greene County Association March 5-8. The preliminary meeting was held on Feb. 8.

GREENE County Association conducted five group schools for Sunday School workers during the week of Feb. 12-16. The five schools were in Nutts Chapel, Oak Grove, Robbs Chapel, West View, Paragould, and Walcott Churches.

THE YOUTH Rally for Greene County Baptists met Feb. 3 in the Alexander Church. The program was given by members of the Baptist Student Union from Arkansas State College, Jonesboro. Jimmy Pat Blackburn of Paragould is the president of the Youth Organization. Rev. Billy Cartwright is the chairman of the Youth Committee.



# 'I've bought you to free you!'

By Homer L. Grice



Illustration by Hazel Sweeney

**H**E SAVED himself and others from lives of human bondage.

In the Baptist lot of Bellefontaine Cemetery, St. Louis, is the grave of a former slave—John Berry Meacham—who, after gaining his own freedom, devoted the rest of his life to buying and freeing other slaves.

I first learned about Meacham when I visited the historic Bellefontaine Cemetery, in September, 1953, to see the graves of two early Baptist missionaries,

John Mason Peck and Adiel Sherwood. I happened onto Meacham's grave by chance.

I had never heard of Meacham, and reflected that I would never find out anything about him, but I was mistaken. Within a few weeks I found something about him in the Dargan-Carver Library at the Baptist Sunday School Board, Nashville, where I was doing research work on the origin and development of Sunday Schools in the United States, particularly among the Baptists. In about three months, and without searching for it, I collected a good file of data about him. I never did fill in all the gaps, but had enough to evaluate his character and ministry.



## Gained Own Freedom

Meacham's master, who lived in Louisville, Kentucky, occasionally permitted him to work for himself. In due time he had enough money to purchase his freedom. As soon as he could, he purchased his aged father's freedom in Virginia, where the father had been a Baptist preacher for 40 years. We do not know how long it took him to do this, but during the time he married a slave of his former master. When the master subsequently moved to St. Louis, in 1815, Meacham followed to be with his wife.

By incredible labor and self-denial, Meacham saved enough by 1824 to purchase the freedom of his wife and their three children. (It must have cost him at least \$3,000, for in 1838 my paternal grandfather paid \$3,112 for three boys of 13 to 15, and a girl of seven he bought from his father-in-law's estate.)

Meacham, a carpenter and a cooper, also saved enough to purchase some river-bottom land in St. Louis. The rapid growth of the town soon led to a greatly increased value of the land. By 1835, or 11 years after he freed his family, he himself owned some 20 slaves.

## Watched Slave Market

He would read the advertisements for the public sale of slaves and go down early to look them over. When he found one he thought had possibilities, he bought him. Then he said to him something like this:

"You are now my slave, but I bought you to set you free. Go to work, and when you can pay me what I gave for you I will set you free."

In time he thereby had an increasing revolving fund for this purpose. Most of those he bought were young boys. We do not know how many more he bought to set free between 1835 and his death in 1854.

Some two years after Meacham reached St. Louis, two Baptist home missionaries, including Peck, arrived. Two months later, Feb. 8, 1818, in a rented schoolroom, they organized an unsegregated Baptist church. Less than a month after that (March 4) they began a Sabbath school for Negro boys, most or all of whom were slaves, who had to have permits from their masters to attend.

Fourteen attended the first day, but by July there were more than 90, a few of them men up to 40 years of age. Many of them had learned the alphabet in the school and could spell words of four and five let-

ters. Some, who knew the alphabet when they entered, could read in the Bible.

Early the morning of April 8, 1818, from one-half to two-thirds of the 4,000 residents of St. Louis, most of them wild and boisterous fur traders of French descent, lined the bank of the river to hear Peck preach from the deck of a ship. His text was Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Nearly all of them were Roman Catholics. Two priests and two Presbyterian ministers were present. All were there to see something they had never seen—the baptism by immersion of adults.

## 'Respectable Mulatto'

After the sermon Peck baptized two men, one a "respectable mulatto," the first baptism in the Mississippi River, at least north of Natchez. The "respectable mulatto" was Meacham, who had previously "professed religion" in Kentucky. He began at once to work in the Sunday School. He took charge and prayed and exhorted when the missionaries were absent.

Eight years after Meacham's baptism (February, 1826), the little St. Louis Baptist church ordained him to the gospel ministry. The following year, the church, which was preponderantly colored, organized the colored members into the First African Baptist Church, erected a building for it, and made Meacham the pastor. He served it for 27 years, until his death in February, 1854.

A gifted, godly, faithful minister, like Dorcas he was "full of good works and acts of charity" (Acts 9:36 RSV). No wonder that his church erected a suitable monument over his grave! How appropriate it was that he should be buried in the "Baptist lot" near John Mason Peck who had baptized him!

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*[Dr. Grice retired on Jan. 1, 1953, after more than 28 years as secretary, Vacation Bible School Work, Sunday School Board, Southern Baptist Convention. Prior to that, he served for two years, 1914, 1915, as professor of English Language and Literature at Ouachita College. He went from the college to the Vacation Bible School post. He and Mrs. Grice, a graduate of Ouachita, make their home in Nashville, Tenn.]*



# TRINITY

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

THE WORD "trinity" is not found in the Bible. It was first used in the second century A. D. by Tertullian to express the truth taught in the Scriptures. It denotes the triune (three in one) revelation of God as Father (Gen. 1:1; Matt. 6:9), Son (Gen. 18:13; John 8:36), and Holy Spirit (Gen. 1:2; John 14:26). Note that all three manifestations are found in both Testaments.

This does not mean that we worship three Gods. The natural mind of man, attempting to express the concept of the manifold nature of God turned to idols (Rom. 1). God revealed Himself as one God bearing the three relationships as paternal, filial, and spiritual presence. As paternal He is our Father. As filial He is Son and our elder Brother (Rom. 8:14-17). Jesus is the Son of God (John 3:16); through faith we may become sons of God (John 1:12). As Holy Spirit God indwells His children. As a man is one person bearing the triune relationship of son, husband and father, so God is one revealing Himself as Father, Son, and Spirit. The illustration is inadequate but suggestive.

An examination of the Scriptures reveals that God is present in His triune revelation in His activity in creation (Gen. 1:1-2; Psalm 104:28-30; John 1:1-3; Col. 1:15-16), revelation (II Tim. 3:16; Heb. 1:1-2; II Pet. 1:21), redemption (Heb. 10:5-15), and providence (Matt. 6:25-31; John 14:1-3, 18; John

14:16-17; 16:13). This is best seen in redemption. The Father proposed it; the Son provided it; the Holy Spirit propagates it (Heb. 10:5-15; II Cor. 5:19; Heb. 9:14). All three persons of God were present at the baptism of Jesus (Matt. 3:16-17: note "voice" (Father); Jesus (Son); "dove" (Holy Spirit), and in His resurrection (Rom. 1:4).

Think of history as a stage. In the Old Testament God the Father is *on stage*, with the Son and Holy Spirit in the wings. In the Gospels God the Son is *on stage*, with the Father and Holy Spirit in the wings. Thereafter God the Holy Spirit is *on stage*, with the Father and Son in the wings. All three Persons are present at all times, with each being the more prominent revelation at given stages of history. It is a mystery beyond our comprehension, but it is a fact.

This triune revelation is given for man's finite understanding. Paul pictures the concept of God in eternity (I Cor. 15:24-28). In a redeemed and subjected universe the Father, Son, and Spirit reign supreme. There will still be Father, Son, and Spirit. But with our finite minds released from the limitations of the flesh, we shall know as we are known (I Cor. 13:12), God (Father, Son, and Spirit) will be all in all (I Cor. 15:28). For we shall see Him as He is (I John 3:2).



## The by and by

THE BY and by is immediate, if not now. In a more or less literal sense this can be observed by comparing the King James translation with the Revised Standard Version at several points (Mt. 13:21; Mk. 6:25; Lk. 17:7, 21:9). In every case where the former reads "by

and by" the latter reads "immediately" or "at once."

Take, for example, Mk. 6:25 where the daughter of Herod said, "I will that thou give me *by and by* . . . the head of John the Baptist" (KJV). The RSV reads: "I want you to give me *at once* the head of John the Baptist." And, according to the narrative (Mk. 6:27-28), Herod granted the request imme-

diately, not *by and by*.

Of course, the problem here is with the English, not the Greek. To us today "by and by" means the eternal hereafter. We sing "in the sweet by and by" and refer, I suppose, to heaven. But the translators of the King James Version evidently took "by and by" to mean the same thing as immediately or at once. As a matter of fact, the very same Greek work, *euthus*, is translated in the KJV "by and by" (Mk. 6:25) and "immediately" (Mk. 6:27).

At one stage in the history of the English language "by and by" meant "after a while" or "later." So, William Henley wrote:



## Needed: Bible-study camps

By DR. C. Z. HOLLAND

Pastor, First Church, Jonesboro, and President, Arkansas Baptist State Convention

IS IT desirable or practical for the pastors to have another meeting each year? Is there an area of vital need in the life of ministers that is not being met by any of the meetings now being held?

I, for one, believe there is still a need for another convocation of our pastors.

Our pastors and leaders are being informed as to the changes in the organizational and promotional work in all the phases of our church life. The new methods are presented and material for implementing the same are put in the hands of the leaders. Music, Stewardship and Brotherhood work, with the constant change in emphasis, demand meetings for the leaders to keep them abreast of the changes and enable them to carry out the programs that have been adopted.

While all this is true, no greater change has taken place in any area of our denominational life than in the basic philosophical and psychological approach to our fundamental theological message. We are living in a new age and it is necessary for us to speak the language of the age if we are to communicate the eternal truth that has been committed to us.

An observation will remind you of the changes of both the emphasis and the language as one compares study-course books published in the last three years; or one could compare the Sunday School literature for children with the literature published 15 years ago and notice the marked change.

This being true, it is evident that the pastors need to look again at the message of the New Testament and how it can best be presented. Insofar as I know, only two efforts were made this year to assist the pastors in meeting their needs in the most vital areas in their personal ministry such as: theological trends, psychological approaches, new light on old truths and how to meet the increasing demands of the pastorate.

While something has been done in the seminaries and the colleges—still there is a need for area pastoral Bible clinics patterned along the lines of the one held at Lonsdale. This approach is for the men of our state to make intensive preparation to present material in the fields assigned to them. All present are encouraged to participate in all discussion. In my judgment this need can best be met in a small camp atmosphere and to be kept more on the informal basis.

It is interesting to note that these informal meetings of religious workers are spreading throughout the world. E. Stanley Jones has dedicated the rest of his remaining days to organizing camp fellowship groups who share along the lines of the Bible clinic that has been held at Lonsdale for the past 13 years. Dr. Jones reports at present that there are 43 such groups meeting in some 25 countries.

I shared in the Camp program last week and saw the tremendous good that would accrue to all our ministers should such a program be carried out in each section of our state. Should pastors in the different areas become interested they would do well to confer with Dr. Bernes Selph, Benton, as he is most experienced in this work and it would be the part of wisdom for our denominational leaders to be assigned basic theological subjects or Bible studies along with pastors.

It is just as important for us to think together as it is for us to work together. While we commend everything that has been done in this direction, we feel the camp idea with the men living together, using our own leaders, held in each section of the state where there would be little expense for the pastor who attends the camp or who drives in is perhaps the best and most practical way to meet this need.

In the street of By-and-By  
Stands the hostelry of Never;  
Dream from deed he must dis sever  
Who his fortune here would try.

This was Henley's way of discouraging the deadly practice of procrastination.

So, the by and by is now, in a literal sense. But it is true also in a theological sense. The New Testament Christians thought of themselves as living in the last days (Acts 2:17, II Tim. 3:1, I Pet. 1:5). In a sense, the coming of Christ did initiate the last days. In him the eternal broke into the historical: the by and by became now. Jesus, impatient with the doctrine of a final resurrection which by itself is so devoid of hope, said, "I am the resurrection" (John 11:25).

Doubtless the theologians will continue to debate the delicate balance between an emphasis upon the temporal and upon the eternal (hereafter) in Christian teaching. But the matter of importance at the moment is that there is a point at which the two converge. In Jesus Christ the eternal, the by and by, became now.

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New Orleans Seminary

### Proposes air drinkers pay their own bill

SEN. OLIN D. Johnston (D., S. C.), has introduced a bill that would prohibit the serving of "free" alcoholic beverages to airline passengers.

Under today's system of serving free drinks to first class passengers, the senator said, "the passengers who are teetotalers and preachers are helping to pay for the imbibing of those who enjoy drinking such beverages."

Johnston, an active Baptist deacon, said that he would like to see Congress prohibit alcoholic beverages on any aircraft. "But while we await the elimination of all drinking aboard planes, I feel the Congress should correct this injustice," he continued.

There are bills pending in Congress (and there have been for several years) to prohibit alcoholic beverages on aircraft. But it has been impossible to move these bills through the committees and onto the floor for vote. (BP)



## New church formed at Center Ridge

THE CENTER RIDGE Baptist Church was constituted Sunday afternoon, Feb. 4, and will petition for membership in the Little Red River Association in its annual meeting Oct. 18-19.

Elected were: Doyle Murphree, deacon; Mrs. Beatrice Matthews, church clerk; Mrs. Doyle Murphree, church treasurer. The church is seeking a pastor.

The following ministers and deacons, representing various churches, served on the council: Rev. John Eason, Palestine Church; Rev. Noble Wiles, First Church, Concord; Rev. John D. Baker, South Side Church; Loren Cooper, Palestine Church, Wayne Todd, South Side Church; Bill Williams First Church, Concord; Chester C. Cooper, South Side Church; Rev. Oren Martin, New Bethel Church; Earnest Stark, South Side Church; Albert Turney, Quitman Church; Rev. Richard Davis, Lone Star Church, and Rev. H. M. Dugger, missionary of Little Red River Association.

The church will hold worship services temporarily in the Center Ridge schoolhouse, which is no longer used for school purposes.

## Delton J. Cooper to Second Church, Searcy

DELTON J. Cooper, pastor of Diaz Church, Newport, for the past two and a half years, has resigned to accept the pastorate of Second Church, Searcy.



MR. COOPER

During the ministry of Pastor Cooper at Diaz there were 108 additions, 70 by baptism and 38 by letter. The church purchased a house and lot next to the church to be used for Sunday School class rooms. Total offerings for all causes for the two and a half period were \$26,300.

Mr. Cooper received his education at Sheridan High School; Draughton's School of Business, Little Rock, and East Texas Baptist College, Marshall, Tex. He has served as evangelism chairman of Black River Association and is currently on the Board of Directors of Southern Baptist College, Walnut Ridge.

Mrs. Cooper is the daughter of Mr. and Mrs. J. E. Elkins of Sheridan. The Coopers have one son, Raymond, a freshman in Searcy High School.

## Northwest Texas School employs North E. West

WAYLAND College, Plainview, Tex., has employed North E. West of Fayetteville, Ark., as head of the psychology department. In addition to his teaching duties, West will serve as director of research in parapsychology, a division of psychology which investigates such phenomena as clairvoyance and extrasensory perception. (BP)

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# DEPARTMENTS

## Training Union

### Two big events

1. EIGHT DISTRICT elimination tournaments will be held during the week of Mar. 12. These night meetings will begin at 7 p.m. and close at 9 p.m., with the participants and judges meeting at 6:30 p.m.



MR. DAVIS

2. State Training Union Youth Convention will meet with Immanuel Baptist Church, Little Rock, on Friday, Apr. 13, 9:55 a.m.—8:15 p.m. Convention theme will be "Laying a Good Foundation for Christian Living." Dr. James Sullivan of our Baptist Sunday School Board will bring three messages.

Bus loads and car loads of intermediates and young people from every section of Arkansas will attend. Many church groups will bring sack lunches. Transportation and meals will be the only expense for the day. A large number of people will get their meals at the Medical Arts cafeteria near Immanuel Church.

Ouachita College Choir, under the direction of James Luck, will sing at the Youth Convention. This is the big youth convention that our young people look forward to attending every year. William Echols, student at Henderson State Teachers College, Arkadelphia, will preside over the convention.—Ralph W. Davis, Secretary

## Missions-Evangelism

### Dedications

JANUARY WAS a month of church dedications. Your superintendent of Missions had four dedication services lined up until the date for one was changed which made a conflict. Jan. 7, it was my privilege to preach a dedicatory sermon for New Hope Church near Black Hope. Jan. 14, Dr. Erwin L. McDonald and I were speakers for the dedication of Concord Church in Little Red River Association. Jan. 21, I was engaged to preach a dedicatory sermon at the First Church of Melbourne but the icy roads and bad weather made it necessary to call off the service. Dr. S. A. Whitlow



DR. CALDWELL

was the speaker for the dedication of Southside Mission (in Booneville) and First Church, Russellville.

February is a month of Schools of Missions. Already this month I have spoken in 14 different churches presenting our State Mission Program. I am happy to report that everywhere I have been there seems to be a renewed emphasis and concern about our mission work.

Feb. 18, I am engaged to be in McGhee visiting the mission of First Church, conferring with the Mission Committee during the afternoon, giving some council in regard to their mission program. Feb. 19, I will be speaking to the WMU in the Second Church of Little Rock during the morning hour and to the state Brotherhood leadership meeting in the afternoon. Feb. 20, I will speak to the Brotherhood of First Church, Warren, at which time the church will launch a local mission program and they desire emphasis along that line.

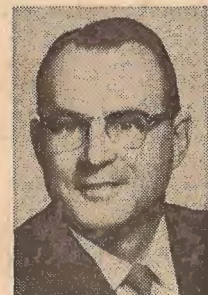
Sunday, Feb. 25, Dr. Whitlow and I will be in Searcy for the constituting of the First Church Mission into a church. Dr. Whitlow will preach at the morning hour and I am to preach in the afternoon when the church is constituted.

I am happy to report that there seems to be a new surge of interest in our mission work.—C. W. Caldwell, Superintendent of Missions

## Religious Education

### Siloam assemblies

SOON THERE will be published complete information about our two general assemblies at Siloam. The dates are July 2-7 and 9-14. The speakers for both weeks will be Dr. W. W. Adams for the morning Bible hour and Dr. Lowell Milburn for the evening inspirational hour. We regret that Mr. Swor had to cancel his week with us at Siloam.



MR. ELLIFF

Of interest to everyone is the schedule. Periods for Sunday School, Training Union, and Church Music will be conducted one hour each during the morning. Brotherhood and WMU will share an hour just before the evening worship. Fellowship will be conducted immediately following the evening worship period each night. Lee Porter, outstanding recreational leader, will direct the educational program again this year.

This will interest you also. Credit will be given for books for all five departments represented, but actually, the sessions will be geared more to inspiration and meeting your expressed needs than the study of books. We hope Siloam will be known as a time and place of inspiration more than anything

else.

One final word. We have some very special rates for families using the red cabins. As you know, these cabins are not the best, but they will be clean and free of insects so that a family desiring to use them can do so. Mr. Thrash has agreed to furnish cots, mattresses, and cabins for an entire family for one dollar per week. Write Melvin Thrash, Baptist Building, Little Rock, for further information and for reservations.—J. T. Elliff, Director

## Missionary Union

### Career-college girls to gather!

HOUSEPARTIES STILL call for the attention of the YWA girls over Arkansas! Mar. 2-4 is the date for career girls, college girls and students of nursing to gather for their own time of study, inspiration and fellowship. Missionaries and girls will share their understanding and the challenge of Christ's injunction, "So Send I YOU."



MRS. BUD FRAY

Mrs. Allegra LaPrairie, director of the Sellers Home in New Orleans, and Miss Ruth Vanderburg, nurse-anesthetist at the Kediri Baptist Hospital on the island of Java, will return for a second houseparty engagement. Joining their force will be Mrs. Bud Fray, missionary to Southern Rhodesia.

Mrs. Fray was born in Texas but is claimed by Arkansas. She grew up in Nashville, attended Central College in Conway, Ouachita Baptist College and Southwestern Baptist Theological Seminary in Fort Worth. She is the daughter of Mr. and Mrs. Don Dawley of Arkadelphia. Mr. and Mrs. Fray serve on the Sanyati Reserve.

An estimated 5,000 African families live on the reservation and to minister to them Southern Baptists have a hospital, a boarding school, a number of day schools, a church, 11 preaching points and 28 Sunday Schools. There Mrs. Fray is the missionary advisor for the WMS and the Sunbeam Band, purchases supplies for the domestic science classes in the boarding school and handles discipline problems among the 56 girls studying there. She is the mother of four MKs (Missionary Kids), Carol, Jerry, Jonathan, and Jeffry.

Information concerning the March houseparty has been mailed to all YWA leadership and may be obtained by writing the WMU office, 310 Baptist Building, Little Rock. Reservations may be made by sending name and address with \$2 reservation fee to this same address. All YWA girls, directors and counselors are invited.—Mary Hutson, Youth Director



# DEPARTMENTS

## Church Music

### Congregational singing

DOES THE tune or a line of a song ever get into your mind until you wish you could forget it, but it will not leave? I am sure this happens to all of us quite often. In a different sense, this happens to me almost every Sunday. The phrase I can't forget is the second stanza of the song, "We Are Marching to Zion." It reads, "Let those refuse to sing who never knew our God".



MR. McCLARD

As you know, it is my privilege as state music secretary to visit many churches. Almost immediately, my first reaction to the service of worship is that most of the people refuse to sing, and those who do sing, sing as if they do not know what they are singing about. I wonder if those who refuse to sing actually know our God, or do not sing because they have not realized that "the hill of Zion yields a thousand sacred sweets before we reach the heavenly fields."

Someone has said that you can measure the spiritual intensity of a congregation by the way they sing the great hymns and gospel songs. To a great extent, I believe this to be true. It has been my experience in revivals that when we really experience revival, the singing is joyous and spontaneous, whereas when a revival fails to come, you feel as if you were walking into a graveyard on a cold winter night.

Do we as members of the congregation realize the important place congregational singing has in the worship of our Baptist people? Too many of our church members have forgotten one of our basic principles, that is the priesthood of all believers. Each of us must make our own response to God's call.

What do we mean by congregational singing? Don't we mean that the great body of the congregation shall have a free, enthusiastic interest in it, that the singing shall be of such a degree of power that each one will be relieved from hearing his own voice and consequently one individual will not hear the voice of another? You might say that this kind of singing is not artistic.

The argument for congregational singing is not artistic, but devotional. It is hard to sustain an elevated mood which draws spiritual good from listening to others singing.

In fact, in the truest sense, worship is man's response to the revelation of God. What better way to respond to the thousand sacred sweets of God than by letting our songs abound and every tear be dry. We are marching through Immanuel's ground to fairer worlds on high.—LeRoy McClard, Secretary

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OF THE

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ON SUNDAY, THE TWENTY-FIFTH OF FEBRUARY  
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LITTLE ROCK, ARKANSAS.

### Program of the state brotherhood convention

Central Baptist Church

North Little Rock, March 2-3, 1962

THE THEME: "THAT I MAY KNOW HIM"

Friday Afternoon Session (3:00-5:00)

Harry Brewer, State Brotherhood Vice President, Presiding

Song	
Scripture Reading (I Jno. 3:1-3; Phil. 3:7-10)	Monroe Drye
Devotion: "That I May Know Him"	Richard Perkins
Special Music	
Displays	Robert Moore
"Big Wheels Turn on Little Wheels"	Lucien Coleman, Sr.
Brotherhood Presentation	Nelson Tull and C. H. Seaton
Song	
Special Music	
Message: "And the Power of His Resurrection"	J. T. Elliff
Benediction	Harold Anderson

#### Friday Night Session (7:00-9:10)

Monroe Drye, State Brotherhood President, Presiding

Song	
Devotion: "And the Fellowship of His Sufferings"	Gordon Bayliss
Special Music	
President's Word	Monroe Drye
Announcements — Calendar — Displays	Robert Moore
"They Will Soon Stand in Your Shoes"	C. H. Seaton
"The Twain Have MET!"	Nelson Tull
Song	
Business Session and Election of Officers	
"That Every Baptist Shall Know"	Erwin L. McDonald
Message: "That The World May Know Him"	Lucien Coleman, Sr.
"That I May Keep on Making Him Known"	Ed F. McDonald, Jr.
Song	
Special Music	
Message: "Burning Bones"	Dr. Dale Cowling
Benediction	R. L. Vogt

#### Saturday Morning Session (9:00-11:00)

Robert Moore, Secretary, Presiding

Singing	
Scripture and Prayer	G. A. Stark
Congregation Song: "I Love Him"	
"I Know Him"	Harold Anderson
"I Believe His Word"	Robert Moore
"The Secret Place Under the Shadow"	Harry Brewer
"The Altar by the Fireside"	R. L. Vogt
Special Music	
"They are our Portion"	Dennis Acklin
Song	
"Out of our Faithfulness"	C. E. Precise
"What Would You Do, If - - -"	Nelson Tull
"Brotherhood Carries Through"	Nelson Eubank
Special Music	
Message: "Being Made Conformable to His Death"	Reese Howard
Benediction	Monroe Drye



## J. E. Cunningham, former pastor, in Denver

JIM E. Cunningham, Jr., 43, a Pine Bluff native and formerly pastor of several Arkansas Baptist churches, died unexpectedly in a Denver (Col.) hospital Feb. 1. He was graduated from Ouachita Baptist College in 1946 and received the B.D. degree in 1951 from Southwestern Baptist Theological Seminary. He was pastor of churches in Texas before moving to Pueblo, Col., in 1956 because of ill health. He had taught school in Pueblo and served as interim pastor in churches of that area. Surviving are his wife, the former Reba Evans; a son, Jimmy, and his mother, Mrs. C. Cunningham, all of Pueblo. Burial was at Pueblo.

## Townley Lord, former World Alliance head

GREENVILLE, S. C. (BP)—F. Townley Lord, president of the Baptist World Alliance 1950-55, died here Feb. 9. He was 68.

Lord had served since 1958 as visiting lecturer at Furman University, a Baptist institution. He came to Furman following retirement from the pastorate of the Bloomsbury Central Baptist Church in London, where he served 28 years.

Funeral services were held at the First Baptist Church here, with Dotson M. Nelson, pastor, in charge.

Lord was editor of the Baptist Times, journal of the Baptist denomination in Great Britain and Ireland 1941-56. He also served as president of the Baptist Union of Great Britain and Ireland and as

president of the British Sunday School Union.

He was elected president of the Baptist World Alliance at its meeting in Cleveland in 1950.

He was the author of several books, including "Baptist World Fellowship," a short history of the Baptist World Alliance.

He is survived by his wife and two children, Marcus Townley Lord and Mrs. R. S. George, both of London.

## B. W. Christopher, retired minister

REV. B. W. Christopher, pastor of First Church, Monette, from October 1934 until October 1940, and later pastor of several other churches in Northeast Arkansas, died Jan. 30 at his home in Monette, where he had lived since retirement. Surviving is his wife, Mrs. Martha Christopher. Funeral services were conducted Feb. 1 at the Monette church by Rev. James H. Sanders, Rev. Russell Duffer and Rev. Ray Nelson.



## Half-century old 'treasure'

PICTURED above are Pastor Andrew M. Hall and the two secretaries of the First Baptist Church, Fayetteville, Mrs. T. D. Sheer (center) and Mrs. Hershel Sullivan, as they examined the contents of a copper box found in the cornerstone of the old sanctuary which has been razed. The contents were deposited there under the direction of Pastor W. A. Wattle in 1908.

Included was a history of the church in beautiful legible hand dating from 1853-1908.

Also in the stone was a copy of the 1907 Fayetteville Daily Times; an envelope listing the members of the Missionary Society, copies of the Home and Foreign Mission magazine, a copy of the Baptist Advance with a front page article by the editor, Dr. John Jeter Hurt, who recently died in Atlanta; a silver dollar dated 1900, a Bible, and other small items.



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WEEK  
NEXT  
MONTH

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by Ann Huguley Burnette (6c) 35¢

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## Master violinmaker

By THELMA C. CARTER

A GREAT man, a violinmaker named Amati, once was approached by a poorly dressed young boy.

"Sir," said the boy, "I hear that you are the greatest violinmaker in Italy. Will you teach me to make violins?"

"What have you made with your carving knife? Let me see your work," said the master.

The boy held up a dagger which he had carved with his knife.

"I cannot sing or play a violin sweetly as my young friends do. I cannot make money with my voice. It seems that all I can do is whittle, but I do my best at whatever I make. Sir, I would like to make violins because I love music and cannot make any."

Amati could see the sincerity and goodness in the boy's face. He laid his hand on the thin shoulders.

"Come into the house and you shall try. By the way, what is your name?"

"Antonio Stradivari," came the eager reply.

That was over 200 years ago. Now at the mention of Amati and Cremona, the famous city in Italy, people think not of the beauty of the city and countryside. They think of the once very poor boy, Antonio Stradivari, who became the world's greatest violinmaker.

It was not done in a week nor in a month, this making each violin better and more beautiful than the one before it. The cutting and shaping and the placing of strings was done a tiny bit at a time. Antonio learned that patience is worth more than anything money can buy.

It is said that he produced more than one thousand instruments, including violas, cellos, violins, guitars, and mandolins. He brought the violin to perfection in sweet, faultless sound.

Patience is mentioned many times in the Bible. Perhaps this famous violinmaker knew the verse, "Bring forth fruit with patience" (Luke 8:15).

Today, to own a violin made by Stradivari is to be rich indeed. Think of his hands at work, the hours he spent, the noble purpose, patience, and persistence, of Antonio Stradivari.

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## BIBLE PUZZLE

BY IDA M. PARDUE

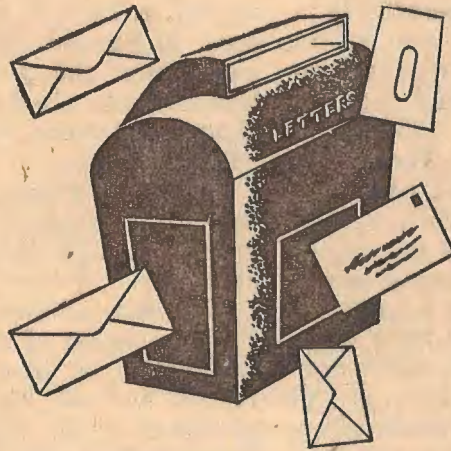
Choose the home of Paul from three:  
Tarsus? Perga? Galilee?

## ANSWER

(Tarsus Acts 21:8)

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## When Washington sent a letter



BY SIDNEY G. MORTON

When you want to send a letter to someone, you write the address on the envelope and put a stamp on it. Then you give it to the postman, put it into a mailbox, or take it to the post office. What did George Washington do when he wanted to send one?

When Washington was a boy, he lived on farms on the Potomac River and near Fredericksburg, Virginia. No mailboxes were on street corners or along country roads. In fact, there were few roads. Probably there was not even a post office in the village of Fredericksburg. There were only 75 post offices in all the 13 states when Washington became President 50 years later.

There were no stamps or even envelopes. The sheets of paper on which the letter was written were folded, sealed, and addressed on the outside. They were sent by special messenger or taken to one of the few post offices.

If Washington wanted to send a message to some of his friends or relatives, it might have been just as easy to visit the people himself. More likely he asked someone who was going that way to deliver the message.

When he grew older, many times he carried important letters, sometimes to and from the royal governor of Virginia. In 1753, when he was only 21 years old, he was sent by Governor Dinwiddie as a special messenger to warn the French not to come any farther into British territory.

In the same year, Benjamin Franklin of Philadelphia was appointed deputy postmaster general for the British colonies in North America. He held this position 21 years and in 1775 was appointed postmaster general by the Continental Congress.

During this time mail was carried from New York to Philadelphia three

times a week in summer and once a week in winter. Your letters now travel by car, truck, train, ship, or plane. In Washington's day mail was carried by horseback riders, in horse-drawn vehicles or on ships or boats.

Charges for delivering letters were set up by the Continental Congress in pennyweights and grains of silver. A pennyweight was five-ninetieths of a dollar. Sending a letter less than 60 miles cost one pennyweight and eight grains if the letter was written on only one sheet of paper. If there were two sheets, the cost was doubled. For three sheets, it was tripled.

If the letter was to go more than 60 but not more than 100 miles, the charge was two pennyweights for a single sheet. Between 100 and 200 miles, it was two pennyweights and 16 grains. An additional 16 grains was added for each hundred miles after that. Postriders (mail carriers on horseback) could be licensed by the postmaster general to carry newspapers for a fee.

The Continental Congress provided that the commander in chief of the armed forces and certain officers of the government could have their mail carried without charge. Washington probably did not have to pay any postage after he was appointed to command the American Army, at least until the end of the Revolutionary War. After he became President of the United States in 1789, his mail was again carried without cost to him.

If you visit Washington's beloved home, Mount Vernon, on the Potomac River near the city that was named for him, you can see letters that he wrote and sent by horseback without envelopes or stamps.

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## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the book, "Sir, I Have a Problem," at your Baptist Book Store.)

### Bossy pastor's wife

**QUESTION:** Our pastor's wife tries to run our church. If the rest of us do not agree with her she becomes angry and insists that she has superior training and should have her way. I'm afraid she will ruin her husband's ministry if she doesn't change. What can we do?



DR. HUDSON

**ANSWER:** Your letter sounds sincere but I have noticed for 25 years that the ones in a church who talk the most about someone's trying to run the church are those who wish to run it themselves. It takes one to know one. Do you know what I mean?

The church doesn't need bosses, professional or otherwise. Leadership is important. If your pastor's wife is trained to lead she will not boss but will show aggression. Perhaps she becomes a little impatient when some will not follow. I'm sure, being human, she has faults.

Some pastor's wives are very capable and very excellent leaders. Help her to reach her goals and don't gossip about her because she makes some mistakes. The church needs trained leaders.

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Mo.)

ing the bite of its fangs.

The ordinance of baptism was administered in some cases at night by torchlight. After the baptism of prominent citizens, William Hamberlin, Stephen De Alvo, a Spaniard, and his wife, Baptists were forbidden to sing, preach, or pray in public.

Their pastor, Richard Curtis, Jr., persisted, thinking the American sentiment enough to protect him. Don Manuel Gayoso, Commandant at Natchez, wrote Mr. Curtis a letter insisting he stop violating the laws of the Province and disturbing the peace and security of the citizens. Curtis bluntly refused and was arrested, April 6, 1795.

In court, the preacher was told that liberty of conscience in the Province did not extend beyond the first generation of settlers. The children of the emigrant must be Catholic. Furthermore, the Commandant was to watch that no other preacher of religion but Catholic come into the Province.

Pastor Curtis was threatened with deportation to work in the silver mines in Mexico if he persisted in preaching. Hamberlin and De

Alvo faced the same threat. Mr. Curtis promised to abide by the law.

The Commandant issued a further statement: If as many as nine persons were found worshipping together not according to Catholic form they would be punished.

The persecuted band held council and decided it was not right to give up their meetings entirely. They met for prayer and discussions. Curtis' promise not to preach troubled him; services were continued secretly.

These violations enraged the priests and they aroused the officers to plan the capture of Curtis, Hamberlin and De Alvo. An officer, with his squad, appeared suddenly one Sunday morning in the settlement. They found a number of people assembled at a home but no particular evidence of worship.

A picket on guard had warned the people and they had quickly adjusted themselves to a carefree air of visitation. The three offenders wanted by the government had escaped. They made their way to South Carolina and Curtis' wife did not see him for three years.

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### Beacon Lights of Baptist History

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

### Baptists outwit persecutors

BAPTISTS faced persecution by Catholics as they settled in what is now lower Mississippi.

When Baptists first came to the "Natchez Country," it lay under Spanish domain. This rule was mild, yet under Catholic control, and Baptists weren't long in find-

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This issue for a new auditorium. Two educational buildings on property and parsonage valued at \$125,000. Brochure on request. Write or call.

**Rev. M. L. May, Pastor**

Phone: JE 5-5473

Rt. 6, Box 350, Pine Bluff, Ark.



# The clean life (The Seventh Commandment)

By D. HOYLE HAIRE  
Pastor, First Church, Marianna

February 25, 1962

Scripture References: Ex. 20:14; Matt. 5:27-30; Mark 7:14-23

## Introduction

THE SAFEGUARD of the home and the purity of family life rests upon this commandment. It is like a wall around the home and its true values. It protects the innocent, the young, and the beloved partner. Since "adultery" applies only to the married relationship, this commandment protects the sacredness of the home. It is not to be violated by either the husband or the wife under the severest of penalties.



MR. HAIRE

Lest the unmarried person thinks he can indulge in impure acts with impunity, let us remember that Jesus uses the term "fornication" when he spoke of unlawful and impure acts. This is a broad, general term, and covers other types of impurity which are forbidden by God. In other words, any sexual activity outside of the marriage state is forbidden and therefore, sinful. It will be judged with the severest penalties.

## Commandment concerning the clean life

ANY teaching that is worth the trouble must be pertinent. Today thousands of people, both old and young, but especially the young, are asking, "Why?" in regard to this commandment. We can say that it is a command from God, that God is infinitely wise, that God is loving and good, that God knows what is best, and consequently we ought to obey this commandment. But this does not satisfy our generation. So, "Why this commandment?"

We ought to tell them man is made up of body, soul, and spirit. These three make one personality, undivided, and mysteriously inter-related. The body has an enormous influence over the mind and over the character. Man is a spirit who communes with God and perceives spiritual truth. Psychology as well as the Bible clearly teaches that the physical and spiritual are closely intertwined in our personality. Impurity from a physical standpoint is bound to affect a man's personality, a man's

spiritual life, a man's love of the good, the true, the pure. Therefore, any habit, any act, any indulgence which coarsens him, or cheapens life, or lowers one's respect for both one's self and others, is a sin, and ultimately must work for the ruin of human life. This is the "why" of the commandment.

The commitment of one life to another is the most intimate and most enduring experience of our life. God's plan of marriage is directed toward (1) the purity of life, (2) the companionship of two lives, and (3) the continuance of the human race. The union of the husband and wife is not looked upon by God as a passing pleasure or sordid whim. It is meant to be the highest and deepest fusion of one life with another. Marriage is both physical and spiritual in nature. We must be "one" in both realms if we are to meet the full requirements of God's plan. In the Sacred Book it is said "they two became one flesh." Here again, is the "why" of this command.

## What constitutes uncleanness

FRANK Mead says: "Murder may be the most desperate of crimes; adultery is the meanest. The Hebrew hated it on two counts; one, it destroyed the moral backbone of the individual; the other, it destroyed the family. To it is to be added a third. It insulted God." In expounding this commandment, Jesus again goes to the root cause of the matter. In the case of adultery, it is the evil thought, the evil desire, the lustful look. Get rid of that, cut it completely off, no matter what the cost involved, and the question of adultery and fornication is solved. (Matt. 5:27-30)

We must bring discipline and self-denial into play. Keeping one's passions under due bounds is the way of purity. To let the desire master you is to initiate that chain of events which leads to the evil act.

At this point it may be wise to take up the question, "Is to think a thing as bad as doing it?" Some people, on the basis of what Jesus says in Matt. 5:28, believe it is as bad. Not so. The lustful look is evil and sin, and to a degree is adultery, but it can never be

as dark and black as the act itself. For the act goes further than the thought. It involves physical union. It involves another person. The thought involves only the one person. To illustrate further, take the case of murder. Jesus says that anger is murder. But until a person turns the anger in his heart into a deed, there is no man who is killed, there is no murder charge placed against the man. Thus, it is easily seen that the act is far worse than the thought. But our Lord is teaching us that if we control the thought it will never lead to the act. And the thought itself can defile the thinker almost as much as the act.

## Source of uncleanness

IN Mark 7:14-23, Jesus gives us the source of all impurity, of all uncleanness, indeed, of all sin and evil. The source is found to be the human heart. The nature of man has been corrupted by evil, and it sends evil forth as naturally as a perennial spring sends forth water. Man may attempt to cover over his sin by an outward act of religious ceremony. Some who were punctilious about washing the body were often defiled in soul, unclean in heart and mind. This is what our Saviour deals with here.

So we must again remember the state of the human heart. As Jeremiah reminds us: "The heart is deceitful above all things, and desperately wicked." Since all sin originates here, it can only be cleansed and renewed by the working of the Holy Spirit as He brings men face to face with Jesus. This is why our Lord said to Nicodemus, "Ye must be born again."

In the light of this commandment and the commentary of Christ, there is but one kind of life to live. It is better to live a maimed life than to be whole in body, yet impure in mind and soul. Purity of life is worth the loss of our dearest organ "the eye," or worth the loss of our most useful organ "the right hand." Of course, our Lord does not suggest a literal plucking out of the eye, or an actual cutting off of the hand. That would not keep us from sin anyway. What he means is that we are to keep every organ of the body under severest control, refusing to allow our bodies to incite us to any sin of any kind, making them to be "instruments of righteousness unto God," rather than "instruments of unrighteousness unto sin." (Rom. 6:13)

## Result of uncleanness

FIRST, we must acknowledge that broken homes are the result of being impure in our sex relationships. This scourge of our modern civilization, and







## Religious News of the World

### Baptists to retrace Adoniram Judson path

A DAY-LONG "Judson Journey" has been scheduled in the Boston, Mass., area Mar. 27 to mark the sailing of Adoniram Judson and his wife, Ann, as missionaries to India.

Though not Baptists at the time of their sailing, the Judsons were to become Baptists' first foreign missionaries from America. They were converted to the Baptist position during Bible study after sailing.

The "Judson Journey," in which a number of Southern Baptist Convention leaders will take part, is one phase of the Baptist Jubilee Advance Committee meeting in Boston at that time. Representatives from six other Baptist groups in North America are also a part of the jubilee advance.

Judson sailed in 1812, as did Luther Rice, who was also (though in separate decision) convinced of Baptists' doctrinal position after sailing as missionary to India from another group.

Rice returned to the United States to campaign for support for the Judsons. In 1814, the first convention of Baptists on a national scale in America met at Philadelphia as an outcome. (BP)

### New curbs on Jews

WASHINGTON, D. C. (EP)—B'nai B'rith, Jewish service organization, says it has learned of more Communist efforts to discourage the practice of Judaism in the Soviet Union.

A special statement issued here by Label A. Katz, president of the 118-year-old organization and chairman of its International Council, charged that during the June-July period last year, Soviet au-

thorities had quadrupled a special tax assessment against all clergymen and made it retroactive for two years; dismissed the director of the Yeshiva in Moscow, the only Jewish seminary in the Soviet Union; disbanded the Vaad Yeshiva, the governing council of the seminary, and placed its affairs under Rabbi Ehuda Leib Levine, Chief Rabbi of Moscow; and removed the lay chairmen of synagogue congregations in Kiev, Riga, Minsk, Vilna and Tashkent. (These are the capital cities of five Soviet republics.)

Mr. Katz says the tax on clergymen, which affected members of all religious bodies, imposed a "special hardship" on Soviet Jews since Judaism is not permitted to maintain a centralized structure or national federation as are other religious groups in the USSR.

### Medical mercy mission

FOURTEEN doctors have left for a two-month medical mercy mission in an effort to immunize more than one million people in the West Africa Republic of Liberia against smallpox, yellow fever and other diseases.

The Southern Baptist Radio and Television Commission will film and tape-record the venture, known as "Project: Brother's Brother II," for future radio and television programs produced by the commission.

All of the doctors participating in the mass immunization program are volunteers, donating their time to the effort. Medicines, vaccines, and other supplies were contributed in quantity by the American Pharmaceutical Manufacturers Association.

The team will take 20 "peace guns" (mass jet inoculators), each capable of immunizing 10,000 people per hour. (BP)

### Urge prayer support

FIVE Japanese Baptist leaders have called for a united Japanese and American prayer effort in preparation for a vast spiritual revival in Japan in 1963.

Shuichi Matsumura, chairman of the evangelism department for the Japan Baptist Convention, said he hoped Baptist churches in the United States could pick "prayer

partner" churches in Japan and pray earnestly that they would see great results in the five-week crusade in Japan next year.

A church in Japan and a group of churches in the United States might exchange correspondence and hold simultaneous prayer meetings for the crusade, Matsumura said.

The five Japanese Baptist leaders met with representatives of the Southern Baptist Foreign Mission Board and a nine-member Japan crusade coordinating committee of the Baptist General Convention of Texas to outline plans for the vast revival. (BP)

### Like Cain and Abel

VATICAN CITY (EP)—Referring to the massacre of 19 Roman Catholic missionaries in the Congo, Pope John likened it to the biblical murder of Abel by Cain, but said he had "no feeling of hatred—only loving charity and forgiveness."

The missionaries were shot down Jan. 15 before the eyes of school children. "Pray for us!" the priests had cried as they marched to be machine-gunned to death.

Twenty were reportedly arrested but one escaped, and was allowed to return to the mission. One of the dead was listed as German. The others were believed to be Belgians. All were males.

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