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Arkansas Baptist State Convention

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MARCH 1, 1962

*Arkansas Baptist*  
newsmagazine

**Arkansas report**


Fifteen churches making largest contribution through Cooperative Program for associational year 1960-61:

|                         |           |
|-------------------------|-----------|
| Ft. Smith, First        | \$ 48,661 |
| Little Rock, Immanuel   | 47,916    |
| El Dorado, First        | 40,137    |
| Little Rock,            |           |
| Pulaski Heights         | 39,456    |
| Pine Bluff, First       | 33,368    |
| North Little Rock,      |           |
| Park Hill               | 31,642    |
| Little Rock, First      | 31,372    |
| Texarkana, Beech Street | 27,995    |
| North Little Rock,      |           |
| Baring Cross            | 23,462    |
| Little Rock, Second     | 23,389    |
| Camden, First           | 22,685    |
| Blytheville, First      | 22,489    |
| Crossett, First         | 21,422    |
| Magnolia, Central       | 20,639    |
| Ft. Smith, Grand Avenue | 20,006    |

Fifteen churches making largest percentage of contributions through Cooperative Program 1960-61:

|                              |     |
|------------------------------|-----|
| Fulton, First                | 34% |
| Waldron, First               | 31  |
| Hindsville, New Hope         | 27  |
| Little Rock, Pulaski Heights | 25  |
| Joyce City                   | 25  |
| Lake City                    | 24  |
| El Dorado, Immanuel          | 23  |
| Elaine, First                | 23  |
| Ft. Smith, Trinity           | 23  |
| Crossett, First              | 22  |
| Lonoke, First                | 22  |
| Ft. Smith, First             | 22  |
| Stephens, First              | 22  |
| Camden, First                | 22  |
| Stamps, First                | 22  |

—Ralph Douglas, Assoc. Sec'y.



**ARKANSAS**  
Baptist  
NEWSMAGAZINE

**"ARKANSAS"  
LARGEST  
RELIGIOUS  
WEEKLY"**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

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

March 1, 1962 Volume 61, Number 9

**Cooperative Program receipts**

**Executive Committee Southern Baptist Convention**

JANUARY, 1962

|                      | Cooperative Program<br>1962 | Cooperative Program<br>1961 | Increase<br>(Decrease) | Per Cent<br>Increase<br>(Decrease) |
|----------------------|-----------------------------|-----------------------------|------------------------|------------------------------------|
| Specials             | 28,245                      | 715                         | 27,530                 | 3850.35                            |
| Alabama              | 77,357                      | 67,799                      | 9,558                  | 14.10                              |
| Alaska               | 619                         | 533                         | 86                     | 16.13                              |
| Arizona              | 5,872                       | 4,535                       | 1,337                  | 29.48                              |
| Arkansas             | 79,187                      | 49,500                      | 29,687                 | 59.97                              |
| California           | 20,717                      | 13,840                      | 6,877                  | 49.69                              |
| Colorado             | 2,751                       | 4,902                       | (2,151)                | (43.88)                            |
| District of Columbia | 5,694                       | 4,710                       | 984                    | 20.89                              |
| Florida              | 83,227                      | 108,335                     | (25,108)               | (23.18)                            |
| Georgia              | 169,601                     | 137,270                     | 32,331                 | 23.55                              |
| Hawaii               | 664                         | 578                         | 86                     | 14.88                              |
| Illinois             | 28,018                      | 24,046                      | 3,972                  | 16.52                              |
| Indiana              | 2,143                       | 2,021                       | 122                    | 6.04                               |
| Kansas               | 3,057                       | 3,793                       | (736)                  | (19.40)                            |
| Kentucky             | 77,164                      | 74,919                      | 2,245                  | 3.00                               |
| Louisiana            | 71,778                      | —                           | 71,778                 | 100.00                             |
| Maryland             | 18,604                      | 15,036                      | 3,568                  | 23.74                              |
| Michigan             | 2,493                       | 1,000                       | 1,493                  | 149.30                             |
| Mississippi          | 71,796                      | 55,737                      | 16,059                 | 28.81                              |
| Missouri             | 61,316                      | 78,061                      | (16,745)               | (21.45)                            |
| New Mexico           | 11,844                      | 9,763                       | 2,081                  | 21.31                              |
| North Carolina       | 56,428                      | 17,589                      | 38,839                 | 220.81                             |
| Ohio                 | 4,596                       | 3,919                       | 677                    | 17.27                              |
| Oklahoma             | 133,206                     | 78,541                      | 54,665                 | 69.60                              |
| Oregon-Washington    | 4,446                       | 2,074                       | 2,372                  | 114.37                             |
| South Carolina       | 133,326                     | 100,212                     | 33,114                 | 33.04                              |
| Tennessee            | 76,287                      | 100,357                     | (24,070)               | (23.98)                            |
| Texas                | 277,083                     | 279,167                     | (2,084)                | (.75)                              |
| Virginia             | 194,743                     | 158,531                     | 36,212                 | 22.84                              |
| <b>Total</b>         | <b>\$1,702,262*</b>         | <b>\$1,397,483*</b>         | <b>\$304,779*</b>      | <b>21.81%</b>                      |

\* Amounts reported rounded to nearest dollar

THE Southern Baptist Convention share of Cooperative Program receipts for January, 1962, showed a marked increase over the same month in 1961.

Convention Treasurer Porter Routh said the monthly sum was \$1,702,261, compared with \$1,397,483 in January, 1961. This is a gain of 21.81 percent.

Designated gifts also showed a gain—13.77 percent. The January, 1962, total was \$2,379,403 compared with \$2,091,336 the previous January.

The Cooperative Program increase is even more significant when you note that January, 1961, receipts were running more than 10 percent behind those in January, 1960.

Designations in January, 1961, were down 7.25 percent from the 1960 month.

Routh attributed the marked increase for January, 1962, partly to accounting procedures and to the fact there were five Sundays in December, 1961. The impact of December offerings in Southern Baptist Churches is felt at the Southern Baptist Convention treasury during January.

"We will have to wait two or three months before we can see what the trend is," he said. "However, the fact that increased giving was evident in 22 of the 28 state conventions indicates the increase was general through the Southern Baptist Convention," according to Routh.



Home Board Photo

*"THOU shalt make thy prayer unto him, and he shall hear thee ..."*  
Job 22:27

**W**MU Week of Prayer for Home Missions is March 5-9. Baptists of Arkansas join Connie Joy in prayer for her mother and father, the Peter Chens, home missionaries to the Chinese in San Francisco, and all home missionaries that they might make God's love known to all people in our homeland.

### British revivalist here for engagements

BRITISH Revivalist Owen Murphy, a Baptist minister noted for his message, "When God Stepped Down from Heaven," is in Little Rock for preaching engagements for the next several weeks. Last Sunday morning he preached at First Church, Little Rock, and, Sunday night, at Central Church, North Little Rock. He spoke Tuesday at the Little Rock Baptist Pastors Conference.

Dr. Murphy, director of the London, England Revival Crusade Party, with Mrs. Murphy and their daughter Glenys Ruth, are located at 4401 E. Broadway, North Little Rock, telephone WI 5-3893.

Since coming to the States for his first visit, in 1954, Mr. Murphy has crusaded for church revival in 45 of the states, preaching, he reports, in 2,400 churches, nearly 1,000 of which were Southern Baptist. He has just recently come from Tulsa, Okla., where he engaged in a several-weeks campaign.

## Need for 'more humanities' cited at BSU Center dedication

ONE OF the chief problems of medical education is the need for more humanities at a time when "the subject matter demands of the Health Sciences each year reach out to new horizons and require more and more time and intensification of effort on the part of the student."

It is the faculty's task "to search constantly for ways of cutting down, deciding what can prudently be left out of the subject matter which must be covered," added Dr. Storm Whaley, vice president for Health Sciences at the University of Arkansas Medical Center, speaking at the formal dedication Feb. 25 of the new Baptist Student Center at the Medical Center.

"Men are men before they are lawyers or physicians or manufacturers and if you can make them capable and sensible men, they will make themselves capable and sensible lawyers, physicians, and manufacturers," Dr. Whaley quoted John Stuart Mills. The role of the religious center and the involvement of students in its program is a vital part of a student's education, Dr. Whaley said, and is an area that Baptists especially should recognize could not be cared for by the state.

Dr. Whaley complimented the Christian people of the state for their interest in the college students, as evidenced by the religious centers that surround the campuses of the state.

Dr. C. Z. Holland, Jonesboro, president of the Arkansas Baptist State Convention said:

"During much of the recorded history of the Christian church, young people have had little place in the life of the church." He attributed to Robert Rakes, the Wesley brothers, William Routh, John R. Mott, Henry Drummond, and Robert E. Spear credit for the change that has taken place within the church.

Dr. Holland gave a brief historical sketch of Baptist student work in America. He was especially complimentary of the Baptist student work as reflected in the fact

that approximately 50 per cent of Southern Baptist missionaries have been trained in non-Baptist colleges. "We feel that every dollar invested in the life of a young person is our best investment to be made, because it has a life expectancy of forty years of fruit bearing."

There are 196 Baptist students enrolled at the medical, pharmacy, and nursing schools of the Medical Center, one of the smallest Baptist enrollments in the state, but one of the most significant ones.

The new center is the first religious student center to be erected in Pulaski County and is the seventh center erected in Arkansas by the Arkansas Baptist State Convention. An eighth center, a temporary building, is presently being erected at Henderson State Teachers College on property recently acquired adjacent to the Henderson State campus. The center is being built by local churches in the Arkadelphia area. A permanent building to serve the 716 Baptist students at HSTC is in the planning stage.

### Researches UHF effects

A PSYCHOLOGY professor at Baylor University is combining his psychological research with his hobby in amateur radio in an effort to determine if ultra high-frequency radio waves have any effect on human beings.

Professor William D. Thompson is trying to determine if the UHF sound waves may affect the learning ability and the emotional and the motivational characteristics of rats, and perhaps even human beings.

The high-frequency radio waves are the type transmitted by aircraft navigational instruments, radar and ultra high-frequency television stations, Thompson said.

Thompson has received a \$3,985 grant from the United States Public Health Service of the National Institute of Health to further his study of the theory. (BP)

# The seminary controversy

AS I consider the many different views being expressed today by Baptists of Arkansas and of the Southern Baptist Convention, I am convinced more than ever of the futility of ten million Baptists trying to decide individually or collectively on the orthodoxy of seminary professors.

Someone has suggested that we should have something "in black and white" as a sort of statement we could agree on generally as to what constitutes our basic Baptist beliefs. Many will object to such a "creed," contending that we have no creed but the Bible itself. This argument breaks down, however, when we have to face the fact that there are many and varying ideas among us as to what the scriptures teach. For us to agree that we accept the Bible "from cover to cover" as "the inerrant word of God, without any mixture of error" does not mean that we all agree, seeing eye to eye on the great doctrines.

As much as we Baptists have had to say about having no creed, we do have what pretty well amounts to creed, in the various abstracts of principles or beliefs which have been adopted by the Southern Baptist Convention and its seminaries. And this editor, for one, feels that some such statements or summaries, regardless of what we call them, are necessary. There must be some over-all restrictions or control over what is to be taught in our classrooms, for we are a missionary and evangelical body. We must have general agreement on what our message is and how it is to be proclaimed.

For the seminaries, the abstracts of principles such as those adopted by Southern Seminary in 1858, and such as those adopted in Memphis by the Southern Baptist Convention, in 1925, set out, in general terms, what our Baptists believe the scriptures teach.

But these principles themselves must be interpreted. And—here I repeat an old refrain—the ones charged with interpreting the principles in the seminaries as they relate to the seminary professors, are the seminary trustees. Any professors charged with having departed from the Baptist faith must be measured by the abstract of principles. But the ones to examine any professor in question and determine whether there has been a breach of the faith are the seminary trustees. It would be an impossible situation for professors to have to answer to every individual Baptist or group of Baptists as to what they may or may not teach.

All of this is not to say or imply that no one

but seminary trustees should be heard on Baptist beliefs, or even on seminary professors and their beliefs. Any one of us should feel free at any time to go directly to any professor with a question or a complaint, as we should feel free to go directly to a pastor or an editor or any one else in the Baptist work, when we become concerned about what any one of these is teaching or preaching. But we should go in the spirit of the Christ, whose ambassadors we are. And only as a last resort should we go with formal charges to a professor's or an editor's board, or to our pastor's deacons and church. We should keep in mind that we as individual Baptists have no authority to "hire or fire." And once a formal charge has been made to the ones with authority to investigate and act, and once these with authority to act have acted, we should, as a democratic people, abide by the action. How else can we settle our problems as a great denomination?

One wholesome effect of the current controversy involving the seminaries is that it is resulting in a new look by many of us at "What Baptists Believe." Frankly, it is this editor's feelings that a free and open discussion of our faith is good for us that prompts him to carry articles related to the seminary controversy. Not for one moment does he feel that seminary professors or any others of us should be tried through the Baptist papers for our individual faiths.

Let me repeat—what I confidently believe will be borne out by Southern Baptist Convention action when we meet soon in San Francisco—that the seminary trustees are the ones and the only ones who can hire and fire seminary professors. The sooner all of us accept this fact, the better it will be for our great common cause of winning the world to Christ.

Please permit me to say again that the only control the Southern Baptist Convention has over its seminaries is in the election of the seminary trustees as vacancies occur on the seminary boards, and through the appropriation of convention funds. There is some reason to believe that certain groups, representing particular viewpoints on the Bible and theology, are working even now to see that those with their own viewpoints are chosen to fill the vacancies on the seminary boards, at the coming sessions of the SBC. In my humble judgment, such manipulating is beneath the dignity of Christians and could be disastrous to the seminaries and to our denomination. Now, as perhaps never before, we need to be free of such manipulation. What we need for the vacancies on seminary boards is, first of all, fair-minded, dedicated Christians, representatives of Southern Baptists as a whole, not of some particular ilk.—ELM

# Personally speaking

To God be the glory

**M**ANY times in history the world has waited with bated breath to see if man in daring conquest could reach beyond a last border. But never before had so many millions watched by television so awe-inspiring an event as that of Feb. 20 which saw courageous Col. John H. Glenn Jr. hurtled into space as the first American to travel around the world by satellite.

Unlike the Russians, in orbiting a man ahead of us, this blast-off was not kept secret. The whole world—the free world, that is—had been alerted and was standing by with Col. Glenn for the countdown.

I witnessed the historic event with Dr. Duke K. McCall, president of Southern Seminary, on the screen of a television set in a room at the Hermitage Hotel in Nashville, Tenn. We were both silent in the minutes leading up to and during the blast-off. I am sure that Dr. McCall was praying, as I was, for the safety of our noble adventurer.

As I marvelled at what was happening before the eyes of so many millions of us, four words connected with another great experiment came to my mind: "What hath God wrought!"

Comparatively few people knew about it at the time, but those who did must have been breathless, on May 24, 1844, when the show-down came on a new-fangled invention called electro-magnet telegraph.

The inventor, Samuel Finley Breese Morse, had campaigned for years for funds to erect a test line. Finally, he had persuaded Congress to appropriate \$30,000 for the construction of a 40-mile line from Washington, D. C. to Baltimore. The first message to go out, upon the success of which so much depended, was sent by Morse from the Supreme Court Room at the nation's capitol and was received instantly in Baltimore: "What hath God wrought!"

What better words are there to summarize the latest achievement? God has used a stalwart Christian man to bear a unique testimony to the world and to expand our horizons.

To God be the glory in the Space Age as in every age!

*Edwin L. McDonald*

Letters to the Editor

## THE PEOPLE SPEAK

J. L. Cossey

PRAISE the Lord! For many years I have been trying to open the eyes of our Arkansas Baptists to the worth of our dear Brother J. I. Cossey. Time certainly does dull the memory, doesn't it?

Time nor space will permit me to mention all the contributions this dear man has made to the cause of Christ not only in Arkansas, but all over our convention. If I am not mistaken, Brother Cossey was also one of the pioneer advocates of the six-point record system.

How many of our leaders in churches all over could give a testimony to what Brother Cossey has meant to their lives?

I will forever remember the day 240-pound Brother Cossey literally took this little 140-pound preacher on his knee and urged him to go to Ouachita from Southern Baptist College, and not straight to the seminary as I had planned. It took me almost as long as it did him to finish (five years) but I made it.

The secret of the true greatness of any man is the wife behind the scenes. Certainly Mrs. Cossey was a great lady. I know that even now she rejoices over this wonderful recognition her dear husband has received.

Here's hoping that some college will make that "Doctor" that everyone calls Brother Cossey official, (not that he needs it).—Bill H. Lewis, 615 North 8th St., Paragould.

I WISH to express my appreciation to you for the fine article which appeared in the Arkansas Baptist Newsmagazine, Feb. 8, on Bro. J. I. Cossey. I cannot begin to tell how much he has meant to my life.

I first met Bro. Cossey in July of 1953. He was supplying at the First Baptist Church of Fisher where I was a member. I had just been discharged from the Navy. Prior to my discharge, I felt God calling me to preach, and had accepted that call to do the best I could for Him.



"And now for a message from our, er, sponsor."

I knew I needed to attend school somewhere, but had not as yet decided where. I have a cousin who is an Independent Baptist preacher, and he had just about convinced me that I should attend a non-denominational Bible school in St. Louis, Mo.

Before Bro. Cossey preached the evening message, the Training Union director asked me to give the Training Union report and a summary of the adult lesson. After giving the report, Bro. Cossey came to the platform to preach, but before he got into the message he asked who I was and if I just happened to be a young preacher. After I said yes, he asked if he might talk with me after the services.

As a result of that talk, I visited the campus of Southern Baptist College of Walnut Ridge the next week and made a room deposit. I honestly believe had God not sent Bro. Cossey to Fisher that particular Sunday, I would have enrolled in an Independent Bible School where my credits would not have been accepted in any other school.

This is not the only time Bro. Cossey has had a hand in helping me. Prior to my accepting a teaching position at Southern Baptist College in 1957, I counseled with him and we had a wonderful time of prayer together. He and his good wife actually helped me to find God's will for my life in that decision. He also helped me with another great decision I had to make. Before coming to the East Side Baptist Church of Paragould, where I am now serving as pastor, I asked him to pray with me and counseled with him at length before accepting the church. I have never regretted a single decision he has helped me to make.

I thank God for strong soldiers of the cross like Bro. Cossey, and I feel when I say this that I am speaking for hundreds of other young preachers he and his wife have helped along the way. (Mrs. Cossey has gone to be with the Lord just recently.) I feel Bro. Cossey will be a blessing to the cause of Christ and the state of Arkansas as he serves in this new position as Field Representative of the Arkansas Baptist Newsmagazine.—Lendol Jackson, Paragould

### 'Will he find faith?'

IT IS not my intention to get into a "hassle" with anyone over the "pros" and "cons" of Genesis. The first four words in the Book should settle our souls forever. The "hows" and the "whys" might be none of our business.

First, I would like to say that if we can accept the fact that the Holy Spirit is the Author of the whole Bible and that He never makes mistakes, then we are on safe ground. True, the Old Testament is at times hard to understand but an old preacher once said, "Try putting Jesus Christ into every page and you will not have much diffi-

(Continued on page 17)

# COURTSHIP, MARRIAGE and the HOME...

By Mrs. J. H. STREET

"Probably nobody gets through life without being rejected at least once by someone she cares for a great deal."—Guide to Winning Friends and Popularity—Joyce Jackson

"We must learn to be happy alone if we would be successful with others."—Roy A. Burkhart

## 'I like him a lot'

**Question:** "What should a girl do when she likes a boy who doesn't seem to like her? He is of a higher class than I, and makes better grades too, but I do like him a lot. In fact, I feel that he's the boy, and I can't seem to forget about him."—One of your Teenager Friends

**Answer:**

Dear "Teenager Friend":

Your question is important. I have great respect for the feeling you have right now that "he's the boy." Also, I recognize the heart-ache you feel as real. Whichever way this matter is resolved, what you are experiencing now must become an ingredient of courage and add sturdy quality to your character.

I am not sure that I get what you mean by, "He is of higher class than I."

If you mean that he is in a different social classification, that he is from the upper "side of the tracks," that he has a better family background, let me remind you that this is the good old democratic U. S. A. One doesn't have to be permanently catalogued in any social classification. *Everybody is somebody* in our country, you know.

Any girl who will set herself to work on her looks, her personality, her mind, and her spiritual self can move upward from level to level in our society. Only laziness and lack of ambition, determination and character can "peg" one at a lower level.

Let me congratulate you, on the other hand, for recognizing that differences in family backgrounds and rearing do have an important bearing upon the congeniality of couples and their chances for happiness together.

If you simply mean that he is in a higher class in school, that difference will seem unimportant, once you win his respect and admiration.

There is no easy, push-button answer to your question. The suggestions I can offer you are not new. My only hope is that I may encourage you to put into action the things you already know to do.

● Be genuinely friendly and nice without being forward and obvious. Merely smiling and saying "Hi" as you see him helps to make him aware of you.

You can ask him a question about some lesson, if you do it carefully, without acting coy or flirtatious. Let him know that you appreciate his kindness in helping you and that you admire his ability.

**Caution:** Never interrupt him when he is with a group. Remember that loud talking, giggling, and "chasing" repel worthwhile fellows instead of attracting them.

● Always look your best. "Being well-groomed, having that sweet, clean, well-scrubbed look is attractive in both boys and girls."

Someone commenting to Clare Booth Luce that she always looks immaculately groomed, asked how she does it. Her reply:

"With a hairbrush, a clothes brush, a bath brush, and lots of soap and water." Perhaps we should add a shoe polish cloth and regular use of an electric iron.

Read books on personality and charm, and *practice* what you learn. Such books as *Lessons in Loveliness* by Judith Unger Scott, *A Girl Grows Up* by Ruth Fedder, and others you will surely find available in your church or school library.

● Study harder. Improve your grades and your standing in your classes.

● Keep your feelings inside yourself. Don't tell everybody how you feel about this boy. If you are constantly talking about him, "pining over him," making remarks about your feeling for him, 'tis almost sure to get back to him and embarrass him. Avoid frustration by working off your moods in efforts toward self-improvement.

● Keep your sunny side out. Joyce Jackson says that one reason some girls do not have more dates is because they look apprehensive. Boys, she continues, like to date girls who look happy—girls without complexes.

● Pray about the whole matter. Christ is the most real, most understanding and most helpful friend any teenager can have.

● Date other boys. Let the word get around that you are one girl who can have pleasant dates and build your date's ego without petting.

If you will follow these steps consistently you will become more attractive and more desirable for dating, day by day. The ultimate outcome: either you will win the dating friendship of this boy you like, (and probably react in the typical way of girls—find that you have lost your infatuation when you have him at your feet!); or you will become so happy in your new personality and so wise in your deepened attitudes that you will decide he is not the *only* one.

Stand tall!

Rosalind Street

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

# Danger signals to Baptist distinctives

By Paul McCray  
Pastor, Grand Avenue Church, Ft. Smith

**RATIONALISM** and liberal theology invaded British Baptists and seemed to reach its height the middle of the 19th century. Charles Haddon Spurgeon foresaw what this destructive evil would do to evangelical Christianity. He prophetically warned his beloved denomination of the destruction rationalism brings.

He said, "I believe that, if we walk uprightly and decidedly before God at this time, we shall make the future of England bright with the gospel. But trimming now, and debasing doctrine now, will affect children yet unborn, generation after generation. Posterity must be considered. I do not look so much at what is to happen today for these things relate to eternity."

Spurgeon's prophecy has been fulfilled. Instead of progressing, British Baptists have retrogressed. There was a time when British Baptists could boast a constituency of 500,000. Today the number is somewhere around 375,000 to 400,000.

History here can teach Southern Baptists a lesson. Some of the same dangers that faced Spurgeon's England face our Southern Baptist Zion! There are definite danger signals to our Baptist distinctives. These distinctives, it seems some would readily destroy. These dangers are:

1. An acceptance of the sweeping claims of the evolutionary hypothesis. Conservatives do not profess to understand how God created the world and man. We are conscious that there are many missing links and, as far as some of us are concerned, whole chains. A man has to have a great deal of faith to accept even scientific claims and let the word "claims" be emphasized. When we start detailing the "how" of creation and of change, especially when it dates back perhaps multiplied thousands of years, it seems that it is conjecture. A view of man will affect our whole theological framework.

2. A low view of revelation—inspiration. Revelation means that God broke into history and revealed to man something that he could not discover through ordinary mental processes. The Hebrews have left us one thing—not great culture or science. They have left us a unique concept of God. It is a low view of revelation, indeed, that claims that the Hebrews borrowed their concept of God from surrounding cultures and then improved upon it.

3. One of the most dangerous things today is the proposal for the organic union of the churches. One of the secrets of the strength of Southern Baptists is our steadfastness and firmness with which we maintain our beliefs. If we ever come to the place where we say "it doesn't matter what you believe as long as you are sincere," then we will lose a great deal of our power. This, in essence, is what we would be saying if we unite in an "organic union" of the various divisions of Christianity. Our "narrowness and exclusiveness" is our strength.

4. The teaching that a believer in Jesus Christ can apostatize. This doctrine contradicts election. How could one who has been elected and foreknown by God apostatize? It contradicts salvation by free grace. Granted there are passages that are difficult or seem to lend themselves to the teaching of apostasy; but we must interpret scripture by the "analogy of faith": obscure passages must be interpreted in the light of the overall teachings of the scriptures.

5. "Alien immersion." One of the strongest arguments for "closed baptism" is the fact that it maintains a unity of belief. There are certainly many New Testament churches who do not have the name Baptist and the writer of this article certainly is not defending the "Baptist" succession view (except a spiritual succession). But if churches are to start receiving other faiths' baptism, where is the line to be drawn? A church is sovereign. "Closed baptism" guards the door of the church. With "closed baptism" we have guarded it very poorly. It would be even worse if we threw open the door to those from other faiths. How can we receive those into our church who have been baptized with the view that their baptism was a part of their salvation? How can we receive those who have not been immersed? We must without apology or shame maintain our distinctive position on "closed baptism."

6. Another danger today is the denial of an eternal hell for the wicked. We do not infer that to be a conservative one must hold a medieval concept of hell or the concept of Jonathan Edwards or that there must be even literal fire. I think most sincere Christians would be pleased and happy if there were to be no suffering, no hell at all, but we have no scriptural warrant to bow to human reason that states that "eternal punishment" is inconsistent with a God of love. The teachings of Jesus Christ are very clear. Now there seems to be not one ray of hope for the impenitent and unbeliever in Jesus Christ.

May God help us to heed these danger signals and maintain our Baptist distinctives. This pastor is not embarrassed in the slightest to be a member of an evangelistic group that is called "the problem child of protestantism" or a "denomination that has not yet matured."

If denominational maturity is acceptance of the foregoing claims, may we stay in that adolescence where we have childlike faith in the Word of God. May we continue with the main emphasis that "Jesus is Lord," and fellowship in many areas with those who do not agree with us on varying doctrines. But let us maintain our conservative Christianity lest we get on the toboggan that other once conservative denominations are on. If we come to terms with the foregoing suggestions, the death knell has been sounded for a great evangelistic denomination.



## Makes Hawaiian tour

REV. Jerry W. Hopkins, assistant to the president and staff evangelist of John Brown University, recently engaged in an extensive tour of the Hawaiian islands. During this trip, Hopkins visited and preached in some of our Southern Baptist Churches in Hawaii.

He received an official welcome to the state from Lt. Gov. James Kealoha.

Rev. Hopkins' speaking engagements included appearances at Jackson College and numerous high schools and business men's groups.

He accepted invitations to preach at the First Baptist Churches of Honolulu and Pearl Harbor. He preached at the First Southern Baptist Church in Waikiki.

Southern Baptist work in Waikiki began in 1950. Waikiki Baptist Church is located in the most luxurious and the most spiritually needy field in Hawaii. The church still worships in the rented quarters in which it started, but is praying for the Lord's leading toward property of its own. Rev. Ernest L. Combs is pastor of the Waikiki church.—John Brown University

## Officers named

THE Ministerial Alliance at Southern Baptist College, Walnut Ridge, has elected the following officers for the second semester of 1962 school year:

President: Carol Norman, North Little Rock; vice president, Jimmy Clay, Ripley, Tenn.; program chairman, Royce Christmas, Hamburg; secretary, James A. Baker, Bolivar, Tenn.; treasurer, Benny Clark, Tallapoosa, Mo.; student body representative, Jerry Wilcox, Black Oak; song leader, Charles Spilliards, Harrison; and usher, Dale Griffin, Harrison.

Dr. J. F. Queen, faculty member, is the sponsor of this group.



## Church dedicated

REV. L. G. Miller (left, above) laid the cornerstone at the dedication of Highland Heights Church, Benton. Dr. Bernes K. Selph, pastor of First Church, Benton, brought the message and Dr. C. W. Caldwell of the state Missions Department led in the dedicatory prayer.

Others in the picture are Fred Newcomb, chairman of deacons, at right, and Dub Harper, trustee. Rev. Dewey H. Greene is pastor.

## Dean's list out

DEAN Woodrow Behannon, Southern Baptist College, Walnut Ridge, has announced the following students made the dean's list for the fall semester, 1961-62:

Paula Cole, Tuckerman, made all A's. Two made all A's with the exception of one B. They were: Roy Farris, Mountain Home, and Loreva Harness, Mt. View.

Those making all A's with the exception of two B's were: Lindsey Harness, Mt. View; La Verne Lamb, Sedgewick; Dale Mattingly, Fisk, Mo.; Gailene Rickard, Alameda, Cal.; and Victor Wong, Hong Kong. In order to be on the dean's list, the students must carry at least 12 semester hours.

## Evangelism Clinic

TRINITY Association Evangelism Clinic was held at Corners' Chapel Church, Feb. 2. Harry Tipton is pastor and chairman of Evangelism. The clinic closed with a great prayer service and several pastors pledged a renewed effort in evangelism.

Sunday, Feb. 4, Calvary Church, Harrisburg, Earl C. Edwards, pastor, had "A Revival-In-A-Day." There were 10 additions for baptism, five by letter and 11 rededications. Feb. 11 Pastor Edwards baptized 16 of the 18 candidates waiting for baptism.—Jesse Reed.

## Seventeen at OBC make dean's list

SEVENTEEN students at Ouachita College made all A's the first semester, according to Registrar Frances Crawford.

They include Janet Benson, Arkadelphia; Linda Brown, Blytheville; Mary Carter, Stuttgart; Patricia Chambliss, Arkadelphia; Elsie Fallin, El Dorado; Marie Gambrell, Pine Bluff; Jay Boo Heflin, Little Rock; Judith Huffman, Malvern; Billy McCallum, Arkadelphia; Janis Nutt, Mineral Springs; Alice Reaves, Little Rock; Rose Rogers, El Dorado; Lynda Strother, North Little Rock; Larry Taylor, Little Rock; Edwina Walls, England; and John Williamson, Waldo.

## New OBC staffers

TWO additions to the staff at Ouachita College have been announced by President Ralph A. Phelps, Jr.

Betty Ault, new infirmarium nurse, graduated from the Arkansas Baptist School of Nursing in Little Rock in 1960. Miss Ault is the daughter of Mr. and Mrs. John W. Ault of Camden.

Mrs. Violet Goodwin of El Dorado is a new housemother.

## Springdale pastor begins 10th year

REV. Burton A. Miley begins his 10th year Mar. 1 as pastor of First Church, Springdale. The church plans to give Mr. Miley a study tour of the Holy Land during July as a token of appreciation for his pastoral leadership. He has been pastor longer than any other in the 92 years of First Church history.



MR. MILEY

First Church has grown under his capable leadership. The church adopted a master plan of building in 1954. Two of three units have been completed, a \$245,000 sanctuary and remodeling of the old auditorium into a chapel. The third unit will provide additional educational space, with construction planned within the year. The church budget has increased 125 percent during Mr. Miley's pastorate. The 1953 budget of \$40,943.28 grew to \$93,302.28 in 1962. There have been 950 members added to the church rolls, 676 by letter and 274 by baptism. First Church began one mission, now Elmdale Church.

Mr. Miley is a member of the Executive Board of the State Convention and is its vice president. He is chairman of the Operating Committee.

He wrote the Sunday School Lessons for the *Arkansas Baptist News Magazine* for four years.

Mr. Miley has been in the ministry 32 years. A graduate of New Orleans Seminary he has served as pastor at Harrisonburg and Arcadia, La., and Marianna in Arkansas.

Mrs. Miley is the former Lizzie Mae McGuffee. Mr. and Mrs. Miley have three children, Kenneth, Laredo, Tex.; Charis Jean, Houston, Tex.; and Martus, a ministerial student at Baylor University.

## Revivals

FIRST Church, Lepanto, Jeff Campbell, pastor; Mar. 25-Apr. 1; Dr. Dale Cowling, pastor of Second Church, Little Rock, evangelist.

FIRST Church, Hardy, Feb. 11-18; Bill H. Lewis, evangelist, Curley Schwendeman, music, 10 additions, four by letter, six by baptism, three other professions of faith, and many rededications. P. O. Harrington is pastor.

SECOND CHURCH, Van Buren, will hold a revival Apr. 8-15 with Harold Boyd as evangelist. Pastor is Robert Morrison.

MAPLE Avenue Church, Smackover, Lewis E. Clarke, pastor, recently had a revival for which layman Ed. J. Packwood, Phoenix, president of the Arizona Baptist State Convention, did the preaching. There were five professions of faith and one addition by letter. Mr. Packwood, an investment broker and gas promoter, is a member of the Executive Committee of the Southern Baptist Convention. While in Arkansas he spoke to the student bodies of Ouachita College and Smackover High School, to the Smackover Lions Club and the Smackover Ministerial Alliance.

## News of foreign missionaries

REV. AND Mrs. Douglas E. Kendall, Southern Baptist missionaries to Central Africa, have moved from Kitwe to Lusaka, Northern Rhodesia, where their address is Box 1928, Lusaka, Northern Rhodesia, Central Africa. He is a native of Worcester, Mass.; she is the former Katherine Kerr of Batesville.

DR. AND Mrs. Thomas E. Halsell, Southern Baptist missionaries now on furlough from Equatorial Brazil, have moved from Little Rock to New York City, where Dr. Halsell is studying at Union Theological Seminary. Their address is 49 Claremont Ave., Apt. 6-D, New York 27, New York. Both are natives of Arkansas. His home was in Little Rock, and she is the former Mary Elizabeth Tolson of Rison.

MISS SHIRLEY Jackson, Southern Baptist missionary, is re-

## Kenneth Threet named to board

REV. Kenneth Threet, pastor of First Church, Oran, Mo., has been elected vice president of the Board of Trustees at Southern Baptist College, Walnut Ridge.

Mr. Threet was born at Lead Hill. He is a graduate of Lead Hill High School, Southern Baptist College, and Southwestern Seminary, Ft. Worth, Tex. He has pastored churches in Harrison, Paragould, Forrest City, and Ft. Worth, Tex.

## Karam schedule

THE speaking schedule of Jimmy Karam, Little Rock merchant, in the month of February included: Feb. 23, Calvary Church, Tuscaloosa, Ala., 7:30 p.m. Coach Paul Bryant, University of Alabama, was to be there with his team; Feb. 24, Tuscaloosa Chamber of Commerce at noon; Feb. 26, First Church, Wichita Falls, Tex., Sweetheart banquet, night; Feb. 27, Wichita Archer Baptist Association, 7:30 p.m.

turning to the States for furlough following her first term of service in South Brazil. She may be addressed at 4 Elm St., Natchez, Miss. A native of Bentonville, she grew up near Natchez.

REV. and Mrs. Hubert N. (Ted) Lindwall, Southern Baptist missionaries to Guatemala, have moved from Guatemala City to Quezaltenango, where their address is Apartado 22, Quezaltenango, Guatemala. He is a native of Kansas City, Mo.; she is the former Sue Francis of Morrilton.

REV. and Mrs. Max N. Alexander, Southern Baptist missionary appointees, are leaving the States to begin their first term of overseas service and may be addressed at Box 832, Bangkok, Thailand. Both are natives of Arkansas, he of Lake City and she, the former Betty Nickell, of Hazel Valley.

By THE BAPTIST PRESS

## Baylor professor gets highest Belgian award

THE highest honor Belgium can bestow on a foreign citizen has been awarded to Dr. Michael De-Bakey, professor and chairman of the department of surgery at Baylor University College of Medicine.

Former King Leopold of Belgium, and his wife, Princess Liliane, presented the Grand Cross of the Order of Leopold to the Baylor Doctor during a ceremony at Houston, Tex.

In making the presentation, Leopold praised the Texas Medical Center, where Baylor Medical College is located, as "one of the world's leaders in heart disease research."

## Missions meet set

FORT WORTH, Tex.—"My World-God's Will-My Task" is the theme for the 1962 Missions Conference, Mar. 9-11, at Southwestern Seminary, Ft. Worth, Tex., which is expected to draw 1,000 college students from throughout the southland. The thirteenth annual meeting theme will be carried out through prayer meetings, group seminars and worship services.

The Friday evening session will feature Cliff Barrows, evangelist and song leader for the Billy Graham Evangelistic Association, Greenville, S. C., speaking on "My World Abroad."

More than 40 foreign missionaries spending their furlough in the Fort Worth area will participate as speakers and seminar leaders discussing various missionary subjects.

## Seminary teacher's book rapped by Texas group

A DISTRICT Baptist convention meeting at Houston, Tex., has asked trustees of Midwestern Baptist Theological Seminary to re-study their resolution upholding Midwestern professor Ralph Elliott, author of "The Message of Genesis."

Messengers attending the Texas Baptist District Four Convention also commended E. S. James, editor of the *Baptist Standard*, and K. Owen White, chairman of the Texas Baptist Executive Board, for their opposition to the controversial book.

District Four includes 243,000 Texas Baptists in 462 churches and missions. It is one of 17 districts within the Baptist General Convention of Texas.

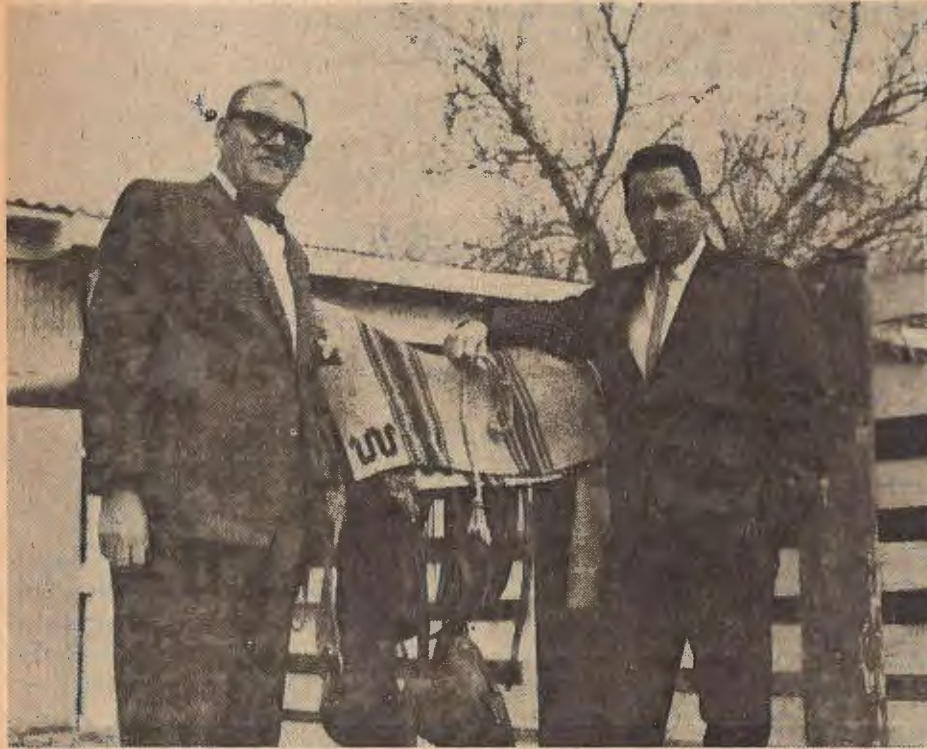
The resolution requested that letters be sent to Midwestern Seminary trustees and asked that "The Message of Genesis" not be used in Southern Baptist seminaries or Texas Baptist colleges.

The resolution, passed without a dissenting vote, also asked trustees of the seminary in Kansas City to re-study and clarify their stand. Earlier, the trustees had affirmed their confidence in Elliott, professor of Old Testament and Hebrew at the school.

White and James have openly taken issue with what they call the liberal viewpoint contained in "The Message of Genesis."

After labeling the book "poison" in an article printed in several state Baptist papers, White told the Houston Baptist Pastors' Conference in another recent meeting that the book represented a "crossroads of grave danger."

James said in an editorial, "We hold in highest esteem the Christian character of Ralph Elliott, but we do object to his book."



## Flying teacher

JAMAICA pastor John M. Bee (left) was flown to the United States to teach *STUDIES IN JEREMIAH* by First Church, Alice, Tex. Pictured with Bee at the famous King Ranch, near Alice, is Pastor Dr. David E. Mason.

## Sunday School Board upholds book policy

THE SUNDAY School Board of the Southern Baptist Convention has reasserted its policy of publishing books with varying doctri-

nal points of view, provided they represent a segment of Southern Baptist life and thought.

The board drafted its policy statement because of criticism against the book, "The Message of Genesis" by Ralph H. Elliott. The board, through its book publishing service, Broadman Press, issued the book last year.

Elliott, professor of Old Testament and Hebrew at Midwestern Baptist Theological Seminary, Kansas City, Mo., has been challenged by some other Southern Baptists for his doctrinal viewpoints.

The trustees of the seminary, however, upheld their confidence in him at their last meeting, at which a report from an investigation was heard.

The Sunday School Board said it "has approached such controversial subjects as the millennial question. It has published three books on this subject, all with differing points of view.

"Broadman Press ministers to the denomination in keeping with the historic Baptist principle of the freedom of the individual to interpret the Bible for himself, to hold a particular theory of inspiration of the Bible which seems most reasonable to him, and to develop his beliefs in accordance with his theory."

The board reaffirmed the objectives of Broadman Press "to publish books of Christian content and purpose" and encouraged its book publishing service "to continue to publish books which will present more than one point of view, and which will undergird the faith and contribute to the Christian growth and development of those who read them."

## Temperance film highly commended

NASHVILLE — A Broadman Film production has been accepted by the National Temperance and Prohibition Council for use in promoting its temperance program for the nation.

"Road to En-dor," a 30-minute color motion picture, was previewed by the Council Jan. 30 in Washington and received unanimous favorable response.



## Baptist Memorial opens new facilities

*BABY'S VIEW*—This picture from inside the nursery shows one of the monitors and television cameras that have established a world's first for Baptist Memorial Hospital, Memphis, Tenn. The telephone allows the mother to talk with visitors while they observe the new arrival.

## Searcy Garrison leads secretaries

PHOENIX, Ariz. (BP) — A Georgia Baptist leader is the new president of the state executive secretaries group within the Southern Baptist Convention.

He is Searcy S. Garrison of Atlanta, executive secretary of the Georgia Baptist Convention. Garrison, elected at the group's mid-winter meeting here, succeeds M. Chandler Stith of Washington, D. C.

Charles L. McKay of Phoenix, whose Baptist state convention was host to the meeting, is the new vice president. Ray E. Roberts, Columbus, Ohio, continues as secretary.

Roberts is executive secretary, State Convention of Baptists in Ohio.

The executive secretaries and editors of state Baptist newspapers hold concurrent meetings in the same city. They will meet again Feb. 11, 1963, in Williamsburg, Va.

## Memorial hospital expands facilities

BAPTIST Memorial Hospital of Memphis has placed into operation the first floor of a planned 15-story expansion of the Madison-East Unit. Additional construction is planned for the future.

This companion building, just south of the Madison-East Unit, can best be described as "efficient utilization of a functional design." The utility of design, coupled with prompt, courteous service for both the expectant mother and the emergency patient, offers the finest of hospital care in the Mid-South.

## First Negro president

RALEIGH, N. C. (EP) — The Rev. Charles W. Ward, pastor of First Baptist Church, has been named president of the Raleigh Ministerial Association. He is the first Negro clergyman to serve in this capacity.

## Public relations folk study code of ethics

SOUTHERN Baptist public relations officers are considering for adoption a code of ethics governing their type of service to the denomination.

W. C. Fields, Nashville, public relations secretary for the Southern Baptist Convention Executive Committee, told them what such a code might cover.

He proposed that the association's code of ethics state:

1. That association members "shall be first and foremost" spiritual leaders, dedicated personally to God.

2. That they minister to others, rather than expect to be ministered unto.

3. That they adhere to the "highest possible levels of professional competence."

4. That they respect fellow workers in Baptist public relations positions.

5. That they help keep the agencies they serve loyal to the denomination.

6. That they "strive for efficiency and effectiveness without extravagance."

Fields said that by adopting a code the association would help still voices which claim "Southern Baptists are possessed by organization and dominated by organization men." He branded this "charge of regimentation" as "largely nonsense."

John E. Roberts, Thomasville, N. C., was named new president of the Baptist Public Relations Association, at its 1962 meeting in New Orleans.

Roberts is editor of *Charity and Children*, published by the Baptist children's homes of North Carolina.

The new program vice president is C. E. Bryant, Washington, editor of the *Baptist World*, publication of the Baptist World Alliance. Theo Sommerkamp, Nashville, assistant director of the Baptist Press, Southern Baptist Convention news service, is membership vice president.

## Major pastor killer

MORE than 60 percent of the Southern Baptist ministers who died in 1961 were victims of heart diseases, statistics compiled by the Southern Baptist Annuity Board indicate.

For the third straight year, heart troubles were responsible for more than 50 percent of the preachers' deaths.

R. Alton Reed, executive secretary of the Annuity Board, released these findings to the trustees attending the 44th annual meeting of the Board in Dallas.

Cancer continued to hold second place by claiming 20 percent, while accidents climbed to third place, with 7 percent.

He said 38 of the preachers died in active service. The preachers' average age was 51.6. The youngest to die, a man killed as a result of an accident, was only 27 years of age. The youngest minister to die of heart trouble was 30 years old.

Of the 67 ministers who died after retirement, the average age was 72 years. The oldest man was 92, Reed said.

Other causes of death were leukemia, uremia and diabetes.

Reed said the statistics cover only those ministers who are in the retirement plans which the Annuity Board administers for the denomination.

## E. A. Reiff resigns

EVAN Allard Reiff, president of Hardin-Simmons University for the past 8½ years, has resigned because he is "dead tired."

Reiff, 58, said he had been working day and night, and was too worn out to carry on the job as president. "Hardin-Simmons needs strong, aggressive leadership," he said in submitting his resignation to the board of trustees.

His resignation will be effective July 1, or earlier should a successor be chosen or other proper arrangements be made by the board of trustees, Reiff said.

Reiff said he had no immediate plans for the future, but wanted to rest for a year or two.

## Carlton to Louisville

SOUTHERN Seminary has chosen a 41-year-old Duke Divinity School faculty member as its new associate professor of preaching—Dr. John W. Carlton, a Texas native who presently occupies a similar position at the Durham, N. C., theological school.

Dr. Carlton will assume his teaching duties at Southern Seminary in September, 1962. Dr. Harold Cooke Phillips, former pastor of Cleveland, Ohio's First Baptist Church, has been visiting professor of preaching this year.

A former Baptist pastor, Dr. Carlton is well known for his preaching among Southern Baptists in the North Carolina-Virginia area.

He was a student at Southern Seminary from 1946 to 1948 before entering Duke Divinity School, where he was awarded the bachelor of divinity degree in 1950 and a doctor of philosophy degree in homiletics in 1955.

Baylor University, another Baptist institution, conferred upon him in 1945 the bachelor of arts degree. His majors were religion and English. Earlier he attended Del Mar College in Corpus Christi. His home town is Orange, Tex.

## 5500 get Annuity aid

NEARLY \$2,880,000 was paid to about 5,500 Baptist pastors, church and denominational employees in 1961 by the Southern Baptist Annuity Board through its protection plan program.

During the 44th annual meeting of the Annuity Board at Dallas, Tex., the board's executive secretary, R. Alton Reed, highlighted the figures, calling 1961 a "good year" in the progress and growth of the board.

Reed said 454 persons were added to the annuitants list to start receiving benefits under the plan's provisions, including 317 retirees, 105 widows and 32 disability cases.

Funds held in trust for future payment of benefits to almost 24,000 ministers, church and denominational employees rose to about \$93 million, an increase of nearly \$11 million over 1960 funds.

## PASTOR

By HERSCHEL H. HOBBS

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

**T**HIS IS one of three titles referring to the same office. The other two are "bishop" and "elder." The qualifications for this office are set forth in I Timothy 3:1-7 and Titus 1:5-9. "Pastor" renders a Greek word *poimen*, a shepherd. The verb form means to feed or tend a flock, as sheep (Luke 17:7; I Cor. 9:7). Applied to men it denotes to rule or govern (Matt. 2:6; Rev. 2:27). It is used with reference to the overseer or pastor (John 21:16; Acts 20:28; I Pet. 5:2).

"Bishop" renders the Greek word *episkopos*, an overseer. In Greek life it referred to one charged with the duty of seeing that things to be done by others are done correctly. In the New Testament it denotes one charged as the overseer of a local church (Acts 20:28; Phil. 1:1; I Tim. 3:2; Titus 1:7). It is used of Christ as the "overseer" of souls (I Pet. 2:25). "Bishop" never appears in the New Testament as one over a group of churches. It always is related to a local church office.

"Elder" renders the Greek word *presbuteros*, which involves age (Acts 2:17). It came to refer to the dignity of age and wisdom. Among the Jews

it came to denote members of the Sanhedrin (Matt. 16:21; 26:47, 57, 59), who were usually older men. But its Christian use refers to one who presided over local assemblies or local churches (Acts 11:30; 14:23; Titus 1:5; II John 1).

That the three words refer to the same office is seen in Acts 20:28. Here Paul is speaking to the Ephesian "elders" (v. 17). In verse 28 he speaks of them as "overseers (bishops), to feed (as a shepherd) the church of God . . ." So the three words elder, bishop, and pastor refer to the same office, but to different functions within that office: "elder" (counsel, guidance), "bishop" (overseer or administrator), "pastor" (shepherd to feed, guard, and tend). This relationship is clearly seen in I Peter 5:1-4.

"The elders which are among you I exhort, who am also an elder . . . feed the flock of God (shepherd) . . . taking the oversight (bishop) . . . neither be as lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5:4).

So, how shall we translate *agape*, the "love" word in I Corinthians 13 and elsewhere in the New Testament? To avoid the unwholesome connotations of *love* and *charity*, Professor A. M. Hunter suggests the word *care*. The idea is benevolent concern. According to I John 3:16, such care is rooted in God, who *cares* for us, and is best illustrated by Christ who cared enough even to die that we may live.

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New Orleans Seminary

### Destiny

The shade of Joseph Stalin  
Strolls now in silent mist;  
'Tis seeking for lost prestige,  
A once so powerful fist.

"A beast," another dubs him,  
Yet follows in his train;  
His ghost will seek its losses  
When he is lonely lain.

—W. B. O'Neal

## Gleanings from the Greek New Testament

by V. Wayne Barton

### To love is to care

**L**OVE is too broad but *charity* is too narrow a word to translate the Greek *agape*. For *love* is used with reference to every sort of human emotion, from possessive infatuation to sadistic protectiveness. *Charity*, on the other hand, too commonly refers condescendingly to a favor done by the better for the worse.

We know this: to love is impossible apart from God and anyone who really loves has somewhat tapped the resources of God (See I John 4:7-8). And, contrary to

popular opinion, really to love is not just to follow the mood of the moment and do what comes naturally.

The symbol of love that is really love is not the palpitating heart, nor butterflies in the stomach. It is not unrestrained and passionate desire. Nor is the symbol of love summed up in a kiss, no matter how tenderly implanted. But the symbol of love that endures is the cross. For to love is to give and to share, unselfishly and sacrificially.

## Bill Dyal, Hoke Smith get new posts with FMB

THE Southern Baptist Foreign Mission Board, in its February meeting, welcomed Rev. William M. Dyal, Jr., missionary to Latin America, to its headquarters staff as missionary personnel associate on furlough status; elected Dr. Hoke Smith, Jr., missionary to Colombia, to succeed him as representative for the south field of Latin America; and heard greetings from Pastor Kiyoki Yuya, of Tokyo, Japan.

After serving for a year as field representative for Argentina, Chile, Paraguay, and Uruguay, with headquarters in Buenos Aires, Argentina, Mr. Dyal has returned to the States because of family medical problems. He will retain his missionary status while serving on the home office staff.

As a member of the department of missionary personnel, Mr. Dyal will work closely with candidates for foreign mission service and with the Board's administrative staff and personnel committee in the process of appointing new missionaries. In his new position he is continuing an association with the personnel department which began during a furlough year when he helped in its program with college students.

His relationship with the Board began in 1953 when he was appointed a missionary to Guatemala. In 1957, after several years as president of the Guatemalan Baptist Theological Institute, Guatemala City, he transferred to Costa Rica. Stationed in San Jose, the capital, he taught in the Costa Rican Bible Institute, did evangelistic work, and aided and counseled Southern Baptist missionary appointees for Spanish America attending language school there before going on to their permanent fields.

A Texan, Mr. Dyal was born in Austin but grew up in Houston. He received the bachelor of arts degree from Baylor University,

Waco, Tex., and the bachelor of divinity degree from Southern Seminary, Louisville, Ky. While a seminary student he was pastor of Bagdad (Ky.) Baptist Church.

He and his wife, the former Edith Colvin, of El Dorado, Ark., have two daughters, Kathy and Deborah.

Dr. Smith is in the States for two weeks of briefing sessions with Dr. Frank K. Means, secretary for Latin America, and the three other field representatives, Rev. James D. Crane, Rev. Horace Victor Davis, and Rev. Charles W. Bryan. He reported to the Board on the Billy Graham campaigns just completed in the Colombian cities of Barranquilla and Cali (3,100 decisions for Christ were recorded).

Pastor Yuya is chairman of the general committee for planning and directing the Japan Baptist Convention's 1963 nation-wide evangelistic crusade, in which Dr. Billy Graham, a Board member, will participate. He and Dr. Coleman D. Clarke, missionary to Japan and associate in the Japan Convention's evangelism department, were at Board headquarters as part of a month-long visit to the states for conferences in preparation for the campaign.

"Elder statesman" among Japan Baptists, Pastor Yuya spoke briefly to the Board, expressing gratitude for the help of Southern Baptists through the years and the desire of Japanese Baptists to match that contribution. He said this was his third visit to the States; he came 40 years ago to study at Southern Seminary, Louisville, Ky., and 12 years ago to attend a Baptist World Congress.

In a press interview, Pastor Yuya compared the coming evangelistic effort of Japanese Baptists with the New Testament parable of the sower. The "sowing" of the gospel throughout Japan has been retarded by the "rocks" of national

pride, ancient and emerging religions, and intellectual curiosity, he said. The use of television, radio, and newspaper publicity during the 1963 campaign will, he believes, prepare the "ground" of Japan for a continuing response to Christianity. "The old, and new religions of Japan cannot satisfy the hearts of Japan's people," Mr. Yuya said, "because they have no spiritual power." Pastor in Japan for 44 years, he currently serves Tokyo's Mejiro Baptist Church.

### Outline Japan Crusade

IN his report to the Board, Dr. Baker J. Cauthen, executive secretary, stressed the significance of a major evangelistic effort in Japan, a country of tremendous spiritual needs and challenge and of strategic importance in the life of Asia. "Although the population of Japan is more than 98,000,000 (Tokyo is the world's largest city), membership of the churches, not counting Roman Catholics, is only a little more than 400,000," he said. "There are probably many Christians who are not identified with churches; and there are people who are intellectually informed but have not come to Christian decision."

Dr. Winston Crawley, secretary for the Orient, outlined progress and plans concerning the campaign. Named "Baptist New Life Movement" by the Japan Baptist Convention, it will come to its climax in evangelistic meetings scheduled for March 31-May 5, 1963.

Since beginning its plans for the crusade three years ago, the Japan Convention has wanted Dr. Graham to share in the effort. Accordingly, it sent Rev. Shuichi Matsumura, chairman of the evangelism department, to the States in May, 1960, to extend a formal invitation to him. "Dr. Graham responded with much interest, though he was not in a position to make a firm commitment just then," Dr. Crawley said. "Thus, the plans being made by Japan Baptists moved ahead rather quietly for a year or so until arrangements involving Dr. Graham could crystallize.

"In the meantime, thinking in Japan moved on from the original central concern for Tokyo to a broader concern for evangelism in a large number of cities throughout the country." Dr. Graham has agreed to participate for about 10 days, sharing in the Tokyo effort and in two or three others.

The campaign is Baptist sponsored and full initiative and responsibility for its planning and direction rests with the Japan Baptist Convention, Dr. Crawley emphasized. The Foreign Mission Board's assistance is being given in co-operation with decisions made in Japan, as is that of the Baptist General Convention of Texas, which has offered to provide some of the funds and personnel needed.

"We believe this is a project of great potential value for bringing an awareness of Christ and his gospel to millions of Japanese people, for setting forward the cause of evangelism and growth of the churches in the Japan Convention, and also for reflecting back to us here in America a deeper concern for the world and its needs," Dr. Crawley said. Later this month he will go to Japan to meet with crusade committees as they seek to make final decisions concerning finances and personnel needed for the movement.

### Africa's contrasts

DR. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, airmailed his report to

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March 1, 1962

the Board from Central Africa. (He has since moved on to East Africa.)

"Regional differences in Africa were strongly impressed upon Mrs. Goerner and me as we arrived in Southern Rhodesia from Nigeria, where we had lived for three months," Dr. Goerner wrote. "The two countries are vastly different, and the conditions under which Southern Baptist missionaries labor could hardly stand in greater contrast.

"Nigeria is now an independent African nation, with Europeans, who number less than one in 2,000, present in the country only as guests and visitors who have a service to render to the African people. Southern Rhodesia is a Europeanized country in which a white minority has for many years dominated the political and cultural situation, even though outnumbered by Africans more than 10 to one. With the winds of change blowing strong across the continent, the European populace is moving rapidly to eliminate strict laws of segregation and seek to achieve a multiracial society before the leaders of African nationalism, unsatisfied by the rate of progress, precipitate a violent revolution.

"Baptist work is making progress in Central Africa, but the atmosphere is not conducive to wholesome church growth. Politics, the struggle for racial equality, and preoccupation with means of material advancement make it difficult for many of the people to think on spiritual things. Radical leaders constantly spread propaganda that Christianity is the religion of the white man, and in some cases peace-loving people are fearful to attend church services because of intimidation by those who interpret this as a type of collaboration with the Europeans.

"Missionaries in Central Africa enjoy a more pleasant climate and more modern conveniences than those in Nigeria, but they work in a much more difficult climate spiritually and perhaps need our prayers even more. However, regardless of the political situation, they feel that their ministry is more needed than ever, and they are giving themselves tirelessly to the task."

## The Bookshelf

Short Stories on the Bible, by Bert Hodges, Christopher, 1962, \$2.50

THE rare bargain of a 100-year-old Bible he found among a trunkful of used books he bought at an Oklahoma auction, back in 1941, started Bert Hodges on a serious study of the Scriptures. For many years a newspaper columnist, Mr. Hodges uses his skill at writing to present highlights of the Bible, in this, his first book.

Look to the Rock, One Hundred Antebellum Presbyterian Churches of the South, Photographs by Carl Julien, Text by Daniel W. Hollis, John Knox Press, 1961, \$10

The beautiful and historic churches presented in this book have been described as "enduring symbols of a lasting faith that reaches through the centuries to the Covenanters of Scotland, the Huguenots of France, the Puritans of England, and other Reformation branches."

Found here are some of the best examples of church architecture in America. Some of them were literally "put together brick by brick on frontier outposts as members worked with long rifles close at hand."

All of these ante-bellum churches were standing when the Presbyterian Church in the United States was formed in 1861. Each of them is continuing to serve its congregation as a house of worship. Selected for their historical and architectural value, they commemorate one hundred years in the denomination's life.

Life Is for Living, by Betty Carlson, Zondervan, 1962, \$2.50

A book of short personal devotions for women consisting of small talk and a spiritual exercise. Suitable for one-a-day reading.

Laughter in the House, by Marie Chitwood, Zondervan, 1961, \$2.50

An interesting, thoroughly enjoyable love story written by an Intermediate Sunday School superintendent, First Baptist Church, Gadsden, Ala. One of those books you don't want to put down until you finish.

### Scores Sunday business

TORONTO (EP)—Dr. James R. Mutchmore, secretary of the United Church of Canada's Board of Evangelism and Social Service, warned that the Lord's Day was constantly under attack from secularism.

"Unless man worships God, he degenerates into an animal," the church official said, adding that the giving up of Sunday as a day of rest and spiritual observance would drive many Canadians "insane."



## How big is your church?

By DR. C. Z. HOLLAND

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

### Church discipline

BAPTISTS of another generation kept closer observation of each other than they do today.

This was due to several things. Often times the membership was small and made up of friends and members of families. Life was simple and everyone knew the people and conditions



DR. SELPH

within the community.

But there was another reason. Church rules spelled out their obligations to each other. The church fathers felt that members had commitments to the church and one another, and these should be carried out. They conscientiously sought to do so. These rules were explained and plainly stated so no one would misunderstand.

Doctrinal beliefs were taught and the membership was expected to conform or charges of heresy were made and fellowship withdrawn.

Oversight towards each other was a duty. Members were enjoined to bear each other's burden. They frowned upon going to law with one another, following seriously Paul's injunction about a brother going to law with a brother.

Each member was encouraged to defray expenses for maintaining the worship of God in decency and in order.

When one moved any distance from his church, he was expected to change membership.

Members were to study their duties to God and fellowman and carry them out to the best of their ability. Encouraged to reprove and rebuke each other about visible faults, they weren't to expose infirmities unnecessarily.

Such close supervision oftentimes offended, but it developed deep concern as well. This built lasting fellowship.

QUITE frequently this question is asked with the view of determining how big is the man who pastors the church. People have a way of equating the man with the position he has in the ministry like the business world has of equating a man with amount of worldly goods he may have accumulated.

One brother, when he was asked, "How big is your church?" replied with a question.

If you refer to the membership, which membership do you have in mind? Most churches have three memberships—the "bragging membership" which is the book membership, the resident membership and the active membership.

There have been a number of efforts made to measure a church. We notice the statistical tables in the associational minutes are extended to give additional information about the church and its various organizations. It is evident by the nature of the church, it being a spiritual organism and not just a religious organization, that it is not easy to find an accepted standard by which to measure it. The effective ministry of a church is determined not necessarily by the things reflected in the statistical tables.

The church in which I grew up would be regarded small by an associational report but, it was large enough to give my parents ideals of life and love which made it possible for my home to be a Christian shrine in which my childhood was enriched by their translation of the simple story of the Gospel of Redemption.

My church was big enough when I first knew sorrow to whisper a word of hope of the eternal morning where there would be no tears. It was big enough when I sinned to call me back and give me a second chance and a place of service. It was big enough for Christ to grace every service and to hear again the story of His accomplished work and to make it possible for Him to continue to work in each service. It was big enough to send Dr. T. L. Halcomb whose life has been a blessing to the Kingdom for more than half a century, out into the larger field of the Gospel ministry, a life that has now reached the sublime heights of being dedicated to a full ministry of prayer.

It is not possible to measure a church by the size of the building. Brick, mortar and stone do not constitute a church. All who know history know what resulted in the attempt to build the biggest church in the world when the provinces of Europe were depleted of their resources in the effort. The erecting of the building contributed largely to the wrecking of the spirit of the church.

If a church cannot be measured by the building neither can it be measured by the organizations that it promotes. It is possible for a church to have more machinery than it has power to move the machinery much less produce the product that the machinery is supposed to produce. If a church cannot be measured by the building and organization neither can it be measured by the amount of money that is channeled through the budget.

One church with a budget of between three and four hundred thousand dollars channeled less than two and one-half percent of its gifts through the Cooperative Program last year. While the Cooperative Program is not the only means of a church ministering, it still remains the main channel of mission and benevolent work for our Baptist churches.

One can always say he has a big church when it is growing—in some instances it is impossible for it to grow very much numerically, but it can grow in fellowship, spiritual grace and knowledge. If it

cannot grow outward it can always grow upward and downward. The emphasis of church growth has been more on the horizontal than on the vertical level.

A church is large when it lifts the community spiritually and when it commands the respect of people of all faiths and people of no faith. The church should never be an institution that is thought little of by the community. No church is little that makes a vital contribution to the denomination of which it is a part. The church is not little when it is big enough to be Christ centered—repudiating all the prejudices and provincialisms that troubled Him and being receptive to all the truths contained in His Gospel of Redemption.

For one to determine how big really is the church, he would have to determine how big is the pastor and how big are the people who constitute the church.

The old adage "like priest, like people" we paraphrase by saying, "like pastor, like people; like people, like pastor."

When you are asked, "How big is your church?" if you could determine how big is the pastor and big are the people, you could, then, give an answer to that often asked question.

## Letters

(Continued from page 5)

culty." This I have found to be true, even in the endless genealogies. One of these instances is found in the third chapter of Genesis. It is a clear teaching. There was the shedding of blood, then God clothed them with skins. Their old fig leaves would not do, just as our own works will avail us nothing. There must be the shedding of blood and imputed Righteousness. What plainer teaching could we find of Salvation than this?

Secondly, in Dr. White's "con" article he used some Scripture from 2nd Kings. If he had gone a little further his text might have been slightly inappropriate to the question at hand. I see something entirely different in this story. It is the Salvation theme again. The "poison in the pot" seems to be man's own works again, wild gourds instead of fig leaves. Since pottage was most always meat and vegetables it is safe to assume that a lamb or some other edible animal had been slain and was seething in the cauldron. Then comes the man with the wild gourds of his own gathering, and poisoned the stew. Happily, this man of God knew exactly what to do. He called for meal. Now, why meal? The Minchah or meal offering was the second offering which the Jews were required to bring. (Read Leviticus 1 and 2) Since this was the only sacrifice which was bloodless we may interpret it to foreshadow the sinless life of Christ, our Righteousness. Suffice it to say that after the meal was added there was "no harm in the pot." Need I go on?


We can find this same teaching in the story of Cain and Abel. Cain reversed the order of things, even though he had been "forewarned of God." He must have been taught that "without the shedding of blood there is no remission of sins," yet he made the meal offering first.

The Bible abounds in these lessons if we have eyes to see and ears to hear. Eternal principles are laid down and if we waste our time arguing about the methods of the Holy Spirit in laying them down, then we have sadly missed the point, discredited the Author and God will not bless. "These things are written that ye might BELIEVE."

In closing, I would like to ask the same question that Jesus asked, "When the Son of Man cometh, shall he find faith on the earth?" Sincerely,—Mrs. C. A. Lorton, 1502 East Lee, Sylvan Hills, North Little Rock.

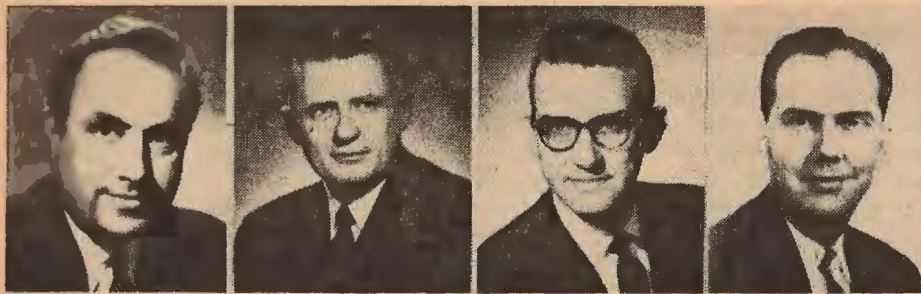
THE winds and the waves are always on the side of the ablest navigators.—Edward Gibbon

WHAT is civilization? I answer, the power of good women.—Emerson



**HELP US, O GOD  
FOR THE GLORY  
OF THY NAME**

WMU WEEK OF PRAYER FOR HOME MISSIONS  
MARCH 5-9  
ANNIE ARMSTRONG OFFERING  
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## On Music Conference program

*NASHVILLE—Church Music Leadership Conference program personalities at Ridgecrest (N. C.) Baptist Assembly June 23-July 4 and Glorieta (N. M.) Assembly July 19-25 are shown here. L. to R. they are: Ernest K. Emurian, pastor, Elm Avenue Methodist Church, Portsmouth, Va., keynote speaker; Albert McClellan, program planning secretary of the Southern Baptist Convention's Executive Committee, Nashville, Tenn., inspirational speaker; R. Paul Green, recording and choral specialist, Church Music Department, Baptist Sunday School Board, Nashville, director of the oratorio to be given at Ridgecrest, Brahms' "Requiem"; and Clifford E. Tucker, assistant professor of church music, New Orleans Seminary, conductor of the same oratorio at its Glorieta presentation.*

### Missions-Evangelism

#### 100 missions?

COULD the more than 1,100 Baptist churches in Arkansas start at least 100 missions between now and the time of the Southern Baptist Convention in June? I'm confident it can be done. It would be less than three per association.



DR. CALDWELL

There are many churches with possibilities for several missions. Some churches could probably establish six to a dozen Home Fellowships. Get the tract on Home Fellowship and read how easy it is to establish this type of mission.

The pastor should see that a church missions committee is appointed and then supply them with tracts on their duties. The committee should then determine the places and types of missions needed and recommend to the church which organization should sponsor each.

Southern Baptists have a goal of 6,000 new missions and churches to be established this year before the Convention meets in California. We must do our part in Arkansas, not just for the sake of numbers, but because the needs are all around our churches.

Don't you think Dr. Warren is right when he says "Every church can have a Mission"? — C. W. Caldwell, Superintendent.

### Missionary Union

#### Amendments to by-laws

THE following amendments to the by-laws of Woman's Missionary Union Auxiliary to the Arkansas Baptist State Convention, were proposed by the WMU executive board Feb. 13, 1962, and are to be voted on in the WMU Annual Meeting, Apr. 3-4:



MISS COOPER

**Article IV, Officers:** Section 1. Delete "assistant recording secretary." Add "enlistment" to list of directors. Change second from last sentence to read, "Officers, with exception of president and treasurer, shall not serve more than five consecutive years, etc." . . . Section 2 (2). Concerning vice president, delete "and shall reside in or near Little Rock." Delete (4). (5) shall become (4) with deletion of "She (treasurer) shall be ex officio a member of the executive committee." (6) shall become (5) with addition of "enlistment" to state directors.

**Article V, Nominations and Elections:** Rearranged with no changes in method. Section 4. Delete "assistant recording secretary"; add "enlistment" to directors; add "life members (Past presidents shall be eligible to become life-members.)"; delete "state member, with alternate, of the nominating committee of Woman's Missionary Union, Auxiliary to Southern Baptist Convention."

**Article VII, Executive Board:** Section

1. Delete "The executive secretary and youth director shall be ex officio members." . . . Section 2. Add to first sentence "except president and treasurer." Delete "without a reasonable excuse." . . . Section 7. Change "state Woman's Missionary Union assistant" to "WMS director."

**Article VIII, Executive Committee:** Section 1. Delete "executive secretary, youth director". Add "treasurer."

**Article IX, Committees:** Section 1. Delete "interracial". . . . Section 2. Substitute "as needed" for "as authorized by Woman's Missionary Union, or the executive board."

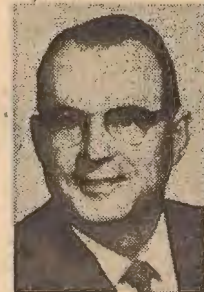
By-laws will be found in the minutes of the 1961 Annual Meeting. Copy will be sent upon request from State WMU Office, 810 Baptist Building, Little Rock.—Nancy Cooper, Executive Secretary and Treasurer.

### Religious Education

#### Conference reflections

HAVING just completed our first leadership conference for Church Music, Brotherhood, Sunday School, and Training Union we are now anxious to evaluate our meeting.

Some things are apparent at first glance. We had a very good attendance. We fed 389 at noon. Considering those who did not eat with the group we easily had over 400 present. We were in conferences five hours plus



MR. ELLIFF

one hour closing around the tables.

We met for very noble purposes. Now we want to discover if we achieved all or part of our goal for the meeting. We are asking for your honest evaluation for the sessions. Please write us your opinion of the strength or weakness of the meetings you attended.

May I make a few observations. I like the spirit of our meetings. Everyone seemed to be in good spirits and eager to make our educational ministry most effective. Everyone seemed to appreciate the new broad concepts of the tasks of our four departments. There seemed to be general agreement that these new definitions of work will help us better meet the needs of our churches.

I also sense that we needed to give more time for your observations. It is my honest belief that your suggestions as to our needs and possible solution to our problems are indispensable. We may soon try to have a group of pastors, missionaries, education and music leaders of your selection meet for just such a session.

Thank you for your wonderful cooperation in making this meeting a successful venture.—J. T. Elliff, Director

### Primary Standard

A NEW book Working with Primaries Through the Sunday School, written by Dr. Ann Bradford, Southwestern Seminary, is available in your Baptist Book Store. This is a most significant contribution to Primary work, since this is the first study course book that we have had on the philosophy and procedure for activity teaching in the Primary age group.



MR. HATFIELD

Dr. Bradford has dedicated this book to Miss Allene Bryan, who for many years led Southern Baptists in Primary Sunday School work. This book deals with such significant areas as understanding the six, seven, and eight-year-old; considering teaching objectives; helping the Primary child learn; organizing for effective Bible teaching; and enlisting and training workers, as well as many other areas so important to our Bible-teaching program for this age group.

The Primary department Standard of Excellence is revised to include this new book, as well as the Resource Packet, Sunday School Work with Primaries for all Primary workers. This means that after Dec. 31, 1961, all Primary workers will have an opportunity to study both the Resource Packet, Sunday School Work with Primaries and Working with Primaries Through the Sunday School in order to reach the Standard.

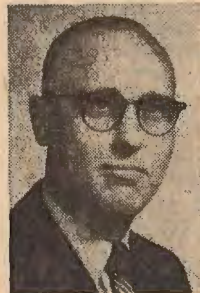
In any Primary department 50 percent of the workers should hold an award for the Resource Packet, Sunday School Work with Primaries and 50 percent should hold an award for the book Working with Primaries Through the Sunday School. The department superintendent shall hold an award for both the Resource Packet and the book Working with Primaries through the Sunday School.

The same requirements for classwork or home study apply to the Resource Packet that apply to Working with Primaries Through the Sunday School. The code number in the Church Study Course for the Resource Packet is 1744.

Questions for written work on the Resource Packet are available from Robert A. Dowdy, Superintendent of Primary Work, Sunday School Department, Baptist Sunday School Board, 127 Ninth Avenue North, Nashville 3, Tenn. —Lawson Hatfield, Secretary

### Attention, young people!

"WHAT Training Union Has Meant to Me," will be the subject of the testimony by Curtis Mathis on Friday morning, Apr. 18, at the State Youth Convention. Curtis Mathis is the progressive pastor of Central Church, Jonesboro.



MR. DAVIS

"The reason why I don't use sugar in my tea," said Mathis, "is because I was too bashful when I was a boy to ask anyone to pass the sugar." In his testimony he will

tell how Training Union "brought him out of it."

Of special interest to hundreds of people will be the state sword drill finals and state speakers' tournament finals. Representatives from the eight districts will participate in the finals.

The district tournaments will be held during the week of Mar. 12. The meeting places and dates have been announced many times. This information is also carried in the Baptist Diary with the one correction that North Central district will meet at West Batesville on Mar. 15. — Ralph W. Davis, Secretary

## On making a will

### What is a will?

It is a legal instrument that becomes effective upon your death—a method by which you can speak with authority after you die.



MR. McDONALD

Nothing you say or write except a legally drawn will or a trust instrument will be recognized by the courts in disposing of your possessions—the accumulation of your lifetime. Only by a will or trust can you continue to control your property after you are gone.

The cost of probating the estate and the estate tax will, in most cases, be greater than if you had left a carefully prepared will.

### Who should make a will?

Every person of legal age and sound mind who owns property can and should have a will—both husband and wife.

No matter how much or how little you own—you need a will!

### When make a will?

The writing of a will should not be left until one is on the death-bed. If so, it may not stand the tests of the courts.

Your will must be made while you are legally competent. It should be done NOW—today!

### Why make a will?

It insures that your estate will be distributed exactly as you desire. (Otherwise, it is distributed according to state laws.)

It prevents the possibility of misunderstanding among heirs. (Many a heartache is spared by a legally prepared will.)

It permits you to say who will have charge of handling your estate. (Otherwise, the court appoints an administrator.)

It often reduces the expenses of probating the estate, and usually reduces the estate tax. (Certain legal requirements must be met.)

As a steward of God you are responsible for the distribution of your estate after your death, as well as its handling during your lifetime. (You can accomplish this by a legally prepared will.)

### If there is no will

Your property will be distributed according to state laws. It may be that persons or causes you hold most dear will not benefit. Your estate will be managed by an administrator appointed by the court.

### INFORMATION CARD

Please check paragraph that fits your plans, tear off, and mail to:

Ed F. McDonald, Jr., Exec.-Sec'y.  
Arkansas Baptist Foundation  
401 West Capitol Avenue  
Little Rock, Arkansas

- I have decided to make a will, leaving a portion of my estate to Baptist causes, and desire further information regarding the procedure.
- I have made a will stipulating that a portion of my estate shall go to the Foundation for the use and benefit of

(name of institution or agency)

- I have made my will leaving a portion of my estate to The Foundation to be used for undesignated Baptist causes.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Church \_\_\_\_\_

(This information is kept in strictest confidence)

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# DEPARTMENTS

## Brotherhood

### Bringing into focus

"A WHOLE lot of nuttin' ain't no more nuttin' than a little bit of nuttin'." This homely philosophy has many applications, one of which may be made to church organizations.



MR. TULL

Regardless of the size of any church organization, if it is not doing effective work, then what it produces is of little or no value. Size is not the measure of effectiveness.

A few people, working heartily at a job, can accomplish much, much more than many people who are doing little or no work. And the larger an organization is, the more often it is true that many people therein have little to do or are doing very little. Size is not a fair test of the efficiency of an organization.

Now the above is not written to condemn size. (Size plus efficiency of operation can mean greater accomplishments indeed!) But the purpose of this article is to give encouragement to the Brotherhoods in the churches of our state. Since a Brotherhood is limited to spiritually-minded men who band themselves together voluntarily to work with all they are and have to make their church a better church, the size of the Brotherhood will always be small in comparison with some others of our church organizations.

But—! An effective Brotherhood will make itself felt for good throughout the church and all of its organizations, and will help everything about the church to grow both in size and in effectiveness of work. Such is the power of consecrated manhood, applied.

In nearly every church there can be found a (generally small) remnant of spiritually-minded people who desire heartily to do the Lord's will and to set forward His work. Every man of the Brotherhood should be a part of the remnant. And the Brotherhood can well form the nucleus of such a group in any church, endeavoring continuously to enlarge the remnant, and having for its great purpose and ideal lifting the whole church up to the spiritual level, and thus to the level of highest effectiveness.

There are those who in their thinking would relegate the Brotherhood to a minor place among the church organizations, or who would hold to the concept that Brotherhood operates only on the side tracks of the church program. We regard this concept of Brotherhood as inadequate; for the place of Brotherhood is alongside the other organizations, parallel to them, and working with them to build a greater church.—Nelson Tull, Secretary.

## Race Relations

### Encouraging development

WE previously reported the very excellent work of the 6 Negro Baptist college student mission workers last summer. There were 8 students who volunteered for this work, and six of them met all the requirements and were appointed by the Home Mission Board to work with the Department of Race Relations in Arkansas. The students were appointed for 10 weeks. They spent one week as camp counselors where we had 173 Negro children enrolled. The other 9 weeks they assisted, or conducted, Vacation Bible Schools in 27 churches, enrolling 1,881 children and witnessing 126 professions of faith. The fact that we had eight college students from two Negro colleges volunteering for mission work was something new for our state.



DR. HART

But the best is yet to be told. This year we have had two mission volunteers from one college and 17 from A.M. & N. College, Pine Bluff. This is a four-year, fully accredited state college for Negroes. The enrollment of this college is above 1,900, and 1,012 are Baptist students.

I am confident that at least 12 or 14 of the 19 student mission volunteers could meet all the requirements for appointment. However, we only have enough funds to provide for the appointment of 8 or 10 at the most.

To me, the decision of these 19 students to volunteer for summer mission work is the most encouraging development since I entered this field of work in 1954.

Perhaps the most serious problem confronting Negro Baptists of America is the very small number of young men and women of college age answering God's call to preach or to be missionaries.

It is my personal opinion that one of our Southern Baptist mission problems that is becoming increasingly serious is the growing resentment found in many places in the world toward members of the white race.

It is also my personal conviction that perhaps our greatest potential reserve for foreign missionary personnel for our Baptist faith can be found among our Negro Baptist college students. What a power for God these dedicated, consecrated young men and women could be as missionaries to Africa, Asia, India, etc., if adequately trained and backed by our faith, love, prayers and money.—Clyde Hart, Director

## Pentecostals charged

MOSCOW (EP) — The well-worn Moscow Radio line again reports arrests among Christians in the Ukraine. This time four Pentecostal leaders were brought to trial at Ulanovsky, Soviet Ukraine, after being charged with subversive activities against the state.

The Communist court charged they had been recruited by "American bosses who received payments from the USA for their subversive work in the USSR."

Only one man was named, Anatoly Vorono, who, the broadcast charged, was in frequent communication with other members of the denomination in Odessa, Kiev, Kolyrna and other parts of the country.

Are you walking . . .

## IN HIS STEPS

by Charles M. Sheldon

Before taking any action, ask yourself, "what would Jesus do?" *In His Steps* is the thrilling story of people who ask this question and use the answer to guide their lives. The result is a warm and beautiful relationship with Christ—an experience you, too, can enjoy.

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ARKANSAS BAPTIST

MAKE WAY FOR MARCH

By SOLVEIG PAULSON RUSSELL

Make way for March!  
Hear the wind trumpets blow!  
Feel the swish of wind heralds,  
And mark how the flow  
Of blustering sound sweeps the air  
And brushes the earth  
All clean and bare.  
Make way for March!  
The shrubs bow low,  
And the tree limbs thrash,  
And the wind sounds go  
Everywhere their breath can tear.  
"Make way for March!"  
Wind trumpets blare.  
Sunday School Board Syndicate, all rights reserved

NUMBER FUN

By EVELYN PICKERING

This is a game in which you multiply, add, and subtract numbers. You can have fun using it with your friends.  
First write your house number or post office box number. Double it, and add 5. Multiply this amount by 50, and add your age. Add the number of days in a year. Then subtract 615.  
If the numbers have been added, subtracted, and multiplied correctly, the last two figures will be your age. The others will be your house or box number.  
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God's Wondrous World

The strange jungle

By THELMA C. CARTER

A GROUP of naturalists, studying wildlife in a jungle area on the island of Jamaica, built a small house. They hoped to return to the same spot one year later. What did they find?  
They found that which always happens in jungles if man fails to keep cutting away the wild, tangled mass of growth. The house had fallen down and was overgrown with matted ferns, vines, shrubs, and moss.  
Under the broken-down walls and roof of the house was an army of strange animals and insects. All about the green mass of growth were heard the loud chatter and noise of birds, great green flies, bees, rats, squirrels, geckos, and all kinds of lizards.  
It is always true in the natural world that Nature protects her own. Even prairies and sand dunes become wild areas if they are deserted.  
Jungles are usually found near great rivers. There the moisture and humidity provide an ideal growing climate for plant life.

Scavengers of the sea

By WILLIAM P. SUITER

FROM the corner of my eye I saw the gull dive and pounce on my bait which I had cut and laid so neatly only thirty feet away. Red-faced and arms waving, I ran down the jetty until the big bird took off.  
"Got your bait, did he," said the old man nearby. It was more of a statement than a question. "Those birds will do that if you give them a chance."  
Agile as a young athlete, the old man scrambled up the rocks and sat on the jetty near me. Burned brown from many days in the sun and wet from head to toe by the salt spray, he was like a character out of Treasure Island.  
"Let me tell you about these gulls," he said. "I've watched the birds now for nearly sixty years."  
A sea gull, it seems, will steal the bait almost from out of the fisherman's pocket if the bird thinks he can get away with it. Worse than that, if given the chance, he will make off with the fisherman's catch.  
Thievery seems to be a habit among the gulls and an honored habit at that. Gulls, the old man told me, will steal from each other as well as from fishermen. Many times this stealing from one

another loses the meal for all of them. In fighting over a choice fish or piece of shrimp, the tidbit is sometimes dropped and lost in the sea.  
Habits of the gulls are far from bad, however. These big birds of the seaside are actually one of the sea's garbage men. Gulls feast on dead fish from the sea which might otherwise wash up and contaminate the beaches.  
Ships at sea thank the gulls for cleaning up after them. When the ships dump their refuse overboard, the gulls congregate in great flocks and eat the waste. Here again the gulls help to keep the seas clean.  
The fisherman knows that the gull is sometimes his friend. One method a wise fisherman uses to locate a feeding school of fish is to watch the gulls. When he sees a flock of these birds circling and feeding on small fish at the surface, he knows that feeding game fish are also there.  
Once when a fisherman was using the same kind of small fish for bait as those fish on which the gulls were feeding, he hooked a gull. Of course, being a sportsman, he released the squawking bird as soon as possible.  
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God's world. "Men may see and know . . . that the hand of the Lord . . . has created it" (Isaiah 41:20, RSV).  
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THE TREASURE HUNT

By VIOLET M. ROBERTS

All treasures are not buried  
Or lost in sunken ships;  
To find a pretty treasure,  
I do not take long trips.  
  
At almost any season,  
Right in my own back yard,  
Are treasures for the searching  
If I will look real hard:  
  
A pretty rock or pebble,  
A glittering piece of glass,  
A tiny plant or flower,  
A different kind of grass.  
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# Am I honest?

By R. B. CROTTS

Pastor, Wynne Baptist Church, Wynne

Bible Reading: Exodus 20:15; Joshua 7:19-26; Matthew 22:15-22

Mark 11:15-19; Luke 19:1-27

Golden Text: Ephesians 4:28

March 4, 1962

**T**HE commandments of God were given not only as moral laws but they also have spiritual significance. The eighth commandment says: "Thou shalt not steal." At the time this commandment was given, property, in the old times, consisted mainly of land, crops, and cattle. Circumstances in our modern day are somewhat different but the principle of honesty still applies.



MR. CROTTS

ognized and protected. Governments exist mainly for the security of men's lives and their properties. In every state and community the theft has always been punished. All condemn the thief. He is condemned by his own conscience. It does not matter how much he may steal from others, he can never think it is right for someone to steal from him.

God impresses on our minds, through His word, the importance of being honest. A reference to the sin of Achan in our lesson teaches us the gravity of this sin. It cost the defeat of Joshua and God's people at Ai. Achan confessed the sin but not until it was forced from him.

I wish to point out Achan's temptation when he said, "I saw . . . I coveted . . . I took . . . and hid." (Joshua 7:21) This is the general order of the thief. One should not gaze upon that which he cannot honestly acquire. When one takes that which is not his, the next thing he does is hide it. We need to remember that God's word declares: ". . . Be sure your sin will find you out." (Numbers 32:23) It was so with Achan and he was destroyed. But whether one is discovered by his fellowmen or not, he can never escape his own conscience and the knowledge that God knows all about it.

## I. Conscience of man

**T**HE conscience of mankind has always condemned stealing. Stealing was, and still is, one of the most common sins in the Orient. Many who are trying to live a consistent Christian life find it most difficult to overcome their heredity and environment.

When we recognize how stealing is a way of life for many in the Orient, it does not seem so strange that Paul would write to the Church at Ephesus, which was one of his most spiritual churches, and say, "Let him that stole, steal no more." (Ephesians 4:28) Many of our missionaries report that new converts find it is often extremely difficult for them to break the life-long habit of stealing. This was the kind of problem that Paul recognized with the people at Ephesus.

## II. A basic law

**T**HOU shalt not steal. God in this commandment is recognizing private ownership, and is urging man to accept the labors of one's hands or whatever has come into his possession by honest means.

Instinctively man feels that some things are his because of honest hard labor that was expended on them. The same reasoning is shared when he recognizes the same is true of his neighbor. Our great duty toward our neighbor is to respect his rights in these. In every society and in all communities that have existed private property has been rec-

It is clear in this passage that we have an obligation to our country for the services it renders us. Jesus taught that taxes are a debt we owe to the government. We enjoy the benefits and services of the government; therefore, we should pay for it. Failure to pay one's taxes is stealing.

Jesus teaches in this passage that we have a responsibility to God, also. Erasmus, a contemporary of Martin Luther, made a very pertinent observation: "Give back to God that which has the image and superscription of God—the soul." We are reminded that Paul said, "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." (I Corinthians 6:19-20)

Stealing takes on many faces in our society. I do not wish to list the sins that most all of us have come to recognize as sins of stealing, but I will list a few that we may not be conscious of, in our day, as stealing.

- A. When in a bargain one party takes advantage of the ignorance of the other. If a collector finds some rarity in the possession of a man, who does not know its true value, and buys it much below its proper price, we may call this shrewd business, but in the light of God's teaching, it is stealing.
- B. Borrowing without definite intentions to return.
- C. Negligence of property that is borrowed.
- D. Students' cheating on tests and written assignments.

Surprising as it may seem, many of our students feel they owe nothing to their world. What can we look forward to as a nation when we have many who have received the benefits of our society and feel no obligation in return? At best he proves himself an unworthy member of society.

## III. Our obligation

**J**ESUS gives us more light upon our responsibilities as He answered the Pharisees and Herodians. They said, "Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Matthew 22:17)

You see this was a loaded question. If He said, "No," the Herodians would report Him to the authorities as a revolutionary against the Roman government. If He said, "Yes," the Pharisees would say to the people, "He is not loyal to our nation."

This was a shrewd question; however they did not know with whom they were dealing. Jesus asked for a coin, and asked them this question, "Whose is this image and superscription?" They said unto Him, "Caesar's." Then saith He unto them, "Render therefore unto Caesar, the things which are Caesar's; and unto God, the things that are God's." (Matthew 22:20-21)

## IV. Will a man rob God?

**Y**ES it is true, man will rob God. He can do this in several ways. He robs God by misuse of God's time, failure to use our God-given talents, failing to take necessary health precautions, and by desecrating the Lord's Day. We rob God when God's ownership is not recognized. God said that the people in Malachi's days were robbing Him in tithes and offerings. Far too many of our people are guilty of this sin today. We need to remember that the "Earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalms 24:1)

I trust this lesson will challenge each of us to re-examine ourself in the light of God's word concerning this command, "THOU SHALT NOT STEAL."

February 18, 1962

| Church                   | Sunday School | Training Union | Additions |
|--------------------------|---------------|----------------|-----------|
| Alpena, First            | 68            | 54             |           |
| Osage Mission            | 28            |                |           |
| Bearre, First            | 87            | 55             |           |
| Beard Camp               | 57            | 39             | 3         |
| Camden                   |               |                |           |
| Callendale First         | 458           | 227            |           |
| First                    | 545           | 206            | 1         |
| Crossett, First          | 458           | 229            |           |
| Dorado                   |               |                |           |
| East Main                | 174           | 141            | 1         |
| Mission                  | 21            | 11             |           |
| First                    | 801           | 273            |           |
| Northside Chapel         | 53            | 43             |           |
| England, Caney Creek     | 61            | 22             |           |
| Fayetteville, Providence | 107           | 58             |           |
| Fordyce, First           | 403           | 174            |           |
| F. Smith                 |               |                |           |
| Calvary                  | 379           | 186            | 8         |
| First                    | 1153          | 361            | 8         |
| Missions                 | 889           | 130            |           |
| Grand Avenue             | 744           | 286            | 1         |
| Mission                  | 21            |                |           |
| Kelley Height            | 169           | 98             | 4         |
| Oak Cliff                | 168           | 128            | 2         |
| Temple                   | 282           | 127            |           |
| Townson Avenue           | 202           | 78             | 2         |
| Trinity                  | 301           | 90             |           |
| Gentry, First            | 184           | 87             | 1         |
| Gravel Ridge, First      | 122           | 98             |           |
| Gordon, Beech Street     | 200           | 107            |           |
| Harrisburg, Calvary      | 183           | 113            | 1         |
| Harrison, Eagle Heights  | 227           | 127            |           |
| Heber Springs, First     | 204           | 94             | 2         |
| Mission                  | 24            |                |           |
| Hot Springs, Park Place  | 492           | 168            |           |
| Huntsville, First        | 94            | 46             |           |
| Combs Mission            | 23            | 18             |           |
| Kingston Mission         | 26            | 31             |           |
| Rose Hill Mission        | 8             |                |           |
| Jacksonville             |               |                |           |
| First                    | 789           | 229            | 7         |
| Second                   | 137           | 50             |           |
| Jensenboro, Central      | 423           | 207            | 2         |
| Little Rock              |               |                |           |
| First                    | 933           | 435            | 4         |
| Berea Chapel             | 103           | 70             |           |
| White Rock               | 31            | 13             | 1         |
| Immanuel                 | 1194          | 468            | 5         |
| Kerr                     | 89            | 31             |           |
| Kerr                     | 23            | 17             |           |
| Rosedale                 | 251           | 92             | 5         |
| Magnolia, Central        | 618           | 260            |           |
| McGehee, First           | 377           | 181            |           |
| Chapel                   | 25            | 19             |           |
| Mena, First              | 281           | 88             | 5         |
| Calvary Mission          | 43            | 19             |           |
| Mountain Home, East Side | 79            | 39             | 1         |
| North Little Rock        |               |                |           |
| Baring Cross             | 762           | 264            |           |
| Highway                  | 192           | 102            |           |
| Lory                     | 552           | 259            | 2         |
| Park Hill                | 759           | 240            |           |
| Sherwood First           | 108           | 52             |           |
| Pal Ridge, First         | 154           | 86             | 10        |
| Waters, Sunnyside        | 129           | 52             |           |
| Woodville, Prairie Grove | 37            | 29             |           |
| Wolver, First            | 261           | 143            |           |
| Springdale               |               |                |           |
| Edwale                   | 124           | 44             |           |
| First                    | 501           | 177            |           |
| Timmon                   |               |                |           |
| Anderson Tully           | 57            | 50             |           |
| Van Buren                |               |                |           |
| Calvary Southern         | 52            | 43             |           |
| First                    | 487           | 199            | 17        |
| Second                   | 34            | 27             | 5         |

N. C. paper hit hard by tax

RALEIGH, N. C. (BP)—Directors of a Baptist paper here hope the state's lawmakers at their 1963 session will review a three percent tax applying to non-profit, religious publications.

The tax will cost the *Biblical Recorder*, official organ of the North Carolina Baptist State Convention, \$4,500 a year. The directors voted to absorb the tax rather than to pass it on to the 77,000 subscribers of the weekly.

March 1, 1962

How to succeed

TWO employes were discussing their bosses. One said, "Did you know that my boss talks to himself?" The other said, "So does mine, but he doesn't know it. He thinks everyone in the office is listening."

Perfect retort

TWO of three girls who had grown up together married, and thereafter they continually annoyed their soinstor friend with tactless remarks about her unhappy condition.

The friend laughed off their comments good-naturedly, until one day they went too far.

"Now, tell us truthfully," they twitted her, "have you ever really had a chance to marry?"

With a withering glance, she retorted, "Suppose you ask your husbands."

Blueblooded pooch

"I WANT a dog of which I can be proud," said Mrs. Newlyrrich. "Does that one have a good pedigree?"

"Lady," declared the kennel owner, "if he could talk, he wouldn't speak to either of us."

The servant problem

A WOMAN was interviewing a prospective housemaid and settling certain details. "There's one more thing, mum," said the servant, "do you do your own stretchin'?"

"Stretching?" cried the woman. "I don't understand."

"Stretchin', mum," repeated the girl, "I mean do you put the stuff on the table an' do your own stretchin' for it, or do I have to shuffle it around for you?"

Just one more

TWO young women met on the street and stopped to chat. One remarked, "I hear you've accepted Frank's proposal. Did you know he once begged me to marry him?"

"No," the other acidly responded, "but he confessed that he had done a lot of silly things before he met me!"

The whole truth

AT THE end of an examination, the teacher in a mountain school told her pupils to write a pledge that they had neither received nor given any help. One gangling youth, who had suffered visibly throughout the test, wrote: "I ain't received no help, and the Lord knows I can't give none."

Short weight

MOTHER: "I sent my son for two pounds of plums and you sent me one and a half pounds."

Fruit Dealer: "Madam, my scales are correct. Have you weighed your son?"

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## Religious News of the World

### Youth hear Judd

T W E L V E hundred Wesleyan Youth and youth leaders heard Congressman Walter H. Judd address their recent National Wesleyan Youth Convention in Louisville, Kentucky.

Discussing the theme "One Life to Live," Dr. Judd told the conventioners "What you are doing (vocationally) is not as important as *what you are doing* in what you're doing!"

In the course of the convention, missionaries from Haiti and Sierra Leone, West Africa, contributed to the overseas emphasis already provided by guests from Jamaica, Puerto Rico and Australia. There were eight workshops, and church leaders Dr. B. H. Phaup and Dr. George E. Failing addressed the youth on their relationships to the Church and to the World respectively. (EP)

### 'First among equals'

ATHENS, Greece (EP)—Ecumenical Patriarch Athenagoras of Istanbul says his Orthodox Church is ready to recognize the primacy of the Roman Catholic Pope on the condition that his status would be "first among equals"—the position the Ecumenical Patriarch now holds in relation to other Eastern Orthodox Patriarchs.

To *Vima*, daily newspaper here, quotes Patriarch Athenagoras as saying the Eastern Orthodox Church "does not deny that the Pope is first in rank among the Christian bishops. . . . The orthodox Church is ready to recognize this primacy of the Pope but under the condition that he is recognized as first among equals and not first without equality to the heads of the other churches, which would liken him to a dictator monarch of Christianity."

### Telecasts Mass

CLEVELAND, Ohio (EP)—Television Station WJW has begun weekly telecasts of the celebration of Mass from a specially constructed altar in its studio.

The telecast is aimed especially at bringing "some atmosphere of the Church" into the lives of shut-ins, said Father Eugene C. Best, Cleveland diocesan director of radio and TV. He said the program will also supply knowledge of the Mass to those who are curious about the central act of Roman Catholic worship.

He maintained that Catholics would be able—through close-ups and special angle photography—to see more of the action of the Mass than they now see in church. But he emphasized that no Catholic would fulfill his obligation to hear Mass on Sunday by watching the televised service.

### 'King of Kings'

DUBLIN (EP) — "King of Kings," a film version of the life of Christ, received almost unanimous disapproval by Irish movie critics when it opened here.

The heartiest criticism was leveled at Jeffrey Hunter, who plays Jesus. *The Irish Times* described his characterization as "a milk and water figure, whose meekness does not conceal anything that could be remotely construed as divinity."

Siobhan McKenna, an Irish actress, plays Mary, but her countryman critic spared her not. "Siobhan McKenna's Mary, all sweetness and tight-lipped smiles," he wrote, "stuck in my gullet particularly."

*The Evening Herald* headlined its review of the film: "It's a Great Failure."

*The Sunday Press* said flatly: "Christ cannot be portrayed by anyone. A director who sets out to present His personality on the screen is lost from the word go, because by doing so he makes Christ human, one of us, an actor playing a part. Christ goofing a scene, Christ with no hair under his armpits. But where is the mystery of the Man? Where is the Power, the Glory—and where is God? The result is nowhere."

### Scores 'paranoiac mind'

BOSTON (EP)—Dr. Paul Lee Sturges, executive secretary of the Massachusetts Baptist Convention, warned here that an increasing number of Americans, seeking a scapegoat for international problems "are imagining conspiracies everywhere in government, churches and other groups.

"This paranoiac state of mind," he said, "suspects everyone and creates mistrust, doubt and disunity and is a greater threat to our country than any force without."

### Buddhist monk to die

COLOMBO, Ceylon (EP)—Buddhist monk Taldewa Somarama has been sentenced to die by hanging for slaying Prime Minister Bandaranaike. Another monk, Mapitiga Buddarakkhitta, and a printer, H. P. Jayawardena, were sentenced to life imprisonment.

### Sockman successor

NEW YORK (EP)—Dr. Harold A. Bosley of Evanston, Ill., prominent Methodist minister, has been named pastor of Christ Church (Methodist) here to succeed Dr. Ralph W. Sockman, who has reached the mandatory retirement age of 72.

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