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January 18, 1962

Arkansas Baptist State Convention

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*Arkansas*

*Baptist*

newsmagazine



JANUARY 18, 1962



Religious News Service Photo

## New American Baptist headquarters

*PHILADELPHIA — Denominational agencies have begun to move into the unusual new American Baptist Convention headquarters building near Valley Forge, Pa. The \$8.5 million structure is circular and has an open courtyard in the center. At the left is a*

*rectangular building which houses the new graphic arts center and the Judson Press, the denominational printing plant. American Baptist offices previously located in Philadelphia and New York City will now, for the first time, all be housed under one roof.*

## Evangelism keynote of missions in 1961

IN ITS 1961 task of offering the shelter of the Savior's cross to a world shadowed by a mushroom cloud the Southern Baptist Foreign Mission Board appointed 103 missionaries to close the year with an active staff numbering 1,548, added two countries for a total of 47 and took steps toward entering others, strengthened its administrative program, and saw repeated progress in its overseas mission work.


Geographical entities added in 1961 are Germany and the French West Indies. The couple appointed for Germany (Rev. and Mrs. James G. Stertz—he was an associate secretary in the Board's department of missionary personnel) arrived in the country last summer. A couple was named for the French West Indies after the Board voted in April to open French-speaking work there.

In other action concerning the Caribbean area, the Board voted to begin Spanish-speaking work in the Dominican Republic and English-speaking work in the Federation of the West Indies, British Guiana, and Bermuda (but missionaries have not yet been appointed for these countries) and reasserted its willingness to assist the Jamaica Baptist Union in special projects and with specially trained personnel for specific ministries.

Prospects for further geographic expansion seemed bright as the year closed. The Board in December authorized its Orient secretary to follow up possible avenues of entry to India, revealed by surveys during the year, in order to make specific recommendations in early 1962. And the Baptist Mission of East Africa, having been notified of official registration with the

government of Uganda, is considering the placement of missionaries in several population centers of that country.

(Continued on page 20)



**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.

January 18, 1962 Volume 61, Number 3



DR. WALTER T. CONNER

**ON PAGE 7** of this issue Dr. Bernes K. Selph shares with *Arkansas Baptist Newsmagazine* readers his memories of Dr. Walter T. Conner—"my most unforgettable character."

**H. S. Koen dies**

**HILLMAN** Starkey Koen, 70, a retired salesman, died Friday of last week in a Little Rock rest home, following a long illness. A life-long Baptist, he was a member of First Church, Little Rock, for the last several years of his life.

Mr. Koen is survived by two sons, Hillman S., Jr., Little Rock, and Ross Y., Arcata, Calif.; three daughters, Mrs. T. O. Boatright, Alma, Mrs. Lamar Smith, Quincy, Fla., and Mrs. R. B. Allured, Rochester, Mich.; and a brother, Henry Koen, Russellville.

Funeral services were held Monday morning at First Church, Little Rock, with Dr. Erwin L. McDonald, editor of *Arkansas Baptist Newsmagazine*, in charge. Burial was in Bellevue Cemetery, Harrison.

**Mrs. A. B. Christie dies**

**ANNA** Cloud (Mrs. A. B.) Christie, 81, Southern Baptist emerita missionary to South Brazil, died Jan. 7 at Texas Baptist Haven, Houston, following a stroke. A native of Stella, Mo., Mrs.

**Grand Jury indicts three men in Louisiana wiretapping case**

A STATE official and two private citizens have been indicted by a federal grand jury in New Orleans in a wiretapping case involving three religious leaders.

The grand jury charged Wendell P. Harris, Sr., a Louisiana state senator; Lawrence W. Hall, a private detective, and Leon M. Patterson, a business man, all of Baton Rouge, La., with breaking a federal law against wiretapping.

They were accused of involvement in the tapping of telephone conversations between three men, one a Baptist minister, who had fought segregation in Baton Rouge. They are Benjamin Irvin Cheney, Jr., then pastor of Broadmoor Baptist Church; Wade M. Mackie, of the American Friends Service Committee, and Rabbi Marvin M. Reznikoff.

**Annuity Board extends retirement ruling**

THE SOUTHERN Baptist Annuity Board extended through 1964 its ruling to allow age annuitants to serve in new churches or missions for as long as 12 months without relinquishing rights to their retirement annuities.

R. Alton Reed, executive secretary of the Annuity Board, said the action was taken by the board's executive committee to allow the agency to continue its part in the Southern Baptist 30,000 movement to establish new churches and missions.

Provisions of the ruling state that any person receiving retirement benefits from the Annuity Board may serve a "new" church or mission and still receive allotments, although "retired" and "employed" at the same time.

The designation "new" is given a church or mission if its name does not appear in the last printed associational minutes, Reed said.

The annuitant's service must also be approved by the executive secretary in the state he serves and the Annuity Board executive secretary.

The annuitant is expected to enlist his church in the retirement plan if it is not in it, Reed said. (BP)

Christie attended Cooper College, Moundville, Mo., and Warrensburg (Mo.) Teachers College (now Central Missouri State College). She taught school in Deerfield and Nevada, Mo., before mission appointment for Brazil in 1907.

Cheney resigned the Broadmoor pastorate last summer, reportedly because of pressure after he joined 50 ministers in signing an "affirmation of religious principles" calling racial discrimination "a violation of the divine law of love." When he signed, Cheney and his wife received abusive anonymous letters and telephone calls from segregationists.

One of those charged, Leon Patterson, is a member of Broadmoor Baptist Church and once taught in the Sunday School there. Sen. Harris also is vice chairman of the Louisiana State Sovereignty Commission, which carries out a pro-segregation and states' rights program.

The federal law involved is section 605 of the Communications Act of 1934, prohibiting the interception of any wire communication and divulgence of its contents. Violation is punishable by a year in prison, a \$10,000 fine, or both. (BP)

**Registration announced**

DEAN Woodrow Behannon of Southern College, announces that the spring semester at Southern will begin Jan. 29. Registration for this semester will be held Jan. 25 and 26. New students may start moving into the dormitories Jan. 25.

One additional, part-time instructor will be Dr. Fred Savage, Marion, who will teach a three-hour Bible class on Thursday nights.

# Southern Baptist mugwumps

DR. C. GORDON BAYLESS, pastor of Central Church, North Little Rock, tells of a man who worked out a sneaky method of evading taxation.

The man built his home on the state line between Arkansas and Missouri and paid no taxes on his property at all. For a long time, the sheriff on the Arkansas side thought he was paying taxes in Missouri. And the sheriff on the Missouri side thought he was paying in Arkansas.

One day the sheriffs got together to compare notes and found out the facts in the case. Realizing that they must establish the man's place of residence to assess his taxes, they assigned detectives the task of determining where he slept. If he slept on the Arkansas side, his residence would legally be in Arkansas and it would be the Arkansas sheriff's place to collect the taxes. But if he slept on the Missouri side, the collecting would be up to the Missouri sheriff.

The detectives made a startling discovery. The chisler had located his bed in a north-south position, directly across the state line, and slept with his head in Missouri and his feet in Arkansas!

"How ridiculous and revolting," you are saying, "for a man to take advantage of all the benefits provided through taxation and then refuse to pay his part!"

But this is no more flagrant than the shenanigans of those who soak up the countless blessings coming to them every day from God and his churches and who refuse to shoulder any personal responsibilities in religious affairs.

Doubtless the Arkansas-Missouri mugwump has many spiritual kinfolks among the hundreds of thousands of Southern Baptists who have moved and who have taken everything with them to their new communities but their active church memberships. It's cheaper that way, you know. No pledging and no tithing. Or is it? "Will a man rob God?"—ELM

Guest Editorial

## Competence of individual

THE BASIC Baptist doctrine is the competence of the individual soul in matters of faith.

Derived from this is the right of every indi-

vidual to interpret Scripture according to the dictates of his conscience.

This leads directly to one of the strongest Baptist traditions—opposition to creeds.

Even the confessions of faith that Baptists have adopted through the centuries are not binding. This was made clear by the framers of "The Baptist Faith and Message," adopted by the Southern Baptist Convention in 1925.

Point four of the introduction said: "That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience."

These basic principles of Baptist individual freedom have twice been threatened in the past six months in the case of seminary professors.

Most recent is the case of Ralph W. Elliott, Old Testament professor at Midwestern, who has published liberal views of biblical interpretation, especially with reference to the book of Genesis.

In both instances critics of the professors have contended that professors have the right to hold beliefs contrary to prevailing Southern Baptist seminaries.

It should be obvious to any fair-minded Baptist that if a professor does not have the freedom to teach and advocate his views, he does not have freedom, period.

This paper grants critics of seminary professors their right to be critical. The ultimate criterion of judgment, however, must be the seminary abstract of principles which the professors all are required to sign before they can teach in our seminaries. And the final judges of a professor's loyalty to these principles are the trustees of each seminary.

The position of this paper is that, in view of Baptist traditions, seminary trustees should go as far as possible in the direction of freedom in their judgment of any professor under attack. To this writer, it is better to err in the direction of freedom than in the direction of authority, if Baptists are to remain Baptists.

In the case of Ralph Elliott, the Midwestern trustees have decided that, while they do not agree with all of the professor's views, they defend his right to publish them.

Their decision is in keeping with the best in our Baptist tradition. It will be a source of encouragement to all men everywhere who value freedom of inquiry more than deadening conformity.—Gainer E. Bryan, Jr., Editor, *The Maryland Baptist*.

The beautiful snow

YOU never are really old, regardless of how many winters you've seen, if you are still thrilled by snow. But one good thing about living in Arkansas is that snows do not come often enough to make nuisances of themselves. As this is being typed (on Tuesday, Jan. 9), I am sitting at home looking out a window upon a beautiful snow wonderland. Before me are snow-covered hills and homes and the green waters of Lakewood's Lake. I have just finished shoveling our front walk and knocking the drip of our house. It is back inside looking out. Fortunately, it was not necessary for me to travel the four-mile stretch from the office today. So I'm enjoying as much as the boys and girls who are having to make the great sacrifice (?) of giving up school attendance. Several weeks ago we had our endeavor to make us a snow-scene cover paper, but this particular cover crowded back from week to week by more timely scenes. What a break that we saved it for our issue of January 11! The whole of the State was a wonderland of snow as the two more hardy members of our staff—Juanez Stokes and Ann — dug their way through the address tapes ready for the our snow-scene covered issue, appreciate the weather department ready to run our snow cover! is a note of sadness, though, coming of snow. For it means hardship for many people and for the animal world. A mockingbird, numbed to silence by the cold, spent much of today in the berry bush in our front yard, berries. We put a dish of rums on top of a car nearby, songster either preferred the or did not find the bread. I could admit the little fellow to me. I am sure Willie, our parrot, would have welcomed him. And our world Lady, our cocker spaniel, in her own bird-thirsty way. But there was no way of communicating. We had to feathered friend outdoors. As the snow covers all that is ugly in the scape, God's wonderful, saving all our sins through Christ. though your sins be as scar-dall be as white as snow . . . (Ps. 51:7). Wash me, and I shall be whiter than snow (Ps. 51:7).



EDWIN L.

Edwin L. McDonald

THE PEOPLE SPEAK

With tongue in cheek

AS A preacher, I have the right to be loud and ugly about some of the things you put into my Baptist paper that I don't agree with. Now it doesn't matter if others agree with you or not, I am a Christian and I don't.

Now, we have got to keep "my" paper Christian, and I mean Christian to my standards, whether you like it or not. Now here is the way you must run "my" paper.

First, you must only use the King James Version as that is the one Jesus wrote. If you use any other translation you might become a Communist.

Second, you must not put any vulgar pictures (majorettes, Dec. 14) in "my" paper, because it offends me, my wife, and all of our children (ages 4, 2 and 6 mo.). We are "all" Christians and we don't believe in this, so out they go. How could anyone be so mundane as to enjoy seeing young people being so coarse?

Third, don't you ever put any more articles by our seminaries, professors that "I" don't agree with, because they are either atheists, modernists, or backsliders. There is only one way to correctly interpret the Bible and be right, "my way."

Now, Bro. Mac, you and your readers might think me ignorant, or off on the deep end. Well, in Acts 4:13 K.J.V. the Bible says the apostles were ignorant men, so why should I study, they were pretty successful. I'll bet a lot of our readers will give a loud amen to that.

Well, Bro. Mac, I sure hope I got you straightened out. Will be looking forward to next week's paper.—Thank you.—"Rev. A. Bigmouth"

'An excellent job'

THE EFFECT the picture of the Ouachita majorettes had upon me was "Hooray!" Having coached Miss Ruthie Black as a high school majorette and urged her to try for majorette when she entered Ouachita, I was delighted to see (Continued on page 15)

Church Chuckles by CARTWRIGHT



I'm glad you asked about salary. Next question, please . . ."

The Bookshelf

Servant of Slaves, a Biographical Novel of John Newton, by Grace Irwin, Eerdmans, 1961, \$4.95

Miss Irwin here portrays the adventures of John Newton's life both as a profane and immoral slave trader and later as a devoted servant of Christ. Featured is the beautiful love story of Newton and Mary Catlett.

Profane sailor, slave trader, infidel and devoted servant of Jesus Christ. This is the amazing story of John Newton, who went to sea when he was eleven, became a Christian at 23, and was ordained to the gospel ministry at 39.

Miss Irwin portrays Newton as both sinner and saint. Her style conveys the mood and temper of the times in which Newton lived. Her descriptions of Newton's physical and spiritual experiences are vivid, honest, and expertly restrained.

The Bible Is for You, by Stuart E. Rosenberg, Longmans, Green & Co., Inc., 1961 \$3.75

The author, a gifted Hebrew rabbi and journalist, takes as his major purpose the revelation of the Bible as a continuing source of self-understanding—emotional, intellectual and spiritual. He aims at presenting the Bible as more than literature, more than a record of the law and culture of an ancient world. He shows the Bible to be a library of books devoted to and concerned with religious teaching, teaching which has relevance for all when it is understood.

Many Infallible Proofs, the Evidences of Christianity, by Arthur T. Pierson, Revell, \$3.75

The most valuable chapter in this interesting study of the Holy Scriptures and their place and purpose in the world is Chapter 1, "Weighing the Proofs."

"God could not ask of us anything which is not right and reasonable; and it would be neither reasonable nor right to ask us to take it for granted that the Bible is God's own Book, simply because it says so, or somebody says so, or even because any number of people honestly believe it," declares the author. "God himself gave us reasoning powers to weigh evidence with, and he means that we shall test truth and falsehood, proving all things and holding fast the good."

"He speaks to our reason, who gave us our reason," the author continues. "He appeals to it even in his own Word. He bids us be ready always to give an answer to every one that asketh us a reason for the hope that is in us. Such an answer implies knowledge."

"God himself, then, asks of us no blind faith. We should know what we believe and why we believe it. Nothing is to be accepted unless based on good evidence; to believe hastily may be to blindly embrace error and untruth."

This chapter closes with the outline of ten principles on which we should study the evidences of Christianity.

# COURTSHIP MARRIAGE and the HOME...

By MRS. J. H. STREET

"You fathers, . . . must not goad your children to resentment, but give them the instruction, and the correction, which belong to a Christian upbringing."—Ephesians 6:4 (NEB)

"How many hopes and fears, how many ardent wishes and anxious apprehensions, are twisted together in the threads that connect the parent with the child!"—S. G. Goodrich

## Help in understanding teen-agers

ACCEPT my cordial invitation, Parents of Teenagers, to join me in a re-reading, or your first-time reading, of *Living With Teeners* by Overton. It is not the newest book available for those who want to do successful "parenting" of their offspring through their teen years, but it remains one of the best.

Dr. Joe Burton, editor of *Home Life* and himself an authority in the area of parent-children relationships, says in his introduction: "Here is a book parents have long wanted—something to help them understand their growing-up children." He adds assurance that your reading time will be well invested with this further statement:

"Dr. Overton is eminently qualified for the task in hand. She has given her lifetime to work with young people and their parents."

You may find your reading of the book a very humbling experience. Each time, it is that for me.

'Tis likely you will recognize your own daughter or son and yourself, right off, in some of the experiences Grace Sloan Overton shares.

Here are the chapter titles:

1. Our Early-Teeners at Home.
2. Our Early - Teeners A way from Home
3. At Home with our Middle-Teeners
4. Our Mid-Teeners Away from Home

5. Our Late-Teeners Still at Home

6. Going Home for a Visit

Dr. Overton says that to be a really good parent is:

To have the understanding experience brings, yet never to ridicule inexperience in those who are ours;

To discipline without taking advantage of our superior power;

To heal the hurts of failure with guidance toward the right way;

To love beyond what we have any right to expect our children

can understand or appreciate.

Typical of her down-to-earth stories is the one about a college freshman who declared her aversion to "kittenish women"; her admiration for "a good sport." When asked to distinguish between the two, she aptly explained:

"Kittenish women say symbolically, and really, 'Come on, girl let's all sit down on the floor and giggle together.'

"A good sport acts her age, but she doesn't get disgusted with me when I act mine."

The 85-page volume develops by the use of real life cases the thesis expressed by the author in her preface:

"No matter how exciting a teenager's life outside his home may be he always needs to have 'bad home' mature, levelheaded, sound, settled, helpful, promotive, understanding, sympathetic, and completely adult parents."

Let me repeat from last week's column: If I can influence you to read *Living With Teeners* and you teenagers to read *Living With Parents*, then 1962 will be a better year for all of you.

Happy "parenting"!

Rosalind Street

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



# My most unforgettable character



By BERNES K. SELPH  
Pastor, First Baptist Church,  
Benton

## Walter T. Conner

**P**ROFESSORS of theology need not be thought of as pale-faced, dull, "dry as dust" lecturers. Students who attended classes under Walter T. Conner in Southwestern Baptist Theological Seminary, Ft. Worth, Tex., 1910-1949, soon discovered this.

Dr. Conner's tall, gaunt, long figure striding across campus in a measured tread was a familiar sight for more than a third of a century. He spoke to everyone he met. Sometimes his preoccupied mind caused him to pass one by, but this was seldom. Such recognition was a mighty boost to a poor, lowly student just entering school.

I remember well his first impression upon me. It was his prayer in chapel. Two things about it struck me: its simplicity, and the manner in which he closed it. Most people lower their voice at the end of a sentence. Dr. Conner, at times, didn't—not that day, at least. He simply prayed and when he finished, he just stopped. I had the sense of being left hanging in mid-air.

This introduction grew into a ripe friendship. I came to know him as student in undergraduate and graduate work and as his pastor. Too, he was from Arkansas and that gave us something extra in common. He was born near Newburgh but moved to Texas as a five-year-old lad.

His education began in ungraded country schools. Then came Simmons College, Baylor University, Southwestern Baptist Theological Seminary (later Eastern), and Rochester, New York, Theological Seminary. Later he attended Southern Baptist Theological Seminary and the University of Chicago.

### A student always

He remained a student all his life. He fixed up a study in the

cellar at home. Here he worked a great deal of the time. But he had a couch in his office at school, and many nights when he studied late he would simply sleep on the couch and go home in time for breakfast.

He was a veteran teacher by the time I entered school. I considered myself most fortunate to have had him in Introductory New Testament. My second year in the seminary the New Testament professor, Dr. H. E. Dana, left the school. No one had been prepared to take this work. Dr. Conner took this position for one year. The Book of Revelation never meant much to me until he taught it in this course.

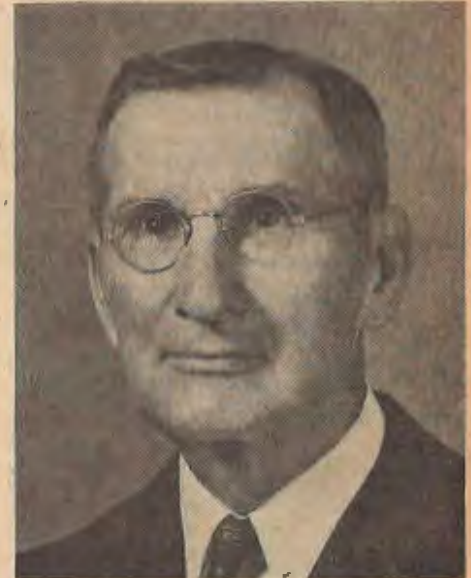
He discussed deep theological problems with the ease that one discusses community news, though he readily admitted his ignorance on subjects he hadn't worked out satisfactorily.

In class someone would often ask a question on some controversial point and Dr. Conner would say, "I don't know." Then the questioner would proceed to inform the professor on the subject. Dr. Conner would stand quietly, hearing the brother out, and when he had finished would blink his eyes, look at the spokesman and say, "I didn't say 'you didn't know.' I said I didn't know."

I can see him now standing before the class, an old Bible, with one cover torn off, in hand, expounding theological and philosophical truths. Sometimes he used notes—a few notes scribbled on a card. But most of the time he didn't.

One secret of his teaching was the use of homely, workaday illustrations. Some difficult theological problem would be illuminated by a simple story, incident, or experience.

He took keen interest in the students and their studies. He was anxious that the school make the greatest contribution to them. To



MR. CONNER

better understand this, he would call in students during their senior year and ask them three questions: Have you found in the school what you expected? Have you been disappointed in school? What suggestions do you have for its improvement?

Students went to him in trouble. No one knows how many he helped in understanding their life's work, nor how much encouragement he gave, strong points strengthened and weak points hinted at.

One day he met me on the sidewalk and asked how much money we had in the church's benevolent fund. I gave him an amount. He said, "A young student (father) is in desperate need of medical attention. He's not a member of our church but he's worthy. I think we would be doing a very fine thing to help him." We did. This happened again and again.

Dr. Conner could not tolerate disturbance in class. I know. I turned to a fellow student one day and asked a question in relation to the discussion. Dr. Conner saw me. Immediately, he reprimanded

(Continued on page 16)



# Arkansas All Over



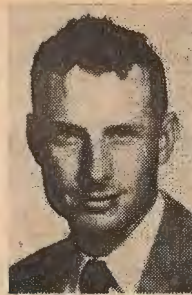
MR. BOMER



MR. DOOLITTLE



MR. DUNN



MR. WILLIAMS



MR. CRANK



MR. JOHNSON

## Degrees awarded at Southwestern



MR. RAYMICK

SEVEN Arkansans are candidates for degrees at the mid-winter commencement of Southwestern Seminary, Ft. Worth, Tex., Jan. 18.

Degrees and diplomas will be presented to 135 candidates by seminary President Robert E. Naylor. The commencement address will be delivered by Harley Fite, president of Carson-Newman College, Jefferson City, Tenn.

The Arkansas candidates for Bachelor of Divinity degrees are John T. Bomer, son of Mr. and Mrs. J. T. Bomer, Earle; John E. Doolittle, son of Mr. and Mrs. Sam P. Doolittle, Bentonville; Ronald Louis Dunn, son of Mr. and Mrs. Cecil Dunn, Ft. Smith; and Ross Williams, son of Mrs. Ora Cook, Cove.

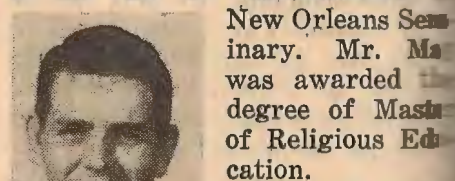
Candidates for Master of Religious Education degrees are Harold Crank, son of Mr. and Mrs. Day Crank, Buckner; and Bob Johnson, son of Mrs. Elva Johnson, Rogers, and for the Master of Church Music degree, Jim Raymick, son of R. D. Raymick, Pine Bluff.

church bulletin reports. He will become pastor of First Church, Daingerfield, Tex.

In a message printed in the bulletin Dr. Bennett said, "The decision has not been a hasty one. I am not anxious to leave. The move has simply been seen as a part of God's plan."

## May receives MRE

MILTON May, of Rosebud, was among 47 candidates for degrees at the Jan. 16 commencement



MR. MAY

New Orleans Seminary. Mr. May was awarded the degree of Master of Religious Education.

The graduate heard R. Houston Smith, pastor of First Church, Pineville, La., president of the seminary alumni association as their commencement speaker.

## Family life meet scheduled at LR



DR. BURTON



MR. WATTS

A CONFERENCE on Southern Baptist family life ministry will be held in Little Rock on Jan. 24, S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, has announced. Participating with state Baptist leaders will be Dr. Joe W. Burton and Robert Watts of the Family Life Department of the Southern Baptist Sunday School Board, Nashville, Tenn.

In addition to discussing the ongoing family life program, plans will be made at the one-day meeting for the 1963 Southern Baptist conference on Family Life, to be

held in Nashville on Feb. 25-Mar. 1, 1963.

## Ronnie Fortner ordained at Ft. Smith

RONNIE Fortner was ordained to the ministry Dec. 27 by South Side Church, Ft. Smith.

Outher Geurin was moderator and Wilson Tucker clerk of the advisory council. Chaplain Herbert Barnett led in the examination. Mr. Geurin presented the Bible and Pastor Marvin Gennings delivered the ordination sermon. Ted Fairchild led the ordination prayer. The service was closed with a prayer by Mr. Fortner.

Mr. Fortner, the son of Mrs. Gene Kizziar, Jr., Ft. Smith, is a junior at Ouachita College. He has been called as pastor of a church near Strong.

## Amos M. Bennett resigns pastorate

DR. AMOS M. Bennett, pastor of First Church, Morrilton, has announced his resignation, the

## Ordination services at Tyler Street, LR

TYLER Street Church, Little Rock, ordained Maurice Reeves and A. C. Dowden as deacons and Robert Parris as minister of education Jan. 3.

Tyler Street deacons and visiting deacons formed the council. The questioning was led by James Conard, chaplain at the State Hospital. Dr. S. A. Whitlow, executive secretary, preached the ordination sermon. Earl Parris, chairman of the deacons led the ordination prayer.

Harold Hightower is pastor of Tyler Street Baptist Church.



*THE Southern Baptist Theological Seminary's Male Chorale plans two Arkansas performances during a 14-appearance tour into six states which begins Jan. 26. Directed by Dr. John N. Sims, the Chorale will present a program of sacred choral music before an evening audience Jan. 31 at the First Baptist Church of Little Rock, and a morning audience Feb. 1 at Ouachita College, Arkadelphia.*

## Horace O. Duke to First, Tyronza



**HORACE O. DUKE, JR.,**

REV. Horace O. Duke, Jr., former pastor of Minnetex Church of Houston, Tex., has moved to Tyronza to become pastor of First Church. Mr. Duke, a native of Hot Springs, returns to Arkansas after being in Texas for the past five years.

A graduate of Hot Springs High School and Ouachita College, he moved to Texas in 1957 to attend Southwestern Seminary, Ft. Worth. While at Southwestern Mr. Duke was named one of two students selected to attend the Institute of Religion in the Texas Medical Center in Houston. The Institute of Religion is a nationally known school that majors in the field of pastoral clinical education.

During his study with the Institute, Mr. Duke also served as Baptist Chaplain with the Memorial Baptist Hospital in Houston. He has also served as a chaplain with the Doctor's General Hospital in Ft. Worth.

Mr. Duke was a Golden Gloves champion during his high school and college days and worked with the Fort Worth Boys Club as a boxing coach. While there his team won the city championship. In 1953 he was a member of the state championship team that represented Arkansas in the regional tournament in Kansas City, Mo.

Mr. and Mrs. Duke, the former Frances King of Hot Springs, have two children, two-year old Peri Kay, a daughter, and son Horace Stephen, six weeks old.

## Pianist to appear

STEPHEN Kovacs, a widely acclaimed Hungarian pianist, will present a concert in Mitchell Hall of Ouachita College at 10 a.m. Thursday, Jan. 30.

Kovacs was born in 1907 in the Tokay Mountains of Hungary. He entered the Franz Liszt Academy of Music in Budapest at the age of five and after 14 years of academic training graduated in 1926 with outstanding honors, receiving the highest degree that the school had to offer: The Artist Diploma of Piano Playing. In 1928, after two additional years of postgraduate studies during which he was assistant teacher to his master, Dr. Emery de Keeri-Szanto, Kovacs gave his debut recital in Berlin, at that time the musical capitol of Europe.

Becoming a much sought-after concert-accompanist, he traveled the length and breadth of Europe with artistic groups. After successful concerts in Paris, Helsinki, Copenhagen, and Budapest, his home-city, Kovacs migrated to New York City. He took a job as an organist at St. Paul's Church in Harlem, later at St. Athanasius



STEPHEN KOVACS

Church in the Bronx, and finally at St. Joseph's Church in Manhattan.

Turning to composition, he wrote concert arrangements for two-piano teams. Several publishers printed his two-piano arrangements, including the Fledermaus Waltzes by Johann Strauss, "Largo al Factotum" by Rossini, "Hungarian Rhapsody No. 2" by Liszt and "The Donkey Serenade" for children.

## Authors article

DR. RALPH Phelps, Jr., president of Ouachita College, is the author of an article appearing in the January issue of *Ambassador Life*, "Lesson to Learn." It is the story of an American boy who loses his temper on the tennis court with his opponent, an Hungarian immigrant boy, and suffers because of it.

## Revivals

BEECH Street Church, Texarkana, C. Nelson Rue, pastor; April 1-15 with pastor as evangelist and Doug Scott, music.

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

## New Arkansas Baptist subscribers

Church	Association	Pastor
<b>New Budget:</b>		
North Little Rock,		
Cedar Heights	North Pulaski	Dr. B. L. Bridges
Sulphur Springs	Benton County	F. B. Hamilton
<b>New budget after free trial:</b>		
Bear Creek Springs	Boone-Newton	J. E. Cox (Supply)
Camden, Sylvan Hills	Liberty	A. M. Herrington
Conway, Second	Faulkner County	William West
Old Walnut Ridge	Black River	Bill Johnson
Rogers, Trinity	Benton County	J. L. Conner

## Attention:

Church secretaries, treasurers and clerks.

Please send us your changes of address of subscribers promptly! Postage due on returns increased on Jan. 9 from 2¢ each to 10¢ each. This will mean our average cost of postage due on returns will increase from \$20 to \$100 per month. Please, help us to keep this cost as low as possible by sending changes promptly.

ARKANSAS BAPTIST  
NEWSMAGAZINE

DR. DALE Moody, professor of Christian Theology at Southern Seminary, Louisville, Ky., will lead in the Bible Study Week beginning Jan. 21 at First Church, Ft. Smith. He will teach and preach from the book of Ephesians.

## Concord Association

By Jay W. C. Moore

HAROLD White, who has served First Church, England, for the past six years, has resigned to accept the pastorate of First Church, Paris.



MR. WHITE

During the ministry of Pastor White in England there were 229 additions to the church, 88 by baptism and 141 by letter. The church plant was completed. Wall-to-wall carpeting was laid in the auditorium, and tile was installed on all of the other floors. Air conditioning was installed in the entire church plant at a cost of \$17,500 and a \$31,670 parsonage was constructed. Total offerings for all causes for the six-year period were \$224,000.

White is a graduate of the Hamburg High School and Ouachita College and attended New Orleans Seminary.

Other pastorates served by Mr. White are: Pine Grove church near Little Rock for three years; First, North Crosssett, two years; First, Luxora, two years; First

Leachville, three years and associate pastor and minister of education of First, Crossett, two years.

Brother White has served as moderator of Caroliné Association and is currently serving as chairman of the Program Committee of the Executive Board of the State Convention. He is also serving as vice president of the state Pastors' Conference.

Mrs. White is the daughter of Mr. and Mrs. Robert Stone of Hamburg. The Whites have two children, Robert Curtis, a junior in Ouachita College and Harolyn Ann in the 9th grade.

TAYLOR Stanfil, who has served First Church, Magazine, for the past six years, has retired from the active ministry and is living on his farm near Booneville. Mr. Stanfil formerly served as missionary in Pulaski Association and was an early pastor of the Park Hill church in North Little Rock.

DR. S. W. Eubanks, pastor of Immanuel church, will teach the book of Malachi in the Mid-Winter Pastors' Conference at Spring Lake Assembly Jan. 22-26. This is the 10th consecutive year that Dr. Eubanks has taught in the Lonsdale Assembly.

MASON Bondurant has begun his 10th year as pastor of Trinity Church, Ft. Smith. During the nine years there were 798 additions to the church, 361 by baptism and 437 by letter. A new Nursery, Beginners and Primary building was constructed.

AL Butler, pastor of First Church, Bentonville, will serve as evangelist for Immanuel church and Pastor S. W. Eubanks, in a week's revival, Mar. 23-31. Raymond Leek, church minister of music, will direct the music.

CONCORD Seminary center will begin the spring semester Jan. 29. Norman Lerch, pastor of First Church, Booneville, will teach Old Testament, The Twelve Minor Prophets. Paul McCray, pastor of Grand Avenue church, will teach New Testament, the study of Matthew by Dr. E. A. McDowell. The text: Volume I of the American Commentary of the New Testament.

HACKETT First Church men have bought Pastor Arnold Combs

an automobile. The men in the church agreed to make the \$50 monthly payments over and above their tithes and offerings. Burt DuBois, Franklin Smith and Dee Kukendall took the initiative in leading all of the men to buy and pay for the car.

DR. ERWIN L. McDonald, editor of the *Arkansas Baptist News-magazine* showed his slides of the Holy Land on a recent Sunday in the Excelsior Church, Lawrence Woodward, pastor, and in First Church, Hackett, Arnold Combs, pastor. The slides were made by Dr. McDonald last spring on a tour of the Bible Lands.

CECIL Staton, who has served First Church, Wister, Okla., for the past three years, has accepted the pastorate of First Church, Charleston, and began his services there Sunday Jan. 14.



MR. STATON

During the ministry of Mr. Staton in Wister there were 149 additions to the church, 81 by baptism and 68 by letter. The Forward Program of Church Finance was promoted last year increasing the church budget from \$7,500 to \$11,600. Before going to the Wister church, Mr. Staton served First Church, Bokoshe, Okla. for three years.

The 38-year-old minister is a native of Grover City, Tex. He and his wife, the former Dean Mas, daughter of Mr. and Mrs. Claude Mas, of Spiro, Okla., have one son, Ronald, age 15.

### Are you moving?

Be sure to send us your changes of address before you move! Under new postal regulations papers will NOT be forwarded to you; and, papers returned to us with postage due will cost 10¢ each. Please help us to avoid this expense by sending your change promptly. Paste an address label from an old paper to a post card, add your new address, and mail to ARKANSAS BAPTIST NEWSMAGAZINE, 401 West Capitol, Little Rock, Ark.

## Quotable Quotes

"WE COULD go a long way toward solving many contemporary racial problems if people in general and Christians in particular would recognize that above and beyond racial distinctions is a oneness of race."—T. B. Maston, professor of Christian ethics, Southwestern Seminary, Ft. Worth.

"TO MANY Americans, the American Negro presents an opportunity to show ourselves and the world what democratic principles and Christian ideals really mean."—Richard F. Scudder, professor of sociology, Georgetown (Kentucky) College.

"IN SINCERELY trying to carry out the spirit of the Golden Rule, most Americans fail because they know so little of how they would have others do unto them if they belonged to one of the many minority groups found within our population."—Lloyd Corder, secretary, Department of Language Group Ministries, Southern Baptist Home Mission Board, Atlanta.

"ALL of the colored peoples of the world have a tendency to join ranks in a common cause. Mistreatment anywhere creates resentment among them everywhere."—R. R. Oglesby, dean of students, Florida State University, Tallahassee.

"ONE AREA where we must improve the quality of our Christian lives—and thereby make our witness more effective abroad—is that of race relations."—Buford L. Nichols, president, Baptist Seminary of Indonesia, Semarang.

"WHEN ONE REGARDS the potential of a person, remembering that he is made in the image of God, that God loves him as much as any man, and that Christ died for every man, he is much less prone to judge him or to appraise him as inferior."—David K. Alexander, editor-in-chief, *Baptist Student*.

**HAVE YOU  
MADE YOUR WILL?**

**IS THE WILL  
OF GOD IN IT?**

**SEE YOUR ATTORNEY**

*For Further Information Call Or Write*

**ARKANSAS BAPTIST FOUNDATION**

**Ed F. McDonald, Jr., Executive Secretary**

**401 WEST CAPITOL AVENUE**

**LITTLE ROCK, ARK.**

**WHEN YOU NEED A WILL  
IT'S TOO LATE TO MAKE ONE**

# THE JUDGMENT

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

**T**HE PRINCIPLE of judgment is found throughout the Scriptures (Isa. 42:1, 3-4; Matt. 10:15; 24; Heb. 9:27; II Pet. 2:4, 9; Rev. 14:7), which teach also a final judgment (Matt. 24:31ff.; Rev. 20:11ff.) In the final judgment Christ will be the Judge (Matt. 19:2; 25:31-46; Rev. 3:21; 20:11f.)

In II Corinthians 5:10 Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The picture of the judgment in Revelation 20:11-15 is most revealing. There the dead, small and great, stand before God. The "books" and "another book . . . which is the book of life" are opened. The dead are judged by those things "written in the books, according to their works." Those whose names are written in the "book of life" have already been judged in Christ as to their redemption. Thus they are saved from hell. Those whose names are not written in the book of life shall be cast into hell. All men shall be judged, not to determine character but to reveal or declare it. From the "books"

will be declared the degrees of reward in heaven for the saved, and the degrees of punishment in hell for the lost.

Students of the New Testament differ as to whether there is one judgment or multiple judgments. For myself I see one general judgment, with the various accounts giving different aspects to it. Many sincere scholars disagree with this position. This matter is not a test of fellowship or orthodoxy. The fact of a final judgment is sure. The details we can leave to the Lord.

But one thing is clear. All men shall appear for judgment before the great white throne (Rev. 20:11-15). The ones saved by grace will be glorified and rewarded according to their works, and will enter into the indescribable bliss of eternal heaven (Rev. 21-22). The lost will be doomed and punished according to their works in the indescribable anguish of eternal hell (Rev. 20:15).

Today Christ is the Saviour. Then He will be the Judge. His judgment will be one of love. To the unsaved it will be that of a love received; to the lost it will be that of a love rejected.



## Hypocrisy and you

PETER was a hypocrite. Nowhere in the New Testament is there a direct statement to such effect. However, that was the force of Paul's statement in Gal. 2:13: "The . . . Jews dissembled . . . with him."

The word *dissembled* may be translated *hypocritized* or *played the hypocrite*. What Paul had in mind was that Peter professed to believe that Gentile people had souls, admitted that God led him to preach to Gentiles one time long

ago (Acts 15), and had even sat down to eat at the same table with them right there in Antioch (Gal. 2:12). But Peter played the hypocrite when some Jewish Christians from Jerusalem arrived on the scene for an inspection tour of this frontier mission station. Peter was a hypocrite because he professed to believe something but demonstrated by his action that he didn't really.

Peter was *playing* at religion in this instance. And that's what

hypocrisy is: play-acting at religion. There is a sobering implication for us in Peter's hypocrisy. If a prince of apostles could be a hypocrite, then we may be liable to hypocrisy, too.

As a matter of fact, there is a bit of hypocrisy in us all. And the sooner we recognize it the better. Too commonly we tend to stratify humanity into two groups: the hypocritical and the sincere—and we naturally reckon ourselves to be among the latter. But as Grace Stuart points out, it is incorrect so to divide humanity into the hypocritical and the sincere. Rather must they be classified as "the sane who know they are acting and the mad who do not."

Peter, a hypocrite, achieved great things in spite of it. However, the indications are that he, a sane man, knew it and renounced it. So must you.

By THE BAPTIST PRESS

## Ten Commandments series in BUILDER

A SERIES on the Ten Commandments, the uniform lessons topic in Southern Baptist Sunday Schools for the first quarter of 1962, are appearing in issues of "The Sunday School Builder." The magazine is published by the Baptist Sunday School Board and articles are suitable for both devotional reading and supplementary lesson study material.

Two series of articles, each to run for five months, will begin in the February issue of *The Sunday School Builder*.

The first series, "Children Who Never Grow Up," pertains to the mentally retarded. In these articles, writer Caroline D. Henderson poses some questions, then offers suggestions as to how a church can minister to these handicapped boys and girls. The subtitles are: "They Are with Us!" "What Are They Like?" "What Shall We Do for Them?" "How Shall We Teach Them?" and "What About Their Parents?"

A second series of articles, written by Florida Waite, retired secretary of Church Library Service for the Baptist Sunday School Board, concerns the use of words. With Sunday School teachers especially in mind, Miss Waite has built her discussion around these topics: "Words and Thinking," "Words and Teaching," "Words and Learning," "Words and Pictures," and "Words and Music."

## New Orleans enrollment

THE enrollment increase at New Orleans Seminary for the first term of the 1961-62 session was maintained during the second quarter registration, according to figures released from the office of Dr. George C. Herndon, registrar.

The cumulative enrollment for the two registration periods of the 1961-2 session shows a total of 802 compared with 762 for a similar 1960-61 period.

## Student pastor conference

THE student-pastor's relation to the denomination, recreation program, a church music program, and counseling will be the major areas of discussion at the first "In-Service Training Conference on the Student Pastorate" at Southwestern Seminary, Ft. Worth, Tex., Feb. 5.

The conference is being sponsored jointly by the Home Mission Board, Atlanta, and the seminary.

"With Southwestern having more than 600 student pastors, the conference can meet a great need," said Carl A. Clark, director of the conference and professor of pastoral ministry at Southwestern. "There has been a need for a long time for an on-the-job training program."

Lewis Newman of the Home Mission Board in Atlanta will speak on the "Student Pastor and the Denominational Program." "Student Pastor and a Church Recreation Program" will be discussed by Mrs. Lake Pylant, recreational director of the Sunday School Board, Nashville. Dean James McKinney of the School of Church Music will speak on "Building a Church Music Program." C. W. Brister of the School of Theology has the subject "Laymen Counseling in Times of Crisis."

The one-day conference is expected to draw students from Oklahoma, Louisiana, Arkansas and Texas.

## Golden Gate Seminary fully accredited

GOLDEN Gate Baptist Theological Seminary, Mill Valley, Calif., has received full accreditation by the American Association of Theological Schools.

Harold K. Graves, president of the seminary, called the announcement of accreditation "the result of long years of effort on the part of so many."

An associate member of the association since 1954, the seminary is also an associate member of the American Association of Schools of Religious Education. The seminary will be placed on the accredited list of seminaries

throughout the U. S. and Canada, Graves said.

## 1 1/4 million attend mission study schools

STUDY in schools of missions attracted more than 1,200,000 Southern Baptists in 3,325 of the Convention churches during 1961.

"Many other churches have provided schools, but the number of missionaries available to them," said L. W. Martin of Atlanta, secretary of the Mission Education Department of the Home Mission Board of the Convention.

The schools are intensive, with long considerations of missions through use of age-graded mission books, missionary speakers, video aids and rallies. They are sponsored jointly by the Convention State, Home, and Foreign Mission Boards.

The announcement of the figures was made to directors of schools of missions from the state Baptist Conventions at their annual meeting.

The group elected William E. Denson of Richmond, Va., president; Foy Rogers of Jackson, Miss., vice president, and Kenneth Day of Detroit, Mich., secretary.

## Christian education

DURING January thousands of Baptist pastors and ministers of education will receive sample kits of materials which are available for the February emphasis in churches on Christian Higher Education and Baptist colleges. The emphasis is sponsored by the Education Commission of the Southern Baptist Convention.

The 1962 emphasis theme is "Your Future and the Christian College." The new materials will feature a tract on the theme "The Part of Parents in Christian Education," "The Pastor's Part in Christian Education," and "What Will You Be Like in College?" The material is appropriate for use any time of the year if it cannot be used in February.

Baptist College Day will be on February 18, when it is suggested that sermon emphasis be placed on the values of Christian education.

## 1961 set financial record for receipts

ALTHOUGH 1961 was a record year, Cooperative Program receipts for the Southern Baptist Convention fell short of the \$18,513,500 budget.

Books closed for the fiscal year Dec. 31 with \$17,715,140, or 1.35 percent more than previous-high 1960 with \$17,479,428.

The \$18.5 million budget was for the operating and capital needs of SBC agencies. Treasurer Porter Routh of Nashville reported operating funds paid in full to agencies but proportionate reductions from the budgeted amounts for capital needs.

The December monthly receipts of \$1,640,843 were \$3,000 higher than for November and were a record month for 1961.

Designated receipts during December amounted to \$156,716 bringing the year's total to \$12,323,756 compared with \$11,489,938 for 1960—a gain of 7.26 percent. The \$12,323,756 also was highest ever for a year.

The 1961 Lottie Moon Offering was not reflected in December receipts.

The combined total receipts for 1961 were \$30,038,896 versus \$28,969,366 the year before—a rise of 3.69 percent.

States from which more Cooperative Program receipts came in 1961 than in 1960 were Alaska, Arizona, Arkansas, California, Colorado, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Kentucky, Louisiana, Maryland, Missouri, North Carolina, Ohio, Oklahoma, South Carolina and Virginia.

States which failed to match their 1960 figures were Alabama, Kansas, Michigan, Mississippi, New Mexico, Oregon-Washington, Tennessee and Texas.

## Revamps athletics

THE athletic director, head football coach, and two assistant coaches at Hardin-Simmons University have resigned "in a sincere effort to reduce the cost of the athletic program."

The school's athletic program had been plagued with mounting deficits, and the football team had lost 22 consecutive games.

In the wake of the coaches' resignations, the executive committee of the Hardin-Simmons board of trustees revamped financial support of the Baptist school's total athletic program. Hardin-Simmons will continue its intercollegiate athletics program in all sports, provided all support of the program will come from "friends and patrons," the committee said.

## Southern Seminary library in program

THE LIBRARY of Southern Seminary, Louisville, Ky., has been invited to participate in a three-year program of development which offers financial assistance.

The offer was made recently to Dr. Duke K. McCall, seminary president, by Raymond Morris of the American Theological Library Association.

Morris, chairman of ATLA's Library Development Program and librarian at Yale Divinity School, said the invitation carries with it an offer of \$9,000 in assistance during the next three years. The funds are available on a dollar-for-dollar matching basis, he said.

Leo T. Crismon, Southern Seminary librarian, said this means Southern must raise \$3,000 each year during the three-year period in order to participate in the program. Another stipulation which Crismon said the seminary library intends to meet, regardless, is that the yearly book budget of \$17,000 be continued.

## Letters

(Continued from page 5)

her success. As a former Ouachita majorette I was glad to see this facet of Ouachita college life receive publicity. However, I made the mental observance that you would be receiving letters of protest. I have followed with interest the exchange between you and the writers, and, I must admit, chuckled aloud at your replies. As to their being Christ-like, I cannot picture Jesus lacking a gentle sense of humour.

I had decided the issue had died a natural death until the new barrage this week and can no longer keep silent. Although I wore a uniform with long trou-

sers, I do not think the attractive uniforms worn by the present twirlers are immodest. May I paraphrase an old saying, to-wit, "Good or evil is in the eye of the beholder."

My Arkansas Baptist used to go into the wastebasket after a cursory reading because I despaired of pages of Association reports and S.S. attendance, etc., but no more. You are doing an excellent job of reporting the news of Baptists' activities and giving a Christian viewpoint of national and international issues. Keep it up!—Claudette Moore (Mrs. David A.), 519 Mitchell Street, Conway

## 'Not all gloomy'

THE continuing comment on the Ouachita "cheesecake" picture draws from me this letter.

So far as I, personally, am concerned, such pictures, when sponsored by our own institutions of "higher learning," take the edge off most anything I say that would exhort my young people toward modest and decent dress. I think it's a shame that it was made, let alone shown, or perhaps beyond that, that it was even possible that it be made in the first place. . . . I respect your right, Mr. Editor, to have your own convictions in the matter, but I have a right to mine; please, for the sake of your preachers, quit defending "bare legs."

There was another article in this issue that I'd like to comment on. I refer to the one describing the work of a YOUTHFUL crusader in South Carolina who had been properly rebuked for an over zealous outburst against alcohol. (Shades of Pentecost.)

One comment in the article deserves reply. It was said, "The liquor forces constitute the most powerful group in America, and it is foolish to go up against them without the most careful preparations and without enlisting able laymen in the battle." I wonder why someone didn't tell Peter and John that when they foolishly healed the man at the gate of the temple and brought on their own heads the wrath of the "powers."

It's even mentioned in the article, that I speak of, that this "zealous" young preacher proposed a mass meeting and a prayer meeting at the state capitol building. Praise the Lord for such a man. What better place could a bunch of preachers meet for a "prayer meeting"? It might bring back some of the only "power that CAN overcome this 'most powerful' force that was spoken of previously."

But the picture is not all gloomy. I see where a Roman Catholic has had the courage to name gambling as gambling and has spoken out against some of the ungodly practices of his church. But someone ought to tell this bishop that others before him have tried to clean up their church and have been burned (Savonarola) for their pains.—Fred T. Deahl, North Little Rock, pastor, Grace Church



(Continued from page 7)

me. I apologized after class and he graciously accepted my apology and explanation.

He lived simply and sacrificially. In his latter years he did not own a car. He walked to his office and used public transportation for longer journeys. Many suspected that he did not own a car because he felt the money could be used for better purposes than on himself.

He happily related to me one day that he had set up a fund to help students as a memorial to his wife. It was to be a surprise to her.

## 'Beware of logic'

PROFESSOR Conner was strong in the theological views he'd worked out. His was described as a biblical theology, though he'd systematized it. That is, he went back to the Bible for his study and let his propositions work up from that source more than to take the philosophical approach to the Bible. He used to say, "Beware of logic in interpreting the Bible."

But he respected other men and their views. On one occasion on an assignment, he scribbled on the outside of my paper, "I would have analyzed this differently." But he had respected my approach and he gave me a good grade.

This characteristic was seen in another way. He often went to hear men of other faiths, especially one pastor in Ft. Worth who'd been there a long time.

A man is best seen in his home. I recall the first time I visited him there. I sat in awe in his living room and talked to him. It was a large room, simply furnished. In the classroom he was all professor. In his home I found him warm and sympathetic—just a normal person entering into conversation and interested in the ordinary affairs of daily life. I don't know what I expected, but I was delighted to find him so human.

After I had been pastor of the Gambrell Street Baptist church (just off the Seminary campus) for awhile, Dr. Conner joined the church. He attended morning services regularly.

One day he explained his reason for not attending night services. He said, "If I attend night services and am stimulated by the message, I can't sleep well, sometimes not at all. And I must watch my health if I'm to teach."

Knowing he loved a joke I said, "I noticed you attending night services recently. I guess my preaching doesn't stimulate you enough to disturb your sleep."

One morning after services, he invited me to come by his office to see him. That week I went by. He was complimentary of the sermon the Sunday before, and in his comments said, "But, really, you gave your message in the first point. You could have closed there; why didn't you?"

I explained, "Force of habit, I guess. Usually, I try to have more than one point in the development of my sermon. Besides, with one point, I wouldn't have preached but a few minutes."

"True," he said, "About twenty minutes. Now understand, the other points were good, but weren't needed to develop your thought. You could have used them on another occasion."

"I know, Dr. Jeff Ray (professor of preaching) says one can't preach great sermons in twenty minutes, and I suppose he's right." Then with a sly grin he added, "But not many of us are going to preach great sermons, anyway, and there's no need worrying the people."

Then he asked me about my study and made suggestions about freshness in preaching. He said if one read books on theology and did exegetical study of the Bible, he would have something worthwhile to give his people. His sermons gave proof of this.

## The pull of missions

HE LOVED missions. In his early ministry, he thought of going to China, but was convinced that teaching in America was to be his life's work. But he never got away from the pull of missions. Since he couldn't go to China, he and Mrs. Conner worked with the Chinese in Ft. Worth. Though he had six children there was room in his home for Chinese students.

This interest was further manifested in mission gifts. On one occasion he did not feel that enough money was allotted in the church budget for this cause. He spoke up. Explanation was made why no more could be appropriated. But Dr. Conner was not convinced. Further discussion arose and the single item was voted on. He lost his point.

Later in the service, the budget was presented for adoption. Dr. Conner arose and said, "Brethren, I've had my say. I see you do not agree with me, but I want to agree with you. I make a motion that the budget be adopted as presented." He never thought of using his influence and prestige to get his way.

Through the week, young divinity students heard him discuss the fine points of theology. On Sunday, a group of older men in his church sat under him in Sunday School and listened to him interpret the Bible in practical, every-day language.

Poor health dogged his steps in his later years. His teeth troubled him, and he suffered agony in dental work. His dentures never fit well and pained him. This caused him to talk with his mouth partly closed. One well acquainted with him would know that he was controlling his teeth and speech with effort.

Vertigo (extreme dizziness) troubled him also. No doubt this was due to tenseness and nervous exhaustion due to long and studious efforts. Sometimes these spells would seize him and he would have to go to bed. When this happened any noise disturbed him. Any noises or vibrations set up pulsations in his brain that went on and on, gradually dying away. He said these sensations almost drove him to distraction. They were the most difficult things to handle except his hiccoughs.

Sometimes the hiccoughs would confine him to his bed for days at a time—not just a simple hiccough that one has and leaves when one's mind becomes engaged in something else, but hiccoughs that left him prostrate. They would jerk his body and shake the bed on which he lay.

I went to see him one day when he was ill with a combination of vertigo and hiccoughs. After a short visit, I prepared to leave, but he didn't want me to. He was in an upstairs room, off from the rest of the household, for as much quiet as possible. He begged me to stay. I sensed he was lonely, hungry for company. Then I learned that the great teacher, theologian, and scholar needed help like anyone else.

Hay fever troubled him at certain seasons of the year. He endured it by poking fun at himself. One day after services, he came out of the building wiping his eyes and said, "Pastor, I'm not weeping over my sins. I just have hay fever."

In the spring of 1954, Dr. Conner went to Austin, Tex., to preach. While there he had a stroke. Some time elapsed before he could be brought home.

The day after he arrived home, I went to see him. On the way over I recalled the theological question I'd intended discussing with him. Now, the question might forever go unanswered. Too, I remembered what he had said about carrying his work in his head and heart. He hadn't written down enough of his thoughts. These would never be known. The world would be poorer because of this.

I can never describe my feelings as I walked into the room that day. He lay there, eyes closed. His wife motioned me to move closer. I tiptoed to his bed. She laid her hand on the long boney arm and said, "Our pastor has come to see us." His eyes opened but lacked their keen, penetrating gaze. He mumbled a greeting. I made my visit short.

Under the loving care of his wife and a skilled physician, Dr. Conner gradually improved. I went to see him often. When I thought he could talk about it, we discussed his favorite subject—**theology**. But the brain had been severely damaged. Sometimes he could carry on intelligent conversation and discuss with insight, at other times his mind functioned poorly.

Gradually, his health improved and strength returned. He was able to get around under his own power. He regained much, but the mind never functioned with the same flashing insight it once had.

He died May 26, 1952.

### *Treasury of teachings*

**T**HOUGH many of his thoughts were never put in writing, he left a sizeable treasury of teachings. Besides 15 books dealing with theology, interpretation, polemics, and sermons, he wrote numerous pamphlets and articles for magazines. An appraisal of his ability may be summed up in the words of a graduate student. He said, "I've read 100 books by leading theologians of all time, and Dr. Conner is the easiest to read and understand of any I've read."

He stimulated one to study. Thoroughly grounded in languages and classics, he gave the impression of having drunk deeply of the springs of knowledge. He kept abreast of educational processes and was a little impatient with some trends of his day. With a wry grin he would say, "It's possible now to get an education without knowing anything."

He believed in the personal application of the student and insisted he do his best, though he was patient with the slow and unlearned. He sought to help the individual develop his initiative and pursue his own investigation.

His examinations for graduate students were similar to those of English universities. His questions were so phrased that the student could cover all, any part of all, or make full discussion of any one question.

Many who knew him would agree with the expression, "His kind is rare."

**WHETHER** they be Sultans or squatters, intellectuals or illiterates, bankers or beggars, black or brown, the Chinese, Indians, Malays, and Eurasians of Kuala Lumpur, Malaya, all have one thing in common: the urgent need of a Saviour.—Clarence Thurman, Jr., missionary to Malaya

## **Washington paper hits Catholic legal study**

THE *Washington Post*, daily newspaper in Washington, D. C., editorially challenged the conclusion of the legal department of the National Catholic Welfare Conference that federal aid to parochial schools is constitutional.

*The Post* said the inclusion of church-related schools in any program of federal aid to education would impair both the independence of the church and of the state.

One of the major points of the Catholic agency's study is that secular instruction and religious instruction in parochial schools can be differentiated. Hence, it claimed that part which is secular is a public service which should be paid for by public funds.

*The Post* gave a short answer to that contention by saying the Catholic Church then should have no objection to its pupils getting their secular education in the public schools. Then in after school hours, either in a church or at a parochial school, they could get their instruction in religion.

"But in simple truth," the editorial continued, "one of the purposes of the parochial schools is to inform, or enlighten, secular teaching with religious doctrines or insights." What the National Catholic Welfare Conference calls "church-related" schools, *The Post* pointed out, are in reality "church schools."

In defending the principle of separation of church and state, *The Post* emphasized no hostility between the two is involved. Rather, it said the principle "is simply a recognition, born of bitter experience, that the state can function best when it is free from interference from the churches and that religion can best fulfill its unique role when it is free from political interference."

*The Post* pointed out another difference between church and public schools. Church schools are "operated, governed and taught by the disciples of a particular church," while the public schools "are operated, governed and taught by public servants responsible to the general public." (BP)

# DEPARTMENTS

## Brotherhood

### Down the calendar

THE PROMOTIONAL work of the Brotherhood Department takes in the whole of every year, but certain phases of the work are intensified during the early part of the year. The eight district Brotherhood conventions, the eight district Royal Ambassador congresses, the state Brotherhood Convention, and the state Royal Ambassador Congress, are all scheduled to be held by the end of the first Saturday in May. Then come preparations for camps and assemblies, which last through August.

The associational One-Night Training-Planning Meetings (for associational officers) are held during the first two weeks of September. Layman's Day is the first Sunday in October. Next follow Royal Ambassador Focus Week, the Royal Ambassador Fellowship Supper, and Brotherhood Night. These group meetings, plus church, associational, and district promotional work, plus basic training courses, plus the production and distribution of Brotherhood and Royal Ambassador materials, complete the general Brotherhood promotional pattern.

We are now getting ready to enter in upon the 1962 series of district Brotherhood conventions. These will follow a uniform pattern and uniform emphasis, throughout the state. Each will meet at 7:15 p.m. on the date and at the place shown below:

January 26—Fisher Street Church, Jonesboro: **NORTHEAST** District Brotherhood Convention (Black River, Current River, Gainesville, Greene County, Mt. Zion, Mississippi County, and Trinity Associations); February 1—First Church, Amity: **SOUTHWEST** District, (Caddo River, Hope, Little River, and Red River Associations); February 2—First Church, Wynne: **EAST CENTRAL** District (Arkansas Valley, Centennial, Tri-County, and Woodruff County Associations); February 8—Third Church, Malvern: **CENTRAL** District (Buckville, Caroline, Central, Conway-Perry, Faulkner, Pulaski, and White County Associations); February 9—First Church, Monticello: **SOUTHEAST** District (Ashley, Bartholomew, Carey, Delta, Harmony, and Liberty Associations); February 22—Southside Church, Ft. Smith: **WEST CENTRAL** District (Clear Creek, Concord, Buckner, Dardanelle-Russellville, and Ouachita Associations); February 23—First Church, Perryville; **NORTHWEST** District (Benton, Boone-Newton, Carroll, Washington-Madison Associations); February 26—First Church, Melbourne: **NORTH CENTRAL** District

(Big Creek, Independence, Little Red River, Rocky Bayou, Stone-Van Buren-Searcy, and White River Associations).

Following the District Brotherhood Conventions, the State Brotherhood Convention will be held at Central Baptist Church, North Little Rock, March 2-3.—Nelson Tull; Secretary

## Student Union

### Southern State College

**STATISTICS:** Southern State College is a four-year college located at Magnolia and has 1,262 students, of which 369 are Southern Baptist. There are 13 international students enrolled at the college. They are from Iran, Japan, and China.



DR. LOGUE

**BSU Director:** James Smalley has served here for the past year. Prior to his coming to Magnolia, he served at Arkansas State Teachers College for five years.

**BSU Center:** The student center was built in 1960. The lot was donated by Mr. and Mrs. Guy Wilson of Magnolia, and the construction costs were borne by the state (\$12,500) and the local area (\$12,500). Central Baptist Church of Magnolia gave \$5,000 of the local money, and the state has purchased the furniture for approximately \$4,000. An adjoining lot has been purchased for \$2,000 and is being paid for by local and state sources. The floor space of the center is 2,600 square feet.

**BSU Activities:** Although the student work at Southern State has been handicapped by the relative late erection of a Baptist Student Center, a full Baptist student program is now projected. Beginning with the new term in January a survey course in New Testament will be taught in the center and will be credited by Ouachita College.

A daily noonday devotional service is held in the center, as well as frequent social events. The center contains a prayer chapel and a religious library.—Tom J. Logue, Director

Christian sales personnel wanted to sell Word Audio Library Program, part or full time. Pastors and laymen supplement your salary by selling our records. Contact: James A. Doughty, Christian Audio Library Inc., MO 3-1369 Bus., MO 6-0874 Home, 2915 West Markham, Little Rock, Ark.

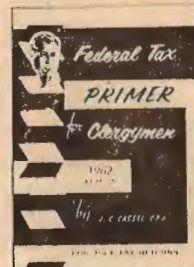
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GOD does not always send us to places we are fitted for; he sometimes fits us for the places he sends us.—Ruby (Mrs. Horace Victor) Davis, missionary to Brazil

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ARKANSAS EAST

## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion of a Sound Mind*, published by Broadman Press.)

### Should I confess?

**QUESTION:** I have done wrong in having a sex affair when I was younger. Now, when I am about to marry, I am faced with the question of whether or not I should tell my husband-to-be. I wouldn't want him to feel cheated. I feel that God has forgiven me and I have certainly learned my lesson. Please help me.



DR HUDSON

**ANSWER:** The question of whether or not you should confess depends on the answer to three other questions. Would your husband-to-be want to know? Would he find this out from other sources if you did not tell him? And would you feel guilty if you did not tell him?

In answer to the first question, a mature Christian man would not make an issue of this. So this would tell you something about how childish he is. If he would throw it up to you later, either do not marry him or do not tell him.

Second, sometimes gossip by the community or by relatives can do a great deal of damage to a marriage. So if this skeleton is ever likely to creep out of the closet, swing the door open wide before you set the wedding date.

Third, if you cannot bear the guilt of your own mistake, or cast the burden on the Lord, perhaps you need to become more mature before you think of marriage.

Marriages cannot be built on deceit. But neither does being married mean that each must know everything about the other. Happy marriages are made by people who accept each other wholeheartedly without each demanding that the other be perfect.

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



## Do you agree with Lincoln about government competing with its citizens?

Nearly a hundred years ago, Abraham Lincoln said, "In all that the people can individually do for themselves, government ought not to interfere."

That's an even more important issue today, when the U. S. government runs about 19,000 businesses. The electric light and power business is one example, where government has spent well over \$5,000,000,000 of taxpayers' money to compete with its own people.

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HELPING BUILD ARKANSAS



BSSB Photo

*SOUTHERN Baptist leaders meet to discuss Extension Department work.*

## Extension Department program projected

A PROJECTED enlargement of Extension Department work was discussed at a recent Nashville meeting by Southern Baptist denominational leaders.

Among them were those pictured above: Seated, C. C. Warren, director, the 30,000 Movement, Charlotte, N. C., and A. V. Washburn, secretary, Sunday School Department, Baptist Sunday School Board, Nashville, Tenn.; and stand-

ing, Arthur B. Rutledge, director, Division of Missions, Baptist Home Mission Board, Atlanta, Ga., and George Stuart, superintendent of extension work, Sunday School Department, Sunday School Board.

The newly-formulated plans were announced to secretaries of state Baptist Sunday School departments and their associates at a recent meeting at the Sunday School Board.

## Evangelism

(Continued from page 2)

The Board revised its policy on missionary personnel, raising the age limit for regular appointment from 32 to 34 (it will continue to make exceptions for persons beyond 34 who are in the middle 30's and who meet all other requirements) and setting up a new category which provides for the employment of missionary associates (the first was employed in December).

Two new administrative staff members were elected by the Board

during the year. Dr. Franklin T. Fowler, former missionary to Paraguay and Mexico, was made medical consultant to look after the health of missionaries, work with the three area secretaries in the development of medical projects overseas, help medical personnel arrange for advanced study while on furlough, and give guidance in the purchase of equipment and supplies for medical installations. Rev. Joseph B. Underwood, former missionary to North Brazil, was named associate secretary for promotion, a position vacant for three years.

To finance its program of work, the Board adopted a record operating budget of \$13,270,929.51 for 1962, an increase of \$871,805.85 over that for 1961.

The year opened with Orient Secretary Winston Crawley in temporary headquarters in Hong Kong (he returned to the States in August) and closed with Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, in the midst of nine months' residence in the areas for which he is responsible. He will return in July.

One of the year's most significant mission events overseas was the location of a couple on a second island of Indonesia, Sumatra. The 10-year-old Southern Baptist mission program in Indonesia was previously confined to the island of Java. Missionaries also opened work in additional cities and towns of other countries.

A missionary couple appointed for Guam late in 1960 reached that island in 1961; and three additional couples joined the one already at work in Liberia, making possible the organization of the Southern Baptist Mission in that country.

In Vietnam, entered in late 1959, missionaries began services in the national language, and 41 Vietnamese professed faith in Christ during the first five months. Other outstanding results in difficult fields came as six persons made professions of faith at one Sunday's service in predominantly Muslim Pakistan and 15 persons acknowledged Christ during a week's revival in a Baptist church of Buddhist Thailand.

Evangelism keynoted the year's mission work, with revivals being reported by a number of individual churches and with large-scale projects.

OUT of the earthquake disaster in Chile came unprecedented opportunities for preaching. Nothing seems to awaken interest in spiritual values like a threat to material security. When the earth becomes rubber underfoot and the heavens seem to rain debris, indifference gives way to reality and one gropes for the assurance of a "house not made with hands." — William P. Andrews, missionary to Chile

# Surprise day

By GRACYE KROGH BOLLER

FRIDAY nights and Saturdays were the nicest times of the week, Lois and Phil thought. On Friday nights Daddy brought them a surprise. On Saturdays Mother made special goodies for them to eat.

Lois and Phil were anxious to finish breakfast on this Saturday morning. They had a wonderful new bubble set to enjoy.

"With four bubble pipes," said Lois, filling a bowl with water. "We can share it, Phil."

"If you want any special baking surprise today, you'll have to run outside and leave me with the kitchen," Mother smiled, moving the bowl of water away from her worktable. "Come back after lunch and have all the fun you want. Right now I have a date with a surprise."

"Oh, Mother, what is it?" Phil and Lois asked together.

"If I told, it wouldn't be a surprise," Mother laughed. "Go on now. Scoot! Play outside and get some roses in your cheeks."

"Roses in winter?" Lois giggled.

"They are the only kind of roses around these cold days," Phil chuckled. "I hope Doris and Karl are out. We can keep warm playing tag."

"Today is their birthday," Lois remembered. "Don't forget to wish them a happy birthday. No, maybe we'd better not. Doris said they weren't having presents or even a cake because their daddy has been so sick."

"We can invite them in to share our bubble set this afternoon," Phil planned. "May we, Mother?"

"Of course," Mother waited patiently while the boy and girl got into their outdoor things.

Doris and Karl were running around in the snow when Phil and Lois went outside. They waved and called over to their friends.

"You are invited to our house to blow bubbles this afternoon," Lois told them.

"Oh, good!" Doris clapped her hands.

"There, I told you something nice would happen for our birthday," said Karl "I like to blow bubbles."

After a morning of playing games, Lois and Phil had roses in their cheeks when they went in for lunch. Mother had hot soup ready. Another wonderful fragrance was in the air, too. Lois and Phil were not sure just what it was.

"The baking surprise," Lois whispered to Phil. "Mother must have hidden it in the pantry."

"I wonder what it can be?" Phil smacked his lips as if he were already tasting it.

As soon as they had helped with the dishes, Lois and Phil brought out their bubble set. They filled bowls with water

and put in the soap that came with the set.

"Let's wrap up two of our pipes like presents for Doris and Karl," Lois planned. "May we, Mother, so they will have a birthday present?"

"That is a nice idea," Mother nodded.

Lois and Phil each wrapped a bubble pipe in white tissue paper. They tied the packages with colored ribbon.

When Doris and Karl came in, they were delighted with their pipes. Soon all four children were happily blowing bubbles. Some floated for a long time before breaking. One landed, plo! on Karl's nose.

Just when they were beginning to tire of blowing bubbles, Mother came into the kitchen.

## God's Wondrous World

### Happy Cardinal



By THELMA C. CARTER

THERE is no prettier sight in winter than the flash of red cardinals darting in and out of snow-covered trees.

You can't mistake flaming-red cardinals, often called redbirds, for any other birds. They always have a high crest or crowning tuft of red feathers on their heads, a black patch beneath their bills and about the eyes, and heavy red bills.

Cardinals apparently have no fear of severe cold. They are never really migratory in the sense of traveling to warm lands as other birds do in cold weather. Instead, they stay pretty much in the same area all their lives.

You will find these birds often in wide open spaces and in tall shade trees, tangled vines, and high thickets. There you may hear these singing birds with their joyful "what-cheer, what-cheer."

The home life of these fiery-red birds is ideal and happy. While the mother cardinal builds the nest, the father car-

"Everyone put his head on the table between his arms for five minutes," she smiled mysteriously. "I have a surprise."

Down went four heads very fast. The boys and girls could hear Mother going back and forth in the dining room, pantry, and kitchen. What was she doing?

"Now," Mother said at last, and up popped four heads.

"A party!" all cried together.

Mother had filled little paper cups with gaily colored candles. She had baked a pretty little birthday cake. Best of all, there were four fat molasses gingerbread men with pink icing buttons for a surprise.

"Happy birthday!" Lois and Phil cried. "Mother, this is a wonderful surprise."

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dinal brings food and helps care for the youngsters.

It is not unusual to see a father cardinal leading four or five young birds out upon grassy lawns, into stubble fields and berry thickets in search of food. At the same time he teaches them how to sense danger and to take swift flight in the face of enemies.

Cardinals belong to the largest family of birds, the finches or perching birds. They are about eight or nine inches in length.

These bright red-feathered birds are mainly seedeaters, but because of their strong bills their diet also includes many insects. Potato beetles, boll weevils, cotton worms, and moths are destroyed by the thousands by cardinals.

Many years ago cardinals were trapped and sold as caged birds. Laws eventually put a stop to this cruelty.

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# God is spirit

By THOMAS HINSON

Pastor, First Church, West Memphis

January 21, 1962

Scripture Passages: Exodus 20:4-6; John 4:5-26

**T**HE history of mankind in every age finds him bowing down to some kind of god. He is, and always has been, instinctively religious. He has made, and still is making, gods of everything imaginable. But when God stamped His divine likeness into man, that lifted him above the undeserving level of dumb idols and made possible man's personal communion with the one true God. To practice any



MR. HINSON

kind of lesser worship, this second commandment says, is sin.

The first commandment forbids any other gods beside Jehovah. The second commandment, taking it for granted that there is no other god, forbids the creation of idols which are supposed to represent Him. The first commandment tells Who must be worshiped; the second tells how He must be worshiped.

The first commandment forbids false gods; the second forbids false worship of the true God. The progressive nature of the Decalogue is thus seen in the very first two words; no man will trouble himself about obeying the second command who does not observe the first one.

Some take this command so literally that they believe the making of any likeness, picture, or reproduction to be idolatrous. But G. Campbell Morgan answered that well when he said, "Man is not forbidden to make a representation of anything: he is forbidden to use the representation as an aid to worship." The strength of the command lies in the words, "Thou shalt not bow down thyself unto them, nor serve them."

## Understanding God

**T**HIS second command seems designed to assist man in his understanding of God. No man who really knows God through a true salvation experience and who is walking daily with Christ as his Lord, will need an idol to remind himself of what God is like, or an image to assist in prayer or worship.

It seems to come as a surprise to some that God would say, ". . . for I, the Lord, thy God, am a jealous

God . . ." But consider the same type of thing on our own level. Suppose a man had an image, a perfect physical likeness, made up of his wife and stood it in his living room. Suppose that instead of talking with his wife, he spent all of his time talking with the image. Suppose that instead of eating with his wife, he would eat with the image. Where on earth is there any woman whose jealousy would not appear under such unusual circumstances?

No amount of explanation that such actions and images assisted him in knowing his wife, could satisfy her. And the Bible seems to say on every page that men who care to do so may know God just as personally, just as closely, and just as intimately as anyone on earth. This kind of reasoning makes the use of idols and images seem uselessly stupid!

Plutarch said, "You can find cities without walls, without letters, without money, without houses, without theatres and games, but man has never seen and never will see a city without temples and gods, without prayer, oaths, prophecies and sacrifices."

### Memos for Meditation

1. Man's concept of God determines whether he is a spiritual optimist or pessimist. How big is your God?
2. Worship is not something you observe the Church Staff doing; for you it is both personal and spiritual.
3. God is a Spirit, and as such can be no more pictured than your soul.
4. The Holy of Holies in the ancient Temple needed no images. Nor does the Holy of Holies of your soul need any!

## Why prohibit images?

**I**MAGES of God degrade man's conception of Him. An image drags God down to our level: an image is dead, God is alive; an image is deaf, God hears with mercy man's petitions; an image is made with man's hands, God is self-existent; an image is powerless, God is mighty; an image is limited to space, God is everywhere. God seems to be saying to man, "You must not attempt to liken Me to anything; every such effort will end in failure and result in

injury."

Even human beings are sensitive about photographs. No one wants to have a bad photograph in circulation. How much more must a holy God be filled with holy wrath when men make an image which is supposed to represent Him, for in reality He is so much higher and greater than any image that man can make of Him. This is what the Psalmist had in mind when he wrote Psalm 115:4-8.

## Modern-day paganism

**S**OME modern hospitals and churches remind us of what the historian said of ancient Athens: "There were as many gods on the streets of Athens as there were men."

A very large segment of present-day Christianity openly disobeys this command by the erection of statues and images for the stated purpose of worship aids. But this lesson will not be read by many of those people; and likely would not be accepted by them if it were read. Concern here must be directed more toward ourselves, as Baptists.

Those who approach worship with tired preoccupation, expecting nothing out of the ordinary, certainly receive on the basis of their expectation. Such a worshiper is making certain that no one ever calls him a "fool for Christ's sake." He plays it safely, runs no risk, takes no chances, and it must be added—wins no battles! This kind of worship can of itself become an idol. It strips God of His rightful majesty.

True worship reveals the majesty of God and the worshiper marvels! What Baptists need most in their worship of God is to be struck down in a new sense of awe and reverence! That worship should ever be dull is unforgivable! To Jesus it was a soul-changing revolution, a grand thrill, a life-changing obsession.

Modern Christians must be very cautious that prayer, the ordinances, the revival of priestism, and ritualism do not become unnecessary aids to worship of the ever-present Almighty.

## God a spiritual being

**P**ERHAPS the greatest "fulfilment" of the second commandment by Jesus was His example in worship of God. His greatest related teaching may be: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth," and the related story in John 4.

Jesus looked into a poor woman's heart and saw two problems. He saw her sin and had compassion for her. And He saw, hidden beneath mountains of folly and misinformation, a thirsty soul that was dimly longing for something better. His conversation went something like this, "If you knew . . . you would ask . . . and He would have given . . ."

The inexpressiveness of Christ's answer, the certainty of it, and the satisfaction of it being long to men today as much as to the woman with whom Jesus talked near Jacob's well.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for he seeketh such to worship him." Use your fellow class members to seek positive ways of doing this in worship service next Sunday.

### Attendance Report

January 7, 1962

	Sunday School	Training Union	Additions
Freeman Heights	189	85	2
First	462	234	2
North Side	556	219	2
	102	70	3
	513	119	
	600	189	12
	233	140	3
	8	9	
	885	270	2
Chapel	59	55	
	221	107	1
Coney Creek	55	23	
Providence	84	42	
	374	161	3
	1104	421	3
	848	116	
Avenue	725	310	10
	25		
Friday Night	172	104	4
Oak Cliff	156	112	3
	286	122	
Avenue	199	79	
Ridge, First	130	85	
Beck Street	196	85	
Calvary	151	98	1
First	84	55	
Calvary	151	98	1
Beagle Heights	248	105	
	453	175	3
	787	155	8
	80	27	
Lawrenceville, First	785	286	3
Marshall Road	103	58	
Langham, Central	488	205	
Little Rock	1188	485	12
	1810	490	12
and Tower	37	14	
	30	19	
	299	91	
Street	288	114	
Langham, Central	784	297	1
McGhee, First	440	181	
Chapel	31	23	
Memphis, First	328	138	3
Southside Mission	45	41	
North Little Rock	804	249	4
Baring Cross	350	150	
Central	201	80	3
Highway	568	255	1
Lucy	796	277	10
Park Hill	46	44	2
Pringle Grove	324	145	3
Lawrenceville, First	156	71	1
Avenue	65	43	
	424	180	
	428	148	5
First	40	31	
Second			

# A Smile or Two

## Art appreciation

TWO secretaries were strolling through the city park during their lunch hour and came upon a statue of Rodin's "The Thinker." They stood pondering the statue for some time and finally the first girl said, "I wonder what he's thinking about?"

"He's probably trying to remember where he left his clothes," replied her friend.

## 'Get behind . . . and push!'

A YOUNG minister was taking his wife to task for breaking her promise not to buy a new dress.

"It must have been the devil's fault," she murmured. "He tempted me."

"You could have said, 'Get thee behind me, Satan!'"

"I did," she said. "But he whispered over my shoulder—'It fits you just beautifully in the back, too!'"

## Young angler

A TEACHER asked her third-grade music class: "What is a scale?"

Immediately came the answer: "A freckle on a fish."

## Definition

WHEN a fellow breaks a date, he usually has to. When a girl breaks a date she usually has two.

## Logical move

THE shopwalker—"Poor old Perkins has completely lost his hearing. I'm afraid he'll lose his job."

Second shopwalker—"Nonsense. He's to be transferred to the Complaint Department."

## Good question

A MAN and his small son were standing in front of a lion's cage at the zoo. Suddenly the little tyke asked:

"Daddy, if that lion gets out of his cage and eats you up, what bus should I take home?"

## Foresighted

MAN—"You're certainly an honest lad. But look. It was a \$10 bill I dropped—not ten \$1 bills."

Boy—"I know, mister. But the last time I found a bill the owner didn't have any change."

## It's a date

TWO mosquitoes were resting on Robinson Crusoe's arm. "I'm leaving now," said the one. "I'll see you on Friday."

## It's how you look at it

MOTHER (hearing crash in kitchen): "Not more dishes, I hope?"

Susan (sorrowfully): "No, Mother; fewer dishes!"

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## Religious News of the World

### Barth to visit America

CHICAGO (EP) — Dr. Markus Barth, a professor at the University of Chicago Divinity School, has confirmed the report that his famous father, Dr. Karl Barth, will make his first visit to the United States in April, 1962.

The younger Barth said that his theologian father will arrive in this country sometime around Easter (April 22) and will give a series of five lectures, April 23-27, at the University of Chicago Divinity School.

Dr. Barth reportedly has also accepted an invitation to lecture at Princeton Theological Seminary in connection with the Institution's 150th anniversary, but the dates have not yet been agreed upon.

Dr. Barth, 75, has announced his retirement from his post on the theological faculty at the University of Basel, but is still teaching there until his successor can take over, his son reported.

### Church construction up

WASHINGTON, D. C. (EP)—The U. S. Department of Commerce has predicted that 1962 will be another billion-dollar construction year for new churches and other religious edifices.

Although the 1961 construction total is expected to fall slightly below one billion dollars, year 1962 will probably show an increase of three percent and exceed the billion-dollar mark by some \$10 million.

### Two-year Bible program

LOS ANGELES (EP)—Dr. J. Vernon McGee, pastor of the Church of the Open Door here, has announced for the fourth time in his 14-year ministry in the church he will conduct his congregation "Through the Bible" over a two-

year period.

Urging his congregation to read through the entire New and Old Testaments on an assignment basis, Dr. McGee will preach twice on Sunday and once on Thursday from assigned portions.

### 'Christian Brothers' taxes

SACRAMENTO, Calif. (EP)—A lengthy dispute between the Christian Brothers, Roman Catholic religious order, and the U. S. Internal Revenue Service has finally been settled. The brothers will pay \$3,477,390 in federal income taxes—covering profits of the brothers' winery operations in California in years previous to 1957. In that year, the order reorganized its winery as a regular commercial corporation which pays taxes like any other business.

IRS had claimed the taxes after the brothers filed a suit to recover \$489,800 in taxes paid under protest for the years 1951, 1952 and 1955.

### BWA Sunday Feb. 4

WASHINGTON, D. C.—(BWA)—February 4 is Baptist World Alliance Sunday.

Dr. Josef Nordenhaug, general secretary of the Alliance, said that Baptist congregations serving a total membership of 24 million in 110 countries will observe the day with special sermons on the worldwide Baptist fellowship and prayers for world peace.

The churches of varied nationalities, cultures and languages will find ways in their own services, he said, to present "the meaning and the blessings of our world-wide fellowship in witness and service."

Many churches will take an offering for the work of the Alliance.

A special "Baptist World Alliance Sunday Message," signed by President Joao F. Soren of Rio de Janeiro and the Alliance secretariat in Washington and London, has urged that the observance be "a day of gratitude, confession, intercession, and consecration."

Alliance statistics show a total Baptist membership of 24,065,952 in 110 countries. This is a statistical increase of 873,683 over a year ago.

### Czech leader dies

PRAGUE, CZECHOSLOVAKIA—(BWA)—Rev. Hindrich Prochazka, prominent Czech Baptist, died at the age of 70 following long illness, reports the bulletin Protestant churches in Czechoslovakia.

Dr. Prochazka had been in broken health and inactive following release from imprisonment several years ago. He and three Baptist pastors had been accused of anti-state international activities through the Baptist World Alliance.

Dr. Prochazka served his denomination as executive secretary, was a prolific writer, and taught at Jan Hus Theological Faculty of the University of Prague. He established and for years directed the Baptist seminary in Prague.

He was active in Baptist World Alliance work and served as a vice president, 1947-50.

### New Madrid church

MADRID, SPAIN—(BWA)—An English-language Baptist church, named Immanuel, has been organized in Madrid with 37 persons listed as charter members. The church is meeting with the official permission of the Spanish government, an announcement said. Its meeting hall is a large four-story house surrounded by a small garden.

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