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Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

MAY 28, 1964



# Fireworks along the boardwalk

By Erwin L. McDonald

ATLANTIC CITY, N. J. — Once again it has been demonstrated, here where Miss Americas and presidents are made, that if you put ten to fifteen thousand Southern Baptists into a pot and stir you are almost sure to come up with a good Baptist stew.

A few short days ago, as we were facing the annual sessions, many of us were saying that no burning issues were in evidence on the horizon. But what had not been in evidence sprang from a cloud no bigger than a man's hand, as we went into our first full day of deliberations, Wednesday.

It happened during the consideration of the recommendations of the convention's executive committee. And the thing that almost stampeded us was not the proposed, record budget of \$20,335,600, which we voted without so much as the batting of an eye or the lifting of an eyebrow. Nor was there any question about a proposed change of an article of the Convention's business and financial plan to place special precautions on members of boards doing business to their own profit with the denomination's institutions and agencies. And no one raised any question about permitting New Orleans Seminary to spend \$1,600,000 renovating its termite-beset campus or moving to a new location. Nor was there any question about another dozen proposals. But when the committee recommended what many of us had felt would be a purely routine item—the joining with other Baptist bodies for a North American Baptist fellowship within the framework of the Baptist World Alliance—the fireworks started.

When, after rather warm and extended debate, this was voted down decisively, some of us were pretty despondent and were taking a rather dim view of all the future. But one of the wonderful things about us Baptists is our snap-back elasticity. Before the day was over, some who helped defeat the Baptist fellowship proposal were letting it be known they had accomplished far more than they had wished to accomplish. They were not wanting to be unfriendly with American and other Baptists, they said, they just wanted to be sure we were not getting into any entangling alliance that might impair our doctrinal and denominational integrity.

Incidentally, one of the real factors in the defeat of the proposal seemed to be a lack of proper communication between our leaders, who had

worked out the plan, and our people generally. For example, the point was made in debate that "we have not yet seen the proposed constitution and by laws for this new Baptist fellowship." The constitution and bylaws had not been made available, even to the denominational press.

Two other factors were the race issue, as reflected in the strong and steady voices of opposition from the Alabama brethren and others from the Deep South, and the fear of certain Baptist pastors and missionaries from the pioneer missions fields that we might compromise our Southern Baptist faith and practice.

The refusal of the convention to endorse the Baptist fellowship idea was rather embarrassing as we faced the Baptist Jubilee Celebration at the end of the week, in which we were joining Baptists

## IN THIS ISSUE:

THE week's big news is the Southern Baptist Convention at Atlantic City and many of our pages bring you the highlights. You'll find the address of Dr. K. Owen White, retiring president, beginning on page 7. And you'll read of our cover subject, Dr. W. Wayne Dehoney of Jackson, Tenn., the new president, in the convention report which starts on page 15.

**Arkansas Baptist**  
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of six other bodies to celebrate the 150th anniversary of the start of organized Baptist work in the United States. But the passage on Thursday of a motion to express our brotherly love for all Baptists and to set up a special communication between us and the various bodies open for the coming year seemed to provide the greatly needed balm.

Race has been good—or bad—for a convention fight for so long that many had not expected it to erupt this year, especially this far east. But the fact that it did emphasizes all over gain that this great area of trouble and concern is not geographical, at least not primarily.

Some of the brethren from the Deep South felt that the statement proposed by our Christian Life Commission was a bit sharp, at least in some of its implications. The CLC recommendation would have commended "those Southern Baptist institutions which have extended their Christian ministries to people of all races," approved "the positive action taken by hundreds of Southern Baptist churches in affirming an open-door policy for all people regardless of racial origin;" expressed "gratitude for those individual Christians and churches who are involving themselves redemptively in community race relations;" pledged to support "the laws designed to guarantee the legal rights of Negroes in our democracy and to go beyond these laws by practicing Christian love and reconciliation in all human relationships;" and pledged Southern Baptists "through legislation and through love, through work and through witness, through open doors and through open hearts, through repentance and through renewal" to "give themselves to the decisive defeat of racism, and that it be done for the glory of God."

Those who were unhappy with the proposal took a positive approach, however, working out a substitute statement in a called meeting which lasted till 1 a.m. Thursday night at the Ambassador Hotel. This statement, adopted by the convention, deals realistically with the race issue and the principles involved for Christians and churches. (For the statement in full, see elsewhere in this issue)

One of those who had been most frequently mentioned as prospective new SBC president, Wayne Dehoney, pastor of First Church, Jackson, Tenn., came through on the second ballot to win out of a field of an even dozen that included Little Rock's W. O. Vaught. The Tennessean won over Theodore Adams, pastor of First Church, Richmond, Va., in a run-off.

The president's associates will be: Roy D. Gresham, Maryland, first vice president; Gregory

Walcott, Hollywood, second vice president; W. Fred Kendall, Tennessee, registration secretary; Joe W. Burton, recording secretary; and Porter Routh, treasurer.

As the convention came to its closing session Friday, the registration stood at 12,971, something less than a record.

Opinions are mixed as to whether or not it has been good having Southern and American Baptists meeting under the same roof. There have been some inevitable rough spots in relations, as messengers and delegates have swapped back and forth. But mixing and mingling for Baptists usually improves the fellowship and leads to better understanding. Even the opportunities for some Baptists from the Deep South to argue different aspects of the race problems with Martin Luther King at the entrance to the two convention halls should have its long range benefits. At least these confrontations were Baptist and no police were needed to assure order.

### Guest editorial

## Keep faith and freedom

—By Editor Lynn M. Davis Jr.,  
in *Ohio Baptist Messenger*

The battle to amend the First Amendment to the U. S. Constitution became evident when two historic Supreme Court decisions were rendered with reference to required prayer and Bible reading in public schools. People began accusing the Supreme Court of taking God and the Bible out of public schools. Many of these same individuals who were ready to enter the battle with a hostile attitude toward the Supreme Court were not then, and are not now versed on the Court's decision.

The Supreme Court's decision was not hostile to God, neither did it take prayer or Bible reading out of public schools on a voluntary basis. While some may interpret this to be the case, the Court ruled only against required prayer and Bible reading.

In rendering such a decision, the Court explicitly pointed to the necessity of neutrality "in the relationship between man and religion. . ." The court was very careful to point out its recognition of religion in our history and government. "It is true that religion has been closely identified with our history and government. As we said in *Engel v. Vitale*, 370 U. S. 421, 434 (1962) 'the history of man is inseparable from the history of religion.' And . . . since the beginning of that history many people have devotedly believed that 'more things are wrought by prayer than this world dreams of.'



The majority opinion of the Court's decision pointed out a specific recognition of a Supreme Being. Said the decision, ". . . we give specific recognition to the proposition that 'we are a religious people whose institutions presuppose a Supreme Being.' The fact that the Founding Fathers believed devotedly that there was a God and that the unalienable rights of man were rooted in Him is clearly evident in their writings, from the Mayflower Compact to the Constitution itself. This background is evidenced today in our public life through the continuance in our oath of office from the Presidency to the alderman of the final supplication, 'so help me God.'

"Likewise, each House of the Congress provides through its chaplain an opening prayer, and the sessions of this court are declared open by the crier in a short ceremony, the final phrase of which invokes the grace of God. . . .

"Indeed, only last year an official survey of the country indicated that 64 percent of our people have church membership. . . . while less than 3 percent profess no religion whatever.

"It can be truly said therefore, that today as in the beginning, our national life reflects religious people who, in the words of Madison are 'earnestly praying, as . . . in duty bound that the Supreme Lawgiver of the universe . . . guide them unto every measure which may be worthy of His . . . blessing. . . .'"

Pointing to the individual's right of religious opinion, the majority opinion quoted a Cincinnati judge of 100 years ago, Judge Alphonso Taft, father of the revered Chief Justice who stated the ideal of Americans about religious freedom, "absolute equality before the law of all religious opinions and sects. . . .

"The government is neutral, and while protecting all, it prefers none, and it disparages none."

The Court's opinion of the First Amendment recognized both sides of that all encompassing statement, "Congress shall make no law respecting an establishment of religion," on the one hand and on the other, "or prohibiting the free exercise thereof."

The historic decision rendered by the Court recognized the rights and freedoms of every man and upheld the true place of religion in our society. With reference to the First Amendment the Court said, "While the free exercise clause clearly prohibits the use of state action to deny the right of free exercise to anyone it has never meant that a majority could use the machinery of the state to practice its beliefs." Quoting from a previous Court's decision rendered in West Virginia in 1943 the opinion continued, "The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy to place

them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the Courts. One's right to . . . freedom of worship . . . and other fundamental rights may not be submitted to vote; they [do not] depend on the outcome of elections.'

"The place of religion in our society is an exalted one achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard.

"In the relationship between man and religion, the State is firmly committed to a position of neutrality . . ."

Long ago the Ohio Supreme Court answered the question about the necessity of an Amendment to the Bill of Rights. Thinking farther ahead and going deeper in thought than many Christians do today, the Ohio Supreme Court in 1873 said:

"True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword it has perished by the sword. To depend upon civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles.

"Its weapons are moral and spiritual, not carnal. Armed with these, and these alone, it is not afraid nor ashamed to be compared with other religions, and to withstand them single-handed. And the very reason why it is not afraid or ashamed is, that it is not the 'power of man,' but the 'power of God' on which it depends.

"True Christianity never shields itself behind majorities. Nero, and other persecuting Roman emperors, were amply supported by majorities; and yet the pure and peaceable religion of Christ in the end triumphed over them all, and it was only when it attempted itself to enforce religion by the arm of authority that it began to wane.

"A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die."

No amendment to the First Amendment of the United States Constitution is needed. To change the wording of the present First Amendment in any way would only weaken the freedom that any group has to worship God in our United States.

The present proposed amendment, known as the Becker Amendment, leaves the door open for inequality and future oppression of minority religious groups. To enter the battle with the forces who would change the First Amendment would be defeating the "faith once delivered." Let us keep our faith and the freedom we now have to express it.



*the people SPEAK*

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

**Religion in school**

IN the May 7 issue of the *Arkansas Baptist*, the editorial on "The Bible Amendment" quotes the statement of Dr. Walter Pope Binns, chairman of the Baptist Joint Committee on Public Affairs, that "the Public Affairs Committee stands firm . . . against all efforts to amend the Constitution to allow government on any level to regulate in any way the religious life of the people." Is the religious life of the people being regulated by the reading of the Bible in public schools? Rather, does not the exclusion of the Bible deprive school children of the most important part of their education?

The editorial states that "the individual has no right to compel others, against their wills, to read or hear read the Bible and to join in public prayer." The constitutional amendment proposed by Congressman Frank J. Becker states that "the offering, reading from or listening to prayers or Biblical scriptures" shall not be prohibited "if participation thereon is on a voluntary basis, in any governmental or public school, institution, or place." Note that such participation must be VOLUNTARY. This amendment, therefore, would not permit any one to be compelled against his will to read or hear read the Bible, or to join in public prayer.

There is a great hue and cry against the amendments now proposed, in the fear that they would permit the government to dictate religious observances. But if participation has to be voluntary, as specified in the Becker amendment, certainly it does not permit the government to actually require Bible reading or prayer. If it is required, it is not voluntary. Furthermore, Section III of the amendment states that "Nothing in this article shall constitute an establishment of religion." A government prescribed prayer might well be considered a partial establishment of religion, and therefore not allowed by this amendment. However, the reading or listening to Bible passages, without comment, could hardly be so considered. In fact, the tremendous influence of the Bible on our culture is surely a necessary part of even secular education.

Is it possible that some of us are so proud of the reputation of Baptists in promoting freedom of religion that we are afraid to oppose the efforts of those

who would banish religion entirely from our way of life? Certainly it is the responsibility of the home and the church to teach religion. But do we not have a responsibility to the great army of children who are never exposed to religion, either in the home or the church? A system of education which entirely ignores God can easily lead to the acceptance of atheism as a philosophy of life.

Since the Supreme Court decision prohibiting the use of a state prescribed prayer in schools, school authorities in many places seem afraid to permit anything which might encourage religion. Voluntary high school Bible clubs have been forbidden to meet on school property. Yet Communist speakers have been privileged to address the students at a number of state universities.

In the same issue of the *Arkansas Baptist* is an article telling of an effort to have the words "under God" removed from the pledge to the flag. Evidently the atheists are determined to eliminate all official recognition of God in any way. If they are to be stopped, we are going to need a constitutional amendment, and it had better be soon.—William P. Snyder, Rogers

**REPLY:** Nothing in the First Amendment prohibits voluntary prayer and Bible reading. But if this is to be VOLUNTARY, how can it be something instituted and promoted by an agency that represents all people (and all and no faiths)—as do the public schools and the government? The voluntariness must be on an individual basis, and this can never be denied under our Constitution as it now stands.

For more on the issues at stake, read the guest editorial, on page 4, by Editor Lynn M. Davis Jr., of *The Ohio Baptist Messenger*.—ELM

I WOULD like to join the *News Magazine* and many others in an effort to point up the truth on one of the most serious matters facing us in this generation.

Almost two years ago, in June 1962, the U. S. Supreme Court handed down its famous decision in the *New York Regents School Case*, which said in effect that a state has no constitutional authority to write prayers and compel children in the public schools to recite them. The Board of Regents had formulated a prayer and required its recitation daily in the schools of New York.

There has been more confusion, misinterpretation and misinformation going around concerning the action of the Supreme Court on this matter than any-

thing that has happened in a hundred years.

Many interpreted the action of the Court as out-lawing Bible reading and prayer in public schools. The Supreme Court took no such action. They did not rule Bible reading and prayer, on a voluntary basis, as being unconstitutional. We have as much freedom to read the Bible and pray in the public schools as we have ever had. The First Amendment to the Federal Constitution gives us that freedom.

The Court did rule against a prayer which was formulated by the Board of Regents and its required recitation by the children. That is what all the furore is about. There are those who would be in favor of Bible reading and prayer in the schools if they can prescribe what is to be read and prayed. It was the formulating of prayers and compulsory daily recitation of the same that the Supreme Court ruled as being unconstitutional. The decision of the Court was the only decision that could have been rendered in keeping with the provisions and spirit of the First Amendment.

The decision of the Court leaves us exactly where we have been since the adoption of the First Amendment to the Constitution; except for the confusion created by the misinformation and misinterpretation.

The enemies of religious freedom will not give up. This is evidenced by the fact that 147 bills related to this matter have been introduced by 111 Congressmen in the Congress. We have no need for a single one of them. All we need is to let the First Amendment to the Constitution alone. Freedom of religion is guaranteed to all. Baptists will take their stand with the Constitution and the Supreme Court.

Write your Congressmen and encourage him to vote against these bills. We are for Bible reading and prayer in the public schools as it has been for a hundred years.—Harold White, Pastor, First Baptist Church, Paris

**The preacher poet****The church an epistle**

Paul told the Corinthian church, "Ye are our epistle," and a moment later he said, "Ye are manifestly declared to be the epistle of Christ" II Cor. 3:2-3.

So we may say to a body of believers, a force come to know the Lord and to serve him:

Ye be epistle in boots,  
In shoes, in sandals,  
Or barefoot, if so ye go;  
And the message ye bear  
As ye go everywhere  
Is to teach all our Saviour to  
know.

—W. B. O'Neal



# ? Out of revivals -- ? Two questions come

EVIDENTLY the two questions that have come in recently were prompted by the widespread revival seasons just closed and/or by observances of Christian Home Week.

QUESTION: "Isn't there danger that evangelistic efforts among children will bring them into the church unsaved?"

ANSWER: One of the first objections to emphasis upon Religious Education was the fear that Baptists would find themselves substituting religious education for genuine experiences of regeneration, repentance, faith, and salvation.

This is a point for caution and the responsibility rests heavily upon the parents. It is they who can supply nurture, atmosphere, prayer, teaching, and example in the home in such a way as to bring each child to confront Jesus personally and make his own decision with regard to the Saviour. The delicate balance between pressuring the child into the church unregenerated, and restraining his impulsive response to the point of thwarting it, calls for the best in Christian parenthood. Only prayer, a close walk with God, Bible searching, and wise counsel can steer mothers and fathers aright in this dilemma.

There are those who advocate leaving this area of the child's life strictly alone, but it is hard to see how they can conscientiously do so — for Jesus taught the Samaritan woman, and Zacchaeus...; Philip taught the Ethiopian eunuch; Eli taught Samuel; Moses enjoined the Children of Israel: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down,

and when thou risest up." (Deuteronomy 6:8-9)

Evidently Jesus' home was an "educational institution," for, "...the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

QUESTION: "Why is it that from some homes that are apparently Christian and church-centered the children grow up to walk in exactly reverse paths?"

ANSWER: Truly this is an unexplained paradox.

One remembers Absalom and recalls David's words, "I have sinned against the Lord" (II Samuel 12:13); one remembers Eli's sad day of reckoning, "...because his sons made themselves vile, and he restrained them not..." (I Samuel 3:13). One listens as peer fathers and mothers voice their repentance, "I have been so busy caring for the religious education of other children that I have neglected my own..." and yet no one dares presume to answer the question concerning this paradox, for honest contemplation prompts all parents to join the psalmist in confessing, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" (Psalm 130:3)

Are you reading "Billy Graham's Own Story," being carried serially in *McCall's*? Certain paragraphs from the May issue are helpfully revelant to this second question.

"So many ministers' homes are unhappy because the father and mother in their zeal to help others neglect their own families.

"We were determined that this must not happen to us; that despite my absences, we would somehow keep our family united and secure. Our one burning desire for our children has been that they have a strong moral character and a personal faith in Christ. We have never been concerned as

to whether they are socially acceptable or intellectual geniuses.

"...I like to think that we learned something about satisfying a growing child's need for a father, even though he was so often away from home.

"For one thing, my leaving for a crusade was never allowed to become a big scene. Rather, it was more like running down to the village store.

"When I was missed at meal-time, Ruth explained that I had gone somewhere to tell the people about Jesus.

"As any mother can imagine, each weekday morning finds our house rocking with children being breakfasted, zippered into warm clothes, and packed aboard a car. ... But before they go, Ruth always quiets them down for a short spiritual moment. She reads a few verses from the Bible, and then they kneel and pray."

Two more pointers from the Billy Graham story to conclude this week's question-answer session.

"Of... greater concern to our children is the possibility of being forbidden to watch television. Ruth has established the principle that this "right" must be earned by getting A's at school and by completing homework before turning on the TV set.

"On Sundays, television is not turned on except in the rare case of some exceptional news or educational program that will not be repeated.

"On Sundays, we have special treats and special games. Soft drinks and chewing gum, which are forbidden on weekdays, are now available."

With Bible games, Bible coloring books and Bible puzzles, the whole Billy Graham family has fun together.

In the matter of rearing Christian children there seems to be a basic formula: real love, earnest prayer, and unrelenting effort—including a lot of work.

*Rosalind Street*

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# For liberty and light

## (Digest of President's Address)

DR. K. OWEN WHITE is pastor of First Church, Houston. In 1963, he was elected president of the Southern Baptist Convention. London-born, Aug. 29, 1902, White was reared in Canada. He is the first SBC president not born in the U. S. White is a graduate of Southern Seminary, Louisville.

IN this year of jubilee we are marking one hundred and fifty years of organized, cooperative Baptist missionary endeavor in our nation. This would indicate that there is something virile and stable about our Baptist way of life. During these days much reference will be made to our Baptist forefathers. Beginning with New Testament believers in Jerusalem, through the early centuries, on into the Middle Ages, and down to our own twentieth century, individuals and groups held tenaciously to certain great Biblical truths which have been the "hallmark," the distinctive characteristic, of the people called Baptists.

To the past we are indebted. We dare not forget the stock from which we came. We are indebted forever to the grace and faithfulness of God, and to the faith and dedication of certain men and women who "believed God" and who in the midst of unbelief, opposition, pressure, persecution and ridicule "hewed a straight course" by the Word of God. We shall do well to remember that even though they were moulders of history and faithful protagonists of the divine will and purpose, they were frequently "stoned, . . . sawn asunder, . . . tempted, slain with the sword," held in contempt, regarded with scorn and cast out of society. Some of the things which are now being referred to rather scornfully as "traditional institutional structures" actually have their roots in great historic, unchanging truths. There is a difference between that which is historic and that which is merely traditional!

The present is ours. It grew out of the past. Not all that happened in the past was good. Not all that prevailed in the past ought to be maintained now or be projected into the future. Some things about "the good old days" were not good at all! However, judgment and common sense, guided by the plain, positive statements of the Bible, which is God's Word for all generations, say to us that there is much in the past history of our nation and of our denomination which has been basic and vital in our continual growth and strength and cannot and must not be abandoned. The present is ours to face and to use for the glory of God.

For the future we must also feel a deep sense of personal responsibility. If we have received a heritage from our forefathers we must pass on a correspondingly rich heritage to those who follow us.

To glory in a Jubilee Year, representing 150 years of Baptist missionary effort in our nation, but to be unconcerned about the present or indifferent to the future would indeed be tragic.

## The theological atmosphere

I BELIEVE the majority of you would expect me to make some reference to the theological atmosphere which prevails and in this expectation I shall not disappoint you. I trust that it will be understood that the president of the convention speaks in love and with deep concern, not in a Pharisaical spirit of self-righteous condemnation.

If Southern Baptists have one distinguishing characteristic it is their firm faith in the Bible as the authoritative, divinely inspired, inerrant, dependable Word of God. Again and again it has been said of us and by us that we are "a people of the Book." Is this merely a wornout and meaningless Shibboleth or a meaningful and highly descriptive term? I believe that the overwhelming majority of Southern Baptists, both pastors and people, have a deep and burning desire that this should accurately and truthfully describe us as a people.

To be sure that we understand each other fully, let it be understood that when we speak of our theology we are referring to our Biblical doctrines, to what we believe about God, about Christ, about the Bible, about the gospel, about the basic truths upon which the whole Christian way of life is based. In this all-important area of our denominational life we face problems. What then are these problems and what can we do about them?

Through the years the area of controversy, the battleground, has been between pure faith and pure reason, between the supernatural and the natural. When a man walks by faith he does not abandon reason, but in any decisive moment of conflict faith supersedes reason. There are some areas of life in which pure reason can never supply the answer.

Any statement can be challenged and most of them are. The statement that "the Bible says what it means, and means what it says" has been challenged. It is claimed that this calls for an unreasonable literalism, but this is not so. I do not know of a single preacher who demands that every word in the Bible must be interpreted literally. Jesus spoke of Himself as "the door," as "the vine," and of His people as "salt." Do you interpret these words literally?

The point at issue is not that of interpretation. There is room for wide difference of interpretation, although there are some interpretations so wild, so completely out of harmony with the rest of the Bible as to be altogether untenable for the overwhelming majority of Southern Baptists. The point at issue is not interpretation—it is the truthfulness of God's Word. Can we, do we believe that the written revelation is true and dependable?

It has been said that we need no self-appointed defenders of orthodoxy, that the Bible does not need any human defense. It is not limping, it is said, and



does not need a crutch, neither is it leaning, so it does not need to be propped up. With these latter statements I would agree. The Bible will stand because of the strength inherent within it. It is the living Word of God, it will not succumb to the doubts, questionings, or subversive attacks of men. It is not the Bible for which we fear—it is the faith of people, particularly young people, in the Bible as God's dependable word, for which we fear.

How shall a generation of young people know of our complete confidence in the absolute integrity and reliability of God's Word if we hold our peace when reflection seems to be cast upon it? Unfortunately, even sincere, earnest scholarship can be misled and can mislead others. No one of us would intentionally reflect upon the character or motives of anyone else, but we can and ought to say that there are some directions in which Southern Baptists do not want to go.

Faith in the Bible as God's supernaturally revealed word, and obedience to the Bible in the organization and operation of our local churches have made us what we are today as a New Testament denomination. Preeminently it can be said of us that we are what we are because of the Bible.

History clearly indicates that when any group has departed from a complete, wholehearted, child-like trust in the absolute truthfulness and dependability of all the Scripture, they have in the end suffered incalculable spiritual loss.

It may be argued that we live in an exact, scientific age. It may be said that the results of study and research call for a reappraisal of our ideas of inspiration and revelation. The plea may be made that highly trained, intelligent, practical-minded young people, living in an atmosphere of academic agnosticism and a world of growing materialism, will not accept the time-honored confidence of conservative believers in the dependability of God's Word.

In this connection Evangelist Vance Havner has said, "It is not our responsibility to make the message acceptable (palatable), but it is our responsibility to make it available." We are not making the message available unless we take it to people where they are. We are not making it available unless we proclaim it in language which is plain and straightforward, rather than technical and ambiguous. We are not really making it available unless we apply it to their particular need.

In this respect some worn-out traditions may indeed be forsaken. We do not live in a horse and buggy age. Ours is jet-propelled! This, however, does not involve the content of our message. It involves only the means for reaching the greatest possible number of people in a constantly changing world, with a changeless message which meets the fundamentally changeless need of men. It is at this very point that we are facing some of our most disturbing problems.

The message of the Gospel has never been accepted by multitudes of those who have heard it. "The preaching of the cross" was foolishness to many in Paul's day—it is foolishness to many in

our day. They will laugh, they will scoff, they will ignore or disdain it, but some will accept it. Some seed falls upon the rocks, some among thorns, some is caught away by birds of the air, but some falls into responsive hearts and minds and bears fruit. Here lies our hope! God has revealed Himself through the written word and the living word. Both are completely dependable. We must make up our minds to the fact that mere scholarship in itself, mere sophistication and conformity to modern thought patterns and images is not the answer for a lost and bewildered world.

Part of our trouble lies in our desire for recognition. We want the world to know that we have arrived, that we can take our stand among world-recognized Biblical scholars. We want it to be known that we are thoroughly familiar with what are called "modern theological trends"—which is all right, but who ever said that the preaching of Southern Baptists was to be moulded by these same "modern theological trends? Who guarantees that these trends are in the right direction?

Theologians, poring over books and manuscripts, flirting with ideas and theories, who never occupied a New Testament pulpit, never felt the pulse of the people, never grappled with the realities of daily life at the "grass roots" level, and perhaps never won a soul to Christ—are these men to be our leaders in interpreting God's Word and God's will and setting the pattern for our preaching? Understand now that I am talking about some of the theological professors of Europe and of other denominations who are so avidly read and so frequently quoted.

A part of the problem lies in the area of recognition and accreditation by various agencies and groups. I grant you that there are real problems here—legal and academic problems, problems of charters and permission to grant degrees and to maintain acceptable standards, but I am not sure that any New Testament Baptist institution ought to be forced to operate with some accrediting agency breathing down the back of its neck and saying, "You can't do this, or you must do that, or we'll disinherit you!"

Here is the conflict between the offense of the cross and the plaudits of the world. Here is the conflict between human reason and faith. Here is the conflict between "the wisdom of this world" and divine revelation. But we may lose our standing as great Biblical scholars! So what? We may lose our image as progressive, intellectual, sophisticated twentieth-century religious leaders. So what? We may lose our accreditation among some agencies and societies and be regarded as naive, ignorant and uneducated men! So what? People may say of us that we came from a rural, unsophisticated, superstitious background and that we have never cast off the shackles of our early beginnings. So what? We may be criticized for being "out of step" with the best thinking of our age. So what? We may be ridiculed and laughed at (perish the thought!). But, so what! We may not follow the main stream of contemporary religious thought which flows on relentlessly toward



ecumenical nonentity and paralysis of conviction and personal faith. So what?

What saith the scripture? "If the foundations be destroyed what can the righteous do?" (Psalm 11:3). "Remove not the ancient landmark . . ." (Proverbs 22:28). If we take a firm but unpopular position on matters of doctrine and practice and accordingly are held in contempt by others—what of it? "Then Peter and the apostles answered, and said, we ought to obey God rather than men" (Acts 5:29).

We are told that we must learn the policy of coexistence, that we must learn to compromise, learn to cooperate, seek unity, practice brotherhood and thus make a better world. My beloved brethren, compromise and weak conciliation never made a better world and never will! If we practice the sweet kiss of fellowship with the unfruitful works of darkness it will be the kiss of death. We shall bargain away our own souls as Judas did, and sell our descendants into spiritual slavery.

Trace the footsteps of the New Testament believers. Did they leave sweet peace and harmony behind them everywhere? Acts 4:18—"And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Verse 21, "So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done." Acts 5:17, 18—"Then the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." Verse 40, "And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go." Acts 7:57-59—"Then they cried out, with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him . . ." Acts 9:1—"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest." "Acts 13:44, 45—"And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Verse 50—"But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." Acts 14:4, 5—"But the multitude of the city was divided: and part held with the Jews, and part with the apostles." Acts 16:22—"And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them." Acts 17:5, 6—"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned

the world upside down are come hither also."

Acts 19:23, 24—"And the same time there arose no small stir about that way." Sweet harmony and peace did not always accompany or follow them!

We do not plead for strife, division, bitterness or prejudice, but we do plead for firm loyalty to Bible-based convictions and for separation from the things which will infiltrate our denominational life with the subversive, brain-washing theories loosed upon us by Satan and his agents. Because of a this we must pay the price of eternal vigilance!

### 'This present world'

MANY words could be used to characterize it. It is a changing world, and the changes occur with bewildering frequency. Internationally there is tension, suspicion, open hatred, uncertainty, bewilderment, confusion. Old, well-established customs, procedures, and even moral and ethical concepts have gone by the board. This has resulted in disrespect, irreverence, recklessness and lawlessness.

A population explosion has multiplied the physical and spiritual needs and hungers of millions of people. Overcrowding and underprivilege leave a multitude of our fellow men and women in appalling circumstances. Travel, radio, television and other news media bring most of the world into one great community.

We are confronted by soul-staggering need and incomparable opportunity. If we lose the battle at home and allow the fires of evangelism to flicker and die, the impenetrable darkness of eternal night shall settle down upon the other peoples of earth. Desperate circumstances call for urgent methods. Our Christian faith is challenged by atheistic Communism, materialistic humanism and the realistic possibility of a thermonuclear holocaust. Is the judgment of God upon human rebellion and moral dereliction at hand?

For times like these is there an answer? If so, what is it? The Bible says there is an answer. Where do we begin? 2 Chronicles 7:14—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." First, we ourselves must repent, confess our sin and seek God's face (involving His will for us individually). Revival upon a widespread scale including radical changes in our whole way of life is our imperative need! We must have such revival—or else.

With all our experience, our organizations, our techniques, our methods and our programs—we are not getting the job done! Are we by chance numbered among those "having a form of godliness but denying the power thereof"? Have we unconsciously rendered the word of God (in our case) of none effect by our traditions and excuses?

If we are not getting the job done, where lies the answer? Revival must be followed by a great dynamic, spirit-filled forward thrust in evangelism



last year the hearts of hundreds of us were thrilled by the New Life Movement in Southeast Asia. Assuredly, God's hand was in it! Is He showing us the way to inaugurate and share in an urgent crash program of missionary evangelism to help meet the appalling desolation of pagan lands? I think so. I think we had better get our heads, our hearts, our prayers, our resources together in movements of this nature around the world. It is not the only answer, but it is an answer, and I am convinced that it is God's answer.

## Race relationships

AMONG other problems at home we face the very difficult matter of finding a solution to a growing and urgent challenge in the area of race relationships. Never let it be said that Christians in general or Southern Baptists in particular are indifferent toward any "for whom Christ died." Never let it be said that we are more concerned about the maintenance of the status quo than the welfare of human beings. He who says that Southern Baptists have done nothing in this direction is either ignorant of the facts or misinformed. We have spoken out on several occasions in clear-cut statements. Some of our churches now have Negro members. Many are seating them in the congregation, many have openly stated the basis upon which they receive members, regardless of race.

The president of the convention has participated in several conferences on this vital matter, has spoken to bi-racial groups, is now a member of an active inter-faith, bi-racial committee of fourteen.

Not every violent revolution, even though it has good purposes in view, is born of God. The cross-currents, the undercurrents, the impact of long-standing customs, the presence of subversive elements and radical leadership make the solution to the matter all the more difficult. We are making progress—good progress—but by the very nature of our democratic, New Testament way of life we shall do more by proceeding prayerfully, lovingly, and courageously upon the local level than by making great, sweeping pronouncements. By all means let each of us, and therefore, all of us ask God to probe our conscience and guide us to do His will.

Let it be said to the press and to all the world that Southern Baptists do have a conscience, and that their Christian conscience is awake, that they are fully aware of their responsibilities. Let it be said that they are not silent and withdrawn from the realities of modern life. That we are not always moved as decisively and urgently as we should, we confess. But we are on the march!

Since we have no ecclesiastical hierarchy, and ours is not an Episcopal form of church government, the Convention as such has no authority over the local churches and desires none! The Convention assembled in annual session can inform, suggest, and challenge to action, but that is all.

Some of our critics would do well to inform themselves as to what is happening among our Bap-

tist institutions in the matter of desegregation. Permit me to say that in my judgment a little more of "tolerance," love, sympathetic understanding, patience and Christian forbearance one toward another in these days of soul travail would not be out of order.

## Determining our goals

"THE world will stand aside to let that man pass, who knows where he is going." The world in its present state of confusion may at least give some heed to a Bible-based, New Testament denomination which clearly indicates that it has distinctive goals and purposes which it is determined to put into action. What are some of our most vital goals and purposes?

1. To live to the glory of God.

This may seem trite or over-pious, but it isn't. Jesus was always concerned about doing His Father's will and glorifying His name. John 17:4—"I have glorified thee on the earth: I have finished the work which thou gavest me to do." The writers of the New Testament clearly indicate that everything we are and do shall be to the praise of His Glory (Ephesians 1:12). This wholehearted desire and determination revealed in every area of our denominational life would eliminate many of the human problems which plague us.

2. To proclaim the message of the Gospel of Christ in plain, positive, Biblical terms. Paul clearly stated the essential facts of the Gospel in First Corinthians 15:1-4, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

The Old Testament prophet said, "What shall I say?" The answer was given: "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isaiah 40:6-8).

The twentieth century prophet asks the same question. The reply? "Preach the Word." What does the Word say about Jesus Christ our Lord? That He is pre-existent, that He shared the glory of God before the world existed; that He is divine; that He was supernaturally and miraculously virgin-born; that He lived, preached, taught, healed and revealed His glory in the flesh; that He died a substitutionary death for each of us at Calvary; that He came back from death in bodily form; that He went back in person to His Father's house; that He now occupies a position of power at God's right hand and that in God's own time He will return in person.



The Word also says that he is the Savior, and the only Savior of men and that men can be saved only "by grace through faith" in Him. This is the central, primary, all-important message which we are commissioned to proclaim.

If we spend our time dealing with the issues which are the practical outworking of the Gospel message but neglect to emphasize and make clear the only way of personal redemption we shall but beat the air. Having made that clear we go on immediately to say that we must not and dare not neglect the practical outworking of this marvellous Gospel message. We must relate it courageously and fully to every area of human life.

### 3. World Outreach

As always, "the field is the world." However, the twentieth century world differs in many respects from the first century world. It is larger because of population increase, yet it is smaller in that the modern means of transportation and communication have caused it to shrink in accessibility.

It is characterized by remarkable progress in general knowledge and scientific achievement. It has moved rapidly from the mechanical age, to the atomic age, to the space age. The emphasis upon

material progress constitutes a challenge to spiritual progress, but in this area we are losing the battle.

Surely, Southern Baptists are come to the kingdom "for such an hour as this." With hearts single to the glory of God, with clearly defined objectives and purposes, with a positive, plain scriptural message, with a deep sense of urgency, with a great, united forward thrust in evangelism which shall envision and encompass the whole world, we must now address ourselves to our responsibility with a seriousness of purpose which will meet the appalling need and unprecedented circumstances which surround us. The world hastens on in its atheistic, profane, immoral, brainwashed, materialistic way to certain and perhaps cataclysmic judgment and destruction. In this world stand ten million Southern Baptists, commissioned to bear witness to the redemption which is "in Christ Jesus." May God have mercy upon us if selfishness, worldliness, pride, or any lack of dedication upon our part weakens or nullifies our Christian witness. Paraphrasing the well-known words of Sir Winston Churchill, spoken at a time of crisis in material warfare, may we in a time of world crisis in spiritual warfare now say, "Let us so conduct ourselves and address ourselves to our duty, that if the world and Southern Baptists shall give a thousand years, men shall say of us, 'this was their finest hour.'"

## The Bookshelf

**75 Stories and Illustrations from Everyday Life**, by Erwin L. McDonald, Baker, 1964, \$1.95.

It is the purpose of stories and illustrations to serve as windows through which light may enter. It is not uncommon that the minister needs just this ray of light in order to spark his sermon and to make it live. The *Seventy-five Stories and Sermons from Everyday Life*, by Dr. Erwin L. McDonald, are especially suited for this purpose. This is true simply because of the fact that they have been drawn from life situations. They live!

These stories are skillfully constructed and related in an interesting manner. For this reason they constitute fascinating reading for anyone, regardless of their vocation in life. These stories reveal a deep understanding of human nature and a wise adaptation to a Christian philosophy of life. The reader should find this book both interesting and profitable.—S. A. Whitlow

**77,000 Churches**, by Porter Routh, Broadman Press, 1964

The real test of the Baptist Jubilee Advance is to be found in the quality of committed life reflected in the life of the churches comprising the Baptist groups celebrating this beginning of Baptist work in the States. So says Dr. Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, in this book.

He points out that the lines of communication have been revived after many years of disuse, by the seven Baptist bodies which are observing the Baptist Jubilee Advance. "There are areas of difference and a variety of methods, but there are large areas of agreement in basic theology," he concludes.

"There are extremes in all Baptist groups who clamor for attention, but the wide, silent road of common faith runs through all of the groups without much turning," he concludes.

**The Commission of Moses and the Christian Calling**, by J. Hardee Kennedy, Eerdmans, 1964, \$2

Dr. Kennedy, professor of Old Testament and Hebrew and dean of the School of Theology at New Orleans Seminary, relates the commission of Moses and the revelation of God in it to the present-day calling of the Christian.

**The Story of the Reformation**, by William Stevenson, John Knox Press, 1964, paper, \$1.95

Writes the author in his preface: "We Protestants have entered into a rich and wonderful heritage; but, as happens so often with the best things, we are apt to take it for granted without pausing to consider the price that was paid to make it possible. The story of the Reformation in all the lands is not only a thrilling tale but an inspiration to all who read it. It is my hope that the present volume may serve as an introduction to a great subject and encourage its readers to further study of a glorious episode in history."

**Let My People Go**, the autobiography of Albert Luthuli (Nobel Peace Prize Winner), McGraw-Hill, 1962, \$5.95

Ex-Chief Luthuli of South Africa, winner of the 1961 Nobel Peace Prize, is confined to his farm in Natal, denied freedom of movement, and forbidden all political activity. Yet, he is one of the most important figures in South Africa today. In this book he writes of his lifelong, non-violent fight against racial discrimination and injustice in South Africa, a struggle he once summed up with the plaintive words, "Who will deny that thirty years of my life have been spent knocking in vain, patiently, moderately and modestly at a closed and barred door?"

In sorrow instead of anger, he describes the cruelty and shameful hypocrisy of his government's constant inroads on the human rights of his people.

**Listen to Leaders in Medicine**, edited by Albert Love and James Sackson Childers, Holt, Rinehart, and Winston, 1963 \$4.75

Seventeen of the leading medical authorities in the United States tell their own personal experiences and survey the opportunities open to young doctors, in this book. They offer young people frank and generous guidance in the choice of the medical profession.

Each one of the contributors writes his own chapter in his own style, especially for this volume. The chapters range from a discussion of medical schools, interning, and residency to specialization in internal medicine, obstetrics, gynecology, pediatrics, surgery, and radiology.



## Donates library to Southern

W. CLEMENT Stone, president of the Combined Insurance Company of America, Chicago, presented a \$100,000 gift to Southern Baptist College, Walnut Ridge, at the close of his commencement address May 15.

Mr. Stone stated that this gift was from him and his wife to be used in the construction of a library building on the campus of Southern Baptist College to be named the Felix Goodson Library Building in honor of the assistant to the president of the college. Mr. Goodson has been a personal friend of Mr. and Mrs. Stone for many years.

Mr. Stone was given an award as the distinguished world citizen of the college.



W. CLEMENT STONE

divinity and master of theology degrees from Southern Seminary, Louisville, Ky. He was pastor of the Baptist church at Blocher, Ind., during his seminary days, and was pastor of First Church, Lewisville, for three years before moving to Russellville seven years ago.

While serving his present congregation, Pastor Williams saw the Sunday School average attendance increase 110, to 450; and the church budget go up almost 50 per cent. There have been approximately 140 additions to the Russellville church each year he has been there, and the church has built a new, 850-seat, \$235,000 sanctuary and established a church mission, including a new \$7,000 mission building.

Mr. Williams has been a member of the Executive Board of the Arkansas Baptist State Convention for the last six years, and was chairman of the finance committee last year. He is a former moderator of the Dardanelle-Russellville Association and a past president of the Russellville Ministerial Alliance.

He has been in wide demand as an evangelist and as a speaker at college focus weeks, campus revivals, state Baptist Student

## Mrs. Randall retires

NASHVILLE—Mrs. Clara Randall, employee of the Little Rock Baptist Book Store from 1950-53, will retire on May 31 as library worker and sales clerk from the Memphis Baptist Book Store.

Her husband, the late Cleon Lester Randall, was evangelist in the Arkansas State Convention from 1935-1942 and formerly was educational director in an El Dorado church. She attended schools in Little Rock.

## J. N. Sutterfield dies

J. N. SUTTERFIELD, 72, Route 1, Lake City, died at a Memphis hospital Apr. 19.

A native of Campbell, Ark., he was a deacon in Lunsford Church. He was a trustee and had served as Sunday School superintendent for several years.

He leaves his wife, Mrs. Della Sutterfield; a daughter, Mrs. Betty Dunman, Lake City; two sons, Ira of Lake City and Aubrey of Jonesboro; three sisters and a brother.

## BSU picks Miss King

BATESVILLE — Mary King, Newport, junior business major at Arkansas College, has been elected president of the Baptist Student Union, campus organization, for 1964-65.

Other officers are: David Toney, Charleston, Mo., vice president; Norma Lacy, Ida, secretary-treasurer; Buddy Lee Smith, Pine Bluff, program chairman; Don Carnahan, Waldron, social chairman; Mrs. John Purtle, faculty advisor; Mrs. Dan Seibert, volunteer director; and Rev. Leslie Riherd, pastor of the West Baptist Church, pastor advisor.

meetings and retreats and Southern Baptist Convention summer assemblies.

He and his wife—the former Marianne Hestir of Searcy, who is also a Ouachita College graduate—have three children, Ann, 11; Paul, 5; and Todd, 3.

## Comes to Calvary



EMIL WILLIAMS

REV. Emil Williams has resigned as pastor of First Church, Russellville, to accept a call to become pastor of Calvary Church, Little Rock, effective in June.

Rev. Reuben C. Setliff has served Calvary as interim pastor since the resignation of the former pastor, Rev. Paul Fox, now of Huntsville, Ala.

A native of Searcy, Mr. Williams is a graduate of Ouachita College and holds both bachelor of



## Caylor to Louisiana

DR. John Caylor, Little Rock, has been named interim pastor of Parkview Church, Baton Rouge, La.

A native of Alabama, he was educated in Howard College, Oklahoma Baptist University, the University of Alabama, and Southern and Southwestern Seminaries.

He has been serving as associate pastor and director of activities of First Church, Little Rock.

## Hospital chaplain



REV. JEFF CAMPBELL

REV. Jeff Campbell, who took a year of clinical pastoral training at Arkansas Baptist Hospital in 1960-61, returned this month as an associate chaplain.

Campbell has been pastor of First Church, Lepanto, for the past three years. He will share responsibility for pastoral care for patients with Rev. Jerre Hassell.

Dr. Don Corley, head of the department, said the Board of Trustees had approved adding a third chaplain so that Dr. Corley could devote full time to out-patient pastoral counseling.

Campbell is a graduate of Ouachita College and attended Texas Christian University and Southwestern Seminary at Fort Worth, Tex. He was ordained by Levy Church, North Little Rock, in June, 1953.

Campbell is married and has three children.

# Betty Garton honored by BSU



LEE HOLLOWAY, editor of the 1964 Arkansas BSU Annual, presented a copy of the annual to Miss Betty Garton, bookkeeper in the Baptist Building, to whom the annual is dedicated.

The presentation was made at the spring planning conference of BSU at Tanako.

The dedication page of the annual, with pictures of Miss Garton, states:

### Mississippi County Ass'n

#### Pastoral changes

E. A. BOYER of Portageville, Mo., has assumed the pastorate of Calvary Church, Osceola.

CLEAR Lake Church has called S. W. Davis of Union County, Miss., who began his new duties in March.

HAROLD Ray, pastor of Calvary Church, Blytheville, has resigned to accept First Church, Nettleton. He previously served churches at Clear Lake and Calvary.

TOMMY Carney, Southern College student, is the new pastor of Emmanuel Church.

W. G. WARREN has resigned as pastor of Leachville Second Church.

"Because of the multitude of tasks which have come to you as bookkeeper in the Baptist Building. . .

"Because you have met each task with hard work and dedicated devotion. . .

"Because you have shared in the thrill of building Baptist Student Centers and enlarging BSU Programs, though it meant extra effort for you. . .

"Because you have always gone the second mile so that BSU work might go forward in Arkansas. . .

"Because you have met each day's tasks with a contagious smile. . .

"We affectionately dedicate the 1964 Arkansas Baptist Student Annual to Betty Garton."

### Tent crusades

EVANGELIST Walker E. Ayers reports a series of city-wide tent crusades planned for the summer months and September:

Dewitt, June 7-14; Vimey Ridge, June 22-28; Garland, Tex., July 5-12; Jacksonville, Aug. 2-9; Mountain View, Aug. 16-23; Alma, Aug. 24-Sept. 4; Lincoln, Sept. 6-15; Wilmar, Sept. 21-27.





**FIRST Church, Alpena, broke ground recently for a parsonage with three bedrooms and full basement. Members of the building committee, left to right, are Frank Whitaker, Arvin Massengale, chairman of deacons, Roy McLeod, pastor, George Williams, chairman of building committee. Dean Thompson, and Floyd Fultz are not shown.**



**FIRST CHURCH, PIGGOTT**—The congregation has approved the building committee's recommendation for a \$350,000 reconstruction program to give the members a modern building on the same site. Upon completion the church will total its assets at half a million dollars.



**UNUSUAL EXPERIENCE**—Billy Whitlege (seated), pastor Grand Avenue Mission, Mott, Okla., saw his three younger brothers converted and baptized one of his services recently. Gerald, 14, (left) and Gerald, 16, (right) are graduating from junior high school this year. Clifton, is employed in Fort Smith.



**TYLER STREET HONORS PASTOR**—The anniversary committee served bar-b-q to 200 Tyler Street Church members and their families May 3rd celebrating the fourth anniversary of their pastor, Harold Hightower. It offered an opportunity for members to see the recently enlarged Little Rock parsonage which suffered a \$7,000 fire in January. Serving the bar-b-q on the parsonage lawn (left to right) are Mike King, Gerald Burton, Ken Karnes, Frank Watson, chairman, and Carl Vess.



## 'Don't tie hands,' pleads missionary

ATLANTIC CITY, May 18—A missionary to East Pakistan pleaded with 2,500 Southern Baptist women here Monday not to "send us to win the world's colored people and tie our hands."

"Half-page pictures splashed on newspapers around the world of white men's dogs being set on Negroes embarrass us and set the cause of Christ back a decade each time it occurs," declared Mrs. J. Franklin (Jean) Baugh, missionary to Faridpur, East Pakistan.

Mrs. Baugh shared the speaker's platform at the annual meeting of Woman's Missionary Union with Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention.

Speaking on the "Shining Light" of the gospel, Routh said that it reflects the heritage of the past, it illuminates the demanding present, and it must penetrate the unfolding future.

Mrs. Baugh said religious and racial problems handicap the progress of the gospel in East Pakistan where her husband directs an industrial school.

"It breaks our heart to sit in a church service and see a Hindu or Moslem, attracted by the singing, come up the steps only to be met by a deacon and told, 'We're sorry, but this is a Christian worship service and of course you will not want to attend.'"

The Christian problem in East Pakistan is complicated by the fact that 85 per cent of the population is Moslem, 14 per cent Hindu, and the other one per cent is divided among Animists, Buddhists and all Christians, the missionary said.

The difficulty of making Christian converts is increased by the identification of religion and culture, she continued. Children born into Hindu or Moslem homes are automatically considered to be members of those religions. The

## Commission takes stand on gambling, other matters

—By the Editor—

ATLANTIC CITY, May 21 — Christian Life Commission recommendations at the Southern Baptist Convention included:

Concerning gambling:

(1) That Southern Baptists be urged by this convention to take seriously their public responsibility in the fact of the menace of gambling;

(2) That they work diligently to awaken public officials to the fallacy of government financing through gambling;

(3) That they lead in alerting communities to the grave moral, economic, and social dangers inherent in gambling;

(4) That the churches give careful attention to educating and motivating their members to ethical decision and forthright action against gambling; and

(5) That here and now this convention state again its position as being firmly opposed to legal-

government and most Christians have come to feel that any baby born into a Christian home is automatically a Christian.

Southern Baptist missionary work in East Pakistan is comparatively new. The work formerly was carried on by Australian, New Zealand and British Baptists. In 1957 it was turned over to Southern Baptists.

There have been 27 Southern Baptist missionaries assigned to East Pakistan. However, at the present time there are only three full time missionaries with their families serving in the area. Others are either disabled by bad health, are on furlough, or are students in language school.

ized gambling, deeply convinced that the philosophy that we can get something for nothing is morally wrong, and that spiritual, mental, and social health are not products of luck or chance but emerge from a right relationship with God in Christ.

Concerning poverty:

(1) That Southern Baptists be alerted to the extent of this debilitating blight among us;

(2) That both individuals and churches within our fellowship be urged to so subject themselves to the mind of Christ that they will be touched with the feelings of the infirmities of these other Americans;

(3) That all our churches be urged to perform their Christian ministries without respect of persons; and

(4) That our churches set the example for a compassionate ministry and a proffering of hope and new life through Jesus Christ to those who are now under the brutalizing burden of poverty.

Concerning capital punishment

(1) That Southern Baptists repudiate any maudlin sentimentality which does not take crime seriously;

(2) That we reaffirm our historic position concerning the sacredness of human life in general and the worth and dignity of the individual in particular;

(3) That we call upon legislators and public officials to study seriously the facts relevant to this issue, with a view to enacting constructive legislation which will alleviate abuses where they exist.



# Pastors called to face problems

ATLANTIC CITY, May 18—The Southern Baptist Pastors' Conference opened here with a Tennessee minister calling interpretation of the Bible as "perhaps the most crucial issue among Baptists today."

John D. Laida, pastor of First Baptist Church, Clarksville, Tenn., and opening speaker for the two-day Pastors' Conference, said he did not see how Baptists could avoid controversy in interpreting the Bible.

Although he did not mention specifically a two-year controversy over alleged liberalism in Baptist seminaries, the opening speaker cautioned his fellow ministers against seeking "scapegoats for our failures."

"I have at times discovered myself blaming our schools for the decline in the number of students preparing for the ministry and the mission field," he said. "But I have recently asked myself if any of my own children are surrendering their lives to full-time service. As I look around, it is revealing to note that very few sons and daughters of pastors are answering the call (to the ministry)."

Laida, speaking to a capacity crowd of 2,800 Baptist ministers at the Steel Pier on the famed Boardwalk here, predicted that Baptists would see an exodus of young people from their churches if pastors offer "no better evidence (for interpreting the Bible) than blind and arbitrary faith."

"The young mind of today is being trained in a different intellectual atmosphere than a generation ago," he said. "We do not cast a reflection on the Bible or on our faith by admitting there are problems and striving to answer them," he said.

In the second conference message, a Baptist seminary professor, Penrose St. Amant of Louisville, Ky., said "the genius of our (Baptist) heritage is in an open Bible and an open mind—a mind open to new truth and supremely

open to the guidance of the Holy Spirit." St. Amant is dean of theology and church history professor at Southern Seminary.

All three speakers, at the opening session, Laida, St. Amant, and R. G. Lee, Memphis, Tenn., former president of the Southern Baptist Convention, upheld the Bible as the inspired Word of God and the authority for all that Baptists believe.

Lee, pastor emeritus of Bellevue Church, Memphis, decried a "rationalism that makes human reason so important that man's mind becomes a god in itself."

He chided those who, in the name of reason, deny the deity of Jesus and the miracles of the Bible, and relegate the incarnation and resurrection of Jesus to myth.

"Rationalism prostitutes divine inspiration to the level of human genius—comparing the inspiration of the Scriptures with that of Homer and Shakespeare," Lee said.

The 78-year-old, silver-haire

preacher said that the Bible is too often the least read, least studied, and least understood book in the American home.

G. Earl Guinn, president of Louisiana College (Baptist), Pineville, La., called organized religion in its present state no match for evils of the day. As primary threats to freedom of religion, he listed Communism, Catholicism and secularism.

He said the "new church" is a company of the redeemed whose spirits have not been satisfied with the "sonorous generalities of organized religion."

"It will make room for the dissenter, the nonconformist, knowing that most human progress has been due to such people.

"It will respect the intellectual and protect him, not simply for his sake, but for its own sake."

Another speaker to the preachers, Jess C. Moody, pastor of First Church, West Palm Beach, Fla., blasted the ecumenical movement. He branded ecumenicity as "a retirement center for superannuated, drowsy, non-relevant denominations."

Moody said old denominations never lead a crusade, but wait to

## SBC Statement on Race

1. We are fully cognizant of the world situation which exists today in the area of human relations with its effect on the Christian witness in the whole world.

2. We, also, fully recognize the dignity of every human being as God's creation, with his right to have opportunity to achieve full realization of every human capability given him by God.

3. We further recognize the responsibility of Christians and churches to so live and to so act as to bring about Christian solutions to these problems.

4. We remind ourselves and the world that Southern Baptists have not been silent in seeking Christian solutions of these problems but have spoken and have through their institutions and agencies extended their ministries to people of all races. In doing this, these institutions and agencies have acted on the authority of the conventions and bodies controlling them.

5. It is our conviction that the final solution to these problems must come on the local level, with Christians and churches acting under the direction of the Holy Spirit and in the spirit of Jesus Christ. This must be in full recognition of the autonomy of each Baptist church.

6. We would urge every Southern Baptist and every church to earnestly pray and work that peaceful Christian solutions may be found in all of the racial relationships facing the world today; and, that in their solution the world may see Christ and that God may be glorified.



see which course is wise and prudent.

"That is why old denominations never die, they just fade away."

Moody also rapped "huge, normally respectable denominations" who "go to the back door of the White House to ask for a handout.

"Someday the White House will feed them . . . then make them chop wood for their new master," he said.

Ramsey Pollard, pastor of Bellevue Church, Memphis, Tenn., challenged his fellow pastors to "get up there in the pulpit and say what you believe, even if it makes somebody mad.

"If we get into politics, we ought to get in there and swing with all our might, not just stand there with a powder puff in our hands."

Pollard is a former president of the Southern Baptist Convention.

Kenneth Chaffin, Ft. Worth, Tex., a professor at Southwestern Seminary, said preachers are often frustrated because they are not sure that what they are doing is what God called them to do.

He added that preachers are pretty good at building budgets, new buildings and programs, but poor at building people.

"Baptists have become a denomination of mid-wives, so concerned with the birth of new Christians that we have forgotten about helping our church members to grow and mature spiritually," Chaffin said.

"Religion has appealed so little to the unchurched that our churches have become homes for tired and retired preachers," he said.

## Facts of interest

. . . . ALTHOUGH death-penalty laws are widespread, the number of executions is low. It has varied recently between forty and fifty a year. Executions are carried out by electrocution in twenty-three states, lethal gas in eleven states, and hanging in eight states. Utah gives its prisoners the choice of death by hanging or shooting.

. . . . Tiny lenses that look like miniature television tubes can increase working vision up to 400 per cent for millions of professional and technical workers, a New York inventor has reported. Ground from "rare earth" glass, now used only for precision camera lenses and optical systems for space vehicles, the lenses clip on to regular prescription glasses or safety goggles. When not in use, they are flipped up out of the way.

. . . . According to a report from the Census Bureau, there will be a tremendous increase in the number of persons reaching age eighteen in the twelve months beginning July 1. The estimate of 3,728,000 is about one million greater than in the comparable period of 1963-64. This is due to the postwar increase in births which began in July, 1946. This birth rate is proving to be the highest since 1920-21, another postwar era.—The Survey Bulletin

## Middle-of-road civil rights approach

ATLANTIC CITY—Harold E. Stassen, president of the American Baptist Convention, called for a middle-of-the-road civil rights approach and a foreign policy that emphasizes concern for all humanity.

In his presidential address at the annual meeting of American Baptists, May 18, Stassen said this is a new world which needs new answers in foreign policy of nations, in relations between races, and in the exchange between those who have and those who have not. He indicated these new answers must come from the teachings of religion.

The American Baptist Convention shared huge Convention Hall with the Southern Baptist Convention. The two groups joined the five other bodies cooperating in the Baptist Jubilee Advance for joint sessions May 22-24.

In a pre-convention session Mrs. Major L. Johnson, Wethersfield, Conn., was elected president of the 13th annual gathering of the National Council of American Baptist Women. Other officers elected include Mrs. Edward Goodman, Dearborn, Mich., first vice president; Dorothy J. Herin, Kansas City, Mo., vice president of business and professional women; and Mrs. Carl W. Tiller, Cheverly, Md., vice-president of Christian service.

In his presidential address, Stassen said he was attempting to apply the teachings of religion to "some of the most important is-

sues of this day."

The principle that all men are endowed with certain inalienable rights came directly from these religious teachings, he said, and segregation or discrimination is clearly wrong.

"However, the forceful insistence upon complete fulfillment of rights as individually interpreted is not sustained by our religious principles as I see it," the Philadelphia attorney said.

"Demonstrations which endeavor to enforce an interpretation of rights when there are feasible means of determining and enforcing the rights through the courts, and when the rights of others are inevitably violated by the demonstrations, are in my view beyond the limits of religious expression," he said.

The need for passage of civil rights legislation is "overshadowing," Stassen said. He advocated a cloture vote in Senate debate if necessary.

Stassen foresaw an "urgent need of reconciliation between the Negroes of our country and those who have stood in their way." He said this reconciliation is the responsibility of religious leaders.

Turning to foreign policy, the Convention president said the emphasis should be lifted from "self interest to a priority concern for all humanity on this earth under God."

He called for improving and modernizing the United Nations, for steps in inspecting and controlling armaments, and for more effective ways of helping other peoples advance in education and living conditions.

The American Baptist Convention, with headquarters in Valley Forge, Pa., is composed of 6,000 churches with more than 1,500,000 members. Edwin H. Tuller is the general secretary.

FIRST Church, Duncan, Okla., is planning a 75th Diamond Jubilee homecoming for June 27-28. All former members are invited to return.



# CONVENTION IN PICTURES



(Right)

**BAPTIST** covey "flushed" by the Arkansas Baptist Newsmagazine cameraman in the Ambassador Hotel, convention headquarters, were, left to right: President H. Lee Eddleman, of New Orleans Seminary; and Jimmy Karam and Dr. Perry Webb, both of Little Rock.



**MISSIONARIES OF FIVE CONTINENTS HONORED.** Southern Baptist missionaries were honored at a reception during the Southern Baptist Convention sessions in Atlantic City. Shown in the national dress of lands they serve: (left to right) Betty Jane Hunt, Birmingham, Ala., missionary to Korea; Justice Anderson, Bay City, Tex., Argentina; J. W. Richardson, Ariton, Ala., Nigeria; Roberta Dorr, Baltimore, Md., Gaza; and James Short, Fort Worth, Tex., Mexico.



**RUSSIAN BAPTISTS MEET REPORTERS.** Fraternal messengers from Baptist churches in the Soviet Union answer reporters' questions in the press room of the Southern Baptist Convention.



**RECEPTION HONORS REDFORD.** Courts Redford, Atlanta, autographs his portrait for those who attended the reception given by the Home Mission Board in honor of his 20 years of leadership, ten years as the executive secretary. Redford is retiring this year. To his left, with her back to the camera, is Mrs. Redford.



**WORLD MISSIONS FAMILY.** The Mefford brothers and their wives are in missions at home and abroad. Mr. and Mrs. Joe Mefford (left), missionaries to Spain, discuss a tape recording with Mr. and Mrs. Richard Mefford, missionaries to Choctaw Indians in Mississippi. The recording was a part of their combined presentation on missions to the WMU Convention in Atlantic City.



Photos by

Erwin L. McDonald

and

Baptist Press



**BAPTISTS COMPARE BADGES.** Southern Baptist Claude Roy of Battle Creek, Mich. (left) and American Baptist Hubert W. Byrd of Pleasanthill, Calif. compare badges during registration for their convention in the foyer of Convention Hall at Atlantic City.



**DR. PORTER ROUTH, center,** executive secretary of the Executive Committee of Southern Baptist Convention, presents a plaque of appreciation to Dr. R. L. South, pastor of Park Hill Church, North Little Rock. Dr. South was just completing six years as a member of the Executive Committee and rotating off the committee. Left is Arkansas' other member of the committee, Jay Heflin, Little Rock.



**PASTORS ELECT.** Jess Moody, pastor of the First Baptist Church of West Palm Beach, Fla. (left) was elected president of the Southern Baptist Pastors' Conference. Vice president is Padgett C. Cope (right), pastor of Middle River Baptist Church, Baltimore, Md. Secretary-treasurer is Monroe Swilley (not shown), pastor of Second Ponce de Leon Baptist Church, Atlanta.



**DR. and Mrs. O. W. Yates (left and right),** married May 12, were spending their honeymoon at the convention, where Dr. Yates, for many years head of the Bible department at Ouachita College, served as a teller. Mrs. Yates is the former Miss Elizabeth Draughon, of Georgetown, Ky. They live in Lexington, Ky., where Dr. Yates has been pastor of Rosedale Church for many years. With them is a former student of Dr. Yates, Dr. Wayne Ward, of the faculty of Southern Seminary, Louisville.



**BILLY GRAHAM EMPHASIZES POINT.** Reporters' questions were answered emphatically by evangelist Billy Graham during a press conference in the SBC press room.

### The Cover



**SBC PRESIDENT AND WIFE MEET REPORTERS.** Newly-elected Southern Baptist Convention president, Wayne Dehoney of Jackson, Tenn., and Mrs. Dehoney face members of the press. The new president was chosen from a list of 12 nominees for the office.



## Convention assets reach \$290 million

ATLANTIC CITY — Southern Baptist Convention assets stand at a record 290.6 million dollars, a report from the SBC Executive Committee at the 1964 Convention session here disclosed.

The figure is reported as of Dec. 31, 1963. It is \$29.5 million greater than the report of assets on Dec. 31, 1962, according to Porter Routh, Nashville, executive secretary of the Executive Committee and treasurer of the Convention.

Total liabilities increased from \$6.9 million at the end of 1962 to \$7.7 million at the close of 1963.

Greatest assets for any single agency of the Convention are those of its Annuity Board, with offices in Dallas, Routh said. It has \$115 million, funds it holds on behalf of Southern Baptist pastors and denominational workers for retirement and annuity benefits.

Next is the Convention's Sunday School Board, publishing agency located in Nashville. It has assets of \$36.3 million, according to the report to the Convention here.

Other assets of agencies are: Home Mission Board, Atlanta, \$31.8 million; Foreign Mission Board, Richmond, \$23 million; Southern Seminary, Louisville, \$18.7 million; Southern Baptist Hospitals (consolidated report), \$16.9 million.

Southwestern Seminary, Ft. Worth, \$15.3 million; New Orleans Seminary, \$8.5 million; Golden Gate Seminary, Mill Valley, Calif., \$5.7 million; Southeastern Seminary, Wake Forest, N. C., \$5.4 million; Midwestern Seminary, Kansas City, Mo., \$3 million.

Southern Baptist Foundation, Nashville, investing funds for other agencies and individuals, \$3.8 million; SBC Executive Committee and Convention Budget Fund (combined), \$2.4 million.

Radio and Television Commission, Fort Worth, \$1.2 million; Commission on American Seminary, Nashville, \$1 million; Broth-

erhood Commission, Memphis, \$892,945.

Historical Commission Nashville, \$193,986; Stewardship Commission, Nashville, \$150,406; Education Commission, Nashville, \$13,962; and Christian Life Commission, Nashville, \$6,853.

In liabilities, the greatest outstanding among the agencies is the Home Mission Board with \$2.4 million.

The Sunday School Board's liabilities are \$2.1 million; those of Southern Baptist Hospitals (Jacksonville and New Orleans), \$1.7 million.

## Challenge of the Northeast noted

In a welcome to Southern Baptist Convention messengers at the Convention's opening session, Tuesday night, Dr. Roy D. Gresham, of Maryland, said:

"You are guests of Southern Baptists in the State of Maryland and the great Northeast. Our constituency extends from the Virginia and District of Columbia lines in the south to the Canadian border in the north; from the Atlantic Ocean in the east to the mountains of Mid-Pennsylvania and New York to the west. From this vast territory 237 churches, 240 missions, 14 associations and 67,271 Southern Baptists greet you. Within our territory live some 48 million people—more than 1/4 of the population of the United States.

"Some of our state conventions can boast that the ratio of Baptists in their convention is 1 to 3.. In our area we can lay claim to only 1 to 675. In some areas, such as Metropolitan New York, our number is 1 to 5,290.

"New York City is known as 'The Crossroads of the World.' Here more different national, religious and racial groups impinge on each other than anywhere else on earth. Sixty different nationalities are to be found. There are

Midwestern Seminary's stand at \$78,996, while at Southern Seminary, they are \$307,004. New Orleans Seminary has \$179,651 in liabilities. The Radio & TV Commission's reach \$373,102, and Golden Gate Seminary's, \$121,391. Southwestern Seminary, \$59,668; Southeastern Seminary, \$4,019; Annuity Board, \$118,173; Brotherhood Commission, \$33,480; Foreign Mission Board, \$41,075.

Stewardship Commission liabilities amount to \$6,309; Executive Committee, \$5,759; Historical Commission, \$3,181; Education Commission, \$1,677; American Seminary Commission, \$261; Christian Life Commission, \$402; SBC Budget Fund, \$17,031, and none for Southern Baptist Foundation.

more Catholics than live in Rome, more Puerto Ricans than inhabit San Juan and four times as many Irish as reside in Dublin.

"From the top of the Empire State Building you view the world's second largest concentration of humanity.

"Only 10.7 per cent of New York's people are Protestant. To be as well churched from a Baptist standpoint as many of our state conventions are, the Northeastern region needs 30,000 white Baptist churches.

"In the city of Philadelphia where there are three million people we have only one mission and no Southern Baptist Church. Seven years ago there was no Southern Baptist work in the area, but now we have 36 churches and as many chapels.

"Southern Baptists, through the Home Mission Board working in connection with the Baptist Convention of Maryland, are making an investment of mission funds in the strategic area. Because Baptists have an historic witness to the fact that the church is a fellowship and is not a sectional or a national thing, we covet your increasing support. We need large financial resources immediately and we need the most capable workers we can get."



### Adult thrust and long range planning

OUR Executive Secretary, Dr. S. A. Whitlow, a man of vision, recently suggested that workers in the Baptist Building give serious thought to long-range planning.



MR. HATFIELD

Southern Baptists have been noted by others as outstanding among denomi-

nations in organizational work and development of methods for growth and teaching. One wonders, in the light of this progressive attitude, how we have managed to miss long range planning. Perhaps we have been too busy in immediate short-range activities to give much thought to long-range application.

The implications and inter-actions for departments and divisions in long-range planning are not now known. Such relationships will evolve in time as planning progresses. Obviously, the suggestion for long-range planning is well grounded in good business sense. Better operational efficiency will result at every level of the work.

The Sunday School Department of the Sunday School Board and the Sunday School Department of the state convention are now engaged in efforts toward long-range planning. Consider the adult thrust program now under way.

In September, 1964, our denomination will begin an all-out offensive to reach more adults for Bible study than ever before in our history. This program initiates a six year plan to reach a possible 10,000,000 in Sunday School enrollment by 1970. According to Dr. C. E. Autry, SBC evangelism secretary such an offensive would help Southern Baptists reach toward 800,000 baptisms annually.

Long-range planning for SBC and the state convention suggests other levels of similar activity.

### Ouachita Music Camp

THE time is very short now before we have our annual music camp on the



MR. MULKEY

Ouachita College campus. The date this year is June 15-20. I hope that by now you have already begun doing a lot of promotion in your church for this event. Those of you who have been to music camp with us before know that this one event is one of the finest things that Arkansas Baptists are offered in the way of training for our music leadership and inspiration for our young people and adults. More and more churches every year are participating in bringing large groups of their young people to this conference.

This year, along with all the other courses which have been offered in past years, we are placing a major emphasis on class voice and hope to give as much personal attention as time will allow to the students in each class.

Perhaps you already know by now that the oratorio we will be doing this year is Haydn's "Creation." Dr. William C. Bushnell from the Louisville Seminary will be with us to direct this oratorio and we will have some outstanding personnel to sing the solos. Some of the most thrilling choruses in all of our music literature are included in this great work and I

Consider associational and local church planning. As churches participate, it will be imperative that churches define their most important functions and assign these functions to the logical organizational leaders and members. Basic continuing actions supporting priority functions will become a regular part of long-range planning for churches, associations, states and the Southern Baptist Convention. — Lawson Hatfield, State Sunday School Secretary

know this will be a wonderful experience for us all.

It is very necessary that you pre-register your group before coming at least one week in advance of the camp date. Registration forms are available from the Church Music Office, Baptist Building, Little Rock, or you may register your group by sending the following information, along with \$2.50 for each person registering: Name, address, church, age, sex. The balance of \$15 is to be paid on arrival at camp. This total fee of \$17.50 includes food, lodging, registration, and insurance.

We need more counselors than we have signed up already, so if you have someone in your church, or know of someone who would be willing to serve as counselor, please let us know immediately. Also, we will need several more pianists this year than we have used in the past because of the added voice classes. We need someone who can play well and who reads fairly well. If you know of these, please send us their names and addresses and qualifications. —Hoyt A. Mulkey, Secretary.

### BIBLES REBOUND

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**YWA Conference**

**RIDGECREST**

**June 11-17, 1964**

**Go to the YWA Conference, Ridgecrest,  
June 11-17!**

Arkansas girls will travel by chartered bus leaving Little Rock at 7 a.m. Tuesday morning, June 9 and returning to Little Rock Thursday morning, June 18. The cost of \$80.00 includes round-trip bus fare, motel rooms en route, room and meals at Ridgecrest, travel insurance, registration fee—in fact, all the “necessities” except meals en route. Make your reservation TODAY by sending \$15.00 to Miss Nancy Cooper, 310 Baptist Building, Little Rock.

**Go to Ridgecrest for a date with  
the world!**

**A WORLD OF TRAVEL**

Arkansas' bus will travel via Memphis, Nashville, Gatlinburg, Cherokee, Asheville—from the low lands to the mountain tops. The Hermitage, Upper Room, Parthenon, Cherokee Indian Reservation and Baptist Mission Work, Biltmore, Montreal, Mount Mitchell—all are probable travel stops.

**A WORLD OF FRIENDS**

Missionaries: Mildred Blankenship, HMB Literacy Worker; Sister Givens, Brazil; Mr. and Mrs. A. L. Gillespie, Japan; Irene Branum, Korea; Mrs. Finlay Graham, Lebanon—Denominational Leaders: Jack Noffsinger; Kenneth Chafin; Doris DeVault; Billie Pate—International Guests—Arkansas Girls.

Student Union

**1964 Arkansas BSU Annual**

CONTAINING 57 pages of pictures of BSU work on 17 Arkansas campuses, the 1964 Arkansas BSU Annual has special sections on Arkansas students in Peace Corps work; Donna Axum, Miss America; Gerald Cound, Neil Martin Trophy winner; pictures of all of the centers, directors, officers, summer missionaries, etc.

A personal copy for you or your church library is available for \$3.00 from the Student Department. Fill coupon below.

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Little Rock, Arkansas

Please send a copy of the 1964 Arkansas BSU Annual to:

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Brotherhood

**All aboard for camp**

ON Monday June 8, the first state Royal Ambassador camp for 1964 will get underway. That's just



MR. SEATON

ten days from the date of this issue of the *Baptist Newsmagazine*.

The first camp of this season will also be the first at the new campground. To open a new season and the new campground we will have an all age camp for boys 9-17 years of age. However, for study, activities, sports, and housing in camp, boys will be placed in their proper Royal Ambassador age group.

Following the all age camp there will be a Crusader camp, boys age 9-11, on June 15-19. The last camp for the season will be on June 22-26, and will be for the Pioneers, boys age 12-14.

Registration and reservations for each of these Camps should be



# Top churches in baptism

DUE to a typographical error which distorted last week's reporting of the top Arkansas churches in baptism, we are reprinting the corrected portion:

PLACE	CHURCH	PASTOR	BAPTISMS
Jonesboro	Central	Curtis Mathis	43
Fort Smith	Towson Avenue	Alton Cross	43
Little Rock	Baptist Tabernacle	Don Hook	42
Helena	First	James F. Brewer	41
DeQueen	First	Dr. E. Butler Abington	40
Little Rock	Calvary	Reubin Setliff (Int)	40
Warren	Immanuel	Harold Brewer	39
Blytheville	First	Dr. John McClannahan	39
Conway	Second	William West	39
Dardanelle	First	Damon Shook	38
West Helena	Second	Lyndol Jackson	38
Warren	First	Minor E. Cole (Int.)	38
Hot Springs	Immanuel	Sam Davis	38
Rogers	First	Dean Newberry	37
Benton	First	Dr. B. K. Selph	37
Hot Springs	Grand Avenue	Garland Morrison	37
Fort Smith	Oak Cliff	Murl Walker	37
Little Rock	South Highland	Garrett Graham	37

—Jesse S. Reed,

Director of Evangelism

## A New Broadman Game for Fun-Filled Summer Days



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## Revivals

### Little Red River Assn.

Church	Prof. of Faith	Redemption	Baptisms	Letters
Brownsville	1	1	3	
Westside First		4		
New Bethel				
Post Oak				
Crossroads, So. Mission	3		3	
Concord				6

O. D. Yount is Chairman of Evangelism.

### Mississippi County Ass'n

CHURCH	Baptisms	Letters
Armored	16	2
Blackwater	2	—
Blytheville, Calvary	4	4
Blytheville, First	65	15
Blytheville, Ridgecrest	5	2
Blytheville, Trinity	2	—
Brinkley's Chapel	1	—
Crossroads	6	3
Dell		1
Dyess	4	—
Fairview	8	2
Gosnell	52	18
Keiser	12	4
Leachville, First	1	2
Leachville, Second	4	—
Luxora	4	—
Manila, First	8	2
Mary's Chapel	1	1
New Harmony	1	—
New Liberty	7	—
New Providence	17	2
Nodena	—	4
Number Nine	5	3
Osceola, First	8	6
Tomato	14	—
Wilson	2	5
Woodland Corner	9	7
Yarbro	3	3
Total	281	81





**Mazie LaVerne Brown**  
Arkansas Baptist College  
Assigned to Georgia



**Helen Reed**  
A.M.&N. College  
Assigned to Arkansas



**Alice Marie Bogard**  
A.M.&N. College  
Assigned to Arkansas



**Betty Sue Booker**  
Arkansas Baptist College  
Assigned to Arkansas



**John Hale Jr.**  
A.M.&N. College  
Assigned to California



**Lela Brantley**  
A.M.&N. College  
Assigned to Arkansas



**Maxine Patrick**  
A.M.&N. College  
Assigned to Texas



**Mae Nell Brown**  
A.M.&N. College  
Assigned to Arkansas



**Jerline M. Higgins**  
A.M.&N. College  
Assigned to Arkansas



**James Tyrone Nolen**  
Arkansas Baptist College  
Assigned to Arkansas



**Thelma Lydia Brown**  
Arkansas Baptist College  
Assigned to S. Carolina



**Verna Marie Williams**  
A.M.&N. College  
Assigned to Georgia



**James Kelly Hamilton**  
Arkansas Baptist College  
Assigned to California



**Patricia E. McDonald**  
A.M.&N. College  
Assigned to Georgia



**Nancy Marie Hall**  
A.M.&N. College  
Assigned to Arkansas



**Willie T. Summerville**  
A.M.&N. College  
Assigned to Arkansas

### Race Relations

ONE of the most encouraging developments in the work of the Race Relations Department this year has been the large number of college student volunteers for mission work. The Home Mission Board appointed 51 Negro Baptist college students for summer mission work; of the 51 appointed 17 are from Arkansas. Out of the 17 approved 10 of them are to serve in Arkansas, the other seven will be used in other states.

We are greatly impressed by the deep sense of spiritual dedication on the part of these college young people. They are not seeking publicity, but an opportunity for Christian service. To them this is not just another summer job, it is a response to God's claim on their lives.

These students will be trained for, and will work primarily in Vacation Bible Schools. Three summers ago we had six students working in our state; two summers ago we had 13; last summer we had 11 and this summer ten. The Vacation Bible Schools during these years (1961-1963) had an enrollment of 6,855 students, 13 dedications, 446 professions of faith, which we feel is a splendid record. We believe it is worth while, don't you?

Please include these students and their work in your prayers as they go out into our state and South Carolina, Texas, California and Georgia.—Clyde Hart, Director.



# State-wide Rural Church Conference

## Lonsdale

### June 15-17, 1964



**DR. RALPH A. HERRING**  
DIRECTOR, SEMINARY EXTENSION  
NASHVILLE, TENN.

**DR. ALBERT McCLELLAN**  
PROGRAM PLANNING SECRETARY  
NASHVILLE, TENN.

### PROGRAM

#### MONDAY

- 12:30 Luncheon
- 1:45 Song & Praise
- 2:00 Bible Study—"The Gospel for the Believer" ..... Dr. Ralph Herring
- 2:40 Kingdom Causes and Stewardship ..... Ralph Douglas
- 3:15 Testimonies:  
"Church Development" ..... R. A. Hill, presiding
- 3:55 Song
- 4:00 Message ..... A. M. Williamson
- 4:30 Adjourn
- 6:00 Supper
- 7:00 Song & Praise
- 7:15 Bible Study—"The Gospel for the Believer" ..... Dr. Ralph Herring
- 7:55 Visuals—"Missions" ..... Dr. L. O. Griffith
- 8:25 Song
- 8:30 Message ..... Dr. Albert McClellan

#### TUESDAY MORNING

- 7:00 Breakfast
- 8:00 Bible Study—"The Gospel for the Believer" ..... Dr. Ralph Herring
- 8:40 Every Church has a Financial Program ..... Ralph Douglas
- 9:15 "Help These Women" ..... Miss Nancy Cooper
- 9:55 Recess
- 10:15 When a Member "Goes to Pieces" or "Maintaining the Vital Balance" ..... John Hunter
- 10:50 Baptists & Current Religious Liberty Issues ..... Dr. W. Barry Garrett
- 11:50 Message ..... Albert McClellan
- 12:30 Lunch
- 7:15 Visual Mission ..... Dr. L. O. Griffith
- 7:45 Baptist & Vatican Council II ..... Dr. W. Barry Garrett
- 8:20 Questions & Answers on above subject
- 8:30 Message ..... Dr. Albert McClellan



**DR. L. O. GRIFFITH**  
DIRECTOR, DIVISION OF EDUCATION AND PROMOTION  
HOME MISSION BOARD  
ATLANTA, GA.

#### WEDNESDAY MORNING

- 7:00 Breakfast
- 8:00 Bible Study—"The Gospel for the Believer" ..... Dr. Ralph Herring
- 8:40 Let's Cooperate ..... Walter Yelldell
- 9:15 A Layman's Idea of a Pastor's Ministry ..... Ernest Ward
- 9:45 Testimonies:  
Church Development  
Ministry R. A. Hill, presiding
- 10:15 Recess
- 10:30 The Pastor's Home Life ..... Harold Hicks
- 10:45 The Pastor's Moral Life ..... Lonnie Lasater
- 11:00 The Pastor's Prayer Life ..... Oscar Golden
- 11:15 Song
- 11:20 "Preach the Word" ..... Dr. Albert McClellan
- 12:00 Adjourn



**DR. W. BARRY GARRETT**  
ASSOCIATE DIRECTOR,  
BAPTIST JOINT COMMITTEE OF PUBLIC AFFAIRS  
WASHINGTON, D.C.



# STRANGE EARS

By Thelma C. Carter

ALL animals get news from the outside through their ears. The process of hearing takes place inside the head. Sounds travel to the head on sound waves, which are gathered within the shell of the ear, or the ear trumpet.

When we think of the ears of animals, we usually mean large ears like those of the rabbit, donkey, or bat. The elephant has the biggest outside ears of any animal in the world. Most of us have seen dogs and cats move or twitch their ears in order to catch sounds. Their hearing is very acute.

Strangely true is the fact that many animals, insects, and birds can hear without outside ears. Among these are alligators, crocodiles, and lizards. Even though these creatures often behave as though they were quite deaf, their hearing is good. Snakes and turtles, which are members of the reptile family, are able to hear without outside ears.

All birds have ears which are flat to the head. They have good hearing and seem to get along well without ear trumpets. They are sensitive to the sounds about them.

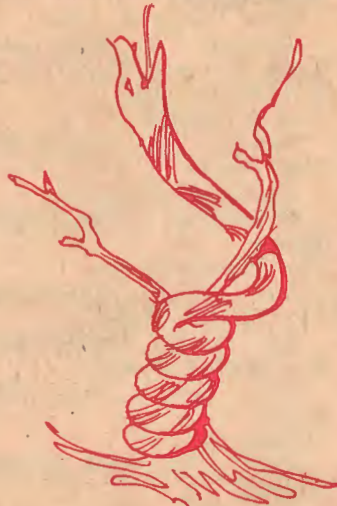
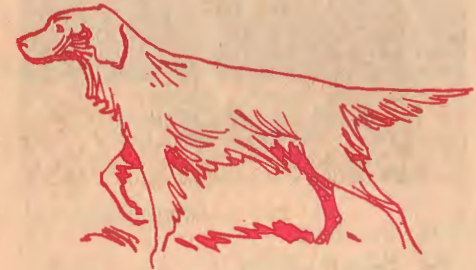
We do not think of butterflies and moths paying attention to sounds, but they do hear very well. Naturalists tell us they hear the noises that are important to their own lives. The ears of butterflies and moths are hid in the sides of their bodies.

Grasshoppers have ears in their front legs below the knee joint. Spiders have no ears, but they are

able to hear in the sense that they feel the moving of their webs when sound waves strike them.

"Many, O Lord my God, are thy wonderful works" (Psalm 40:5).

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# Two Board Members to Speak at Graduation



Dr. Don Harbuck



Rev. Wayne Smith

tember 27 includes: Sandra Alford of Mishawaka, Ind.; Doris Barker of Stuttgart; Pat Blankenship of Lubbock, Tex.; Doris Brown of Russellville; Norma Jean Brown of Pineville; Aldora Carle of Stuttgart; Becky Jean Carroll of Denver, Colo.; Mary Alice Cope of Memphis, Tenn.; Carole Cummings of North Little Rock; Bernice Davis of Little Rock; Mavis Derryberry of North Little Rock; Barbara Donaldson of McGehee; Dorothy Jean Esley of Benton; Jean Garlington of Jacksonville; Carol Ellen Griffin of Gentry; Linda Gooch of Jacksonville; Ruth Ann Havens of Helena; Jeanne Housley of Hot Springs; Linda Kessinger of Little Rock; Linda Langley of Mt. Vernon; Marie McDonald of Gurdon; Marilyn Marshall of Harrison; Jean Nichols of Pine Bluff; Louise Prather of Hope; Royanna Smalley of Corning; Tommie Snelgrove of Batesville; Leona Stahl of Pine Bluff; Marjorie Tipton of Waldo; Marian Tull of Stuttgart; Faye Vaughn of McNeil; Sandra Wasson of North Little Rock; Rosemary Watkins of Waldo; Sylvia White of Kirby; Mary Yates of Malvern; and Ethel Dickerson of Gurdon.

The X-ray School of Technology students who finish June 30 are: Mary Beth Dunn of Jacksonville; Bertha Simms of Jacksonville; Mary Ann Mills of Sparkman; Sandra White of Hamburg; Donna Leslie of Little Rock; Carolyn Leech of Benton; and Fannie Lou Jackson of North Little Rock.

Dr. Don B. Harbuck, pastor of the First Baptist Church at El Dorado, will be the commencement speaker at exercises for the '64 Arkansas Baptist Hospital graduates of the School of Nursing and the School of X-Ray Technology at 7:30 p. m. June 8 at Immanuel Baptist Church.

Scott of Gurdon; Connie Selvidge of Meña; Memera Shikle of Camden; Doris Stephens of North Little Rock; Rebecca Stephens of Gurdon; Sherry Nell Taylor of Benton; Dianne Tollefson of El Paso, Tex.; Ruth Venable of Lincon; and Frankie Ward of Arkadelphia.

The Senior II Class to graduate Sep-

Dr. Harbuck is a member of the ABH Board of Trustees. He received his doctor of theology degrees from New Orleans Baptist Theological Seminary in 1962 and he attended Baylor University of Centenary College. He was at the First Baptist Church in Arcadia, La., before coming to El Dorado and he is a native of Shreveport, La.

## New EEG Machine

Rev. Wayne Smith, assistant to the president of Mobile Baptist College at Mobile, Ala., will be the speaker at baccalaureate services at 6 p. m. on June 7. Mr. Smith is also a member of the ABH Board but is inactive since he moved out of state. He is the former pastor at Baring Cross Baptist Church in North Little Rock.



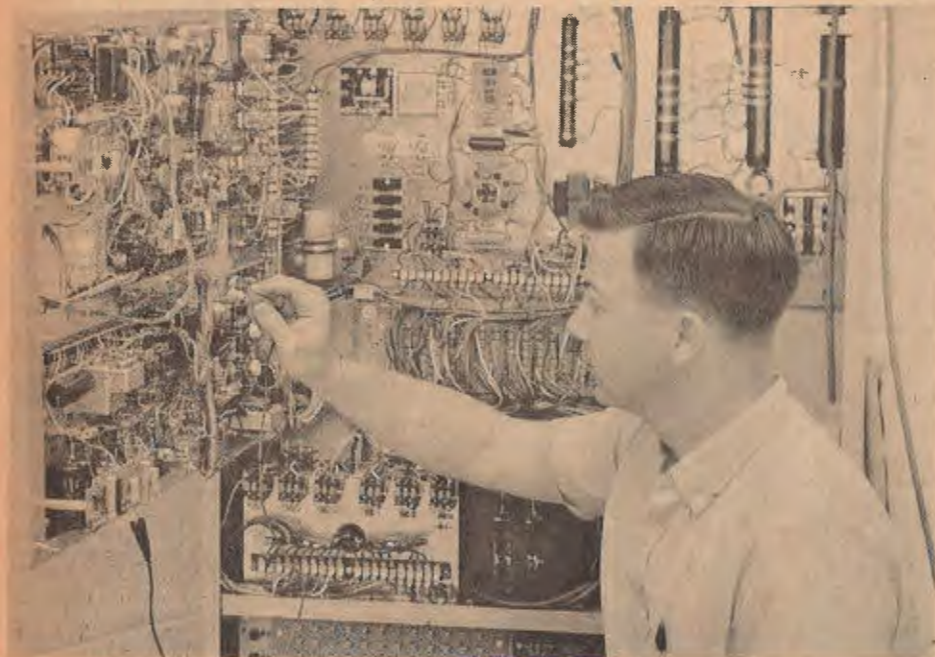
A new Glass electroencephalogram machine has been installed in the radio-therapy department. Shown at the controls of the new machine is Judy Gray, who works in this area.

Mrs. Bernice Wright will make the merit award, Miss Holland the scholarship award, and Miss Juanita Straubie the BSU and YWA Awards.

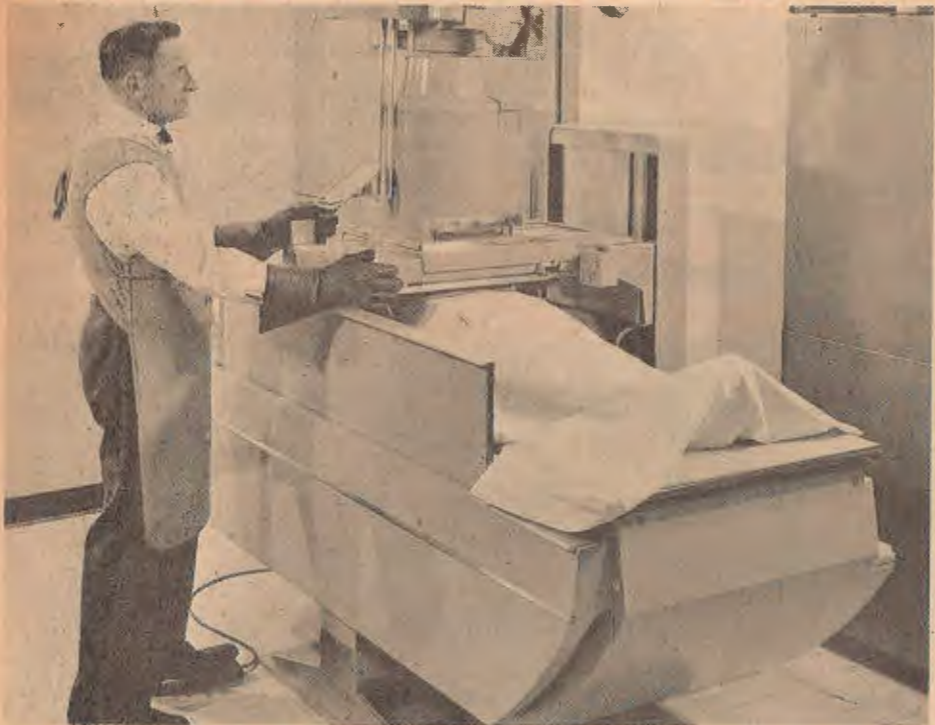
The Seniors who will graduate June 28 are: Delores Allgood of McCrory; Patricia Ballard of North Little Rock; Patricia Bearden of Little Rock; Helen Bellott of Hamburg; Linda Bowden of Bearden; Margaret Brooks of Scott; Donna Bryan of Little Rock; Linda Sue Clarke of Hazen; Shirley Crowder of Carlisle; Hazel Fitch of Altheimer; Ann Goodwin of Holly Grove; Raynelle Hayes of Little Rock; Marilyn (Ligon) Huffer of Hazen; Tommie Jean Johnson of Little Rock; Carol Kelly of Little Rock; Janet Livingston of Mabelvale; Frances Manes of Altheimer; Betty Jo Marsh of Pangburn; Suzanne Lee Odom of North Little Rock; Sharon



## ABH Adds Closed Circuit TV In X-Ray



The interior of the controls to the new image amplifier which has a TV attachment are enough to unsettle an ordinary mind but General Electric technician Don Hill is undismayed by the maze of wires. This installation is in the new cardiopulmonary laboratory.



A radiologist watches the television screen while studying a patient with the use of the image amplifier which makes clearer and brighter x-ray pictures possible.

The use of closed-circuit television in the x-ray department at Arkansas Baptist Hospital will begin as soon as the new image amplifier is installed in the cardiopulmonary laboratory.

The new unit will include a television set in the room with the amplifier which can be watched there and also one in the conference room in the x-ray department so that other doctors can monitor the x-ray procedures. This is the radiology department's

third image amplifier but first to be equipped with television facilities.

The unit consists of a conventional x-ray table to which an image intensifier has been attached, and to which a closed-circuit television system and special movie camera are connected. The system is used during fluoroscopy—direct study of the patient's internal structures, usually as they are in action. The image intensifier and TV hookup together take this image,

## New Test Detects Retardation Disease

A new laboratory test called PKU is being done routinely on all newborns at ABH to detect a disease which causes retardation.

The disease is so rare that only three cases have been discovered in Arkansas and nationally occurs only once in 20,000. Called Folling's Disease, it causes retardation, behavioral disturbances, convulsions and defects of skin pigmentation. Results of the tests here are sent to the doctor who delivers the new born and to the attending pediatrician.

The test was one of several new procedures reported in the ABH Laboratory Newsletter, a new publication which made its appearance in April. The letter is a means of informing staff physicians of the tests which may now be done in the ABH laboratory.

brighten it many thousand times and project it on the television monitor for viewing. This can be done in a fully lighted room, thus making the examination easier and less apprehensive for the patient.

The intensified image is especially helpful in examinations of the heavier parts of the body, which are sometimes difficult to see under ordinary circumstances. The movie camera attached to the image intensifier permits us to take motion pictures of the images we see. These can be reviewed at a later date and studied by the examining physician and others.

The table on which the image intensifier will be mounted has a motorized top which can be extended as much as 30 inches over either end of the table's base. In addition, the entire table can be pivoted 180°. These maneuverability characteristics are particularly important for the more intricate x-ray procedures.

In addition to the fluoroscopic examinations with the image intensifier, described above, the table can also be used for the making of x-ray films, or radiographs. When used in this manner, the overhead x-ray tube hanger will be employed. This is a ceiling mounted unit which adds to the versatility of the entire installation. Because of the unobstructed floor space, the patient can often remain on the hospital cart for some examinations, thus minimizing patient movement and discomfort.

All this equipment is powered by a generating unit which is one of the most powerful built today. It is capable of producing exposures in as little as 1/120 second. This means that even fleeting images can often be captured on film and it also eliminates the need for retakes resulting from involuntary patient movement during the examination.

The new equipment is being installed in a room which was especially prepared for this purpose by the hospital. Specially trained personnel from the General Electric Company, which designed and built the equipment, are installing and adjusting the unit.



# Original Program For Unit Assistants Begins



This class of unit assistants began last month. From left are: Mike Reid, Thurmon Hendrickson, Michael Humphries, Bruce Burton, and Elvert Cooper. Back row: Mrs. Thelma Hill, Mrs. Pauline Raney, Buddy Pat Cook, Pat Dollarhide, Jim Middleton, Henry Glasgow, Bill Powell, and Don Thalmueller.

Research is being done on the addition of unit managers on the various floors at Arkansas Baptist Hospital and as a step toward that plan 13 unit assistants are now being trained for the 11 p.m. to 7 a.m. shift. This is a totally new program which has not been tried elsewhere.

Buddy Pat Cook, evening supervisor, Mrs. Thelma Hill, and Mrs. Pauline Raney are conducting a 13-week training course for the new assistants whose duties include many clerical matters, orderly work and other unit details. All of the new assistants are men and several have had previous hospital experience.

The unit manager plan will eventually encompass having one man in charge of coordinating dietary, house-keeping and nursing service work on each floor, according to Joe Gunn, director of personnel.

The men are learning to chart, how to take temperatures and blood pressures, pharmacology, anatomy, medical and surgical diagnosis and treatment as part of their short training course. Cook said that they would assist floor nurses and release them for bedside care. He said that the shortage of nurses was so severe that often on weekends 15 to 18 positions are unfilled and must be covered by nurses doubling up.

The group of assistants-in-training are: Mike Reid, a Little Rock University graduate; Thurmon Hendrickson; Michael Humphries, who had 2½ years of pre-nursing at LRU and who wants to do mission work with the Salvation Army; Bruce Burton, who attended the University of Alaska; El-

vert Cooper, who attended LRU and who made 106 jumps as a paratrooper during 13 years in service; Pat Dollarhide, who attended business school and was a pharmacist mate in the Navy; Jim Middleton, who attended LRU; Henry Glasgow, who had two years

at Howard Payne College at Brownwood, Tex., and at Mary Hardin Baylor College at Belton, Tex.; Bill Powell who attended business school; Don Thalmueller who attended Arkansas State Teachers College; and Delton Hughes who attended business school.

## Teen-Agers Can Apply For Volunteer Jobs

Applications from teen-agers in the 10th, 11th and 12th grades who wish to work as hospital volunteers during the summer are now being accepted at Arkansas Baptist Hospital, Mrs. Helen Reynolds, director of volunteers, has announced.

Students who apply must be 15 by June 1, Mrs. Reynolds said. No applications will be accepted after May 23 and each application must be followed by an interview at which one parent accompanies the student to the volunteer director's office. Classes are being held for orientation each Saturday during May and at the time of the interview, reservations are made for one of the classes.

The girls who are accepted for volunteer work become Candy-stripers and the boys are called JAY-V's (Junior Auxiliary Youth Volunteers). Last year they gave 12,677 hours of service to the Hospital. The junior volunteers included 104 Candy-stripers and 8 boys. Mrs. Reynolds has already received 34 applications from new applicants this year and she has 25 more who will be working for their second summer.

The junior volunteers make beds, feed patients on request, run errands,

help patients at time of admission and discharge, arrange flowers, distribute mail and answer lights. They also work in other areas of the Hospital including personnel, medical records, the hostess office, the patient library, physical therapy and x-ray. Each volunteer is required to work at least two hours a week.

Junior volunteers are not allowed to give medications, sit with critically ill patients, sit with patients taking I.V.'s, take temperatures, write on charts, give water, coke or food of any kind without checking with the nurse in charge, move the bed without the nurse's permission or enter isolation rooms.

The uniforms for the girls are red and white striped pinafores with white blouses and for the boys, a white uniform jacket with beige trousers.

"We know that the young man or woman who participates in such a program can find a satisfaction in helping others who need their help," Mrs. Reynolds declared in her letter of information. "It is hard work and has many adult experiences to offer, but the rewards realized by the young person can never be counted."



# All nations under God

BY JIM TILLMAN, PASTOR

FOREST HIGHLANDS CHURCH, LITTLE ROCK

MAY 31, 1964

"I PLEDGE allegiance to the flag of the United States of America, and to the republic for which it stands, one nation, under God, indivisible with liberty and justice for all." Every child, school age and above, knows this pledge of allegiance. There is a surge of pride that sweeps over the individual as he makes this pledge while looking at the flag. We as Americans have much to be proud of in the history of our nation.



MR. TILLMAN

This national pride was true with the people of Israel and Judah at the time of Amos. Each felt his nation to be superior, and could see very little wrong with their country. They felt that other nations were pagan, and would certainly be punished by God. In the tenth chapter of Isaiah the predicted judgment on Assyria and Samaria was easy to understand by God's chosen people. The eleventh verse of this chapter is a shocking thought for the Israelite, "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" This is shocking to a nation that does not see its sins, and also to the individual.

This lesson is designed to warn us of the judgment of God even on our glorious America. It is a lesson also of emphasis in regard to the basic sovereignty of God. As we study these truths, may we apply them to our country, and to our individual lives.

## I. Are being judged by him

(Amos 2:4-7)

"... but he that believeth not is condemned already." (John 3:18b) The judgment of God is active right now. This is not some-

thing that is being put away for the final judgment. Amos is preaching that the judgment of God is at hand. The Lord is aware of our sins and He warns us of the nearness of His Judgment in order that we can repent.

The prophet pronounces the sins of the Moabites, and declares the judgment of God in the earlier verses of this second chapter. The people of Israel and Judah can heartily say "a-men" to this message. The prophet doesn't stop with the people of Moab. In the fourth verse he declares the sins of Judah and the impending judgment of God. In the sixth verse the sins of Israel and their punishment are revealed. We can see ourselves in this historical event. The pagan countries of the world are certainly under the wrath of God, but we fail to see the active judgment of God being directed on America. The only hope for our nation and for our individual lives is to acknowledge our sins and then to repent.

Israel and Judah were favored by God, and certainly America is blessed by Him. Take a look at the sins of those two favored nations and see if our nation is not guilty of the same sins. They had disregarded the laws of God, and as a result had broken his law. In this condition they justified their action by "their lies." The children of Israel considered money more important than the lives of others as they "sold the righteous for silver," and used the poor to their own advantage. The immoral life of the nation was a hideous monster eating away at the heart of their society. This is seen clearly in the seventh verse. These gross sins are very much a part of our way of life here in America. The Lord declared that because of these sins he would judge His chosen people even as He had

judged the other nations.

The lesson for our hearts from this point, is to help our nation to return to God by our individual repentance, and to help the nations of the world to turn from their sins by our commitment to the cause of missions throughout the world.

## II. Are being ruled by him

(Acts 17:24-26)

"He is the Lord of Heaven and earth . . ." (Acts 17:24b) This part of our text tells us that God is the Lord over all nations, and thereby rules. The first point of our lesson declared God's judgment of all people, and this point declares His right or sovereignty to judge and rule all nations. It is of vital importance that every individual in the world accept the sovereignty of God. Nicholas Berdyaev expresses this truth like this, "To affirm himself and preserve the source of his creative energy, man must affirm God as well. He must affirm the image of God within him. For he can have no vision of himself if he has none of the higher divine nature."

The Apostle Paul is preaching on Mars' Hill in Athens in our text. He has just noted that they have an altar "with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:23b) This is the need of the entire world today. God is ruler over all nations, and all nations need to acknowledge His rightful place as ruler. Paul states that God made the world, that God gives life, breath, and all things unto those that are in the world. He knows no boundary of race, creed, or location. "And hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26a)

May each of us do our part to place our God on the throne of our lives, and as a result on the throne of leadership of our nation and our world. May we allow God to rule us in such a way, "that in all things he might have the pre-eminence." (Colossians 1:18b)



May 17, 1964

Church	Sunday School	Training Union	Additions
Blytheville, First Chapel	642	155	
Camden			
Cullendale First	402	172	
First	501	157	
Conway, Pickles Gap	92	46	
Crossett			
First	581		
Mt. Olive	253		
El Dorado			
East Main	294	126	
First	870	198	
Northside	40		
Forrest City, First	583		
Midway	58		
Ft. Smith			
Barling First	144	78	
Grand Ave.	713	316	1
Mission	17		
Spradling	270	123	
Temple	277	114	
Harrison, Eagle Hgts.	239	83	
Hot Springs, Park Place	377	108	
Huntsville, Calvary	35	25	
Jacksonville			
Berea	117	59	
Chapel Hill	61	23	
First	530	131	
Marshall Road	122	57	
Second	234	80	
Jonesboro			
Central	482	163	
Nettleton	274	77	
Lavaca	278	145	
Little Rock			
First	937	318	2
White Rock	33	18	
Immanuel	1136	433	
Forest Tower	28	23	
Kerr	32	15	
Rosedale	241	72	
McGehee First	445	151	
Chapel	89	37	
Magnolia, Central	669	259	
Marked Tree, First	195		1
Monticello, Second	281	131	
North Little Rock			
Baring Cross	777	234	3
Southside	55	40	
Camp Robinson	34	21	
Calvary	473	124	2
Gravel Ridge First	199	109	3
Runyan Chapel	41	16	
Park Hill	839	324	
Sherwood First	221	71	1
Sylvan Hills First	310	102	2
Pine Bluff, Centennial	234	103	
Springdale, First	509	174	3
Van Buren			
First	450	144	1
Second	80	26	
Vandervoort First	62	34	
Ward, Cocklebur	49	45	
Warren, Immanuel	231	12	
Westside	94	52	

Paul's thorn?

OUR four-year-old daughter Karen's favorite song is "Tis the Old Time Religion," which she sings quite enthusiastically, copying after her older brother and sister who sing the song in Youth Choir at Immanuel Baptist Church, here. We enjoy and encourage her singing but it's hard to keep a straight face as she sings in all sincerity; "It was good for Paul's sinus, its good enough for me."—Mrs. Ralph Jennings, Magnolia

Sign language

MISTRESS: "I am a woman of few words. If I beckon with my hand that means 'come'."

New Maid: "That suits me, Mum. I'm also a woman of few words. If I shake my head it means 'I'm not coming'."

As ye would have them

"DO you," the telephone company inquires, "observe the golden rule of party-line usage?"

"Absolutely; if the other party's talking, we jiggle the receiver hook and make wise cracks until he gets discouraged and quits."

Front seat driver

DRIVING School Instructor to Matron receiving her first lesson: "We find that our lady students are often benefited by a little self-deception. Should you at any time become confused as to exactly the correct thing to do, just imagine it's your husband driving."

Dream job

A GROUP of children was being conducted through the bakery. At the end of the tour, they were taken into the display room.

"Well, now," said their guide, "are there any questions about what goes on in a bakery?"

Little David gazed longingly at the beautifully-frosted cakes in the display case. "Yes, ma'am," he sighed. "Could you please tell me who gets to lick out the bowls?"

Dear Ed:

I fergot to tell ye last week thet our precher wuz goin to the Southern Baptist Convention. Well he did an we sent the Mrs. to. Ye no we never had let one of our prechers go before. Well I guess we wood of let him but we didn't help none. I think I never seen a man an his woman so happy. We all went down to the train station to see them off. We got a letter from them Saturday so we read it in church on Sunday. They sed they was prouder than ever thet they wuz Baptists an thet there wuz more people there than they had seen all the rest of there life put together and they wuz all Baptists. Ye know I guess when yer in a little place like ours ye sorta forget there is Baptists all over the world workin together. Thet letter they wrote wuz worth all it cost to send them up there. Precher gets home day after tomorrow at 2:30 p.m. We'll all be there.

Uncle Deak

Needed a starter

"MY lad, are you to be my caddie?" asked the Scotsman.

"Yes, sir," answered the caddie.

"And how are you at finding lost ball?"

"Very good, sir."

"Well," said the Scotsman, "look around and find a ball and we'll start the game."

Boy's best friend

A LITTLE boy was late for school, and the teacher asked him what caused the delay. He looked solemnly into her eyes and answered: "I was following a slow dog."

The future

"SO, you're a young man with both feet on the ground, eh? What do you do for a living?"

"I take orders from a man with both feet on the desk."

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## Bars youth drinking

WASHINGTON, D. C. (EP)—The sponsor of a bill to bar drinking in the District of Columbia by anyone under 21 said he hopes to enlist the support of churches here and in Maryland and Virginia suburbs.

Introduced by Rep. Clarence D. Long (Dem.; Md.), the measure has the support of the District Commissioners.

Rep. Long said he introduced the bill after conversations with Capt. William J. O'Donnell and Lieutenant Howard Shaffer of the Baltimore Juvenile Squad.

The officers claimed Maryland is plagued by youths who cross over into the District, get drunk, and bring beer across the line. The situation also obtains in nearby Virginia. The neighboring jurisdictions do not permit those under 21 to buy beer. As a result, many come to Washington to do their drinking. Unruly actions result, the police official said, and dangers to the life of individuals result from auto accidents.

Commissioner Walter N. Tobriner said the District board favors enactment of the Long bill.

## Cigarette ad code

NEW YORK (EP)—A code establishing uniform standards for cigarette advertising in newspapers, magazines, billboards, and over radio and television was approved by major tobacco companies in this country.

Designed to protect young people from acquiring the smoking habit, the code will be enforced by an independent administrator, not yet named, who must clear all ads and with power to impose fines of up to \$100,000 on violators.

Among other provisions, the code bans advertisements aimed mainly at persons under 21 years of age, ads with unproved health claims, and those using a so-called "virility" theme. It also forbids cigarette testimonials made by athletes, famous entertainers or others with special appeal to young people.

Cigarette ads in school or college media or in newspaper comic supplements are barred, as are youthful looking models. Health claims will not be permitted unless the code's administrator has determined that the claim is "significant and based on adequate relevant and valid scientific data."

Filter claims are allowed unless based primarily on health, in which case the administrator will decide on their validity. Claims about tars, resins and other cigarette ingredients also must be approved before usage.

## 120 years late

AUCKLAND, New Zealand (EP) — A set of silver Communion vessels which has taken 120 years to reach Fiji from England will go on display in the historical exhibition to be held in Suva in July to mark the first autonomous Methodist Church Conference in Fiji.

The convener of the committee arranging the exhibition, Miss Inez Hames, discovered the Communion vessels in Auckland by accident.

An inscription shows they were given to the Rev. David Cargill by the "Wesleyan Ladies of Birmingham." Mr. Cargill was one of the first two European missionaries to go to Fiji, and the Wesleyan women's interest in his work there apparently began following a trip he made home to England on leave.

However, by the time the Communion set got as far as Auckland, Mr. Cargill had died in Fiji. The Communion vessels were placed in a cupboard in Wesley College, Three Kings, Auckland, and forgotten for 70 years. They were found again when the building was being pulled down, and were then used at the Trinity Methodist Theological College.

Miss Hames says that her cousin, the Rev. Eric W. Hames, when principal of Trinity College, once showed the vessels to her and said he felt they should be in Fiji. With the exhibition in prospect she took them to Suva with her after a vacation visit to Auckland last Christmas.

## In the world of religion

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

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

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

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark. 72201