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January 10, 1963

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JANUARY 10, 1963

Builders and adversaries, page 12

ROSTER — 1963 ARKANSAS GENERAL ASSEMBLY

SENATE

(a) New member (b) New member with previous legislative experience.

(c) Member of 1961 House.

District No. 1. Benton, Carroll Counties—
Russell Elrod, Siloam Springs.

2. Washington, Madison—Clifton Wade, 20
E. Center, Fayetteville.

3. Crawford, Franklin, Johnson—(a) Gar-
ner L. Taylor, Clarksville.

4. Sebastian—Dan White, 1st Natl. Bank
Bldg., Ft. Smith.

5. Logan, Scott, Yell, Montgomery — (a)
John McGraw, Waldron.

6. Polk, Howard, Sevier, Little River—(a)
Nathan G. Coulter, Nashville.

7. Pike, Hempstead, Nevada—Olen Hendrix,
Prescott.

8. Miller, Lafayette—John O. Moore, State
Natl. Bank Bldg., Texarkana.

9. Boone, Marion, Baxter, Newton, Searcy—
(a) Ralph Hudson, Box 63, Harrison.

10. Pope, Conway, Perry—(a) Carl E. Sor-
rels, Atkins.

11. Garland, Saline, Hot Spring, Clark—(c)
Virgil T. Fletcher, Box 71, Benton; Q. Byrum
Hurst, Hurst Bldg., Hot Springs.

12. Ouachita, Columbia—(c) E. L. "Van"
Mosley, 533 Sharp Ave. N.W., Camden.

13. Union—(a) Joe B. Hurley, 1713 W. Main,
El Dorado.

14. Stone, Van Buren, Cleburne, Faulkner—
Graham T. Nixon, Conway; business address,
Box 2181, Little Rock.

15. Pulaski—Max Howell, Rector Bldg., Lit-
tle Rock; Ellis M. Fagan, 3401 W. 65th St., Little
Rock; Dan T. Sprick, Box 722, Little Rock.

16. Grant, Dallas, Bradley, Cleveland, Cal-
houn—(a) Jim Raney, 210 N. Bradley, Warren.

17. Fulton, Randolph, Sharp, Lawrence—
Thomas A. Penn, Black Rock.

18. Izard, Independence, Jackson — Robert
Harvey, Swifton.

19. White, Lonoke, Woodruff, Prairie—
Charles L. George, Cabot; J. Ed Lightle, 208½ N.
Spring, Searcy.

20. Jefferson, Lincoln—Knox Nelson, 901
W. 46, Pine Bluff; Morrell Gathright, Box 126,
Pine Bluff.

21. Drew, Desha—Merle F. Peterson, 117
Brasfield, Dumas.

22. Ashley, Chicot—(a) George Leyden
Pugh, Portland.

23. Clay, Greene—Cecil M. McNiel, Box 156,
Rector.

24. Craighead, Mississippi, Poinsett—J. Lee
Bearden, Box 267, Leachville; Doug Bradley,
Jonesboro; Fred H. Stafford, Marked Tree.

25. Cross, Crittenden, St. Francis—Clarence
E. Bell, Parkin; (a) W. K. Ingram, West Mem-
phis.

26. Monroe, Lee, Phillips, Arkansas—Joe Lee
Anderson, 900 Franklin, Helena; Tom Allen,
Brinkley.

HOUSE

(a) New member.

(b) Has prior legislative experience but not in 1961.

Arkansas County—(a) Albert M. Hayes, 401
S. Main, Stuttgart.

Ashley—(b) Nap B. Murphy, Hamburg.

Baxter—(b) Hugh A. Hackler, Mountain
Home.

Benton—Roy H. Galyean, Box 57, Hiwasse;
Hardy W. Croxton, 117 S. 2nd, Rogers.

Boone—Joseph T. Hamilton, Box 459, Har-
rison.

Bradley—Bill G. Wells, Box 480, Hermitage.

Calhoun—R. L. Goodwin, Route 1, Hampton.

Carroll—F. A. (Pat) Teague, Berryville.

Chicot—Ben Bynum, Dermott.

Clark—(a) Jerry K. Thomasson, Arka-
delphia.

Clay—(a) Frank Carpenter, Piggott.

Cleburne—(a) Cecil L. Alexander, Heber
Springs.

Cleveland—Raymond L. Mays, Rison.

Columbia—Harry B. Colay, McAlester Bldg.,
Magnolia.

Conway—Loid Sadler, 104 West Wall St.,
Morrilton.

Craighead—(a) Roscoe Brown, Jonesboro;
Norman Wimpy, 603 Poplar, Jonesboro.

Crawford—(a) Clovis Bryant, 615 N. 12 St.,
Van Buren.

Crittenden—Lloyd C. McCuiston Jr., 1004
Avalon, West Memphis; Cecil B. Nance Jr., 315
E. Broadway, West Memphis.

Cross—J. L. (Jim) Shaver Jr., Ben Block
Building, Wynne.

Dallas—Edward L. Works, Rt. 3, Box 39C,
Fordyce.

Desha—Edwin E. (Bud) Hopson Jr., Mc-
Gehee.

Drew—Arthur E. Deckelman, Monticello.

Faulkner—William H. Sanson, Rt. 3, Vilonia.

(Continued on page 22)



Photo courtesy of ARKANSAS DEMOCRAT

TOKEN of appreciation for five years' service is presented to Dr. S. A. Whitlow by Dr. C. W. Caldwell, as Mrs. Whitlow observes.

Baptist employees honor Whitlows

A SURPRISE service commemorating the fifth anniversary of Dr. S. A. Whitlow as executive secretary of the Arkansas Baptist State Convention was held in the Baptist Building, Little Rock, Jan. 2.

As the weekly prayer meeting of Baptist Building employees opened, Dr. Whitlow was in charge. But he was soon shuttled to one side by Dr. C. W. Caldwell, superintendent of missions, who took the floor on the pretext of making an announcement.

Starting off with a parody of Lincoln's Gettysburg Address, Dr. Caldwell expressed on behalf of fellow Baptist employees appreciation for Dr. and Mrs. Whitlow and for Dr. Whitlow's leadership and presented to the Whitlows a gift from the employees of a multi-band transistor radio.

The program closed with good-natured kidding of Dr. Whitlow, as Caldwell called on a "research team" to answer questions about

an alleged "investigation" of Dr. Whitlow's personal life.

In the five-year period Dr. Whitlow has served in his present capacity, the Baptist work in Arkansas has shown marked progress. Some of the highlights have been:

1. Renovation of the present Baptist Building and purchase of a site, in Park Plaza, West Little Rock, for a new Baptist Building to be erected in the future.

2. Acquiring of a 260-acre camp site near Paron and of an 82-acre tract now to be used as a site for a summer camp for Negroes.

3. Increase in giving to missions through the Cooperative Program of more than \$300,000 in the budget for the current year as compared with the year 1958.

4. Gain of 60,000 new members, by baptism, and organization of 69 new churches.

5. A 10,000 increase in the circulation of the *Arkansas Baptist*

Newsmagazine, weekly organ of the State Convention.

6. Establishment of a school at Camden for the training of Negro ministers and church people.

7. Organization of a Division of Religious Education to supervise and coordinate the work of the Sunday School, Baptist Training Union, Brotherhood, and Church Music departments.

8. Erection of new Baptist Student Union buildings at the University of Arkansas Medical Center, Southern State College, Arkansas A. M. & N., and addition at Arkansas State at Jonesboro.

9. Organization of a campaign to add more than \$1,000,000 to the endowment of Ouachita College.

Keep This Issue!

CARRIED in this issue is a complete roster of the members of the 1963 Arkansas General Assembly (starting on page 2). This is provided for the convenience of our readers in keeping in touch with their Senators and Representatives on the vital issues of the day. We recommend that you preserve this issue and that you write or wire your legislators from time to time to make your wishes known on proposed legislation.—ELM

ARKANSAS
Baptist
NEWSMAGAZINE

ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

Official Publication of the
Arkansas Baptist State Convention

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Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

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

January 10, 1963

Vol. 62, Number 2

Why sit still?

A HOT Springs physician was quoted recently by the press as proposing that the financial needs of the University of Arkansas Medical Center in Little Rock could be met by legalizing Hot Springs gambling and using the revenue collected from this for the expansion and operation of the center.

This sort of reasoning, and its Siamese-twin argument that people are going to gamble anyhow, so why not legalize and control it and collect revenue from it, may win some support. Unless our people do some straight thinking.

Vice is not controlled by legalization any more than it is made respectable. Regardless of what men and women do about it, evil is of the Devil and has the curse of God upon it. Christians are obligated to determine our attitude always on the basis of what is right in the sight of God, not what may have been declared right by action of men. Principle rather than profit must be our determinant.

With a new session of the Arkansas State Legislature soon to open, the outlook on the question of legalized gambling is still dark. But it is not as dark as it has been. There are many indications from over the state that people of all faiths are not only becoming aroused but that they are talking in no uncertain terms to their representatives and senators.

It appears less likely than formerly that any direct move will be made in the coming sessions of the legislature to legalize gambling by legislative action, or that any such proposal could be passed and signed into law by the Governor. But those opposed to legalized gambling cannot afford to be at ease. It is still imperative that every one of us stay awake on this issue and in touch with our lawmakers.

Some observers feel that the gambling element will be most happy if they can persuade the legislature to vote to refer to the people the question of legalizing gambling. (In politics, "Let the people decide," is always a safe and almost pious argument.) So it is important that Arkansas citizens make it known to the legislators as clearly and quickly as possible that they are opposed to such referral on the gambling issue.

This is the time that Arkansans of all faiths should rise up as one person in spirit and purpose to clamp the lid on the gambling places which now and for a long time have been thumbing their noses at law enforcement. If we concern our-

selves merely with keeping casino gambling from being made legal, we will still be falling short of our full responsibility as citizens.

Is it not true in matters such as this, as it is frequently said in sports, that "the best defense is a good offense"? Why should the people of Arkansas sit still to see what the next move of the underworld will be on the gambling issue? Why not a referendum initiated by ourselves to rid our state of horse and dog racing and to prohibit all types of gambling? And with the support of the citizenry, the law enforcement officers can enforce the laws.

Need for preaching

THE fearless and inspired preaching of God's word is the need of every generation. And ours is a generation in which such preaching is so often notable for its absence from our pulpits. The usual explanation is that pastors are so busy here and there that they do not have the necessary time for heart, mind, and soul preparation to preach. They are so frustrated by the daily routine that even the Holy Spirit cannot get through to them.

Whatever the cause, the lack of a strong pulpit ministry throughout the land is reflected in a lukewarmness in the lives of professing Christians and a failure of churches, except, perhaps, in the outward statistics.

Carried elsewhere in this issue of our paper is a brief sermon ("Builders and Adversaries") by Joseph Parker, a noted preacher of another day. This kind of preaching, which applies the great principles of God's word to every-day affairs, is surely what we need. But, as the preacher brings out, godly living is far more than our words, though every word be true.

The Parker message is especially appropriate for Arkansas as we face the arguments of those who would legalize vice to collect revenue on it. And who has not heard, even among church people, that "the only taint on money given to the church is, 'tain't enough'!"

Be sure to read and meditate on, "Builders and Adversaries."

Criticism for criticism

IN what is expected to be his last Christmas broadcast as his country's chief of state, Chancellor Konrad Adenauer of West Germany called on his people to show more interest in public affairs. Said Mr. Adenauer: "Criticism is necessary, but criticism for the sake of criticism bears features of nihilism."

That would be good for Southern Baptists to "put in our pipes and smoke."

Smoking Chimneys

SOMETIME ago I went with some friends to see their newly remodelled, country home. The work was almost finished, but the family had not yet moved in.



ERWIN L.

The appealing feature of the re-made home, now to have modern facilities, was a well-equipped and modern kitchen and a most attractive den opening off of it.

The real eye-catcher was a beautiful, wide fireplace at the end of the den and opposite the kitchen. It was obvious that the family had not skimped on building this chimney. They had secured nothing but the best building stone and had made the fireplace big enough in which to burn sizeable "logs." The chimney was topped off with a beautifully appointed mantle.

During the recent holidays I was back for a visit with these friends, now set up in the new home. But I was somewhat shocked on entering the kitchen to discover the room was being heated by a large gas stove which had been set up on the hearth of the fireplace. I had hoped to sit before a roaring, open fire, such as so many of us grew up around—burning on one side and freezing on the other, remember?

They were not long in telling me what had happened. The day they moved in, they built a fire in the new fireplace and soon had to flee for fresh air. Instead of drawing the smoke up and out the top, the pretty, new chimney puffed it out into the new room.

"But what of the man who built the chimney?" I asked. "Have you told him, and has he been over to see about it?"

"You can be sure he knows," they replied. The chimney builder had come over and stood before the fire and said, "It's not supposed to do that!" But it kept on puffing the smoke out into the room as long as there was any fire left.

"What are you going to do about it?" I asked.

"Not but one thing we can do," replied the husband, "and that's tear it down and build another. This time we'll be sure it is built right."

Building mistakes are not always confined to rock chimneys. Sometimes it's doors that are involved. But even then, with God's help, we can start over and build again.

Erwin L. McDonald

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.

He's on our side!

"IS the state Baptist paper a luxury?" should be definitely answered with: The state Baptist paper is a necessity:

In answering the 'WHY' of this let us dissect just one issue, that of December 13th, 1962: on Page 5, "The People Speak", the one subject alone on "Mixed Marriages", is well worth the price of admission, or one year's subscription; "The Virgin Mary", article, page 7, by Herschel H. Hobbs, is excellent, especially the last paragraph; on Page 17, we are heartily in accord with what President Kennedy says; (under), 'Urges Bible reading'; it really is pathetic how little good Christians really know about this wonderful book, the Bible; very few seem to have read it THROUGH.

True, it takes time to read this Book, especially if you look up 'references', but Time can not be put to a better use; READ IT: Ye Editor, ERWIN L. McDONALD'S column, on page 5; you should never miss HIM; and last but not least, "A Smile or Two", page 23; and, oh yes, ALWAYS the Sunday School Lesson, on page 22, by Pastor John H. McClanahan; my favorites have always been, "Personally Speaking; the Sunday School lesson and the 'Smiles or two.'"

It would seem as re: the "Original Question", one might just so well have asked; as Pilate did of the Lord:

"What is Truth?"

Christ had told him; "I speak those things which are true"; but this was too much for Pilate, and Christ simply ignored the question, knowing that in trying to answer, He would only be "casting pearls before swine."

In a certain sense, it may be of little consequence just what one's religious faith or 'deomination' may be, in the last analysis you just can't ignore good literature when you 'see' it; along this line we are going to mention another publication for which we have the greatest respect realizing that it is well printed, well worded, and its editorials does make one stop and THINK; we need a lot of this latter in this world. The publication referred to is The Christian Science Monitor; when you read it you just can't help realizing that the men who edit and publish it are well educated to say the least: and when I read the Arkansas Baptist Newsmagazine every week there is no doubt but that it will give everyone something worthwhile to think about and that: THE STATE BAPTIST PAPER IS A NECESSITY:

Billy Sunday once said; (I used to hear him so you know about how old I am); "Try praising your wife a little even if it does frighten her at first": and to paraphrase that:

"Try praising your Editor and ye other Scribes of the paper, even if it does frighten them at first".—F. A. Woodward, M.D., 815 Alexander Valley Road, Healdsburg, Calif.

From the Nelsons

WE have delayed this letter as long as possible hoping to have more specific information regarding Loyce's condition. However, since we are moving to a new location January 1, time has run out and we must get this in the mail. Please note the new address.

For the past six weeks Loyce has felt much better, following a more normal schedule. He has been speaking several times each week, most of the engagements fairly close to Garland, but does make a few trips out of the area through the use of air travel. The doctors continue to use different medicines trying to find the one best suited for this particular type of malignancy. We still do not know if and when we will get to return to Japan. We are more grateful than you can ever know for the faithful prayers you have uttered in our behalf. Because so many people are praying we have full confidence that God's purpose will be fulfilled.

Gladys has been especially busy with the many additional responsibilities that have fallen to her at this time, but the Lord has freely given additional strength. She has had a rather heavy speaking load during this Lottie Moon missions emphasis. Also, the Baptists of Texas are deeply burdened at this time for Japan as they look toward the Baptist New Life Movement of next spring, so the demand for speakers from Japan is very heavy.

Bill and David are fine; Bill in the 8th grade and David in the 6th. They are attending schools at different locations this time. All of us are enjoying fellowship here in First Baptist Church.

May the Lord grant you a deeply spiritual Christmas and may the New Year be one which offers you many opportunities of usefulness for your Master.—The Loyce N. Nelsons, 313 E. Carolyne, Garland, Tex.

Lewis and Johnson

BECAUSE God has seen fit to place Brother "Red" Johnson and myself together in many revival campaigns, many have drawn the conclusion that we are an Evangelistic team.

While I count it an honor to be associated with a man such as Brother "Red", each of us receives his own invitations and accepts his own engagements. —Bill H. Lewis, 615 North 8th Street, Paragould

(Continued on page 13)

Childhood to maturity

*"All men are pioneers inside their hearts.
They are forever seeking wilderness
Behind strong teams they ride in hooded carts,
Avid for life, and masterless.*

—Lionel Wiggam

QUESTION: "Please write more about teenage-parent relationship.

"I am the mother of four children, and it seems to me that each one has more difficulty getting safely through the adolescent period than the one before had.

"Don't you think it is harder to get boys across the bridge from childhood to maturity than it is to get girls over?"

ANSWER: Some parents tell me that rearing of the first child involved more difficulties.

Typical words are these: "We worked too hard on our first child. We expected too much of him (or her). By the time our others came along we had reached a better state of maturity ourselves. We had learned to do less worrying and more enjoying of our children."

All parents will agree, I'm sure, that piloting the boat across the tempestuous rapids of adolescence is never easy.

Several things may account for your increasing difficulties.

It could be that your own age has something to do with it. The span of years between your age and that of your present teenager is wider than it was between you and your safely-across son or daughter.

The older we grow, you know, the more care it takes to be understanding and patient with silly giggles, tied-up telephone lines, the jabber jargon of jet-age teenagers, the awkwardness and uncommunicative moods of the gosling stage.

The two supporting poles in the current of success are prayer and patience. And they come in that order. Only inner resources from above will enable you to maintain a warm, loving atmosphere; speak

calmly, act wisely, amidst the daily barrage:

Teenagers dread coming home to a perpetually critical atmosphere in their homes.

They need constant reassurance that they are loved.

One of life's most intricate processes is dealing with faults without seeming to attack the person.

The art of overlooking little things;

Recognizing the difference between self-consciousness and disrespect; embarrassment and impudence; thoughtlessness and rudeness; misdirected energy and vandalism. . . .;

Proper timing in matters that need attention;

Being kind, direct, and avoiding lectures —

Never, *never* weeping!

My answer to your last question will have to be from observation and listening, for I was not privileged to have a daughter of my own.

I do believe more mothers have been "vocal" with me about problems with boys than with girls.

Maybe it is because boys are more aggressive, characterized by a more restless ego, more determined not to be tied to anybody's apron strings. "All men . . . pioneers inside their hearts . . . behind strong teams they ride. . . ."

Sometimes the rowdiest boy is the most tender-hearted and the most communicative — and sometimes the most sensitive.

It often happens, too, that the exemplary boy at home, kept under rather tight reign in high school, becomes a reactionary college student.

Out in life, I believe sweet, reasonable, consistent Christian living in the home has more influence than any or all of our lecturing and scolding. "Methods" have temporary value; but example gives permanent trend to the lives of our sons and daughters.

Here are some "pointers on talking to teen-agers" by educator Eric Johnson. You probably read them in 1961, in a PTA magazine. Read them again now. They are good.

1. Be available, but don't pry. Most likely times for them to be communicative are when they come home from school and at bedtime.

2. Accept their feelings as real. Give them plenty of time to talk their feelings out.

3. Be sparing with your advice.

4. If you want communication be worthy of it. Give true and complete answers.

5. Respect your child's privacy and confidences.

6. Don't lay down the law in the heat of the battle.

7. Don't be afraid to say *no*. He wants to be able to blame some of his decisions on his parents — on adults.

8. Fathers, don't crash in at 6:15 with the final word. Have dinner first. Make times for fellowship with your teenagers.

9. Remember you are no longer the center of your child's universe.

10. Support your children, no matter what. If your adolescent is sure you're for *him*—if he's sure of your unqualified love, he is likely to be ready to communicate with you.

"Support no matter what" does not mean "take up for him and run down his teacher." It does mean let him know that you love him no matter what he has done and that you will help him rise above the things that have brought criticism down upon his head.

Be the kind of person you want your teenager to become!

Rosalind Street

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

The Self-emptying of Christ

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

This truth is found in Philip-
pians 2:5-11. In theology it is
known as *kenosis* (from *kenos*,
empty), and expresses that which
transpired when Christ be-
came man.



DR. HOBBS

Of what did Christ empty
Himself? Some say that He ceased
to be Divine. Others say that He
emptied Himself of His omnipo-
tence (all power), omniscience (all-
wisdom), and omnipresence (all
presence), but that He retained
His holiness and love. Both views
are in error. Actually He emptied
Himself from the "form" of God
into the "form" of man (Phil. 2:6-
7). The figure is that of, say,
pouring water from a round glass
into a square glass. No water is
lost. It simply changes its outward
appearance. Thus the incarnation
of God in human form. It was de-
vise omnipotence, omniscience, and
love devising and performing
God's saving act for lost men.

Obviously this self-emptying in-
volved self-limitation. Christ re-
tained His divine qualities and
powers, but brought them under
the restraints of human life. Light-
foot says that "He stripped himself
of the insignia of majesty" to take
on Himself the form of a slave.
A. T. Robertson says that He "gave
up his environment of glory. He
took upon himself limitations of
place (space) and of knowledge
and of power, though still on earth
retaining more of these than any
mere man." G. Campbell Morgan
speaks of the Transfiguration
(Matt. 17:2) as the turning up, in
flame, of the wick of essential deity
which burned all the while but
burned down low in the incarna-

tion. None of these involved error
of knowledge or conduct, for He
was sinless (Heb. 4:15).

From the Throne of God He de-
scended to "the bottom rung of the
ladder" (Robertson) of humanity,
apart from sin. He became a slave,
the lowest service; He was "obedi-
ent unto [until] death, even the
death of the cross," the most ig-
nominous and painful death. Yet
in it all He still possessed His

deity and heavenly power (Matt.
26:53).

Paul says that because of this
self-emptying God "highly exalted
him" above and beyond [super]
the state of glory which was His
before the incarnation (cf. John
17:5). In what sense? Jesus re-
turned to heaven with His humani-
ty as well as with His deity. Before
the incarnation He was "Christ."
Now He is "Jesus Christ." He is
not only Creator and Lord; He is
now also Saviour (Jesus is "Je-
hovah is salvation") and Lord,

Thus "at the name of Jesus" the
whole creation bows in submission
and acknowledges Him as "Lord"
(cf. I Cor. 15:24ff.). This does not
mean universal salvation. Those
who reject Him will one day be
made by His power to admit, with-
out salvation, that He is Lord al-
though they rejected Him as such.

Open letter to all former Ouachita students:

ONE day in November I received a note from a student organi-
zation at Ouachita with the salutation: "Dear Old Grad." At first
glance I resented the implication and the classification. But, upon
second thought, I became proud of the title and of the company in
which it put me.

I am happy to be any kind of a graduate of Ouachita College—
old or young—and this brief expression is to urge every other
former student and graduate of our school to get happy about the
same thing and *then do something about it*.

I am one alumnus who can never repay the debt I owe the
college for personal and spiritual benefits. My own father was a
student when the college opened and for awhile later on. Ouachita
made possible my finding of Mrs. Brewer. Two of our sons
are graduates, while the finest friends at all are of this college
"family."

"Do something?" What am I talking about? What about the
present Endowment Fund Campaign which needs large support?
The majority of us former students can do *something* substantial.
All of us can make a gift *now* and pledge to do more in '63 and '64.

I sincerely believe that the most *enduring* and *rewarding* thing
we can do now for Ouachita College is to build the Endowment
Fund.

Most sincerely,

A handwritten signature in cursive script that reads "Jim Brewer".

Jim Brewer. Class of 1930.

Urgency of gambling issue

IN separate statements released today, Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, and Bishop W. Kenneth Pope, of the Methodist Church in Arkansas, appealed to the pastors and people of their respective dominations to take definite steps to assure the defeat of any proposals in the State Legislature, which convenes next Monday, to legalize gambling in Hot Springs.

In an open letter prepared for the *Arkansas Methodist*, Bishop Pope urged every Methodist "pastor and congregation to act immediately." To keep silent now, he said, "is a vote for legalized gambling."

Dr. Whitlow, in a statement prepared for the *Arkansas Baptist Newsmagazine*, warned that the legalization of gambling in Arkansas "can very easily come to pass unless responsible citizens in our state are aroused to positive action."

Dr. Whitlow urged pastors and other church leaders to:

"Inform the people of the nature of the issue and the deadly effects that legalized gambling would have upon our total society;

"Urge the people to get in touch now with their senators and representatives and enlist their support to defeat this move;

"Make this a matter of prayer, that we may have God's help in turning this evil tide;

"Enlist your churches in financial support of the Christian Civic Foundation of Arkansas, Waldon Building, Little Rock, an organization made up of several Christian groups and which will spearhead the effort to defeat the legalization of gambling."

Referring to his recent public statement on the gambling proposal, Bishop Pope said:

"Methodists, pastors and congregations need no argument on the evils of legalized gambling in Hot Springs. I am convinced that our legislators do not want to vote for this proposal. They

will do so only if the gambling interests are the only ones they hear from."

Bishop Pope continued:

"The purpose of this letter is to ask:

"1. Have you preached (or dealt with the issue) on the proposal to legalize gambling in Hot Springs?

"2. Has your congregation (Official Board or otherwise) expressed itself on this danger?

"3. Have your Senator and Representative heard from you on this proposal?"



PAUL FOX

Paul Fox leaves

REV. Paul Fox has resigned the pastorate of Calvary Church, Little Rock, to become pastor of Lake-wood Church, Huntsville, Ala. His resignation became effective Jan. 1

Mr. Fox has been pastor of Calvary Church five years and six months. He is moderator of Pulaski County Association and on the board of trustees of Arkansas Baptist Hospital. Mrs. Fox is state stewardship director of WMU and state approved junior Sunday School worker.

During Mr. Fox's pastorate the Calvary Sunday School has grown from an enrollment of 475 to 746; the Training Union from 169 to 334. There have been 716 additions to the church.

'Big Preacher' Cantrell is heard from

"IF you're through Stephens stop and ask, 'Where does the "Big Preacher" live?', and black or white, they'll tell you," says "Big Preacher" Hugh Cantrell, pastor of First Church, Stephens, in his mimeographed Christmas letter.

Reporting that Mrs. Cantrell as are the two Cantrell daughters, is now in college, "Big Preacher" comments: "That gives you an idea of how busy the Cantrell family has been, trying to operate a home and church with everyone in school except the one who needs it worst."

Brother Hugh reports that their new car now has seat belts, since he tried unsuccessfully to run over a freight train one dark, rainy night a few months back, and since wife Audrie was in a car that met a pulpwood truck head-on last October, while she was returning from a class at Ouachita.

Promises Brother Hugh to all of his friends who will stop by: "There'll be a cup of coffee, or spiced [not spiked, mind you] tea, or a glass of fruit juice and a piece of cake or 'educated' cookie (Audrie's taking catering). Or if you'll call ahead or stay long enough, we'll whup up a full meal."

[It's beginning to look like this second vice president of the Arkansas Baptist State Convention is running for president! —ELM]

Additional property adjoining the church has been purchased for the enlargement of the educational building. The church staff has been enlarged to include a minister of music and minister of education.

Mr. Fox is a graduate of Mars Hill Junior College, Mars Hill, N.C.; Carson Newman College, Jefferson City, Tenn., and Southern Seminary, Louisville, Ky.



MR. AND MRS. MOORE

50th anniversary

CHAIRMAN - of - Deacons and Mrs. U. E. Moore, of Central Church, North Little Rock, observed their 50th wedding anniversary during the Christmas holidays, with open house.

Mrs. Moore is the former Miss Evie Simpson. The Moores were married in Vilonia on Dec. 22, 1912, and moved to North Little Rock in 1919. They have a son, Cyrus, who is a deacon in Central Church, North Little Rock.

Mr. Moore is a retired manager of First Electric Cooperative, Jacksonville. He served as a North Little Rock alderman, chief of police, and three terms as mayor.

The Moores have been members of Central Church (formerly Calvary) since August, 1919. Mr. Moore was deacon and chairman of the finance committee at the time the church purchased the property for its present location. He has been chairman of the Central Church deacons about 12 years, and has been a Bible teacher in the church's Sunday School for many years.

Church debt paid

CAPITOL Hill Church, Little Rock, has paid its debt on the \$75,000 property to start the new year debt free. Rev. C. S. Maynard has been pastor since 1949.

Irby to Mt. Carmel

REV. Eugene F. Irby has resigned as pastor of Bayou Meto Church, North Pulaski Association, to become pastor of Mt. Carmel Church, Caroline Association.

Bayou Meto Church was formed out of a merger of two other churches, Davis Chapel and Concord, four and one-half years ago. Mr. Irby was called as the first pastor and has served to this time.

The first unit of Bayou Meto's new auditorium is 90 per cent complete. It has been equipped with new pews and has a seating capacity of 304. It is a permanent-type structure made of concrete blocks and brick, with steel trusses and built-up roof. When completed it will have central heating and air conditioning.

The most of more than \$20,000 borrowed by the church in its building program has been repaid.

The church has received a total of 121 new members, of which 57 were by baptism. Its Vacation Bible School enrollments have averaged 135 and the VBS Standard was met each year except one.

Church receipts have totaled \$37,274, of which \$5,113 was given through the Cooperative Program and to local missions.

A total of three men have been licensed to preach out of the church membership. One of these has been ordained and is now serving as pastor of Austin Station Church, Austin.

Miss Willis on furlough

MISS Miriam Willis, native of Little Rock, and now a Southern Baptist missionary to Paraguay, recently arrived in the states for a year's furlough. She will make her home in San Antonio, Tex.

Miss Willis has been principal and teacher in a church-related primary school in Asuncion, capital of Paraguay, since 1954. She teaches English to all of the students and also teaches other subjects in the pre-school division. As principal, she meets with teachers to plan the school program and acts as treasurer, secretary, and collector of monthly student fees.



REV. J. W. BURROWS

Burrows to Arkadelphia

REV. J. W. Burrows, pastor for nearly five years of Oak Grove Church near Van Buren, in Clear Creek Association, has resigned to accept the pastorate of Park Hill Church, Arkadelphia.

Bro. Burrows was moderator of Clear Creek Association for three years, a member of the Baptist Vista Assembly Board of Control for four years, and chairman of evangelism at the time of his resignation.

During his years as pastor at Oak Grove there were 159 additions, 99 by baptism. Sunday School attendance average has grown from 151 to 176, with an average Training Union attendance of 101.

The church auditorium was enlarged to accommodate 275. Additional educational space of 2,100 square feet was constructed during this time. Nearly all existing educational space has been remodeled to provide room for 12 departments. A cabin was built at Baptist Vista to accommodate 40 people.

Total receipts during the past five years were \$68,076, with \$10,213 of this being given through the Cooperative Program and associational missions.

CULLENDALE First Church has registered its new library with the Church Library Department, listing Mrs. James O. Wolfe as librarian. Rev. R. A. Parker is pastor of the church.



GILBERT NICHOLS

Missionary Nichols begins furlough

MISSIONARY Gilbert Nichols, of Asuncion, Paraguay, has begun a year's furlough which will be spent working with the Training Union department of the Arkansas Baptist State Convention.

Rev. Ralph Davis, secretary of the department, said that Missionary Nichols will be assisting in pastor-led enlargement campaigns and leadership schools, and will conduct or assist in several two-night group conferences; also, he will help conduct schools of missions and will be on the staff for the assembly sessions at Siloam Springs. He will attend Training Union Week at Glorietá, N. Mex., and Foreign Missions Week.

There will be no charge to the churches or to the Training Union department for Mr. Nichols' services in the Training Union work, Mr. Davis said. But when he does supply preaching, he will be on an honorarium basis.

A native Arkansan, Mr. Nichols was born and reared at Mountain View. He is a graduate of Ouachita College and of Southern Seminary, Louisville, Ky.

Mrs. Nichols is the former Mabel Deane Marshall of Cabot. There are three Nichols children, Rebecca, 7; Amy, 5; and John, 3. During their year's leave from the Paraguayan mission field, the Nicholases will live on the farm of Mrs. Nichols' mother, Mrs. Mabel Mar-

shall, Route 2, Box 135, Cabot.

Mr. Nichols has been professor of Old Testament and Religious Education at Bible Institute, Asuncion. When he returns to the mission field, he will have the assignment of promoting Training Union and Sunday School work for the Paraguayan Baptist Convention.

This is not the first time for him to be associated with the Arkansas Training Union department. In 1952, he served the department as summer field worker. At the time of the appointment of the Nicholases to the foreign mission field, in March 1958, Mr. Nichols was serving as pastor of Baugh Chapel Church, Austin.

Annuity Board is 45

THE Annuity Board, Dallas, Tex., will recognize its 45th anniversary during the annual trustees meeting, Jan. 29-30, in Dallas.

Wallace Bassett, pastor of Cliff Temple Baptist Church, Dallas, will highlight the program with an historical review titled, "45 Years of Service." Bassett, who is president of the board, is the only living member who has been on the board since its beginning.

Robert A. Parker, pastor of the First Church of Cullendale, Camden, will represent Arkansas Baptists at the meeting. State Executive Secretary S. A. Whitlow has been invited to the meeting as a special guest of the Annuity Board.

Senator Kerr dies

SEN. Robert S. Kerr of Oklahoma died at the age of 66 at Washington, D.C., Tuesday. He had been hospitalized since Dec. 16.

Senator Kerr was a Baptist leader as well as one of the most powerful men in the Senate.

He attended public schools in Ada and the Oklahoma Baptist University and University of Oklahoma.

A Democrat, the senator was a political friend of Arkansas, working with the state delegation for improvement projects affecting both states, particularly in the field of waterways and highways. He took special interest in the Arkansas River development.

Harringtons return

MRS. J. A. Harrington, the former Edna Earle Looper, native of Cauthron, Ark., and Mr. Harrington, Southern Baptist missionaries, sailed from Brazil recently for a year's furlough in the States. Their address is 2000 Broadus St., Fort Worth, Tex.

Mr. and Mrs. Harrington have served in the state of Minas Gerais, in southern Brazil, since appointment by the Southern Baptist Foreign Mission Board in 1938 (previously they had served as independent missionaries for several years).

Since 1946 Mr. Harrington has been president of Mineiro Baptist College, which offers elementary through college-level courses. Mrs. Harrington has been superintendent of the elementary department of the school since 1941.

Bible conference set

GROWING through Bible study will be emphasized at the "Prophetic Bible Conference" scheduled for Jan. 20-25 at First Church, Jacksonville.

Services will be held at 10 a.m. and 7 p.m. Monday through Friday and at 10:50 a.m. and 2:30 and 7:30 p.m. Sunday. Dedication services are at 2:30 p.m. Jan. 20.

Speakers will include Rev. Jesse Reed, director of evangelism, state convention; Rev. Dave Railey, pastor, Immanuel Church, El Dorado; Rev. W. I. Thomas, Central Church, Marshall, Tex.; and Dr. J. Frank Davis, executive secretary of evangelism, Kansas - Nebraska convention.

Death claims Bumpas

W. A. BUMPAS, father of Rev. Claud R. Bumpas, Southern Baptist missionary to South Brazil, died Dec. 17 in Almyra, Ark. Missionary Bumpas, native of Sherrill, Ark., may be addressed at Caixa Postal 950-ZC-00, Rio de Janeiro, Guanabara, Brazil.

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

Head of the house

QUESTION: We left "obey" out of our wedding ceremony at my wife's request. Sometimes I wish we had not. She defies me at every turn and declares that a marriage should be 50-50. I believe that the husband is head of the house and ought to be the boss. What do you think?



DR. HUDSON

ANSWER: I think you have a lot to learn about modern women!

My brother-in-law (my sister's husband) says that if a man thinks that marriage should be 50-50, he either does not know women or he doesn't know fractions.

The man should be head of the wife as Christ is the head of the church. You are right so far. But does Christ boss or bully the church? No, he leads and guides the church in love. If you will look in any good commentary at the passages that seem to imply that the wife is to "obey" the husband, you will find in the Greek the word is not "obey" such as a child or a slave would obey the father or master. Rather it is a word that means to honor or respect, to place in a superior position. The same word, precisely, is used about Christians in their respecting one another. "Submitting yourselves one to another in the fear of God" (Eph. 5:22).

Your wife would probably be happier if she looked up to you as the head of the house. But how can she look up to you if you are constantly trying to be boss? You are her husband and leader, not her boss.

You remind me of George Gobel who said, "I run my house like a ship. I am the captain. How did I know I was going to marry an admiral?"

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

Alcohol for minors?



THE DEVIL'S CUP—Steve Kirkwood (right) reminds liquor store owner Lou Carter (left) that it's against the law to sell alcoholic beverages to minors. Steve's younger brother, Jay, has told him that Carter provided him with beer and liquor whenever he wanted it. "The Devil's Cup" is a film in "The Answer" television series for 1963, produced and distributed by Southern Baptists' Radio-TV Commission in Fort Worth.

Around-The-World

Leave New York City July 8th, return to San Francisco August 20 (1963). Visit England, France, Italy, Greece, Lebanon (Baptist World Youth Congress), Syria, The Holy Land, Egypt, India, Burma, Thailand, Hong Kong, Japan and Hawaii. If interested write

W. O. Vaught, Jr.
1000 Bishop,
Little Rock, Arkansas

(This trip will feature a study of The World's Great Religions. Also visits with many Baptist Missionaries.)

Builders and Adversaries

By JOSEPH PARKER

"Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do" (Ezra 4:2).

WHAT could be more harmless, what more courteous, what more sympathetic? But the adversary is bad himself, and therefore all the good words he speaks are but quotations, perversions, or investments.

Sometimes we have not only to look at the words but at the speaker: the words themselves are biblical, full of music, glittering with beauty, throbbing with love; but they are spoken with a malign intent: the speaker spoils the speech. We must not receive even gospel words from unconsecrated and unblessed lips. "Let us build with you": let us get into your method of life; let us deepen our acquaintance with you; let us create an intimacy which may be turned to our uses by-and-by; we will be with you, and study you, and look you through and through, and get to know all your passwords, and methods, and customs, and purposes; when the right time comes we will strike a dart through your liver.

Beware of your associates. With some men we ought not to build even God's house. We may spoil the sacred edifice by taking money made by the ruin of men. The Samaritans who thus spoke to Zerubbabel, and to the chief of the fathers, were not telling an absolute lie. No absolute lie can ever do much in the world; its very nakedness would cause it to be driven out of society; it must wear some rag of truth. The Samaritans in the ancient time did worship God after their fashion, but they did not give up a single idolatrous practice; they wanted to have two religions—to serve in some sort all the gods there were, and then when one failed they could flee to another; so they would build any wall, any altar, any city, any sanctuary; they wanted to be at peace with all the gods, then they would know what to do in the day of adversity.

Praying and toasting the devil

We have spoken of the Samaritans of the ancient time; why not speak of the Samaritans of the present day who wish to do this very thing—men who can bow their heads in prayer and drink toasts to the devil? "Ye cannot serve God and mammon." A man who is your adversary is dangerous in proportion to the small measure of truth that may be in his speech. It is possible for a man to repeat all the words you say, and yet not to deliver your message: the reality is in the tone, in all the compass and subtle play of the voice and countenance, in the innumerable incidental elements which give emphasis, perspective, and colour to human speech.

They do not all pray the same prayer who read out of the same book; nor do they all preach the same gospel who deliver the same sermon. The Samaritans came with a courteous speech. The devil himself was not more harmless when he came to Jesus Christ in the wilderness; he said, If thou be the Son of God, command these stones to be made bread: thou art an hungered, thy strength is failing, thy cheek is wan, there is an unhealthy light in thine eyes,—if thou be the Son of God, use thy power for thyself; it is legitimate exercise of power to make bread of these stones. It was a friend's speech; it was not marked by courtesy only, but by sympathy, by real interest in the hungering man.

How often are people overcome by manner, by persuasiveness of tone, by assumed gentleness of spirit! The young creature is often so overcome; she says she knows he who has spoken to her is not a bad man; whatever he be he has a guileless tongue; his words are well chosen; he speaks them as a man might speak who knows the gentleness of pity, all the sympathy of love: it is impossible that he can be simulating such tenderness; it is impossible that he can for selfish reasons be putting himself to such inconvenience and sacrifice. It is to-morrow that she finds out that beneath the velvet there lay the claw of the tiger.

Only character stands

Nothing stands but character — real, simple, transparent, solid character. That will bear a thousand blasts of opposition and hostility, and at the end will seem the richer, the chaster, for the rude discipline through which it has passed.

Were the men who went up to build Jerusalem in earnest? Did Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel speak in the same tone? Did they say, Here is unexpected help; we did not look for this assistance; yea, surely come and help us; the more the builders the sooner will the city be lifted up in its ancient beauty? Leaders must be critical. The man who has little responsibility can soon achieve a reputation for energy. Leaders must halt, hesitate, balance, and compare things, and come to conclusions supported by the largest inferences. There are men who would take a short and ready method in accomplishing their purpose; there are men of rude strength, of undisciplined and unsanctified force. But Zerubbabel and Jeshua must look at all the offers of assistance, and ask what their real value is; they must go into the sanctuary of motive, into the arcana of purpose and under-meanings. Zerubbabel and Jeshua—men who could undertake to build a city—were men who had mental penetration; they could see into other men.

They saw into the Samaritan adversaries, and said, "Ye have nothing to do with us to build an house unto our God" (v. 3).

That was not a friendly reply to a sympathetic approach; it was unmistakable, it was direct, it was complete. "Ye have nothing to do with us." That is the answer that we must make to men who want to co-operate with us externally before they have co-operated with us spiritually and sacrificially. That is the answer to infidels. When they would assist us in our works of benevolence and in spreading some particular practical aspect of religion, our reply should be, "Ye have nothing to do with us to build an house unto our God."

The Church will take money from anybody; the whole Christian Church in all her ramifications and communions cheats herself into the persuasion that she can take the money of bad men and turn it to good uses. Grandeur would be the Church, more virgin in her beauty and loveliness, more snow-like in her incorruptibility, if she could say to every bad man who offers her assistance, Ye have nothing to do with us in building the house of our God: the windows shall remain unglazed, and the roof-beams unslated, before we will touch money made by the sale of poison, or by practices that are marked by the utmost corruption and evil.

Strength not in numbers

Thus we can learn from the Old Testament a good deal that would bear immediate modern application. This is the right answer to all doubtful Christians as well as to all unbelievers. We should

say to them, So long as you are doubtful you are not helpful: your character is gone on one side, and therefore it is ineffective on the other. But would not this class of discipline and scope of criticisms shear down the congregations? Certainly. Would God they were shorn down. Every doubtful man amongst us is a loss, a source of weakness, a point of perplexity, and vexation. We are only unanimous when we are one in moral faith and consent. The critic will do us no good; the clever man who sees our metaphysical error will keep us back; only the soul that has given itself to Christ out and out, in an unbargaining surrender, can really stand fire in the great war, and build through all weathers, and hope even in the midst of darkness.

We may have too many people round about us; we may be overburdened and obstructed by numbers. The Church owes not a little of its strength to the purity of its discipline. But when a man comes forward and says he will assist us as far as he can; he cannot adopt our principles and doctrines, but he can do something towards helping us in external matters, should we not receive his help? Better, a thousand times better, if we could say to him, No, we are poor and few and socially of no account, but this is a holy work, and the hand that builds this house should be a hand wounded like its Master's.

Beware of all approaches from the adversary. Let us never co-operate with men in doing anything for the Church, or for benevolent objects, who deny our Lord. We cannot work with the infidel for any ecclesiastico-political object; his purpose and ours are not the same, and to ally ourselves with him would be to present a false aspect to the Christian public, and to Christ himself.—From *The Gospel Witness*, Toronto, Canada

(continued from page five)

Busy at 80

I AM happy to report that 1962 has been a year of rich Christian fellowship. I have had the joy of serving the Lord in six states. He gave evidence of His presence in every service.

My Intercessory Prayer Program has been a source of great satisfaction. Requests have come from many states and foreign countries.

The Christmas season brings many sacred memories to me: father and mother, brothers and sisters, and my own family—a devoted wife for fifty years, a son and a daughter in Texas, plus three grandchildren in college. Every member in each family is a believer and a church member.

Through the protecting care of the gracious Heavenly Father, I plan to observe my 80th birthday Dec. 22. I thank God for the Holy Bible, for salvation by grace, and for the blessed hope—yes, He is coming again! We should be glad and rejoice! "Let us run with patience the race that is set before us, looking unto Jesus."

Now abideth FAITH, HOPE and LOVE.—T. L. Holcomb, 6458 Westlake Ave., Dallas 14, Tex.

Research on dancing

IT is my opinion that participation in social dancing is doing more to sap the spiritual vitality of Baptist young people than any other activity. I searched in vain for some factual material concerning dancing and for a reasonable appeal or plan for presenting the issue to our young people.

The enclosed booklet is the condensed result of many hours of research in a university library, of hundreds of letters to authorities in various fields, and of considerable thought and prayer.

It is my belief that this booklet offers an effective tool in dealing with this problem. Please notice the factual and scientific approach, the plan for group study, and the suggested individual decision form.

As an editor, and I believe as a Christian leader interested in this problem, you may feel led to assist me in bringing this to the attention of our pastors and youth leaders. If so, I will deeply appreciate your help. The booklet may be purchased either directly from me or through bookstores.—Robert G. Wittig, Pastor, Central Baptist Church, Nira Street and Flager Ave., Jacksonville 7, Fla.

Books for Africa

I WAS very pleased to learn that you have agreed to carry my last letter to you in the Baptist paper with regards to our new Library and Reading Room here in Tanga. Our good Baptist people are always interested in these mission projects and are usually quite responsive.

We officially opened the Reading Room on Dec. 1st and I'm very happy to report that thus far it has exceeded our expectations. Almost every time the doors are opened the room fills in just a few minutes. We have had more Moslems coming in to read and ask for tracts than we could ever possibly have reached before. We think in the long run that it will prove to be one of the best things that we have done in Tanga.

I appreciate your sending some books yourself and will eagerly look forward to their arrival.—James E. Hampton, Baptist Mission, Box 185, Tanga, Tanganyika, East Africa.

Pastor Resigns

Protests Regimentation

I HAVE resigned. Not because of a hasty decision motivated by an ill-advised emotional outburst. Nor have I resigned for a larger pulpit with a more lucrative salary. Nor was the resignation precipitated by any dissension or misunderstanding with members of the congregation.

A protest

MY resignation was a protest—a protest against the “mold” into which the contemporary minister is expected to “fit.”

The accompanying article appeared in the Miami Herald some time ago. Since then it has been published in several Baptist papers. The Arkansas Baptist reproduces it in the hope that the churches and the denomination may awake to what the overload of programs and organizations is doing to many pastors.—ELM

It was a protest against a concept of the ministry which forces the pastor to be an executive, an administrator, an organizational genius, a public-relations expert, a confessor to hundreds of people who have “stumped their toes” and “nicked their fingers” and need a sympathetic shoulder on which they can cry—more seriously, a one-man “Complaint Department” for disgruntled people who are at war within and are constantly causing wars without.

It was a protest against denominational programs which require the whole week to be spent attending meetings, conferences, committees, et cetera, and leave Saturday night for sermon preparation; a protest against ecclesiastical machines which measure success by attendance records, larger budgets, and million-dollar building programs.

It was a protest against the idea that a pastor must be a “jolly-dowell,” a back slapper, a smiling, affable dunce, and a “good mixer,” able to get along with all kinds, adept at the art of “winning friends and influencing people.”

It was a protest against the double standard, expecting the minister to be less than God and more than man—somewhere in between, a protest against an organized opinion which refuses to allow the minister to express his God-given individuality.

It was a protest against a schedule which leaves no time for prayer, contemplation and scholarship, a protest against a system which makes out of the minister everything except what God expects him to be—a spiritual leader and preacher of the Word.

Ecclesiastical ‘Frankenstein’

THE modern churches are creating an ecclesiastical “Frankenstein” that one day may turn on them and devour them. No man, forced by the prescribed program to spend all his time in meetings, can have any vital, relevant message from God. If our churches are filled with immature “pew warmers,” and spiritual “pigmies,” it may be because they have been fed on a diet of sermons hastily prepared 30 minutes prior to their delivery.

The ministry has been responsible for forging the heavy hammer which may well strike its doom. The pastor, over the years, has assumed responsibilities that God never intended. The young pastor leaves the seminary with firm, unyielding resolve to never get caught up in the jungle, only to discover that the criterion for success has already been decided by his predecessors. Day by day the demands are greater, the involvements deeper. He must conform to the ministerial image. Finally, time with God is relegated to the desperate Saturday night hour.

The layman, through a subtle brainwashing, has been led to believe that he can gauge his spirituality by the number of meetings attended, by faithfulness to a program of church activities. The more meetings attended, the greater the dedication—this is the standard of excellence.

A Biblical Counterpart

A COMPARABLE situation was developing in the first church at Jerusalem. The size of the congregation had increased to the point that the disciples, called to be spiritual leaders, found themselves engulfed in secondary matters. They were “serving tables”—arbiters, negotiating, seeking to establish good relations between two factions in the church.

Fortunately it was not long until these men realized the folly of giving priority to the secondary. Consequently they called the church into conference, saying, “It is not right for us to forsake the Word of God and serve tables.” This is a message desperately needed today.

It is never right for any activity—even fine, noble activities—to take precedence over the study and proclamation of the Word. It is not that a pastor is above “waiting tables.” Rather, to be continuously involved in “table waiting” robs him of his primary task.

In the face of this crisis the disciples requested that the Jerusalem congregation “set aside” several men to settle disputes and attend the business matters. The disciples could then give themselves “continually to prayer, and the ministry of the Word”—not occasionally, not after attending dozens of meetings, not after the myriad secondary matters have been transacted; but continually, all the time in prayer, study, witnessing and preaching.

If a minister is to have God’s message he must recapture this concept of his calling.

A disturber of the ‘status quo’

JESUS himself was a disturber of the *status quo*, a non-conformist. He refused to fit into the religious system of his day. It was because of his unceasing opposition to the *status quo* that he went to the cross. But he changed the course of history. The history of the church can be changed again. It can be changed when ministers have the courage to “buck the tide” and refuse to melt their God-given individuality into the mold of conformity.

I do not stand outside the church as an unbelieving antago-

mist, seeking to destroy. I love the church. It is of God, and I am in it and of it. I write not to harm or hinder but to help and heal.

The world at its worst needs the church at its best. These are crucial days. Days that can end in cosmic catastrophe. Days that demand ministers aflame, and ministers will never catch fire by roasting wieners at Sunday School picnics. Therefore I protest by resignation.—Reprinted from *Baptist Standard*, Texas state paper.

The Bookshelf

Lifetime Speaker's Encyclopedia, 2 volumes, edited by Jacob M. Braude, Prentice-Hall, 1962, \$19.50

At least three Southern Baptists are among the hundreds quoted in this interesting collection which covers writers of several centuries. They are W. Marshall Craig, retired pastor, of Dallas, Tex., J. Kelly Simmons, editor of *The California Southern Baptist*, and the late Edwin McNeill Poteat, Jr., pastor, author and educator, of Raleigh, N.C.

In the preface, Editor Braude states, "I offer this book as a lifetime reference work where one will find that red meat which will provide the food for thought and also the additional spice to make it more palatable."

Most people, Braude points out, "don't have the time to spend in libraries plumbing one reference book after another in search of material needed to prepare a suitable talk for a specific occasion." He offers his two volumes as a source "to which a harried speech-maker can turn for use on all occasions."

From his files, Mr. Braude has selected 7,000 individual items for alphabetical listing in his encyclopedia. "No matter what the subject matter of your speech, you should be able to find at least one item—be it joke, quotation or definition—which in some way has some bearing on the particular subject you are researching. More likely you will find several dozen items which you could well tie into your talk."

A helpful feature of Volume 1 is "24 Steps to a Better Speech."

The materials include both poetry and prose.

Volume 2 contains an elaborate index of subjects.

TWO beautiful picture books for children have come recently from Standard Publishing, Cincinnati, O.: *The Beginning of God's Beautiful World*, and *The Life of Jesus*.

Catacombs a la America

By ZELLA BERNIECE SMITH,
Flippin

WE gathered in the basement of our church for prayer-meeting, so that the young people could have the auditorium for practice on their Christmas program. There were about 24 of us, crowded into a Sunday School room. . . .

Suddenly, to me, that room became the catacombs of Rome, its walls rough and damp, with the sign of a fish stamped by the entrance—a fish meaning, I have been told, "Christian," used to direct us among the maze of rooms cut out of the rock:

We were shivering with cold (the furnace was not turned up enough). The atmosphere was tense at first—lives were at stake if we were caught here, for the authorities had forbidden us to assemble again or teach or preach in the hated name of Christ Jesus.

We prayed—for ourselves and our brethren who also were sick, cold, naked, hungry, afraid, persecuted for Christ's sake. (Really, we only prayed for the Building Committee and our fund-raising project.)

We sang a song, and because it was near Christmas, we sang of Christ's birth ("Silent Night"). We were quiet while the pastor read the Scripture—John 1:1-15, "The word made flesh." (Really, we were talking and laughing rather noisily all the while.)

We discussed the Scripture from every angle. When, the beginning? The mystery of the triune God—Creation, Light. From whence came darkness and darkness comprehended not the light? Then light must dispel darkness.

We stayed for hours, searching this blessed subject, "God manifest

Quotable Illustrations, by Robert G. Lee, Zondervan, 1962, \$2.50

Ranging far and wide among news items of today and yesterday, Dr. Lee, former president of Southern Baptist Convention and pastor emeritus of Bellevue Church, Memphis, has selected here attention-getting and striking illustrations for public speakers—Christian workers, pastors, and laymen alike.

in flesh"—hungry for the bread—thirsty for the water of life, until at last we were fed and watered and warmed by the very presence of the Holy Spirit in us. (Really, we only got to verse five before our hour was up.)

Of course, they of early church history had only the Old Testament, but the word came to them by revelation and they were fed. Hunger, cold, nakedness or persecution, sickness or death had no power to stop them. Christ was all to them and they rejoiced in being made partakers of his suffering and his glory.

A great light shone in darkness. They were transformed and became vessels he used to turn the world upside down with his gospel. They loved each other. They had power-over evil. They were able to help each other and their love was a silent witness to this relationship to God.

They slipped out quietly, agreeing to meet secretly at another place and time.

We left noisily (secure in our democratic nation?) to our warm cars, our cozy homes, our overstuffed chairs by warm fires to sit long hours before television sets or "fellowshipping" over coffee cups our 6½ hours of weekly "church work," our modern, busy, liberal lives claiming us.

Why such difference today? Having begun in the Spirit, shall we be perfected by the flesh? Are we rich and increased with goods and have need of nothing? Or are we seeing badly and need some eye salve?

Were those catacomb Christians really the poor ones, or are we?

We must choose between the true riches and the false, as they did. We can't have both.

The Home Front of Jewish Missions, by Albert Huisjen, Baker, 1963, \$3.95

The author deals with the principles, motivation and methods of missions and evangelism among those of Jewish faith. The book is written out of 30 years' experience of living and working among Jews.

Music Festivals

Suggested Date—January 27 at 2 p.m.

Place—A church centrally located, preferably a church that has both organ and piano.



MR. McCLARD

Leadership — Associational Music Committee who will: 1) enlist churches and choirs, 2) promote by letters, posters, and pulpit, and 3) direct the festival.

Preparation — Adult Choirs will learn the hymn "I Will Arise and Go to Jesus"; Youth choirs

will learn the hymn, "There Is a Green Hill Far Away"; Junior choirs will learn the hymn, "Saviour Teach Me Day by Day"; Adult, Youth, and Junior choirs will learn the hymns, "Praise to the Lord" and "Joyful, Joyful We Adore Thee". In addition to the combined choir hymns above, which are to be found in the Baptist Hymnal, each Primary, Junior, Youth, and Adult choir should plan to sing one hymn of their own choosing from Baptist Hymnal in the Parade of Choirs.

Procedure — Adapt the following suggested program. If there are few choirs organized in your association, you may want to have a division for soloists, duets, trios, quartets, sextets, and ensembles. However, in the latter part of the summer, we suggest you plan a festival for small groups and major on choirs and congregational singing in this festival.

Program — Organ and-or Piano Prelude. January Hymn — "Praise to the Lord" (combined Adult, Youth, and Junior Choirs). Scripture and Prayer. November Hymn—"We Praise Thee, O God, Our Redeemer" (Congregational Hymn). Parade of Primary and Junior Choirs.* May Hymn—"Saviour Teach Me Day by Day" (Combined Junior Choirs). August Hymn—"The Solid Rock" (Congregational Hymn). Parade of Youth Choirs*. March Hymn—"There Is a Green Hill Far Away" (Combined Youth Choirs). April Hymn—"Christ the Lord Is Risen Today" (Congregational Hymn). Parade of Adult Choirs*. February Hymn—"I Will Arise and Go to Jesus" (Combined Adult Choirs). September Hymn—"Joyful, Joyful We Adore Thee" (Combined Adult, Youth, and Junior Choirs with Congregation joining in on last stanza). Organ and-or Piano Postlude.

*In the Parade of Choirs, each choir will sing one number of own choosing from any of the hymns in the Baptist or Broadman Hymnal.—LeRoy McClard, Secretary

Record of baptisms

	1961-1962	Inc. or Dec.
Ark. Valley	325	-165
Ashley Co.	189	-75
Bartholomew	192	37
Benton Co.	244	4
Big Creek	69	34
Black River	288	71
Boone Co.	208	26
Buckner	110	22
Buckville	14	8
Caddo River	93	62
Calvary	240	9
Carey	110	-52
Caroline	199	16
Carroll Co.	77	-15
Centennial	124	-20
Central	334	-147
Clear Creek	313	-30
Concord	626	-95
Conway-Perry	77	-67
Current River	149	23
Dard.-Russ.	260	13
Delta	217	-140
Faulkner	140	-16
Gainesville	97	-5
Greene Co.	154	-95
Harmony	550	-146
Hope	401	-3
Independence	103	-26
Liberty	561	-97
Little Red River	87	40
Little River	135	-36
Mississippi Co.	523	-262
Mt. Zion	346	-109
N. Pulaski	723	-195
Ouachita	111	24
Pulaski	889	-125
Red River	122	-86
Rocky Bayou	76	17
Stone-VB-Searcy	149	0
Tri-County	473	-213
Trinity	387	-98
Wash.-Mad.	259	-96
White River	320	67
Total	11,064	-1,941

Our own inventory

HAVE YOU taken an "inventory" of your work and service lately? Everywhere you turn these days businesses are taking that annual inventory. What about taking one of your church?



DR. CALDWELL

Missionaries and pastors and denominational workers should take an inventory of the associational program. What was done last year in establishing missions, in organizing new churches, in strengthening weak churches, winning the unsaved, developing the financial life of the churches, projecting the World Mission emphasis? What projects were started which are assets to carry over into the New Year? What are the objectives, goals and programs for 1963?

Missionaries and pastors and denominational workers should take stock of their own work and service. Have I just dragged along in a careless, haphazard way, doing only what is absolutely necessary, or have I had some definite objectives and worked with enthusiasm toward their accomplishments? Could people be justified in criticising our attitude, lack of enthusiasm, lack of leadership and lack of definite objectives?

Yes, let's take stock of ourselves and our place of service. Are we willing for others to help take an inventory of our work? Pastors should have the help of the Church Council. Missionaries should have the help of a missions committee. Denominational workers should be willing for pastors, missionaries, board workers to scrutinize their place of service and the accomplishments.

This servant is ready to hear any criticism, suggestions, or recommendations about his work in the Kingdom program.—C. W. Caldwell, Superintendent of Missions

The preacher poet

The Crucified

(John 19:19-22)

"What I have written I have written,"

Pilate taunted enraged Jews.
What Pilate wrote in jeering pride

To mark the cross where Jesus died

A message is that shall abide
Tho' by thousands oft' denied
And in the end The Crucified
Shall be acknowledged King.

—W. B. O'Neal

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Malevolent and malignant

THE VENOMOUS schemes of those who would deliver our fair state into the hands of gamblers and into the hands of those who would make a side-line profit off gambling—these treacherous designs should be met head-on by the Christian men of Arkansas whatever their denomination or creed.

The Brotherhood secretary agrees heartily with the editor of the Arkansas Baptist Newsmagazine, Dr. Erwin L. McDonald, that the Christian people of Arkansas ought to take positive action to stop gambling in our state; not to wait until the gambling crowd brings their plans out into the open, putting God's people on the defensive, but to make and carry through positive and aggressive plans on our own to drive the nefarious business of gambling out of Arkansas.

Surely the time is at hand when God's men must stand up and be counted on the side of civic righteousness. To argue for gambling is to argue for sin in one of its most cold-blooded and relentless manifestations. To side with gamblers, or with gambling, is playing false to



MR. TULL

the Saviour Who bought us with His own blood. The desire to make a side-line business profit from the prevalence of gambling is one of the extremes of covetousness, which is idolatry. To fail to stand against gambling is to fail God.

Christian men, take your stand! Right this menace with all you are and have. Join hands with those who are willing to fight along with you. And pray with God's people throughout our state that the evil designs of those who would seil the people of Arkansas to live and bring up their children in an atmosphere of gambling shall, in the power of Him with Whom nothing is impossible, be brought entirely to nought. — Nelson Tull

Segregation to end

CHARLOTTE, N. C. (EP)—Under a new policy unanimously approved by the trustees and faculty, 105-year-old Queens College here, a Southern Presbyterian school for girls, will be admitting all qualified Negro students.

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

(THIS is the first in a series of twelve articles in "What's New in Training Union?" Clip these articles each week, have one article read each Sunday night at the adult department assembly, and file the articles for future reference.)

Leadership Groups New

Two leadership conferences designed especially for "adults and their families" will be held at Glorieta, June 13-19 and 20-26. Two leadership conferences will be held at Ridgecrest, July 4-10 and 11-17. These will be for adults and adult leaders, and no Juniors or Intermediates will be allowed to attend unless accompanied by a parent; however, adequate provision will be made for the Juniors and Intermediates who attend with their parents. The adults who attend a leadership conference can be assured that the assembly will consist primarily of adults and not youth.

One Training Union Youth Conference will be held at Glorieta, June 6-12, and a Southern Baptist Youth Conference for all organizations will be held at Ridgecrest, June 13-19.

By "leadership" we mean all adults and not just Training Union directors, leaders and sponsors, etc. These leadership conferences will meet the needs of all adults and all who work in any department of the Training Union. Your Training Union could be greatly helped by sending some of your Training Union workers to one of these leadership conferences. Many of the leaders in Arkansas will attend the conference at Glorieta, June 13-19. A large group of leaders from Baring Cross Church, North Little Rock, will attend the leadership conference at Glorieta, June 20-26. The church is making a real investment by caring for the expense of these leaders to Glorieta.

Write to your State Training Union Department for folders giving information about accommodations etc.—Ralph W. Davis, Secretary

Philippines Crusade

MANILA (EP)—The National Evangelistic Strategy Committee of the Philippines has announced plans to cooperate with the Billy Graham Evangelistic Association for a joint mass evangelism effort in March, 1963.

The committee is appealing to cooperating churches throughout the land to establish a "climate for evangelism" in the months prior to March by scheduling evangelistic efforts in their own churches.

A NEGRO Baptist leader, Dr. Samuel Proctor, Greensboro, N. C., has been named the new associate director for the Peace Corps volunteers. He is one of five associate directors in charge of various phases of the Peace Corps activities.

Peace Corps Director Sargent Shriver here said, "Dr. Proctor's promotion places him in one of the most important positions within the field of U. S. foreign affairs occupied by a Negro."

At the time of his appointment the new associate director was in charge of the Peace Corps program for Nigeria, one of the largest Peace Corps programs in the world.

Dr. Proctor was formerly president of Virginia Union University, a Negro Baptist school in Richmond, Va. Before going with the Peace Corps he was president of North Carolina Agricultural and Technical College, a state institution at Greensboro. He will administer all Peace Corps selection, training, field support and overseas administration.

"Cupid at work"

THE Student Department staff seems to prefer winter romance to June weddings, if the winter of 1962-63 is any indication. Miss Linda Day, Baptist Student Director for Little Rock, became the wife of Durward Brooks Allen, Jr., at First Church, Malvern, on Dec. 28. Mr. Allen is a student at University of Arkansas Medical School.



DR. LOGUE

On the following evening at First Church, Monticello, Bob Worley, Baptist Student Director at Arkansas A&M, was married to Miss Ruth Thorton of Hermitage. Miss Thorton, formerly a student at Arkansas A&M, is a senior at Arkansas State Teachers College. Both weddings included many present and past BSU's in the wedding parties.

Cupid has also been at work in the state office with Miss Carita Anderson, office secretary and graduate of Arkansas State College, announcing her approaching marriage to Bob Taylor on Jan. 25. Miss Anderson and Mr. Taylor met at the center at Arkansas State College.

With cupid at work in the Student Department several have asked for employment application forms if we can promise the same for them. It is interesting how many hundred have met the correct one at BSU meetings locally or at state BSU retreats, BSU conventions, and at Ridgecrest or Glorieta Student Weeks.—Tom J. Logue, Director

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Leland H. Waters, Executive Assistant
Home Mission Board S. B. C.
161 Spring Street N. W., Atlanta 3, Georgia

Please send me a copy of the illustrated bond folder.

Name _____ Address _____

A ministry saved

BY BERNES K. SELPH,
Pastor, 1st Baptist Church, Benton

WHEN the State mission Board sent me a letter in the early 1920's, it little realized how God's hand was guiding it. All I am or have been as a minister I owe to my denomination."

The speaker, seated in my study, was the late L. G. Miller, retired. Most of his ministry had been spent in northeast Arkansas. He held his last pastorate with the Bethany Church in Pulaski County. Upon retirement he moved to Benton to be near one of his daughters.

Mr. Miller recalled that as part of their mission program, Arkansas Baptists supported academies in the early part of this century. One was located at Maynard. This little town lay 12 miles northeast of Pocahontas.

"I enrolled there as a student in 1920," he said. "At that time I was 29 years old, had a wife and three children, ages eight, six, and three."

Five teachers composed the faculty. Professor Roger M. Baster, graduate of the Baptist Bible Institute (now New Orleans Baptist Seminary) was principal of the academy.

"The work was hard for me," Rev. Miller admitted. "I couldn't keep up with the other students, all of them younger than I. I was embarrassed by my age and ignorance, but the professors were sympathetic and understanding. They encouraged me to stay in school."

The student preacher was pastor of Maynard Baptist Church. Its membership, composed of leading citizens of the town as well as the school principal, seemed not to mind the fact that their pastor was a pupil in the academy. He confessed that he made a lot of mistakes which the members overlooked.

Besides the work at Maynard, Mr. Miller was pastor of a church at Myrtle, Mo., and one at Ravenden Springs, Ark. He preached one Sunday a month at each. The church in Missouri paid him \$10 a trip, and the one in Arkansas paid him \$15. But he didn't receive any pay if something prevented him reaching his appointments.

For the two Sundays with the Maynard Church, he was to receive a total of \$25, but the church was behind with his salary most of the time.

As a matter of fact, the churches were so far behind on his salary the second year that he decided to drop out of school. His principal urged him to stay. Pastor Miller discussed the situation with his banker deacon who told him, "We will pay you. Why, we always pay our pastor by July." But it was January when he said this, and preacher Miller reckoned a man could starve to death by July.

Money matters reached a crisis one Saturday morning. He said, "I went out early, saddled my horse (I went to my appointments horseback), tied her to the gate and went back into the house to tell my family good-bye. I found my wife crying.

"What's the matter?" I asked. She replied, "There's nothing to eat in the house!"

"Then it dawned upon me," the old preacher continued, "my baby didn't have a bite to eat. That hurt. I knew things had gotten pretty low, but I didn't know it was that bad. There I was: My church owed me, wouldn't pay, and my baby didn't have a bite to eat."

This was a test of faith. He said he felt God never intended him to let his wife and babies go hungry due to the members of a Baptist church. He'd made a living for them before he entered the ministry; he could do it again. The milk came off the horse, and he went out to look for a job.

But he couldn't find one. Search as he might, there was nothing to do. Not even a job where he might earn enough money to buy milk for his baby. It was a gloomy picture.

Late that afternoon, the discouraged father returned home, dreading to face the family. He knew they trusted him, because he'd always provided for them. Their eyes haunted him.

He stayed at home until dark, about the time for the

evening mail to come in. Though he did not expect any mail, a visit to the post office afforded him an excuse to get out of the house. The clerk at the window did not surprise him when he said there was no mail for the Millers.

The worried young father turned, walked out the door and leaned against a post of the porch. He was at his wits' end. The church wouldn't pay him, his children were hungry, no job. Standing there he made up his mind about what to do. He would move somewhere to make his family a living. His ministry was ended.

The postmaster's voice calling, "Bro. Miller," broke his train of thought. "I'm sorry, Bro. Miller," the mailman apologized, "but there is a letter for you. It was under some mail and I overlooked it." He handed the letter to the preacher.

Sure enough, it was addressed to "L. G. Miller" and carried the return address of Dr. J. S. Rogers, State Secretary of the Arkansas Baptist State Convention.

"We took up so many offerings in those days," Mr. Miller explained, "that I wondered what request Dr. Rogers would make this time. I crammed the letter into my pocket and started home. But as I passed under a street light, I decided to open the letter and see what it said.

"Pulling the letter out of my pocket, I tore open the envelope. When I unfolded the sheet of paper I couldn't believe my eyes. In the dim light of the street lamp I could make out my name on a check for \$20. It was too good to be true. The letter and check were from the Chairman of the Missions Committee. He explained in the letter that the committee looked upon Maynard church as performing mission work, since the academy was located there. Some money had been set aside for this purpose and they thought the check might help me. He didn't know the half of it.

"I received \$20 each month for the remainder of my time in school. This is but one illustration of how Cooperative Missions has strengthened the work in our state.

"No doubt but that the receipt of the check that night was the turning point in my ministry. I learned that I could trust God to feed my wife and babies and keep me in school."

Who Gets the Boy?

*Will doubt get the boy,
With its soul-chilling fog
And its lost sense of God?
Will doubt get the boy?*

*Will drink get the boy,
With its death-dealing crew
And its brain burning brew?
Will drink get the boy?*

*Will war get the boy,
With its shot and its shell,
With its hate and its hell?
Will war get the boy?*

*Will Christ get the boy,
With His love and His joy?
It's for us to say now
That Christ gets the boy.*

S. Fraser Langford

This poem asks a question that should send us to our knees. Who gets the boy? What boy? Why, the mischievous lad in your Sunday School class or that little fellow unnoticed in the church pew. Or, perhaps, the boy next door or the urchin down the street who walked across your newly seeded lawn last fall. Still, he has a soul, and a life! Who will get him, sin or the Saviour?

Sometime ago we heard of a pastor who decided to specialize on a group of boys in his church. He decided to make them his special spiritual charges. No doubt it meant time and prayer and hours spent with the lads that might have been used for leisure. But can you name a more worthwhile project? Someone must love and pray these growing boys into the Kingdom if we are to have spiritual leaders tomorrow.

—The Wesleyan Methodist



NAVAHO KEE

By NANCY M. ARMSTRONG

KEE, the Navaho boy, loved his lamb. He called her Small One. She followed him everywhere. Small One was the first lamb Kee had of his own in the family flock.

Always before, Kee had looked forward to sheep-dipping time with great happiness. He had such fun playing with his cousins, who came with their mothers and fathers to camp near the big sheep vats.

Kee's father had left the home hogan two days ago to drive the sheep slowly and let them graze on the way. A long day's journey in the wagon would bring Kee and his mother to the camp with supplies.

"Hurry, Slow One," Kee's mother called to him. "Sun-carrier will soon be in the sky and we must get started. Put your lamb in the wagon."

Kee did not want his lamb to be dipped. He knew Small One would be afraid of the deep vat and the shouting of the people. Yet he could not leave her at home with no one to feed her.

With Small One cuddled close beside him on the wagon seat, Kee said to his mother, "My lamb is too little to be dipped. We will dip her next time there is a sheep dipping."

"She must be dipped this time," the mother replied. "You do not want her to have lice in her wool to spoil it or ticks to make her sick. The medicine-

water is good for the sheep. Sometimes even sheep must do things they do not like because it is good for them."

When they arrived at the campgrounds, Kee could not enjoy playing with his cousins. Even the food cooked on the campfires did not taste good. Tomorrow the dipping would begin.

Besides, all his cousins could talk about was school. Those who had been to school acted as if nothing else was quite so wonderful. They could not wait until time for school to start again. All the younger ones asked questions about school.

Kee's father had told him he would go to school this year away from the reservation. He knew he would not like going away from his home hogan. He would not like leaving the sheep, especially Small One. He would miss the dogs and his pony. He would miss the long winter evenings of storytelling in the hogan. He would not like living in the white man's world. He did not want to talk about it.

The next afternoon, when it was time for his father's flock to be dipped, Kee stood at the end of the trough where the sheep are turned into it from the corral. He held Small One tightly in his arms.

His aunts and uncles were lined up on either side of the trough. They were holding forked sticks to guide the sheep

through the water. The large sheep are held down by the forked sticks to make sure they will be covered with medicine-water. The lambs are held up under the chin to keep them from drowning.

After several sheep had gone through the trough, Kee's father offered him a forked stick.

"Here, Son, you are strong enough to hold up Small One's head in the vat."

Father gently lowered Small One into the vat. He helped Kee get the forked stick under her chin. Small One bleated and struggled at first. Then she looked up at Kee. The boy smiled down at the lamb as he guided her slowly through the water. Soon she wiggled her legs in a swimming motion helping herself along. Kee even dunked her head as should be done just before reaching the end of the trough. He laughed while she shook and stamped off the liquid.

Father came to say, "Well done, Kee. Next year you will have steady work at dipping time."

Kee felt proud. He picked up the dripping lamb. Carrying her to the wagon, he tied her underneath it where she could graze. Small One chewed grass contentedly, the dipping already forgotten.

Kee felt hungry. He climbed into the wagon to get some corn bread. Then he began looking for his cousins. He wanted to know about school.

"Maybe I shall even learn to like it," he said to himself. "Anyway it will be good for me, I think."

How were they kin?

By MERA CANNON HALL

Each pair of people are related in some way. Can you tell how they were kin?

1. Cain and Abel
2. Abraham and Lot
3. Leah and Rachel
4. Jethro and Moses
5. Hannah and Samuel
6. Naomi and Ruth
7. Saul and Jonathan
8. Aquila and Priscilla
9. Lois and Timothy

Answers

1. brothers, 2. uncle and nephew, 3. sisters, 4. father-in-law and son-in-law, 5. mother and son, 6. mother-in-law and daughter-in-law, 7. father and son, 8. husband and wife, 9. grandmother and grandson

WHO AM I?

By LEONA LILLEY

I'm different prices, sizes, and colors. I travel all over the map. Without me the mail could not go through.

I am a -----

ANSWER

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Jesus begins His ministry

By CHARLES A. THOMPSON
Pastor, First Church, Marvell
January 13, 1963

—Mark 1:14-45; Luke 4:16-21; 24-30

AFTER the temptation in the wilderness, Jesus returned to the area in which John was preaching and there called several disciples who in turn went with Him into Galilee and there witnessed Jesus performing his first miracle. For Mark, Galilee is the main scene of Jesus' activities and he brings Him here to inaugurate His mission. From here He returned to Jerusalem,

audaciously and deliberately cleansed the temple, performed many wonders, in the hours of night and His talk with Nicodemus, and won more disciples who were baptized by His followers. He heard the testimony of John, "Behold, the Lamb of God who taketh away the sins of the world," and testified of John. After John's arrest, Jesus with his disciples, returned to Galilee through Samaria, talked with the woman at Jacob's well and tarried a while in Sychar.

Message of Jesus

WHEREVER JESUS went He was preaching the gospel, proclaiming the good news of the Kingdom of God (Mark 1:14, 15). The word translated "preaching," implies a formal, authoritative proclamation made by an official. To Thayer, it is "specifically used public proclamation of the gospel and matters pertaining to it. . . ."

With characteristic brevity and abruptness, Mark sums up the contents of Jesus' message: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel." "The time is fulfilled" refers to the time spoken of by the prophets of olden times. "The Kingdom of God is at hand" rightly translated means "the Reign of God is at hand," that is, it is accessible to willing souls. A kingdom is a king's domain, a realm over which a system of laws operate that express the authority or will of the king. There is a sense in which God's people constitute a Kingdom of God as written, "The Lord shall reign over you." The individual soul is a domain over which Jehovah God has a right to rule and in this sense, "The Kingdom of God is in you."

Preaching the gospel, the good news of the Kingdom (Reign of God), Jesus calls men to repent. Two Greek words are brought into English by the word repent. The first, "metamelomai, is emo-

tional and expresses remorse or regret but nowhere is used to instruct men to repent as a means of entering the Kingdom of God. The second, "metanoieo," is more intellectual. It expresses the art by which one deliberately changes his mind. Stable and sufficient reasons have been presented to cause him to do so. A kindred term, "metanoia," describes a new state of mind resulting from the act of repentance and a readiness to work in a better way. Repentance is not weeping and mourning, though such emotional expressions may accompany it, but it is a turning with full purpose of heart.

Further, it is required that men believe the gospel. Believing the gospel, as a mental process, is not any different from believing truth in any other realm. The different results come from the things believed. Repent and believe are the instructions and indicate a relation between repentance and faith. Sin is transgression of God's law, thus repentance primarily has reference to God, whereas, faith that saves is faith in the Lord Jesus Christ. Paul said; "Repentance toward God and faith in Jesus Christ." The knowledge of sin and the knowledge of the remedy are usually simultaneous, as are the mental acts by which one turns from sin and accepts Christ as Savior.

Method of Jesus

JESUS' method of carrying on His work after his departure was set out in the plan of the ages. This method was the use of men, His followers, as proclaimers of the gospel. When He returned from Judea through Samaria to Galilee, the six disciples who had been with Him had returned to their own home and occupations. They were convinced of His Messiahship. They had spent some time with Him in His brief ministry of six months in Judea but we do not find them with Him when He was rejected at Nazareth. Leaving Nazareth Jesus went to Capernaum which was to serve as His base of operations. From this vantage point He surveyed His new field of action in Galilee. Here He made preparation for widening the activities of His ministry, for the deepening in individual lives of His influence and work, and for teaching of larger numbers.

"And passing along by the sea of Galilee, He saw Simon and Andrew. . ." A crowd had gathered about Him and, in its eagerness to hear the gospel, "pressed upon Him." Seeing His fishermen acquaintances who had already professed their faith in Him, He entered

into their boat, and using it as a pulpit, taught the multitude. Here Jesus called the two and James and John to the ministry.

"And Jesus said unto them, come unto me. . ." How rich this precious glimpse of the method of the Master—winning men in quiet conversation with one or two, preaching to the multitude and sowing the seed of truth in rich abundance, harvesting with sickle in hand, grasping a few stalks at a time. Christ not only calls but leads the way, going before us. "And I will make you to become fishers of men." Fishers still, but fishing for men. These humble toilers were to carry into their new life all the patience, the ingenuity, industry, perseverance, and courage that had made them successful in their trade and with which they faced treacherous storms. As they sought to win souls of men for the Kingdom of God they would need all the cooperative ability which had been so necessary in their businesses. But the call and personal qualities are not enough. They could be disciples at their nets, but for the great work of the ministry they needed instruction as does each man called to preach the unsearchable riches of Christ.

These mature men, with a purpose to learn, were under the personal instruction of Jesus for more than two years. From the Cambridge Bible we have a worthy observation concerning the call of the four to their new work—"they were disciples of the Baptist (Jn. 1:35); then they were directed to Lamb of God (Jn. 1:36); afterwards they were invited by our Lord to see where He dwelt (Jn. 1:39); then they became witnesses of His first miracle (Jn. 2:2); then after a further exhibition of His power over nature they enrolled amongst His attached followers."

Mission of Jesus

THE message, method, and manner of Jesus in content, application, and authority were far different from that to which the people had become accustomed. Just so was His mission. After Jesus had called the four, they went into Capernaum where He cast out demons, healed the sick mother-in-law of Peter and, moved with compassion, ministered to a large concourse of patients who came to Him as the sun set. The following morning, long before day, Jesus arose and went out alone and while man slept entered into secret prayer.

The philosophy, times, methods, and practical results of prayer have often been discussed, but the fact of prayer lends itself to no question. Prayer is communion with God. If Jesus prayed how much more important for us to pray, and that before our thoughts and motivations are possessed by the world and filled by Satan. Jesus prayed when He called His apostles, He prayed in public and in private, He prayed with His apostles, and taught them the manner of prayer.



MR. THOMPSON

(Continued from page 2)

Franklin—(a) M. L. (Mike) Womack, Ozark.
Fulton (Ind.)—(a) Dillard Collins, Salem.
Garland—Ray S. Smith Jr., Professional Bldg., Hot Springs; (a) Nathan Schoenfeld, 207 Virginia, Hot Springs.

Grant—W. R. Stephens, Prattsville; mailing address: Stephens Building, Little Rock.

Greene—Claude F. Collier, 711 N. 2nd, Paragould.

Hempstead—Talbot Feild Jr., Box 142, Hope.

Hot Spring—Bill Tucker, Box 317, Malvern.

Howard—Mrs. Dove T. Mulkey, Nashville.

Independence—Virgil J. Butler, Rt. 2, Batesville.

Izard—John E. Miller, Melbourne.

Jackson—Lonnie Etheridge, Box 255, Newport.

Jefferson—G. W. (Buddy) Turner Jr., 2 S. Richard Dr., Pine Bluff; T. L. Greenlee, 3115 Poplar, Pine Bluff; J. P. Walt, Alzheimer; (a) James O. (Jim) Stevens, 3003 Rose, Pine Bluff.

Johnson—(a) Elvan Wharton, Clarksville.

Lafayette—Mrs. Mattie Hackett, Stamps.

Lawrence—Paul M. Graham, Walnut Ridge.

Lee—W. L. Ward Sr., Marianna.

Lincoln—G. D. Smith Jr., Star City.

Little River—Marion H. Crank, Foreman.

Logan—(b) A. M. McKennon Jr., Scranton.

Lonoke—W. F. (Bill) Foster, England.

Madison—(a) Ralph Buck, Huntsville.

Marion—George Young, Pyatt.

Miller—Hayes C. McClerkin, 531 State Natl. Bk. Bldg., Texarkana.

Mississippi—L. H. Autry, Burdette; Kenneth S. Sulcer, Joiner; Walter M. Day, Box 8, Blytheville.

Monroe—Mrs. Doris McCastlain, Brinkley.

Montgomery—Ode Maddox, Oden.

Nevada—(a) R. C. McBrayer, Prescott.

Newton—W. D. Baker, Jasper.

Ouachita—David Pryor, 232 Wash. St., Camden (School of Law, U of A., Fayetteville).

Perry—Paul Van Dalsem, Perryville.

Phillips—Marcus J. Howell, Wabash; Jim Linder, 202 Richmond Hill, West Helena.

Pike—(a) Harold J. (Buddy) Ligon, Glenwood.

Poinsett—Wm. H. (Bill) Thompson, Marked Tree.

Polk—L. Landers Morrow, Mena.

Pope—Clyde H. Kinslow, Russellville.

Prairie—John P. Bethell, Des Arc.

Pulaski—Glenn F. Walther, 1015 Boyle Bldg., Little Rock; Harry W. Carter, 6204 I St., Little Rock; (a) Gary L. Eubanks, 113 Oakridge Dr., North Little Rock; J. H. Cottrell Jr., 111 E. 7th, Little Rock; Jim Brandon, 323 Pyramid Bldg., Little Rock; R. Ben Allen, Boyle Bldg., Little Rock; Joel Y. Ledbetter, Boyle Building, Little Rock; Sterling R. Cockrill Jr., Hall Bldg., Little Rock; (a) B. D. (Doug) Brandon, 1921 N. Spruce, Little Rock; (a) Sherman Blake Williams, 11 Mockingbird Lane, Little Rock; (a) S. Pete Haydon, 6120 H St., Little Rock.

Randolph—(a) Jesse C. Hayes, Warm Spgs. Route, Pocahontas.

St. Francis—O. P. Hammons, Box 547, Forrest City; Clarke Kinney, Box 955, Forrest City.

Saline—(a) Lacy Landers, 522 River, Benton.

Scott—B. S. Hinkle, Waldron.

Searcy—(a) Paul Jones, Marshall.

Sebastian—(a) B. G. Hendrix, 2215 S. 40, Ft. Smith; Milt Earnhart, 2319 S. Greenwood, Ft. Smith; Mrs. Bernice L. Kizer, 221 May, Ft. Smith.

Sevier—George W. Davis, Horatio.

Sharp—Boyd Carpenter, Ash Flat.

Stone—E. A. Walker, Mountain View.

Union—Chadd L. Durrett, Murphy Bldg., El Dorado; (a) Donald J. Brown, 1310 W. Faulkner, El Dorado.

Van Buren—M. H. Evans, Box 74, Clinton.

Washington—David J. Burleson, Box 581, Fayetteville; Charles W. Stewart Jr., Box 575, Fayetteville.

White—(a) John Paul Capps, Searcy.

Woodruff—Jack S. Oakes, Augusta.

Yell—(a) Lloyd R. George, Danville.

Segregation

LOS ANGELES, Calif. (EP)—Addressing some 2,500 members of the student body and faculty at Los Angeles City College here, Dr. Martin Luther King declared that segregation "is on its death bed."

He predicted that "before the end of the next year Negro students will be attending every state university in every Southern state."

Decrying the "appalling silence of the good people," he called on churches, individual Negroes and government to join the integration fight.

New Arkansas Baptist subscribers

Church	Association	Pastor
One month free trial received:		
Lamar	Clear Creek	Milton Edmonson
Bethel, Potter	Ouachita	David Wallace
New Budget after trial:		
Lower Big Fork	Ouachita	pastorless
Three months free new church:		
Chapel Hill, Jacksonville	North Pulaski	Luther C. Bynum

December 30, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	183	99	
Berryville, Freeman Hts.	149	71	
Camden, Cullendale	437	197	
El Dorado, East Main	253	128	2
Ft. Smith, East Side	74	55	
Grand Avenue Mission	585	281	
Green Forest, First	180	43	
Harrisburg, Calvary	151	94	
Harrison Eagle Hts.	255	111	3
Hot Springs, Park Pl.	437	164	
Huntsville, First	86	27	
Kingston Combs	21	20	
Jonesboro, Nettleton	244	106	
Little Rock, First	832	389	2
Berea Chapel	113	72	
White Rock	46	21	
Marked Tree, First	156	68	
McGehee, First Chapel	375	178	
North Little Rock, Calvary	454	133	1
Gravel Ridge	123	93	3
Levy Park Hill	492	235	1
Smackover, First Mission	743	241	6
Springdale, Caudle Ave. First	316	138	1
Van Buren	18	15	2
	162	100	1
	448	154	
	416	165	

The Cover



1963 AGENDA—Planning the agenda for the 1963 Southern Baptist Convention, are, from left, Ira C. Prosser of Lexington, Ky., who will direct the music; Herschel H. Hobbs, Convention president, from Oklahoma City, and J. Samuel Phillips, Lovington, N.M., chairman of the SBC Committee on Order of Business. The Convention will meet May 6-10 in Kansas City, Mo. (EP) Photo

JANUARY 10, 1963

A Smile or Two

These crucial days

PROBLEMS our forefathers never dreamed of will face posterity, such as how to crowd two coffee breaks, lunch, a meeting of the bowling league and a bridal shower for one of the stenographers into a three-hour working day.

Cutdown

HUSBAND: "I wish you could make the bread my mother used to make."
WIFE: "I wish you could make the dough my father used to make."

Gets in free

A LITTLE tot, in church for the first time, watched the ushers pass the collection plates. When they neared the pew, he piped up loudly. "Don't pay for me, Daddy; I'm under five."

Indignant

AN angry little man bounced into the postmaster's office. "For some time now," he shouted, "I've been pestered by threatening letters and I want something done about it."
 "I'm sure we can help," soothed the postmaster. "That's a federal offense. Have you any idea who is sending you these letters?"
 "Certainly," snapped the little fellow. "It's them pesky income tax people."

Uulucky for father

"FATHER," said Jimmy, running into the drawing-room, "there's a big black cat in the dining room."
 "Never mind, Jimmy," said the father, drowsily. "Black cats are lucky."
 "This one is; he's had your dinner!"

Double bounce

DOCTOR: "That check you gave me on your last visit came back."
PATIENT: "Sorry, Doc, but so did my arthritis."

Going all-out

A SMALL college decided to go co-educational. Having only one dormitory, they assigned one side to the boys and the other to the girls, and painted a white line over which no one was to stray.
 The first night, a boy got over the line and was hustled before the dean. The dean informed the lad that his first offense would cost him a fine of \$5, the second offense would cost \$10, and the third would be a \$15 fine, etc. "Do you understand?" asked the dean. "Any questions?"
 "Yes," replied the boy. "How much will a season ticket cost?"

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Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (CC) Counselor's Corner; (CMH) Courtship, Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (PS) Personally Speaking (SS) Sunday School lesson.

Temperance

IN A Sunday School class discussion on temperance, one mother related that she learned how well she had taught her children the evil of liquor when her youngest, a TV cowboy fan, brought her a picture he had drawn of a cowboy in a saloon.
 "But don't worry, Mother," he quickly assured her. "He isn't going to drink anything. He just went in there to shoot a man."

Church Chuckles by CARTWRIGHT



"All right, so you miss shaking a few hands—it's time to thaw out awhile!"



Freedoms limited

MADRID (EP) — There's full freedom of expression and association for Roman Catholics in Spain but very limited freedom for other religions. This report was made public by the International Commission of Jurists. It said that while the Catholic Church has a "strong position," this is exceptional, since any general exercise of the freedom it possesses "has for years been rendered impossible" by legislation under the Franco regime.

Charges in "Spain and the Rule of Law," a 153-page report drafted by the Jurists, were denied by the Spanish government. A dispatch from Madrid said the government had branded it as "another useless bomb in the anti-Spanish campaign," while Minister of Information Manuel Fraga Iribarne said it was "plagued" with errors.

Spain's press, the report asserted, "is completely gagged" and freedom of association is in a "similar predicament."

Leprosy research

KIMPESE, Republic of Congo (EP) — A leprosy research and training center is being undertaken here by American Leprosy Missions (New York) and the Mission to Lepers (London).

In 1960, just before independence, the Belgian government built a \$150,000 leprosarium here to accommodate 140 patients and promised full subsidies. Since independence, American Leprosy Missions and the Mission to Lepers have made emergency grants to keep the work going.

Regular teaching courses will be held under the direction of American Leprosy Missions field specialists and will be open to missionary and government workers in West Africa.

Christian students cheat?

NEW YORK (EP) — Do high school students cheat in examinations? Would Christian high school students cheat?

In a survey of 845 members of the Luther League of America, 735—or 87 per cent—confess that they had cheated at high school examinations.

Nearly all of the 845 teenagers—838, or 99.2 per cent—admitted that cheating took place in their schools.

The survey was conducted by the Luther League of America, auxiliary of the former United Lutheran Church in America, now merged into the Lutheran Church in America.

Results were compiled by the Rev. Ralph R. Hellerich of Philadelphia, editor of *Time Out*, the auxiliary's magazine which published the findings.

While pointing out that the scientific accuracy of the survey was "questionable," Mr. Hellerich said the study "presents an accurate cross-section of the view held by Luther League in regard to this serious problem."

The survey showed that the most common way of cheating among the students was to look over someone's shoulder surreptitiously. Next most frequent method was to take answers into class on "crib sheets" hidden in such places as shoe soles, pants cuffs, or desks.

Other likely places where answers were written were fingernails, palms of the hands and ankles. In "true or false" or multiple-choice tests, some students relied on an elaborate system of signals among themselves.

Mr. Hellerich said the most frequently mentioned reason for cheating was insufficient study because of "laziness." A second reason was the pressure of television, social activities, or just "plain running around," he said.

Students who said they did not cheat cited proper scholastic preparation or a sense of ethics or moral standards.

War on gambling

ATLANTA (EP) — Issuing a strong denunciation against gambling throughout the state, *The Christian Index*, official publication of the Georgia Baptist Convention, has published the names and addresses of 702 purchasers of federal tax stamps for coin-operated machines and 76 others who bought federal wagering tax stamps.

Calling for grand jury action against the stamp holders, the *Index* cited veterans organizations and social clubs for criticism.

"Shame . . . on the American Legion, Elks, Veterans of Foreign Wars and other social units which preach good citizenship and fail to practice their teaching," an editorial in the Baptist publication said. "Scores of machines are listed for them. These clubs disgrace themselves."

The *Index* also had criticized law enforcement officials. "Decent citizens," it stated, "should agree that gambling is wrong. . . . They (the citizens) should be curious enough to learn why those sworn to uphold the law are failing in these 702 instances." Georgia law prohibits gambling in any form.

The publication reported that the 702 stamps issued for machines this year is 35 more than last year's total. Each stamp costs \$250.

Macon, Ga., was named as the state's "gambling capital," with 102 licenses issued to post office boxes there. Only one was listed in the Atlanta area, the *Index* said.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.