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Arkansas Baptist State Convention

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*Arkansas
Baptist
Newsmagazine*

MARCH 7, 1963

Family Life Conference, page 11

\$19,248,500 budget proposed for 1964

NASHVILLE — The Southern Baptist Convention's proposed 1964 budget through the Cooperative Program is \$19,248,500.

The SBC Executive Committee voted here to recommend that figure to the 1963 Convention session in Kansas City, Mo., beginning May 7.

The budget is under the 1963 sum of \$19,792,500. Adjustment was made to assure full payment of 1962 and 1963 capital needs allocated SBC agencies. The 1964 goal of \$20,149,217 would provide extra funds for the two mission boards, if reached, Porter Routh, Nashville, executive secretary, said.

The Convention failed to collect its full operating and capital needs in 1961 and 1962. The 1961 capital needs have been met now, but part of the 1962 capital funds still are due the agencies. These have priority over 1963 capital disbursements.

The proposed 1964 SBC Cooperative Program budget provides a larger total operating budget for the agencies—\$14,626,500, compared with \$14,217,500 for 1962. The capital needs section is smaller.

The Executive Committee indicated it believes the 1964 budget will be met in full by receipts from the state Baptist offices. If income passes the \$19,248,500 mark, the excess will be divided solely between the Foreign and Home Mission Boards. The Foreign Mission Board will get 75 percent of the excess, or advance, section.

Of the operating budget for 1964, more than half — \$7,550,000 — will go to the Foreign Mission Board. The six seminaries operated by the Convention will share \$3¼ million. The Home Mission Board will get \$2,150,000.

The Foreign Mission Board will get \$1,725,000 of the \$3,372,000 in the capital needs section. Another \$1¼ million is allowed to complete payment of 1963 capital needs which might be carried over.

The Stewardship Commission is a newcomer to the ranks of the agencies getting direct Cooperative program allocations. It is to receive \$65,000. Only the Sunday School Board of the Convention's agencies operates without Cooperative Program income.

PROPOSAL FOR 1964 SOUTHERN BAPTIST CONVENTION BUDGET

	1962	1964
OPERATING BUDGET		
Convention Operating	\$ 200,000	\$ 200,000
Foreign Mission Board	7,450,000	7,500,000
Home Mission Board	2,100,000	2,150,000
Annuity Board	250,000	250,000 (1)
Carver School of Missions	40,000 (2)	
Six Seminaries	3,100,000	3,250,000
Southern Baptist Foundation	45,500	52,000 (3)
Southern Baptist Hospital	35,000	35,000
American Seminary Commission	88,000	88,000
Brotherhood Commission	179,500	185,000
Christian Life Commission	49,000	56,500 (3)
Education Commission	67,000	74,500 (3)
Historical Commission	46,500	50,500 (3)
Radio and TV Commission	502,000	550,000
Stewardship Commission		65,000 (3)
Public Affairs Committee	65,000	70,000
TOTAL OPERATING	\$14,217,500	\$14,626,500
CAPITAL NEEDS BUDGET		
Golden Gate Seminary	\$ 100,000	\$
Southeastern Seminary	300,000	75,000
Southern Seminary	500,000	
Southwestern Seminary	500,000	81,000
New Orleans Seminary	320,000	186,000
Midwestern Seminary	700,000	
American Seminary Commission	25,000	
HMB Church Extension Loan Funds	850,000	750,000
HMB Capital Funds	305,000	405,000
Foreign Mission Board	1,725,000	1,725,000
Radio and TV Commission	200,000	200,000
Southern Baptist Hospital	50,000	
TOTAL CAPITAL	\$ 5,575,000	\$ 3,372,000
SUMMARY		
Operating Budget	\$14,217,500	\$14,626,500
Capital Needs Budget	5,575,000	3,372,000
TOTAL	\$19,792,500	017,998,500
Estimated needed to complete 1963 Capital Needs Budget		1,250,000
TOTAL	\$19,792,500	17,998,500

(1) Designated for relief except that at the end of the year any unused

portion will be transferred to the Old Annuity Fund, and that any balance remaining in the Old Annuity Fund after the death of the last annuitant shall be transferred to the operating funds of the Convention.

(2) Balance to be transferred to Convention Operating Budget as of Feb. 18, 1963.

(3) Including office space adjustment.

(4) Any money received in 1964 above whatever it takes to complete the 1963 Capital Needs program and meet full 1964 budget will be distributed for Advance, 75 percent to foreign missions and 25 percent to home missions.

Executive Board

Top 15 churches


THE members in the Galatian churches and the church at Corinth were advised to give as they had been prospered, so that they could share with the missionary, Paul, in taking the Gospel to regions beyond their church fields. Percentage giving, then, is according to the Bible. When an individual has had a financial increase, that person can afford to share more with the church.

We believe that this is true on the church level. The church that receives money can give money to help all causes beyond its locality. If the church has a financial increase, it can increase its gifts to Kingdom causes through

(Continued on Page Fifteen)



DR. DOUGLAS



ARKANSAS BAPTIST
NEWSMAGAZINE

ARKANSAS' LARGEST RELIGIOUS WEEKLY

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

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

March 7, 1963
Vol. 62, Number 10

Murphy anti-gambling bill dies in house

By LEE I. DANCE

(Legislative secretary, Christian Civic Foundation of Arkansas)

THIS past week saw the sad demise of the anti-gambling bill sponsored by Rep. N. B. Murphy of Ashley County. The bill had been so brutally attacked by some of the members of the House of Representatives, led by Rep. Paul Van Dalsem of Perry County, that it could not reach the floor in its original form.

Rep. Van Dalsem had filibustered, maneuvered, and finally got attached to the bill some amendments which would have reduced its effectiveness to almost nil. One of the prime arguments used against the bill was that there are sufficient laws on the statute books now to close every gambling place in the state of Arkansas.

This statement is true, but they disregarded the fact that every law enforcement official takes a solemn oath to uphold the laws of the state of Arkansas. These include all the county officials and all the state officials as well. The sad fact is that these officials have ignored the requirements of the law and have neglected their responsibilities to see that the laws are properly enforced.

The Murphy bill was introduced with the purpose of requiring the state police to exercise the authority they now have. Representative Murphy and the supporters of the bill did everything possible to get a decision on the bill in its original form, but were thwarted in their efforts by the maneuverings of Mr. Van Dalsem and his cohorts in the legislature.

One of the unfortunate aspects of the discussions and roll calls was that some of the best men in the House of Representatives seemingly were opposed to enforcement of the state gambling laws. This is not so. These men are law-abiding citizens, upright in their conduct, and are desirous of eliminating the gambling which is so prevalent in some areas of our state. Their position, however, was that the bill, though the intent was good, would not have been of any material effect. Notable among these are Representatives Mays, Oakes, Etheridge, Hinkle, and others. Another unfortunate aspect of this was that there

was seemingly so little public concern about the matter. Our people must realize that if their representatives are to vote as they wish, they must make their wishes known. When an issue is before the House or Senate we should at least take the time to write letters and cards to state our position.

It is also necessary that we be reminded from our pulpits of the prevalence of evil such as goes on in such a flagrant way as is conducted by the gambling racketeers in Arkansas.

House Bill 440

There is before the House at this time a most deceptive piece of legislation which will adversely affect the dry counties of our state if it is enacted. This is HB 440 by the Revenue and Taxation Committee. This is being presented as a committee bill when in reality it is sponsored by the liquor and beer forces. We knew about these proposals last year before the elections and for the Revenue and Taxation Committee to claim that it is a bill drawn up without outside suggestions is ridiculous.

The bill has two factors. First a provision to discontinue the issuance of licenses for on-premise consumption of beer outside of municipalities. These places are commonly referred to as honky-tonks. This condition has been created by the beer industry and is not only a public disgrace but often endangers the lives of motorists in the vicinity of these joints. We would gladly support a bill to eliminate this condition created by the beer people. However, not at the expense of the second provision of the bill.

...This second provision provides for the changing of the present

local option law to permit the calling of a "wet" election in any first and second class cities of our state. This would mean that every county seat town in the dry counties of this state would be subject to the calling of "wet" elections. Also, any other city in the state with 1,750 or more population would likewise be affected. There are now 61 cities of this class in the dry counties of our state. If these were opened to the liquor and beer traffic, it would in effect ruin our present "dry" territories. We could reasonably expect that any first or second class city that would vote "wet" would have at least 10 outlets for the sale of whiskey and-or beer.

On a national average there are 11 alcoholics for every bar in America. The proponents therefore are proposing to create an additional 6,500 to 7,000 alcoholics in our state.

This must not be done.

Surely our people will see the deception.

The Cover



—Photo by Fon H. Scofield

THE Garden of Gethsemane, Jerusalem: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder."

Who next for president of SBC?

ALREADY the discussion has begun as to who will be the next president of the Southern Baptist Convention. The fact that this is discussed so early and by so many points to the importance that Baptists place upon this position.

Although the Constitution appears not to require much of the president, much is expected of him. The Constitution says, "The President shall be a member of the several boards and of the Executive Committee. He shall appoint the director of music for the Convention."

At other places in the Constitution and By-Laws the president is given the responsibility in conference with the vice president to set up the Committee on Committees and the Committee on Resolutions. He also is to be the fraternal messenger to the American Baptist Convention and to other national Baptist conventions.

Anyone who has seen our presidents in action for the past few years knows their accomplishments have far exceeded the requirements of the Constitution.

Over the years presidents have made proposals that have greatly affected the denominational program. At times they have called for a particular emphasis that has found its way into the life of the denomination. Some presidents have used their influence to lead the Convention from its parochial sectarianism to become the national religious body which it is today.

The theological climate of the Convention has been affected by some of the presidents. Some presidents have contributed to a better understanding of the Word of God, while other presidents have felt it their duty to protect the orthodoxy.

Presidents over the years have served as mediator in times of controversy.

It is easy to see that the president of the Convention in essence does much more than is spelled out in the Constitution and By-Laws. But it also must be said that this would hold true with any other office or with the job description of most any position in Baptist life.

Since so much is expected of the president and so many look to him as a spokesman, has the office of the president become, in essence, the Convention when it is not in session? I know of no president who has thought this of himself or even desired it,

but the problem lies in what the public expects and thinks of him.

Southern Baptists are becoming more and more a political plum too delicious to be ignored by politicians. We can expect more and more of our SBC presidents to be invited to the White House and entertained by political leaders.

The secular press will do all in its power to recognize the president of the SBC as the spokesman for all Southern Baptists. One doesn't work around these men of the press very long before he realizes that they seek one man with authority who speaks for all. If the president shows any tendency to speak for Baptists, the press will let him—in fact, will encourage him.

Southern Baptists need to decide what they want their president to do and be. Do we want the president to be the presiding officer at the conventions and the inspirational speaker at other occasions? Do we desire him to have more influence in the programs of the boards and agencies of the Convention? Do we want him to play the part of an investigator, checking on schools, seminaries, preachers, and the like? Is the president to use his position to bargain with political leaders? We need to remember that other people and groups of people may make the president something altogether different than what Southern Baptists intend.

Who, then, should be president of the SBC? After you have decided what you want him to do, then pick your man.

We feel that the time has come for the president to be a presiding officer and inspirational speaker. This is not to say we have not appreciated the contributions and the leadership given by past presidents. It is to say, though, that the present boards and agencies are planning enough programs; that we won't be sold out to any political philosophy; that our institutions are run by the trustees and their administrators; and that the actions and resolutions of the Convention speak the mind of the Convention.

We feel that the next president should be free from the recent controversy. To choose a man who has been active on either side would, in our opinion, be a tragic mistake. Regardless of which position he favored, to elect a man who has participated on either side would cause one group to claim victory and another to feel defeated.

A good layman who has demonstrated Christian love and concern in his own church would perhaps be the best person for our next president.—James O. Duncan, Editor, *Capital Baptist*, Washington, D.C.



I AM indebted to Editor C. C. Bishop, of Baptist Trumpet, publication of the Arkansas Missionary Baptist Association, Conway, Ark., for the following interesting observations on fishing and soul winning:

"A fisherman who had been the object of ridicule by a fellow fisherman when he came home without fish, found the occasion when his fellow came home without fish, and reminded him that he had to be smarter than fish to catch them.

"A fellow minister was fishing with the writer. He had watched as fish passed up his hook for mine. Finally he called attention to a habit I had acquired when a child, because the other children, and perhaps a Negro that fished with us, constantly reminded us we must spit on the bait for good luck. I was unconscious that I had been doing the same, but did him the same line.

"Desperately he tried it, but to no avail. In a more serious moment, I explained that the habit was merely an unconscious one from youth, but there were some things I had observed as to why the fish ignored his hook. He seemed to have no knowledge of where fish were in the water, how deep to fish, how to get to their hiding place, how to hide himself, etc.

"Even though spitting on the hook may mean nothing, he took little pride in making his bait attractive, or keeping the point of the hook from showing, nor did he seem to know that live bait is a great attraction to fish.

"Even so, the Lord said, Follow me and I will make you to become fishers of men." This referred to our soul winning. Many would-be soul winners have no little knowledge of what it takes to win a soul to Christ as some fishermen.

"Some lessons we need to learn is to know ourselves, and present Christ as our Living Hope.

"Go where men are rather than wait

THE PEOPLE SPEAK

From Dr. Carpenter

THIS week's "News Magazine" arrived today and I read it cover-to-cover. Since leaving pastorate in the state we keep abreast with events and people through four state papers. The Arkansas paper is the first one I pick up. What a difference these past 22 years has brought about, especially in pastoral personnel.

I enjoy your paper to the fullest. It is one of the best. "News Magazine" describes it without adding to the description.

Enjoyed my seven years in state as pastor at Blytheville. Settlement of the debts (partial) and keeping Siloam Assembly going on a shoe string, together with other "do it without money" projects was a worthy experience during depression days.

I retired from Home Mission Board activity on Jan. 1, '61. I was busy as supply pastor until late that summer, when illness struck and I spent about a year in hospitals. Am just now getting back on my feet with hand steady sufficient to make a try at writing. Blessings upon you.—Alfred Carpenter, 1944 Ridgewood Dr., N.E., Atlanta 7, Ga.

To this household

Acts 16:31: "And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

This verse of Scripture came alive to me in 1951 while pastoring the First Southern Baptist Church, Denair, Calif.

There was living in the town a family consisting of husband, wife and four fine children. Alcohol had been very frequently used by the father. It had brought the family to a near separation.

It was our good fortune to enroll the children in Vacation Bible School, then in Sunday School.

It was during a Revival in which Rev. M. L. Burchnell was evangelist that they were persuaded to attend one night.

In those days it was a well established

for them to come to church. Know where their hiding places are, and don't be afraid of the snakes. Remember that the most snakes lurk where the most fish are. So go prepared for them, and not only be armed to defend yourself and fish from the snakes, but also have the safeguard against their venom, which is a filling of the Holy Spirit.

"You have two safeguards and guides on your venture—the Bible as a road map, and the Holy Spirit as a constant companion. Make full use of both."

Erwin L. McDonald

practice to precede the evening services with a group prayer meeting. It was in one of these prayer groups, yes, the very first night the husband attended the revival, he went into the prayer meeting and in his very words he said, "Men, pray for me, I am lost and want to be saved," of course you know the answer, we did pray. When the message was brought and the invitation extended that night he came forward. His testimony was, "I was not saved in here tonight, but I accepted Christ as my Saviour back yonder in that prayer room."

As a result of that man's decision that night the wife and children came to Christ.—R. E. Fowler, Pastor, Freeman Heights Church, Berryville.

'Letter to laymen'

LAYMEN have at last learned that the theologians and many ministers know more about the Bible and Christian doctrine than they have been allowed or are willing to share with their congregations. One can browse through the volumes in a seminary library and find many truths that have never been preached adequately from any pulpit.

It is time for the layman to stand and speak, so that the executives of our Convention will realize that the laymen have been footing the bill for a long time and have not received sufficient spiritual return for the investment made.

Through the Cooperative Program, through our colleges and seminaries, laymen have more than purchased scholastic freedom for the ministers and teachers of our Convention. Some want to deny that freedom. Some have used political tactics to stifle the interpretation of Scripture.

The layman cannot be threatened with ecclesiastical extinction. The layman cannot be bribed with the promise of a newer and larger church. Nor, can the layman be fired. But if necessary, laymen can rise and rescue the administration of our Convention from the hands of status-seeking pulpiteers who vote down and vault over all men who stand in their way.

If the clergy would play at pulpit-politics,—then let the clergy remember that laymen cannot be broken, banished, nor bought. Our silence is not for sale. Laymen can still serve God, freely and honestly, without anxiety over monetary return.

The time has come to arise for the cause of freedom. Armed with love, prayer, and dignified persistence, let us work together for complete Christian freedom.—Mrs. Ferman F. Stump, 5614 North Walnut, Kansas City 18, Mo.

(Continued on Page 17)

The seven-year-old

"The greatness of America lies in homes where devout fathers and mothers teach their children the love and fear of God."—Henry W. Grady

QUESTION: "Our little boy, who is only seven, wants to join the church.

"We want to do the right thing as his parents. Some people tell us we should let him go ahead. Others tell us we will make a mistake if we do.

"What is your advice?"

ANSWER: It would be presumptuous for me to offer you advice. This is a sacred matter and the consequences are eternal.

I can only tell you what I would want done, were the seven-year-old mine.

1. I would want to sit down with my child and from the Bible read to him and with him passages that make clear how one is saved. Then I would want us to have a prayer time together. I would want us each to tell God what we felt in our hearts.

2. My next step would be to make an appointment with my pastor for him to have one or more visits with my child. I would trust my pastor to deal lovingly and intelligently with him.

3. In understandable language, I would talk with my child about the church covenant and what it means.

Somehow it has never seemed quite fair to me for us to urge people into our churches, with never a mention of a covenant; then, later, to confront them with "the covenant to which you agreed when you joined the church."

Some adults still don't know that when they joined, they "covenant-ed" to be considerate of other members . . . abstain from the use or sale of alcoholic beverages . . . refrain from gossip . . . religiously educate their children . . . move their church membership . . .

4. My best and strongest effort would be made toward assuring and reassuring my child that since he is trusting in Jesus as his Saviour he is saved.



5. Although it is a delicate matter, parents can usually distinguish between genuine trust in Christ as Saviour, and the movings of childish sentiment.

If I found myself possessed of a conviction that it would be the part of wisdom for his joining the church to be postponed for more maturity, I would gently explain to him why his parents felt it better for him to wait. Meanwhile, I would concentrate upon keeping the matter alive, keeping his heart close to Christ, and helping him grow in readiness for church membership.

Whereas the door of communication is often closed in adolescents, it is usually wide open in primary children.

6. If I felt that his impulses were actually the Holy Spirit's tug at his heart; were I convinced that he had made his own voluntary decision for and surrender to Christ as his Saviour, then I would walk down the aisle with him and ask the pastor to present him for church membership.

I would enter joyfully into his baptismal experience with him.

I would strive to do all my part toward making the whole matter of his joining the church an event

to be remembered by him always.

7. I would try to do all I have suggested in unpretentious simplicity. I would avoid "preachiness" or "lecture" in dealing with him—both before and after his coming.

It would be my honest purpose to stay ever alert in example and loving guidance to help him grow as a Christian and as a church member.

Even though your little boy is of primary age, I believe you would profit from reading the "Understanding Juniors" article on page 50 in the March issue of *Home Life*: "Tom Wonders About Baptism" by James H. Daniel.

It is interesting to note that many of our missionaries and vocational Christian workers were converted and joined the church in sub-junior years.

We have had a good many people to come into our churches for "rebaptism" in the course of the years. Characteristic statements made by such applicants were these: "I joined under pressure. 'I was swept into the church through mass evangelism,' went down just because so many others were going."

So far as I can recall, I have never heard a person who bore testimony that his parents and his pastor had dealt prayerfully and sympathetically with his desire to come into the church so that he made a mistake, that he joined the church too early.

I dare not bypass mention of occasional ones who have said they wanted to join the church once but my parents told me I was young. Since then I have lost interest and it is all a matter of indifference to me now."

I do commend to you one bit of advice. 'Tis this: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him.

"But let him ask in faith, without doubting or wavering." (James 1:5-6)

Rosalind Street

Mrs. J. H. Street

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

General Baptists

General Baptists were among the dissenters from England who helped settle North Carolina.



DR. SELPH

With few church buildings and little organizations, self appointed preachers, and lack of proper procedures, General Baptists failed to represent the best Baptist interests. Members became

irregular in beliefs and practices. One contemporary of that time described them as "anythingarians."

But they were fired with evangelistic and missionary zeal. The early churches sent out their pastors and extended arms to small bodies of believers. They often suffered the handicap of not having a sufficient number of trained ministers to instruct the converts.

Work in the colonies was difficult. Some 10 ministers of the Church of England had labored in North Carolina for 25 years preceding 1727 but had left the field vacant by 1729. Governor Everard wrote the Bishop of London that he had not heard of Dissenters when he arrived at the Province in 1725. But four years later Paul Palmer, General Baptist evangelist, had worked a religious reformation. Hundreds of Baptists followed him and their work flourished.

Evangelist Palmer's work and views largely determined the type church and ministry of General Baptists from that day to the time Particular Baptists took over North Carolina. Though not a pastor Palmer baptized the converts he made. He did not necessarily gather them into churches. This practice General Baptist evangelists followed in their work.

When these men gathered churches they did not always require an experience of grace be-

Baptist beliefs

SON OF MAN

By HERSCHEL H. HOBBS

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

The title "Son of Man" was the favorite self-designation of Jesus. It appears eighty-seven times in the New Testament. And with four exceptions (John 12:34; Acts 7:56; Rev. 1:13; 14:14) it is used only by Jesus. Apparently He preferred this title to "Christ" and "Son of David" (used by Jesus only once by inference, Mk. 12:35; Lk. 20:41), since to the Jews these latter names carried a political meaning.



DR. HOBBS

The phrase "son of man" occurs repeatedly throughout the Old Testament (ninety times in Ezekiel), but with one exception (Dan. 7:13), is reference to men only. Its use by Jesus probably came from Daniel 7:13. Here, after the fall of successive world empires, there appeared one "like the Son of man" to receive his kingdom, which was quite unlike the earthly empires. Note that "Son of man" does not appear in the New Testament after the Gospels, except in Acts 7:56, until Revelation 1:13 where Christ appears as dwelling in his churches (cf. 14:8-14).

"Son of man" suggests Jesus' identity with man for man's redemption. It connotes our Lord's voluntary entrance into humanity as representative man, "the last Adam" (1 Cor. 15:45), to accomplish man's salvation. Thus Jesus used it with reference to his earth-

ly ministry (Matt. 8:20; Luke 19:10), His death and resurrection (Matt. 12:40; 17:19; 22-23), and His second coming (Matt. 13:41, 24:27; Luke 21:36). While the Gospels picture Jesus as "Son of man" they leave no doubt but that He is more than *man*. He is the God-Man; perfect in deity and in humanity.

In His heavenly glory He still bears His relation to man. He is "the Son of man" (Acts 7:56) and "like unto the Son of man" (Rev. 1:13; 14:14). And "when the Son of man shall come in his glory" (Matt. 25:31), His own will be "changed" (1 Cor. 15:52). Therefore, "beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Our Lord became the "Son of man" that we might become "sons of God" (cf. John 1:12).

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Our Lord became the "Son of man" that we might become "sons of God" (cf. John 1:12).

The preacher poet

PRAYER

Prayer is a self-winding mechanism dependent upon both action and reaction to keep God's servant wound for the time and for the needs.

—W. B. O'Neal



Newberry to Rogers



MR. NEWBERRY

REV. Dean E. Newberry, Jr., pastor of Immanuel Church, Warren, has accepted the pastorate of First Church, Rogers. He will begin his ministry Mar. 17.

Mr. Newberry is a graduate of Ouachita College and Southwestern Seminary. Mrs. Newberry is also a graduate of Ouachita.

Mr. Newberry has been a minister for 16 years, serving churches in Arkansas and Texas.

Mr. and Mrs. Newberry have three sons.

During the time the Rogers church has been without a regular pastor, it has been served by Rev. Minor E. Cole, 3201 Poplar Street, Pine Bluff. Mr. and Mrs. Cole return to Pine Bluff Mar. 17 after his five months interim service at Rogers.

LENA HOOPER DIES

MISS Lena Hooper, for 41 years a member of First Church, Ozark, died Feb. 24. She was 77.

Funeral services were conducted Feb. 27 by her pastor, Rev. Ben T. Haney and by Dr. Perry Webb of Little Rock, a first cousin.

Miss Hooper held membership in the church longer than any other living member. She taught Sunday School for many years and was active in WMU work on a church and an associational level. She had retired from teaching in the Ozark public school system.

PIKE Avenue Church, North Little Rock is one of 53 newly registered church libraries announced by the Southern Baptist Convention Library Department. Mrs. Sid Jones is librarian.

Jewish brother saved

AMONG seven persons who accepted Christ in a revival at Mingo Church, Tulsa, Okla., recently, with Rev. A. T. Suskey, pastor of Bethany Church, North Little Rock, as evangelist, was the brother of Evangelist Suskey.

The Suskeys are of Jewish parentage.

The new convert said to his brother: "I have lived here 63 years. Why hasn't someone spoken to me before about Christ?"

The evangelist brother's reply was: "You had not wanted to hear about him."

Writes Evangelist Suskey: "Pray that Southern Baptists will become more concerned about our brethren, the Jews. Southern Baptists have the message and thousands of Hebrews will only hear the true gospel as we take it to them."

Johnson schedule released

HERBERT "Red" Johnson has announced his spring schedule as revival singer:

Mar. 4-10: Fisher Street Church, Jonesboro; Mar. 18-24, Sulphur Springs Church, Pine Bluff; Mar. 25-31, First Church, Keiser; Apr. 1-14, First Church, Ozark; Apr. 15-21, First Church, Eureka Springs; Apr. 22-28, Freeman Heights Church, Berryville.

Woodell carries on

PRESCOTT, Ark. (EP) — The Rev. W. R. Woodell, a Baptist pastor who recently had both legs amputated, has resolved "to continue my ministry as a pastor" with the use of artificial limbs. Mr. Woodell has been a Baptist preacher for more than 25 years.

In a radio sermon preached from Arkansas Baptist Hospital, Little Rock, he assured scores of listeners that despite his recent trials, "I never doubted the love and grace of the Lord Jesus."

Mr. Woodell said that he was ordained to serve God for life and he would endeavor to do so. The amputation was necessary because of a blood vessel and circulation affliction.

DEDICATORY services for new stained glass memorial windows in the sanctuary of First Church, Sheridan, will be held at the morning worship service Mar. 10. Rev. Wendell Welch, former pastor, will preach. The windows, which depict the life of Christ, are in memory and honor of Harlie A. McKenzie, A. R. McKenzie, Otto Cearley, James Hershell Koon, Rev. and Mrs. J. W. Kelly, Rev. and Mrs. Jack Welch.

Sudduth in new post



MR. SUDDUTH

REV. Fred Sudduth has resigned as Tri-County Association missionary to become assistant superintendent of the Baptist Rescue Mission in New Orleans, the largest rescue mission in the world. It is sponsored by the Southern Baptist Convention.

Mr. Sudduth has held pastorates in churches in Missouri, Alabama and Arkansas. He has served in the Tri-County Association for 17 years, seven years as a pastor and ten as missionary.

Under his leadership, 17 churches and missions have been organized. The association purchased land for an associational camp and issued \$40,000 in bonds for camp construction.

During his associational service, church membership has increased by 4143. An increase of \$32,478 in giving to the Co-operative Program has been seen and the giving to associational missions has more than tripled.

Evans to Crossett

REV. Carroll Evans has resigned as pastor of First Church, McCrory, to accept a call to Mt. Olive Church, Crossett. He assumes his new pastorate Mar. 24.

Mr. Evans has served the McCrory church for four years, during which time there were 47 additions by baptism and 44 by letter. He is moderator of Calvary Association.

Revival statistics

FIRST Church, Parkin, reports a successful revival ending Feb. 17, with Rev. Sam Gash, pastor, First Church, Forrest City, as revivalist. Tommy Taylor of Parkin, University of Tennessee Medical School student, was in charge of music. Fifteen professions of faith, three by letter, were reported by the pastor, Rev. Ray Y. Langley.

Dr. Compere to speak

DR. Edgar L. Compere Jr., with the reactor chemistry division of Oak Ridge National Laboratory, will speak on "Fisio-Chemical Problems in Irradiated Suspension Experiment at Elevated Temperatures" at a meeting of the Ouachita College Chemistry Club at 7 p.m. Thursday, Mar. 14.

A 1938 graduate of Ouachita, Dr. Compere received his Ph.D. from Louisiana State University in 1943. At Ouachita he was president of the Science Club, and was a member of the Math Honor Society, Pi Kappa Tau, German Club, Pre-La Club, band, SAS, and was listed in Who's Who Among American Colleges and Universities.

Ayers full time evangelist

WALTER K. Ayers has resigned the pastorate of Beryl Church, Vilonia, to devote full time to his work in evangelism. He has several open dates.

Mr. Ayers schedule for early spring:

Mar. 3-10, Amboy Church, North Little Rock; Mar. 10-17, First Church, Perryville; Mar. 17-24, Immanuel Church, Warren; Apr. 1-14, Leonard Street Church, Hot Springs; Apr. 14-21, First Church, Ola.; Apr. 21-28, Second Church, Russellville; Apr. 29-May 5, First Church, Cherry Valley.

Coming revivals

ELAINE Church has selected March 4-10 as revival dates. Dr. C. W. Caldwell, superintendent of missions for Arkansas Convention, will be the evangelist. Rev. M. E. Dark is pastor.

REV. Lehman F. Webb, pastor of Second Church, El Dorado, and former pastor at West Helena, will preach the revival services at Second Church, West Helena, Mar. 10-17.

OSCAR Wells, Bethany, Okla., will be evangelist at Calvary Church, Ft. Smith. Music director will be Bill McGraw, minister of music at First Church, Ft. Smith. (CB)

C. GLYNN, McCalman, missionary to Brazil, will be evangelist at South Side Church, Ft. Smith, April 1-7. He is a native of Bradley, Ark. (CB)

DR. W. A. Criswell, pastor of First Church, Dallas, Tex., will be the evangelist for a revival at Immanuel Church, Little Rock, March 17-22, pastor W. O. Vaught, Jr., announces.

Dr. W. A. Criswell, pastor of First Dallas, will be evangelist for revival services at Immanuel Church, Little Rock, Mar. 17-22.

REV. Waif Hamilton, a former Arkansas pastor, has accepted the pastorate of Forest Park Church, Ft. Worth, Tex.



MRS. W. F. O'Neal receives a pin for 14 years of Sunday School attendance from Bobby R. Noah, past superintendent of the Calvary Sunday School at Blytheville. The present superintendent, Blythe Hudson (left) and Lawson Hatfield, secretary of the Arkansas convention Sunday School department, participated in the ceremony.



STUDENT CENTER—Recently dedicated, the Student Center building, Southwestern Baptist College consists of two units with more than 7,000 square feet of space. The building houses a student center division and a small chapel, where BSU programs and services are held. The center section is furnished with modern divans, chairs, tables, coffee tables, table tennis and shuffleboard. Refreshments are provided by automatic machines. President H. E. Williams predicts that the building will greatly enhance the wholesome living of the entire college family.



DEAN James McKinney (left) is seen with members of the Southwestern Singers, Virginia Horton Bledsoe, of Monette, Adair Ellen of El Dorado and Carol Hartsfield (right) of Searcy before the choir's 2,500-mile tour Mar. 15-25. Southwestern Seminary's choir is scheduled to sing Mar. 24 at First Church, Arkadelphia, and First Church, Blytheville. Louisiana, Mississippi, Alabama, George, North and South Carolina, Tennessee, and Arkansas are the states the 48-voice choir will visit.

By the BAPTIST PRESS

SBC passes 10 million

NASHVILLE—Membership in Southern Baptist churches topped the 10-million mark in 1962, according to the annual release of statistics for the Southern Baptist Convention.

The mark was passed early in the year, with the total reaching 10,193,052 at year's end, said J. P. Edmunds of Nashville. Edmunds is secretary of research and statistics for the SBC Sunday School Board.

This means the Southern Baptist Convention has passed The Methodist Church as the largest Protestant denomination in America.

Edmunds said the membership gain was 214,564 during 1962, a 2.2 per cent increase. The number of converts baptized totaled 381,510, a drop of 21,805 from the previous year.

TABLE OF 1962 SBC STATISTICS

	1962	1961	Change	Per Cent Change
Churches	32,892	32,598	294	0.9
Membership	10,193,052	9,978,488	214,564	2.2
Baptisms	381,510	403,315	-21,805	-5.4
Sunday School enrollment	7,570,455	7,506,846	63,609	0.8
Training Union enrollment	2,747,581	2,724,369	23,212	0.9
WMU enrollment	1,489,352	1,496,634	-7,282	-0.5
Brotherhood enrollment (Men and RA)	628,063	628,087	-24	*
Vacation Bible School enrollment	3,176,559	3,088,721	87,838	2.8
Choir enrollment	791,447	715,104	76,373	10.7
Church property value	\$2,567,836,860	\$2,385,175,418	\$182,661,442	7.7
Total gifts	\$540,811,457	\$501,301,714	\$39,509,743	7.9
Mission gifts	\$91,433,845	\$84,434,006	\$6,999,839	8.3

*Less than -.01

Berry to Japan on New Life Program

KENDALL Berry, Blytheville printer, Missouri banker, power company director and a hard-working Southern



MR. BERRY

Baptist, leaves Mar. 11 on an around-the-world trip, the principal stop to be Fukuoka, Japan, where he will do missionary work. He will be accompanied by Mrs. Berry.

Mr. Berry has been to Japan before, so he knows what he will be up against: Clever, intelligent

people with minds of their own, more devoted to the god of materialism than Americans but who, he feels, are looking for some divine replacement for their now-mortal emperor.

"The Japanese," Mr. Berry said, "have as keen a mind as anybody on earth and they can detect insincerity very quickly. We've been cautioned not to preach down to them."

On his trip two years ago Mr. Berry said he found that the Japanese have practically no religion. Only one half of one percent of them profess Christianity and this fact alone he says is a "tremendous challenge to the people of the Western world."

"I do think the Japanese are looking for a religion. Since the emperor has disclaimed deity, they are looking for something to satisfy the longings in their hearts and souls. And I don't believe people as such can live without thinking there is a supreme being. But it's going to be a long, hard row for Christianity to break in Japan."

Mr. Berry will be accompanied on his evangelistic mission by Dr. R. E. Naylor, president of Southwestern Seminary of which Mr. Berry is a trustee. They are travelling under the auspices of the "New Life" program, jointly sponsored by the Texas and Japanese Conventions. For two weeks, 125 to 140 teams of laymen and preachers will work in the island nation.

"I believe every businessman owes to his fellow men to do all he can to bring them closer to God," Mr. Berry said.

A native of Printess, Miss., Mr. Berry attended the University of Mississippi for two years and was graduated from the University of Missouri School of Journalism. He bought weekly newspapers at Manila and Leachville, Ark. and at Steele, Mo., and later opened commercial printing shop at Blytheville. He sold the newspapers in 1952.

Mr. Berry is president of the Hornesville, Mo., Planters Bank, an investor in a ladies' ready-to-wear shop at Blytheville and a director of Arkansas-Missouri Power Company. (DP)

Mexican missions tour

MEMPHIS — Would you like to see Baptist foreign mission work firsthand?

Thirty Baptist men will get that opportunity Sept. 9-20 when they make a 3,200-mile tour of 15 mission points in Mexico.

The occasion is the sixth tour of Mexico mission points sponsored by the Southern Baptist Brotherhood Commission in cooperation with the Convention's Foreign Mission Board.

The men will pay all their expenses during the tour, including travel to and from San Antonio, Tex., point of departure.

Lucien E. Coleman Sr., associate secretary of the Brotherhood Commission and tour director, said the men will visit Saltillo, Matehuala, San Luis Potosi, Queretaro, Mexico City, Taxco, Toluca, Morelia, Zopoco, Uruapan, Guadalajara, San Juan de Los Logas, Zacatecas, Durango and Turreon.

Serving as guide and interpreter will be Wyatt W. Lee, veteran missionary to the Mexican state of Jalisco.

The annual Lectures on Preaching will be given at Midwestern Seminary on March 19-22, at 10 each morning. The lecturer this year will be Dr. Charles A. Trentham, pastor of the First Baptist Church of Knoxville, Tennessee.

Taylor heads secretaries

WILLIAMSBURG, Va.—Noel M. Taylor of Carbondale, Ill., is the new president of the state executive secretaries group among Southern Baptists. Taylor is executive secretary of the Illinois Baptist State Association. Vice president is Grady C. Cothen of Fresno, executive secretary, Southern Baptist General Convention of California. Fred D. Hubbs, Detroit, is secretary of the group. Hubbs is executive secretary, Baptist State Convention of Michigan.

They were elected at the group's annual meeting here. Executive secretaries and their associates from the 28 Baptist state conventions attended the meeting. The state bodies cooperate with the Southern Baptist Convention.

Laymen's luncheon

KANSAS CITY, Mo. — The first Baptist laymen's fellowship luncheon to occur during a session of the Southern Baptist Convention will meet here May 8.

"As Kansas City Baptist laymen, (we) felt that a local group of men should honor laymen visitors who have come to represent their churches as messengers during the Southern Baptist Convention," said Dr. David F. Eubank, local physician.

Dr. Eubank is chairman of the world missions committee of the Brotherhood of Kansas City Baptist Association.

ELM goes to the family conference

WHAT you get out of a family life conference such as a bus-load of us Arkansans attended during the past week in Nashville, Tenn., depends on who you are—and who your wife (or husband), children, parents, and in-laws are.

by
Erwin L. McDonald

The conference, titled "Southern Baptists and the Family," and held Feb. 25-March 1, was the first of its kind for Southern Baptists. About 750 attended, from most of the states and from many walks in life. Incidentally, I heard of a business man who attended at a cost to his personal budget of \$2,000. He evidently had decided that home life is even more important than making money.

I must admit that parts of the conference were a lot more interesting to me than other parts. I especially liked what was said about the importance of wife and children "bolstering the ego" of husbands and dads. Sometimes a feller can feel awful left out in our so-called "democratic" households, where a dad's vote may not count for any more than that of his eight-year-old son or daughter.

Come to think of it, maybe we can get the Legislature to pass a bill making it unlawful for the offspring to vote in home "elections" before they are at least 18. But even with this safeguard narrowing the vote in most domiciles to husband and wife, there would be a lot of issues ending in a tie vote.

Lots of wives—and I am not getting personal, Hon—would never insist on "wearin' the pants for the family," but just don't want anybody to wear them.

Now that we Americans are getting overstocked with such status symbols as long, sleek cars, or little foreign-makes, palatial homes, etc., children themselves are coming to be success symbols, says Dr. David R. Mace, one of three noted marriage counselors serving on the conference staff during the week.

Dr. Mace, executive director of American Association of Marriage Counselors, Madison, N.J., pointed out as a problem in many homes the inclination of parents to live their own lives over in the lives of their children, "forgetting that children are individuals in their own right and should not be expected to meet the needs of parents."

He indicated there may be a connection between the longing to fulfill unsatisfied ambitions, on the part of the parents, and the fact there are so many American children named John Doe, Jr., or John Doe, II, or John Doe, III.

If any of us went to Nashville looking for some easy, short cut to better family and home situations, Dr. Evelyn Millis Duvall, of Chicago, world-renowned lecturer and author on marriage and the family, poured cold water on us.

"Good people make good marriages," she said. If the home is to be happy and secure, the family in the home must be made up of wholesome, well-adjusted persons.

In most cases a fellow's self-love



enters very much into his choice of a mate, for the most of us have tendencies to marry persons like ourselves, she said.

The odds of success are against the mixed marriage, where the husband and wife have different tastes and desires, come from different backgrounds, are of different faiths or races, Dr. Duvall said. Mixed marriages can work, but they require more maturity, patience and effort to succeed.

It has never been easier to get married anywhere in the world than it is today, in our own dear land, and the partners in the marriage have never had more freedom in choice of mates, but staying happily married is the real challenge, Dr. Duvall declared.

The third of the trio of experts at the conference, Dr. Paul Popenoe, founder and president emeritus of American Institute of Family Relations, now living in Altadena, Calif., gave some tips on how to tell that the honeymoon's over. Personally, I never had any difficulty determining this myself but here is a tip or two for those of you who need it:

The honeymoon is over, says Dr. Popenoe, when the couple begin to turn the volume down on their appreciators and turn it up on their depreciators. You can be sure it's over, he says, when husband and wife quit saying to one another: "Darling, you're absolutely

perfect!" and start shouting: "The trouble with you is . . ."

For many, says Dr. Popenoe, the honeymoon's over "when the husband takes his wife off the pedestal and puts her on the budget."

One thing Dr. Popenoe said needs to be circulated among the starry-eyed folks who think marriage will be just a prolongation of spine-tingling courtship. Romantic love does not last, he says, and his fellow experts all agreed. The real hope for the marriage is that romantic love will be succeeded by enduring conjugal love, say the experts.

So, no use getting a divorce and starting over again just because the kisses of your mate don't take your breath the way they once did. The same would get to be the case in another match before too long. (Of course, I realize there are far more substantial arguments than this against divorce and re-marriage.)

Going to a family conference really humbles a feller as he sees how unthoughtful he has been in his own family circle. I have decided to do something about this at my house. I am going to start by being more helpful around the house. I am going to help my wife and daughter see their own shortcomings in better perspective. I feel that if I can just get my women folks straightened out on their duties and attitudes, the most of my problems will be solved.

Missions-Evangelism

Mission notes

BULL SHOALS Mission reports five professions of faith and two additions by letter during last month. A layman is conducting regular services.



DR. CALDWELL
Williams delivering the message.

Fair Park Church, Russellville has begun a Mission at Mt. George with 37 in first service and one profession of faith.

Gillett Church had a note burning and dedication service Feb. 17 with Don Williams delivering the message.

Cavanaugh Mission, Fort Smith, held dedication services March 3 with C. W. Caldwell delivering the message.

Colt Church in Tri-County Association plans dedication services March 24 with the Superintendent of Missions as guest speaker.

Harmony Association had excellent Schools of Missions Feb. 17-22.

The annual Rural Church Conference will be held at Lonsdale, June 17-20. Five out-of-state men will be on the program. More about the program and personnel later.

A layman writes to praise the Church Development Ministry program. He says: "My pastor and I are going to do all we can to sell the program to other churches of our Association." — C. W. Caldwell, Superintendent of Missions.

Race Relations

Program available

IT was our privilege to present the work of the Department of Race Relations to seven of our white Baptist churches during the month of February. In each of these churches we received a most favorable response as we showed slides and told them about the work and the needs.

It seemed to be the opinion of pastors, and people alike, that our congregations know so very little about the needs and the work being done to meet these needs. It seemed to be the unanimous opinion that each church in our convention would profit greatly by having the program of the Race Relations Department presented to them. We would welcome the priv-



DR. HART

ilege of doing this, preferably at night, so that the slides could be used to advantage. We would like very much to get the information we have before as many church group meetings as possible.

We have just completed a survey of 420 negro Baptist churches located in 29 counties in Arkansas. We have also made a study of the 1960 Census. We believe we have facts that relate to the field of race relations that no one else has at the present time.

Many of our people do not know that the work of this department is supported jointly by the Co-operative Program, the Annie Armstrong Home Mission offering and the Dixie Jackson State Mission offering.—Clyde Hart, Director Race Relations Dept., Ark. Baptist State Convention

Bible reading plan

A NATIONWIDE reading of the Easter message is being sponsored again this year by the American Bible Society. The Society asks every Christian to read the Crucifixion and Resurrection passages from the Gospel of John as soon as he awakens on Easter morning, or join others in reading them at an Easter Sunrise Service.

"In these perilous days," The Society's announcement points out, "there is no better way to renew our faith in God and our hope for man's salvation than to turn directly to the Bible and read for ourselves the account of Jesus' suffering and death and the joyful news of His resurrection."

Church Music

Glorieta Music Conference

THIS summer at Glorieta we will sing the Oratorio, "Elijah" by Mendelssohn. The conductor will be Dr. Lara Hoggard of Midland, Texas Symphony and Chorus. First time for Dr. Hoggard to be on Glorieta faculty. The soloists will be:



MR. McCLARD

Soprano — Mrs. Eleanor Ousley, Music faculty Howard College, Birmingham, Alabama. First time on Glorieta faculty.

Alto — Miss Ramona Goff, Music faculty, Louisiana College, Pineville, Louisiana. First time for Miss Goff to be on Glorieta faculty.

Tenor — Frank Stovall, Music Faculty, Southwestern Seminary, Fort Worth.

Bass — Adrea W. White, Professor of Voice, Drake University, Des Moines, Iowa. Well known as a soloist in concert and oratorio productions; particularly well-known for his role as Elijah.

Tentative plans to present a dramatized version of Elijah are being explored. If this is done we will dramatize several of the significant scenes and episodes in the oratorio.

Write immediately Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico for reservation and send \$3.00 registration and insurance fee. — LeRoy McClard, Secretary.

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State Music Conference

OUACHITA BAPTIST COLLEGE ARKADELPHIA, ARKANSAS

June 17-22, 1963

(Begins Monday, with evening meal; closes Saturday, with noon meal)



Dr. Lara Hoggard
Symphony and Choral
Director
Midland, Texas

DIVISION

1. Junior High
2. Senior High
3. Adult and Leadership

CLASSES

Beginning, Progressing, and Advanced Theory; Conducting; Song Leading; Worship Planning; Harmony; Hymn Playing; Organ; Beginning, Progressing, and Advanced Voice; Choral Techniques; Choral Literature; Full Band, Woodwind Ensemble, Brass Ensemble, Several Choirs; Music and Drama.

ORATORIO

Hymn of Praise—Mendelssohn and a choice Bach Cantata.

FEATURES

1. The best in recreation and fellowship activities.
2. Great choral experiences under nationally famous conductors.
3. Inspiring worship—recitals by outstanding soloists
4. Music camp band—Woodwind Ensemble—Brass Ensemble.

FACULTY AND STAFF

In addition to the out of state faculty, we will have twenty or twenty-five of our own ministers of music on the staff

RATES

\$ 2.50 Advance Registration
\$15.00 on arrival at camp

\$17.50 Total per person

This includes meals, lodging, medical and accident insurance, rental on music and workbooks, counselor supervision, films, recreational materials, use of campus facilities. This does not include study course textbooks. Please note that Church Music Department will provide competent counselor supervision. We do welcome recommendations concerning counselors we can use from your church.

Now hear this: Only 600 persons may register. First come, First served!
Some will be turned away.



URAL CLAYTON
FIRST CHURCH
BARTLESVILLE, OKLA.



REV. GEORGE HALL
FIRST CHURCH
HOMER, LA.



FLOYD McCOY
HOWARD COLLEGE
BIRMINGHAM, ALA.



NADEEN McCOY
BIRMINGHAM, ALA.



JOE WALTERS
MAIN STREET
HATTIESBURG, MISS.



JERRY HOWELL
FIRST CHURCH
PENSACOLA, FLA.



GEORGE STARKE
FIRST CHURCH
TALLAHASSEE, FLA.

20,000 baptisms in 1964

DURING THE Evangelism Conference I challenged the missionaries, moderators, chairmen of evangelism and our state workers to accept a goal of 20,000 baptisms for 1964. This is a big goal. The largest number we have ever baptized in one year was 16,367.



MR. REED

In thinking about this I wondered if this goal is unreasonable. Then I began to check our records. By totaling

each association record year of baptisms I found we baptized 20,289. Motor Cities is no longer in the group.

It is interesting to note that the "record year" was in 1950, the first year of the simultaneous crusades. That year the majority of our churches participated and went the full two weeks. There were 16,367 baptisms. The next highest year was 1955 with 15,052 baptisms. Again it was a year when the majority of our churches participated in the simultaneous crusade and two weeks meetings.

With the Jubilee Revivals in the eastern half of the state March 8-22 and in the western half March 29-April 12, it is possible to baptize 20,000 in 1964. Just once, let's do it right. Get your evangelist and singer now and vote to go the whole two weeks.

Association	Baptisms	Year
Arkansas Valley	591,	1949
Ashley County	355,	1950
Bartholomew	661,	1950
Benton County	454,	1953
Big Creek	121,	1951
Black River	361,	1957
Boone-	204,	1949
Newton	68,	1949
Buckner	333,	1950
Buckville	39,	1955
Caddo River	89,	1949
Carey	204,	1949
Caroline	372,	1950
Carroll County	142,	1955
Centennial	291,	1950
Central	907,	1950
Clear Creek	408,	1952
Concord	1195,	1952
Conway-Perry	144,	1961
Current River	181,	1952
Dard-Russ.	271,	1955
Delta	728,	1949
Faulkner	250,	1950
Gainesville	159,	1949
Greene County	436,	1951
Harmony	805,	1949
Hope	715,	1952
Independence	352,	1950
Liberty	1076,	1950
Little Red River	163,	1949
Little River	285,	1950
Mississippi Co.	943,	1950
Mt. Zion	626,	1956
Motor Cities	900,	1956

(No longer Assn.)

Ouachita	207,	1954
Pulaski	1932,	1961
Red River	301,	1955
Rocky Bayou	142,	1951
Stone-VB-Searcy	180,	1954
Tri-County	774,	1959
Trinity	650,	1955
Wash-Madison	451,	1949
White County	300,	1949
White River	320,	1962
Woodruff	248,	1952
TOTAL	20,384	

—Jesse S. Reed
Director of Evangelism

Religious Education

On writing articles

SEVERAL people have asked why I do not have a column in the Newsmagazine each week. I am flattered that anyone would notice my absence.



MR. ELLIFF

something vital to our Religious Educa-

tion ministry is there. (I'm afraid to conduct a poll on how vital our ministry is.) Anyhow, that's not the point just now.

In the second place, by arrangement with The Newsmagazine, we can accumulate space for one or two page spreads. Our division will need a page ad on Siloam. We have to pay for this unless we have column space.

This leads me to register my surprise at how poor our communication with each other is much of the time. Almost every day someone asks a question which reveals that the answer which had previously been given is to be seen or failed somehow to register.

All of us are busy people and we do not have time for the flood of communication beamed toward us via radio, T.V., etc. We have to skim over what we see and hear.

However, the very real possibility of our "missing you with our message" counts for a great deal of a denominational worker's effort to get your attention. Incidentally, some people know how to communicate. I'd like to learn their secret. Brother Paul, Missionary, come to Siloam this summer and learn more about this in our Administration period.—J. T. Elliff

We don't have

MONEY TO THROW AWAY!

Yet each year thousands of Christians waste millions of dollars because they fail to make wills.

This wasted money goes for court costs and unwise spending of money which people work a lifetime to accumulate.

Every individual is responsible to God for what happens to his property and other possessions after death. The answer is WILLS which name Christian ministry as a beneficiary.

ARKANSAS BAPTIST FOUNDATION
Baptist Building
401 West Capitol Avenue
Little Rock, Arkansas



8 District Training Union Tournaments

March 11-15, 1963

W.C. District—Immanuel, Ft. Smith..... March 11—S.W. District..... 1st, Hope
 Central District—1st, NLR..... March 12—N.W. District..... 1st, Springdale
 S.E. District—1st, Monticello..... March 14—N.C. District..... 1st, Batesville
 E. C. District—1st, Forrest City..... March 15—N.E. District..... Central, Jonesboro

- * Junior Memory—Sword Drill, Intermediate Sword Drill and Y.P. Speakers will meet at 6:30. Tournament begins at 7 p.m.
- * Each association may send to the district as many Juniors as qualify, 2 sword drillers, and only one young person (17-24 years) for the speaker's tournament. One sword driller and one speaker will be selected in each district to go to State Convention, April 12.
- * State Training Union Secretary or Associate will bring car load of qualified judges to judge all drills and tournaments.
- * If time permits, these qualified judges will serve as a panel to discuss the latest in Training Union work.
- * Who attends? All interested in the tournaments and representatives from churches and associations that do not have participants. This will be a good way to increase the interest.

Sunday School

Responsibility

THE RESPONSIBILITY OF a Sunday School is tremendous. Church leaders have a great opportunity to use the Sunday School in its assigned task to reach all prospects for the church.



MR. HATFIELD

Take a good look at your church functions. Consider the worship services, study the other educational and developmental organizations of your church. Think about how the Sunday School is responsible for first reaching most of the people we win to Christ and baptize. Give serious thought to the means of stewardship education and the method of receiving tithes and offerings through the Sunday School.

Almost any serious study of the Sunday School will cause one to agree with the words of a great pioneer of Southern Baptist Sunday School work, Arthur Flake, who suggests several purposes of the Sunday School in his book *The True Functions of the Sunday School*. He

states that it can be used to teach the Bible; to put church members to work as officers and teachers and class workers and members; to gather information by using a religious census; to reach out into the community for the unenlisted and unsaved; to train church members for service; to promote attendance for the worship services; to function as a soul-winning agency and as a church-financing agency. It can aid greatly in providing social life. It functions as a missionary agency and a means of creating and maintaining denominational loyalty.

The Sunday School, enlarged and growing, provides people and resources for the whole church program. A total church program will help develop Sunday School leaders and members.

Is your church striving to measure up to its Sunday School responsibility?—Lawson Hatfield, Secretary

Executive Board

(continued from page 2)

the Cooperative Program.

Many, many churches are now giving on the percentage basis through the Cooperative Program.

Below is a list of the top fifteen churches in percentage giving in 1962. The figures are based on the annual report to the association in the fall of

1962.

Many churches gave more dollars than these churches, but the 15 average 24.86% of their total income. If each church in Arkansas had done likewise, Kingdom causes could be strengthened around the world. In fact, we could do many things that are not being done. This would mean more schools, more churches, more missionaries, and more baptisms.

TOP 15 CHURCHES— PERCENTAGE-WISE

Church	Association	% of Total Receipts Given to Cooperative Program
1. Waldron	Buckner	33.95%
2. Immanuel, El Dorado	Liberty	29.46%
3. Stamps, First	Hope	25.84%
4. Earle	Tri-County	24.95%
5. Batesville, 1st	Independence	24.54%
6. Gum Springs	Big Creek	24.32%
7. Trinity	Concord	24.08%
8. Norphlet	Liberty	23.72%
9. Almyra	Centennial	23.63%
10. Camden, First	Liberty	23.53%
11. Blytheville, 1st	Mississippi Co.	23.35%
12. Joyce City	Liberty	23.33%
13. Myron	Rocky Bayou	23.08%
14. Stephens	Liberty	22.68%
15. Pulaski Heights	Pulaski	22.39%

—Ralph Douglas,
Associate Executive Secretary

Southern Baptists and their seminaries

(Address to the Maryland Baptist Convention Nov. 13, 1962)

By Edward A. McDowell

Professor of New Testament Interpretation,
Southeastern Seminary, Wake Forest, N. C.

I SHALL discuss the two problems in theological education that concern us most acutely at the present time, the problem of decreasing enrollment in our seminaries, and the problem of suspicion as to the doctrinal soundness of our seminary faculties.

Southern Baptists face the problem of a decreasing enrollment of theological students in their seminaries. In 1956 our five seminaries (Midwestern not included) reported to the American Association of Theological Schools a total of 3,766 theological students (B. D. and graduate theological students) enrolled in these schools. In 1961 they reported a total of 3,237 students, a loss of 529 or 14 percent over 1956. The establishment of Midwestern Seminary with its 304 students reported for 1961 helps diminish the loss in total enrollment from 1956 to 225 students and reduces the loss in percentage to 6. But there is little comfort in this when we see that the general decrease in enrollment in institutions belonging to the American Association of Theological Schools was only 4 percent between 1956 and 1961. Also the embarrassment of our loss is made more acute when we consider the percentage of increase in the enrollment of institutions in some of our sister denominations. American Baptists increased their number of theological students by 2 percent, American Lutherans by 5 percent, United Lutherans by 25 percent, Methodists by 4 percent, Protestant Episcopalians by 14 percent, the Reformed Church in America by 19 percent, the Congregational Christians by 33 percent, the Evangelical and Reformed Church by 23 percent. But the Southern Baptist picture as to students in training in our seminaries is made even darker by the fact that there was a significant increase in churches and church members in the Southern Baptist Convention between 1956 and 1961. In 1956 our churches numbered 30,834; in 1961 they numbered 32,598, an increase of 5½ per cent. In 1956 members in the Southern Baptist churches numbered 8,708,823; in 1961 they numbered 9,978,488, an increase of 14 percent.

What do these figures mean? For one thing they mean that on the very eve of our becoming the largest non-Catholic denomination in the United States we have no cause to glory in numbers, because the very numbers in which we are tempted to boast hold out to us a very grave warning, the warning that something is happening in our life that makes it difficult for young men and women to see a challenge in the Christian ministry. There will be various opinions as to what this something is. If we are confronted simply with the competition of scientific and secular vocations as challenges to young people we might ask why some of our sister denominations are not suffering the same decrease we are experiencing. Could it be that our major trouble is that we have sacrificed our denominational life quality to quantity, spiritual experience to conformity to organization, commitment to Christ to worldly status and achievement? Is it possible also that we have failed to deal honestly and forthrightly with the problems the new age of science has brought to young people, with the result that Christianity and the Christian ministry have grown less meaningful and relevant in their eyes? And can it be that we have been afraid to apply consecrated intelligence to reconciling the Bible and Christianity with science, and that we have therefore taken refuge in an obscurantism that repels rather than attracts young people? The failures — if they be our failures — are reflected in the attitude and the stance of the man in the pulpit. By him the boys and the girls in the pew largely measure the Christian ministry and its challenges. By and large they see in their preachers what Southern Baptists are and are not. The minister who rises above the spiritual and cultural level of his denomination is rare. The great majority of us therefore are implicated in our present

failure to attract a large number of young people into the Christian ministry.

Our problem, it should be evident, is not chiefly one of recruitment. The problem begins before the time of recruitment arrives, when boys and girls are thinking silently about life and their future part in it, at the time when their ideals are being shaped. This is the time when vital religion attracts and calls forth in young hearts the desire to find a great cause and give one's life for it. This is the time when the man in the pulpit, if he represents and speaks for spirit, quality and intelligence in religion, can challenge youth to follow in his footsteps by dedicating their lives to service in the greatest calling in the world. Is it not obvious, then, that our problem with respect to decreasing enrollment in our seminaries roots in our spiritual illness as a denomination, and that the cure is not a new campaign for more ministerial students but confession of our sins of pride, egotism and blindness, and a turning throughout our denomination in new dedication to Jesus Christ and the way of life and love he set before us?

The Problem of Suspicion of Our Seminaries

While we are praying and working for a new life movement in our denomination that will give us in time more candidates for the ministry we must continue to support the seminaries in which are being trained our preachers, missionaries and teachers for tomorrow. The present widespread concern as to alleged doctrinal deviations among teachers in seminaries cannot be ignored in any honest discussion of theological education among Southern Baptists today. Such concern is of course not new. From the resignation of Crawford H. Toy from the faculty of the Louisville Seminary in 1879 down to the dismissal of Ralph H. Elliott from the faculty of Midwestern Seminary in 1962 there have been recurring periods of attacks upon seminary professors. The chief cause of suspicion of seminary professors is to be found, I believe, in the character of our denomination. Our people are by and large conservative with respect to the interpretation of the Bible. They are not to be blamed too heavily for this. Their leaders and preachers have done little to change their viewpoint, and the leaders and preachers who express anxiety concerning the teaching in the seminaries are more often than not sincere exponents of the environment which nurtured them. Let us not be too hasty in our condemnation of them. Southern Baptists are a people's movement and one of the concessions we make in remaining Southern Baptists is to recognize men of various shades and colors as our brothers. Let us also recognize the fact that the seminaries belong not to the faculties of the institutions but to Southern Baptists, and that Southern Baptists have the right through their Convention to express their opinions concerning the seminaries, and through the boards of trustees to exercise control over the institutions. This is not to say that boards of trustees are to tolerate harassment of professors that might make it impossible ultimately for competent scholars of integrity to serve as teachers in our seminaries. Boards of trustees have an obligation to express in their government of our seminaries the will of the denomination, and at the same time they have an obligation to create for the seminary teachers an environment of freedom for research and expression essential to good teaching. This, at our present stage of development, is a difficult task, but we must not grow impatient nor lose heart. We must do our best through the democratic process to elect good and intelligent men to our boards of trustees, and then we must trust them to do what is right, remembering that we have the Baptist privilege of expressing to them our opinions and telling them when we think they are wrong.

Seminary professors in Southern Baptist seminaries today also have a difficult task. They are obligated in three

tions: (1) to their students, (2) to the denomination, (3) to their colleagues, it being understood, of course, that the over-riding obligation of a seminary professor is to Jesus Christ.

In the discharge of his obligation to his students the seminary teacher must be free to confront his students with the latest developments in scholarship. Let it be said without equivocation, however, that a teacher in a theological seminary is not free to teach anything he chooses nor to undermine the faith of his students in Jesus Christ as Lord and Saviour. I will go further and say that a seminary professor fails in his mission if he elevates the critical methodology and conclusions above the message of the Bible and the meaning of the gospel. There is a very important difference; it should be emphasized, between employment by a teacher of critical and scientific exegesis in the interpretation resulting in a radical re-interpretation or misinterpretation of the gospel itself. A seminary professor owes it to his students to help them recognize such erroneous modes of interpretation and steer clear of them.

In fulfilling thus his obligation to his students the seminary teacher is doing that which is most important in fulfilling his responsibility to his denomination. But he must also remember always that he is a servant of the denomination, and while it is his responsibility to lead, it is never his privilege to assume an attitude of superiority over his less educated brethren, nor is he free to direct at will shafts of criticism at the denomination and all its works.

The seminary professor has an obligation to his colleagues. He is no lone eagle who can soar around in the theological atmosphere independently of the other teachers with whom he serves. What he says and does involves his seminary and every member of its faculty.

Because of these obligations each teacher has to his students, to his denomination, to his colleagues, we must recognize that fact that academic freedom in a theological seminary is not freedom for one to teach what he chooses, but freedom limited and made beautiful by responsibility and love.

IS THIS A CROSSROADS?

In this critical time in the life of our denomination we must keep before us the purpose of our seminaries and the place of strategic importance they occupy in determining the future character and influence of the denomination.

What is the purpose of our seminaries? It is to produce intelligent, competent, courageous preachers, teachers, missionaries and religious education workers. It is these young people who are being trained in our seminaries who will determine what Southern Baptists will be and do in this new age to which we have come. Are Southern Baptists prepared for such a time as this? What we do to and with our seminaries may well determine whether or not we shall become an anachronistic sect, inadequate to the demands of this grand and awful time, or a vital spiritual force in the life of the world.

Letters

(Continued from Page 5)

LEONOR and I, and all our Home Missions Family wish to say, "Thank you" for the support you have been giving us through the gifts to the Cooperative Program. Truthfully, without that help it would have been difficult to stay on our field this past year. Now, please permit us to speak with you about the task of Home Missions in this season of the ANNIE ARMSTRONG OFFERING.

Since last writing to you we have moved to the pastorate of the Latin American Baptist Church of San Ysidro, California. This church is partly sponsored by the Home Mission Board and is located in a thickly concentrated area of Spanish-speaking people since it is located on the border with Tijuana, Mexico. We have a good church of responsive people, many of whom carry a heavy load of responsibility in an at-

tempt to reach their companions of language and culture with the message of Christ.

The job of Home Missions, like all mission work, is fraught with disappointment. Sometimes years are invested in witnessing to a lost one and it appears that it is futile; but we must keep on. Many times good ground work is laid only at the last minute to see Satanic forces destroy it through the loss of key persons or support. Many times fanaticism bars the doors to our entry to homes and hearts and in cases like these only prayer and the manifested presence of Christ in daily living can penetrate. Therefore, your prayers are urgently and continually needed . . . to keep on, keeping on.

This year for the ANNIE ARMSTRONG OFFERING, we on the field ask you to . . . put your heart in it.—The Walter Crumplers, P.O. Box 1776, San Ysidro, Calif.

If we are to be a vital spiritual force in the life of the world and not an anachronism, the young people who go from our seminaries to take places of leadership and responsibility in the denomination must be first of all people who are unreservedly committed to Jesus Christ and his way of life and love. Our seminaries must help them in arriving at this commitment. These young people must also be intelligent students of the Bible, well-versed in modern theories of criticism, their feet firmly planted upon the truth of the scriptures, openminded to the proven facts of modern science and unafraid of reconciling Biblical truth with scientific truth, knowing that the God who created and sustains the universe is the author of all truth, whether that truth be in the Bible or in nature and science.

In our seminaries the Bible, theology and other disciplines must be presented in a way that will give to our preachers and leaders-to-be this attitude toward truth. Otherwise, if the young people go from our seminaries unequipped to make the Bible and the gospel relevant to the needs of men in this new age of space and atomic energy, boys and girls who learn the facts of science in high school and even in grade school today, will become skeptical of the claims of Christianity as presented by Southern Baptist preachers and turn away from the church and from the ministry as a life's calling. Furthermore, intelligent laymen, many of whom are puzzled by some of the trends in our denomination, will leave us and seek a more satisfying spiritual environment in other denominations.

It appears that Southern Baptists have been brought to the most important crossroads in their history at the point of decision as to the character of their seminaries. If decision should be made imposing upon our faculties a curtailment of freedom incompatible with honest quest for truth by dedicated Christian scholars, the future is dark indeed. In this event our seminaries could become unaccredited Bible schools in which competent scholars would not teach. Hundreds of our young people seeking theological training would not attend such schools.

But let us refuse to entertain for long such a dismal prospect! Let us pray that God will give us the understanding of the issues that we need, and the patience and the love to work out our problems in the spirit of Christ, to the end that our seminaries will be strengthened and made the sources of spiritual power in the forward movement of Baptists in the world.

Note: on the basis of figures recently released the decrease in the number of theological students enrolled in Southern Baptist seminaries in 1962 over 1961 was 297 or six percent. Thus the rate of decrease between 1956 and 1961 was maintained at the same figure, 6 percent.

The statistics and percentages relating to enrollment in seminaries given above are based upon "Seminary Enrollment Statistics (from October 1961 Reports)" issued by Jesse H. Ziegler from the office of The American Association of Theological Schools in the United States and Canada, 934 Third National Building, Dayton, Ohio.

The statistics pertaining to number of churches and members of churches in the Southern Baptist Convention are taken from The Southern Baptist Convention Annual of 1958 and of 1962.

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What is Landmarkism?

BY W. MORGAN PATTERSON
SOUTHERN SEMINARY, LOUISVILLE, KY.

IN recent theological discussion among Southern Baptists several polemical terms have been employed to identify various individuals, groups, and points of view. Modernist, Liberal, Conservative, and Fundamentalist labels have been commonly heard. Unfortunately these terms have not uniformly been applied with precision and knowledge of historical meaning.

In his article seeking to shed light upon those most frequently used, Dr. Herschel H. Hobbs has been helpful in providing some historical setting. However, there is another label, used at least as much, which deserves examination and definition, namely, Landmarkism.

Viewed both in its historical and present contexts, the term has three proper uses. First, Landmarkism designates an historical movement among Southern Baptists originating in the 1850's and led primarily by J. R. Graves, preacher, debater, writer, and editor of *The Tennessee Baptist*. The initial use of the word goes back to a booklet published in 1854 entitled *An Old Landmark Re-set*. It was written by J. M. Pendleton, Baptist pastor in Bowling Green, Ky.

Two years earlier (1852), Pendleton invited Graves to conduct revival services in his church. Upon his arrival, in conversation Graves learned that his host was disposed to accept immersions performed by non-Baptists as valid. Graves thereupon firmly outlined his convictions against this practice. He stated that since he didn't wish to preach views contrary to those of the pastor, it might be best for him to return to Nashville and let Pendleton himself do the preaching. However, at Pendleton's insistence, Graves consented to stay. Pendleton urged him to present his views on the subject, since he (Pendleton) confided that he had not studied the matter fully.

By the end of the revival meeting Pendleton had accepted Graves' position on alien immersion and other related matters. Recognizing the talents of Pendleton, whom he had earlier known through his writings, Graves asked him to write several articles. They dealt with differences between Baptists and those denominations practicing infant baptism. In these essays he showed why, in the name of consistency, Baptists could neither recognize pedobaptists "as regular churches of Jesus Christ, nor receive their immersion, nor recognize their ministers as scripturally ordained ministers of the gospel."

Pendleton's efforts were first published as a series of four articles in Graves' paper. They were then brought together into a booklet which Graves entitled *An Old Landmark Re-Set*. It was published by Graves and widely dis-

tributed throughout the South at a few cents per copy. Those who subscribed to its position became known as "Old Landmarkers." In most later references the name is abridged simply to "Landmarkers" or "Landmarkism."

The article on Landmarkism in the *Encyclopedia of Southern Baptists* (vol. II, p. 757) summarizes the basic distinctives of the position Graves and his followers took. Graves' system, concerned mainly with the doctrine of the church, centered in the primacy of the local church. He held that only a group of immersed believers could be considered a church in any religious sense. Such a definition automatically excluded pedobaptist "societies" as true churches. Also, such non-Baptist groups cannot properly authorize ministers to preach. Therefore, their ministers ought not to be allowed in Baptist pulpits. Of course, logically the ordinances of such churches are invalid, and even an occasional immersion of a believer must be rejected as null and void, since proper authority for it is lacking.

Landmarkism has also been characterized by Baptist church succession and closed communion. Its view of Baptist history is that there has been an unbroken chain of Baptist churches stretching back to the early period. Numerous dissenting sects, such as the Donatists, Petrobrussians, and Albigenses have been incorporated into this genealogy as Baptists.

In the observance of the Lord's Supper, only members of the local Baptist church were permitted to receive it. Because participation should never extend beyond discipline and discipline is limited to members, no other (even visiting Baptists) could sit at the Lord's table.

Under Graves' leadership, Landmarkism became critical of the financial basis of convention membership as well as the board method of administering the Convention's affairs. The boards he regarded as without foundation in Scripture and therefore undesirable and extra-Scriptural.

A second use of the term Landmarkism is to designate certain Baptist groups which have been greatly influenced by Graves' doctrines, and which, early in this century, separated from Southern Baptists. The division occurred largely over issues raised by Graves, especially the conduct of mission work by boards. The American Baptist Association is the best known of these denominations. Its formal organization dates from 1905 when the General Association of Landmark Baptists was formed in Texarkana, Arkansas. In 1924 it took the name it presently has. Then in 1950 a segment from the A.B.A. withdrew to organize the North American Baptist Association.

Because of the continued and marked identification of these bodies with the view of Graves, they may be called Landmark. Indeed, many of their churches incorporate the term itself into their name. In nearly all particulars they are faithful to classical Landmarkism.

Still a third meaning attaches itself to the word. One may conveniently use it to refer to the vestiges of Graves' influence and emphasis that remain within the ranks of Southern Baptists. Used in this way, the term suggests a certain indebtedness to Graves which, although not always recognized perhaps, is nonetheless historically the case in the area of ecclesiology. On the other hand, by such use the later developments of non-cooperation and the position to convention methods are not meant to be conveyed. Rather, employed in this third sense, the term possesses an essential accuracy in pinpointing and identifying the core characteristics of Graves' system as they are to be found upon the current scene, whether inside or outside of the Southern Baptist Convention.

This historian considers each of these applications to be useful and valid when properly qualified and honestly employed.

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ARKANSAS BAPTIST

Plow and preach

By J. I. Cossey

My earthly father said, "Plow." My heavenly Father said, "Preach." The earthly father's command called for the production of food, housing, clothing, and all the requirements for earthly living. The heavenly Father's command called for preaching the gospel of the death, burial, and resurrection of Jesus Christ.



MR. COSSEY

Plowing in the field required a learning process. Pulverizing the soil, planting the seed, fighting the grass, weeds, and other foul growth was necessary, but taking care of the tender plants was most important. Plowing required efficiency in destroying the wrong growth and caring for the planted and cultivated growth.

Preaching the gospel required a learning process. Preaching "the word of God is quick, and powerful, and sharper than any two-edged sword," is required to break the fallow ground and produce conviction of sin. This kind of preaching demands skill, tenderness, but positive preaching. The preacher must fight sin vigorously, but deal gently with the sinner. Sin must be destroyed like the weeds and grass in the field, but the sinner must be saved.

The soil must be plowed deep and pulverized often. Preach the gospel over and over. The more the soil is stirred before planting the less it will have to be stirred after the crop is growing. The more a sinner is taught before he is saved, the less he will have to be taught after he is saved.

One Sunday morning I went into the kitchen to talk with my mother. Timidly, I said, "Mother, God has called me to preach." She said, "Son, you can't preach." My mother never uttered a greater truth. I have always had an inferiority complex about preaching. I have often felt that I would faint as the time approached for me to preach.

Faithfulness of a dog



-or master?

How do you measure the faithfulness of a dog? By his guarding a child, or waking a sleeping family during a fire, or following his master, or by simply waiting patiently on the step for his master's return?

A recent example of this occurred at our Church when the Surguines came to the Study Course on Monday night. Their Boxer, Leroy, was waiting for them in front of the Church when they arrived.

This is a good example of the faithfulness of a dog.

If you were missing, would your dog think of looking for you at church? Not only does this incident show the faithfulness of dog to master but of a family to their church.—Eugene Ryan, Pastor, Lonoke Church

I know that somebody's destiny may be sealed for all eternity by what I say. I would rather die than to utter an untruth. When I have a message of truth for my hearers, I would rather have an opportunity to deliver that message than to do anything in the world.

I never prepared a joke for a sermon. I never criticize a person. I never say an unkind thing about another denomination. If an illustrative joke bobs up I tell it. I fight sin, but not the sinner. I try to answer error by the truth, not by criticism. I am never happier than when I am trying to be a mouthpiece for my Lord.

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Gossip

"Your package is gone," the man with the broom answered in sorrow from the mailing room.

"It was wrapped just right; the address O.K.

Didn't you want to send it away?"

"I thought I did. . . I assembled it all,

Some juicy morsels, a telephone call,

Some tiny whispers, a nod and a grin.

I even put some little lies in.

"Oh, all together it looked quite good,

So I sent it off as quick as I could,

Then I happened to think, in my hastiness

I had added my name and return address"

—Iris O'Neal Bowen, North Little Rock

The Bookshelf

The Changing American Family, by Roger H. Crook, Bethany Press, 1960, \$2.95

Dr. Crook, Professor of Religion at Meredith College, Raleigh, N.C., himself a Southern Baptist minister, presents here an illuminating analysis of the situation in contemporary family life, its moral standards, its patterns of disintegration, and reviews the factors making the greatest contribution to successful family experience. Drawing upon the insights of psychology, sociology and the Christian faith, he examines the many areas of family life . . . the result, an informative and helpful volume that will bring a new awareness and understanding of the changing American family . . . a knowledge that will enable the reader, in this sputnik-oriented age, to combat the tremendous influence of secularism on the modern family.

Men, Women and Marriage, by Ernest Havemann, Doubleday and Co., 1962, \$3.95

In his foreword Author Havemann says: "This is an optimistic book. Its message is that you will probably be happy in the marriage you have just undertaken or are about to undertake—or even in the marriage you undertook many years ago and feel may be on the rocks at this particular moment. At least you have a fair chance at it, a much better chance than the divorce statistics and all the other dolorous newspaper articles about marital troubles would indicate."

The author has the conviction that the myths and taboos of romantic love, which govern so much of our so-called modern thinking on the subjects of sex and the family, are making fulfillment in marriage increasingly difficult to come by. But myths can be exploded, and difficulties overcome, he asserts. His purpose here is to "make more marriages work more easily."

The People of the Covenant, by Murray Newman, Abingdon Press, 1962, \$3.75

Dr. Newman has made a careful analysis of two distinctive covenant theologies—one which maintained that God had made his covenant with all of the people; the other that God had made his covenant with Israel only through the agency of a priestly class, developing a way of life which was cultic, authoritarian, and dynastic. It was David's genius that held these two groups together. Once his guiding hand was removed, the kingdom quickly fell apart. The author has singled out many Old Testament passages in support of his thesis.

The Latter Days, by Russell Bradley Jones, Baker, 1961, \$2.95

In this book the author has made an effort to discover the truth about the

The Book never out-dated

FROM listeners to my radio program and readers of my column ("Washington Merry-Go-Round") I get a lot of requests to mention new books—so many that in fairness I almost never refer to any of the fine books published every day. However, there is one book no publisher has ever asked me to boost, but I'm going to mention. It's a book you can borrow from any library or buy at any bookstand. It's the book of the month for every month of the year—the best seller for all time.

This book is perennially modern, it will never be out-dated. At any price, it's priceless. For it brings solace to the sick, spiritual strength to the strong; it has given hope to the poor, humility to the proud. It has touched the heart of kings and commoner. It was written for all nations and is banned by only one nation.

Too many of us make a bible of the Wall Street Journal or the Daily Racing Form, while the greatest investment guide of all time points the way to spiritual wealth that never can be taxed, and to eternal dividends that never will be passed.

This book is our legacy from the greatest Teacher the world has ever known. If we keep our Bibles free from dust, we need worry less about keeping our weapons free from rust. And if we live by His teachings, we cannot fail to make Democracy live.
—Drew Pearson

things which shall be hereafter. Like so many others, he was puzzled when he read of the kingdom, the second appearing, the judgment, the Jew, the Church, the seals, the trumpets, the vials, and the Beasts. He invites his readers to think with him on the subjects discussed in this volume. At every point, he sites the scriptures as the key to his interpretation.

Quest for Vitality in Religion, by Findlay B. Edge, Broadman Press, 1963, \$3.95

With more than 60 percent of our population affiliated with churches, Dr. Edge asks, "But what is the nature of this religion?" He dares to ask whether or not this religion is the faith as found in the New Testament, or whether we may not be slipping toward the institutionalism that drained the life and vitality from past religious movements. Dr. Edge expresses the conviction that the goal of religious education—a regenerate church membership growing toward full Christian maturity—cannot be achieved unless there is a recovery of experiential Christianity. The solution, he asserts, calls for radical and daring action on the part of Christian leaders and church members. He feels that it is necessary to clarify afresh what Christians are to be and do in the modern world in the light of the teaching of the scripture.

The Struggle for a Soul, by William L. Hull, Doubleday, 1963, \$3.50

Was Adolf Eichmann's soul worth saving? Did he finally repent? What were his last thoughts?

The author has spent the past 27 years in Israel as a free-will, Christian missionary. He attended the trial of

Adolf Eichmann as an unofficial observer; later he was appointed spiritual adviser to the condemned man, and after hesitation, was accepted by Eichmann. **The Struggle for a Soul** is based on Mr. Hull's 14 visits to Eichmann's death cell—from April 11 to the execution at midnight, May 31, 1962.



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Strange Sea Animal

By THELMA C. CARTER

IN the mysterious world of deep-sea animals are many queer creatures. Among them are the strange squid.

Squid are relatives of the octopus and the odd-shaped sea hare. They range in size from tiny, almost invisible creatures to giant squid which are about seven feet in length and width. Sea waters abound in small squid, six to eight inches long.

Squid are pen-shaped creatures with a thickened covering. The shell is inside a horny plate which protects these sea creatures from their enemies.

Imagine sea animals with ten arms bearing suction disks with which to capture their food. Two of the arms are longer than the others.

Squid, octopuses, and sea hares are able to discharge a dark, inklike substance into the water when they flee their enemies. The inky substance of squid is used in making the brown paint known as sepia.

Most giant squid have light organs on and inside their outside covering. These organs throw out bright yellow, blue, and green light in the dark sea waters. People who study the strange animals of the seas tell us these light-bearing squid are among the most beautiful creatures of the marine world.

In warm tropical and temperate seas are found flying squid. They are not actually able to fly, but they perform a series of leaps across the surface of high seas, sometimes landing on the deck of ships.

Squid are sometimes called living sea rockets because they can swim with great speed. They are used as food in a few countries, mainly China, Japan, and Italy.

"The sea is his, and he made it" (Psalm 95:5). This Bible verse comes to mind as one learns about squid

THE GREATER GIFT

By EVELYN PICKERING

IN my hands, dear God, no gifts I bring;
My possessions are small and few,
But I present a greater gift;
It's my life surrendered to you.

school, you will know all the spelling, reading, and arithmetic. That will make both of us happy. It will make Miss Bell happy, too."

"It makes me happy to be friends, too," Karl smiled. "I guess I should thank that icicle for cutting my head."

"We would be friends anyhow," Bobby nodded. "Get well fast because we have plenty of fun things to do, Karl."

"I will," Karl promised.

And he did.



BOBBY'S NEW FRIEND

By
Grayce Krogh Boller

BOBBY was eager to get to school one snowy day. The day before he hadn't had a chance to speak to the new boy. Today he would make friends with Karl.

When Bobby looked around the school-room, he did not see the new boy. What could be wrong? Perhaps Karl had not liked this school and would not come anymore.

Perhaps he thought we were unfriendly because I did not speak to him, thought Bobby.

Just as soon as school was over, he went to Miss Bell's desk and asked about Karl.

"He had an accident yesterday after school," the teacher told Bobby. "An icicle fell from the barn roof and cut Karl's head. He had to have five stitches in it. Now he must be quiet for a while."

"Oh, I'm so sorry," Bobby knew he would not like being cut with an icicle. "May I take his lessons to him, Miss Bell? In a few days he may feel like studying, and I can help him."

"That will be a good idea," his teacher smiled.

On the way to Karl's house, Bobby stopped at home first. He picked up his newest book. Mother was making cookies. He asked if he might take a few to Karl. Mother quickly wrapped some in a cheery yellow paper napkin and Bobby took them along.

"Hi," he smiled at Karl when he went into the boy's room. "I'm sorry you were hurt."

"So am I," Karl smiled at him, even though he was rather pale. "But I'm not sorry you came to see me. I had to

stay in bed all day and I have been lonesome."

"I brought you a book to look at," Bobby laid it on the bed. "I'll lend you a different book each day to keep you from being lonesome. I brought you cookies, too. And I brought your lessons, your spelling words and others."

"You are a real friend," Karl looked better already. Those cookies look good."

Bobby sat on a chair near the bed. He told all about school. He told about his special friends there. He told Karl the different things they did, like a valentine box and the closing day exercises.

"When you feel better, I'll bring a game we can play," he promised.

"I feel better already," Karl laughed, "but I do have to be quiet for a few days."

"I must go home now before you get tired," said Bobby, "but I'll come back tomorrow."

"I'll be waiting. I'll be glad to see you," Karl promised.

The next day when Bobby was ready to visit Karl, he picked out another book. He went down to the winter cellar, too, and brought up some apples from his own tree.

"Karl will like these," he grinned. "They will help him to get better."

Bobby washed the apples and rubbed them until they were red and rosy and shining. How cheery they looked! He put them in a berry box so that Karl could see them standing on his table.

"You are good to me," Karl told him gratefully. "You are a real friend."

"It makes me happy to be friends," Bobby smiled. "When you come back to

To be served, or to serve?

BY EUGENE RYAN

Pastor, First Church, Lonoke

March 10, 1963

Mark 10:32, 35-45

ALL of us might like our breakfast served in bed on rare occasions, but to expect this perennially is to reveal ourselves as a lazy person, also in being served we require the services of another, who deserves to be served as much as we. The oriental idea was that greatness was in direct ratio to the number of servants one possessed and how much authority he could command.



MR. RYAN

The whole lesson is cast against the backdrop of the crucifixion and its attendant suffering and agony. Jesus had sought to instruct and prepare the disciples for his approaching death. This is his third attempt but they did not want to believe it. Luke says, "And they understood none of these things." (Luke 18:34a) We have a way of saying "We believe what we want to believe." It seemed to be so just now with the twelve. But Luke also adds: "and this saying (referring to Christ's death) was hid from them." (Luke 18:34b).

Can you imagine how our Lord must have felt? Here He was going to Jerusalem, never to retrace his steps on this road — looking full in the face of death — and the disciples were seeking places of preferment. They were more concerned with what they could get than with what they could give. In this connection we are made to think of our modern way of observing Christmas. It is Christ's birthday, but we seldom think of giving to Him; our question is "What's in it for me?" So we had better "tread softly" on these poor disciples! Their trouble was greed and selfishness and jealousy, and this selfishness had blinded their eyes to the Cross. Does it not happen that we are so eager for personal advancement that we lose sight of the golden opportunities of service?

Despite the fact that Jesus unfolds the whole drama of His Passion in detail, they do not take it in.

II Strife or Service

There was strife and indignation among the disciples when the other ten disciples learned what James and John had done. They had asked to be given the favored positions in his kingdom. As J. W. MacGorman has put it, "They were 'willing' to be first. If Jesus had granted their requests to sit on the right and left, they would have been nailed to the crosses in place of the two thieves, but they did not want that!"

The others were indignant at this. But they were not angry simply because James and John were so selfish, but that they had been "beaten to the draw."

Matthew relates this request to sit on the right and left of the Lord as coming directly from their mother. It is possible that mothers are sometimes overly ambitious for their children. In seeking for them coveted places of honor they render them incapable of discharging the best service to God and man.

Further, these two disciples were guilty of presumption. What made them entertain the thought that Jesus would play favorites? Of course, they were two of the three "inner circle" disciples. Jesus had confided in them to a degree and they were with him more frequently than the others. But did this entitle them to all the honors? Do we ever get it into our heads that God has placed us where we are simply because he owes it to us—that that is his way of rewarding us?

III Service and Suffering

The disciples wanted to serve but be spared the inconvenience of suffering.

Jesus gave a new concept of greatness, but as in all of his other teaching, He exemplified it perfectly in his own life. Genuine greatness necessitates putting others first, always. It means

suffering for them. And the cross is the highest example of that principle in action. The best way that Christ could serve us was to suffer for us—which He did.

Just a few hours before the Cross, Jesus re-emphasized the lesson in service when he took a towel and basin of water to wash the feet of the disciples.

They were somewhat humiliated at this demonstration, possibly because they knew they should be offering to wash Jesus' feet. But again, they were too preoccupied with themselves to see it.

We often have a distorted concept of service and greatness. It is the worldly concept. It is measured in terms of impressive figures and statistics, by the world's standard of service Jesus did not make much of a contribution. As an unknown writer has said,

"Here is a man who was born in an obscure village, the child of a peasant woman. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did any of the things that usually accompany greatness. He had no credentials but himself. While still a young man the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth so powerfully as has that one solitary life."

If anyone deserved to be served it was Jesus. But he himself says "The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." (Mark 10:45)

If we follow Jesus' example we will be true servants and in God's sight, we will be great.

AROUND THE WORLD

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February 24, 1963

Church	Sunday School	Training Union	Additions
Alma, Kibler	127	66	
Alpena, First	63	32	
Osage	33	27	
Benton, First	610	148	2
Berryville,			
Freeman Heights	172	87	
Blytheville, Gosnell	272	92	
Camden, Cullendale	404	184	
Crossett, First	475	170	
El Dorado			
East Main	186	87	1
First	635	178	3
Northside Chapel	27	23	
Fort Smith			
First	876	311	
Missions & Rest Homes	440	172	
Grand Avenue	756	33	26
Mission	25		
Gentry, First	227	103	1
Green Forest, First	119	36	
Rudd Mission	44		
Harrison, Eagle Heights	278	93	
Hot Springs			
Park Place	335	111	2
Huntsville, First	70	29	
Kingston	22	18	
Combs	17	15	
Jacksonville			
Berea	110	61	1
First	516	186	1
Second	186	83	2
Jonesboro, Central	477	213	6
Lavaca, First	198	139	
Little Rock			
First	875	346	4
White Rock	28	13	
Highway	221	101	
Immanuel	1,136	429	7
Forest Tower	33	24	
Kerr	41	37	
Rosedale	238	110	
McGehee, First	380	167	
Chapel	60	36	
Marked Tree, First	146	64	3
North Little Rock			
Baring Cross	730	217	2
Southside	38		
Camp Robinson	53	12	
Calvary	500	154	7
Gravel Ridge	134	85	2
Levy	547	216	
Park Hill	746	238	
Sylvan Hills	278	97	
Figgott, First	328	169	12
Fine Bluff, Centennial	195	92	5
Smackover, First	238	131	1
Mission	20	14	
Springdale, First	431	136	8
Van Buren	404	168	4
Vandervoort	51	40	

A Smile or Two

INDEX

No Razorback, he!

Neighbor: My, I'm glad to hear that your son is on the college football team. What position does he play?

Proud Mother: I'm not sure, but I think he said he is one of the drawbacks.

Mr. Kennedy yet

Real estate agent: "Now here is a house without a flaw."

Harvard graduate: "Goodness, what do you walk on?"

The wallet speaks

The preacher came along and wrote on a fence, "I pray for all." The lawyer wrote underneath, "I plead for all." The doctor added, "I prescribe for all." The plain citizen wrote, "I pay for all."

In brief

One of our elementary school teachers gave her small charges a lecture on the merits of brevity and then asked them to write a sentence or two describing something exciting. One of them promptly submitted the following: "Help! Help!"

A Texas story?

"Bill made a fortune out of his oil well."

"I didn't know he struck oil."

"He didn't, but he pulled up the well and sold it for postholes."

Like father...

Father (to his son's teacher): "How is Bobby doing in his history? I was never any good at it."

Teacher: "History is repeating itself, sir."

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In the world of religion

... A preliminary estimate of the total giving for all philanthropic purposes for 1962 is expected to reach a minimum of \$8.9 billion and could reach the \$9-billion mark. Giving for health and welfare appears to be reaching the 1962-63 goals, and thus will show a modest increase over the previous years. Giving for religious purposes is still by far the largest area in philanthropy. ... A total of 286 of the 327 congregations of the Lutheran Free Church (LFC) became a part of the American Lutheran Church (ALC) in the merger that became effective Feb. 1. The other 41 LFC congregations stayed out of the merger and asked not to be certified with congregations joining the ALC. All but 15 of the LFC's 262 pastors were certified as pastors of the ALC. ... A world membership of 393,970 has been reported by the Church of the Nazarene from its headquarters in Kansas City, Mo. The total includes 335,005 members in 4,803 Nazarene churches in the United States and the British Commonwealth, and 58,965 in 921 congregations in 43 other countries. ... Beginning Feb. 27, leaders of the National Council of Churches will be hosts to sixteen ranking Russian Christians from the Soviet Union. The Russian churchmen will travel in separate groups to various sections of the United States. The three-week visit is the latest in a series of exchange trips by American and Soviet Christians, begun when a Baptist group visited Moscow in 1955 and continued in 1956 when the National Council and Moscow Patriarchate traded deputations.

Backs Bible in school

MINNEAPOLIS, Minn. (EP) — More than three out of five Minnesotans are in favor of Bible reading in public schools, according to a statewide survey by the Minnesota Poll.

Protestants and Roman Catholics both expressed general approval of the idea.

Opposition comes mainly from younger adults (those under 40), of whom more than one-third disapprove. Among educated men and women 38 per cent oppose the practice.

Most of those who qualified their responses said "it should be up to the schools to decide" or "I'd approve if it wasn't compulsory."

Kennedy an angel?

DETROIT, Mich. (EP)—An alfar sculpture found in the basement of a Roman Catholic seminary in Memphis, Mich., has attracted unusual attention. The reason: It depicts John F. Kennedy as a watchful angel hovering over St. Therese.

The discovery was announced by the Rev. Nicholas Maestrini, president of Maryglade College. It had been lying for three years safely packed away in the basement of the seminary.

The sculpture will be used on the main altar of the school.

While a Harvard student, President Kennedy posed for the sculpture, according to the report.

Author-sculptor Mrs. John C. Wiley, wife of an American diplomat, joined with church officials to confirm the authenticity.

"I needed a model for the angel in one of the panels," Mrs. Wiley recalled. "Jack, with his curly hair and youthful serenity of expression, was literally God-sent."

The sculpture, which was made in Riga, Latvia, where the Wileys and young Kennedy were vacationing, was intended for a new church in Antwerp, Belgium. By the time it was completed the Nazis had overrun Belgium, so it was shipped to Rome where it was assigned to a new church being built in a suburb.

Eventually, it was shipped from Rome to Michigan.

Conservatism dangerous

BERKELEY, Calif. (EP) — "Communism is not a danger here at all, but conservatism is." So said Dr. Paul Tillich, German-born theologian, at a press conference here. He added, "What is called conservatism here seems to be a nice name for fascism."

Dr. Tillich, 76, who came to this country from his native Germany in 1933, was here as a speaker for the 41st annual Pastoral Conference at the Pacific School of Religion.

"I don't see any Communism in the United States," he said, "and I don't see any tendency in the young people to become Communists."

"I'm quite able to judge because I saw the real Communism and fascism develop in Germany."

Dr. Tillich maintained that one of Hitler's main weapons was "to always attack the Communists, when he was really attacking the liberals."

"This is a terrible thing, and once having been through it, one must consider the danger."

Dr. Tillich, a professor of theology at the University of Chicago who is now on leave to help set up an academic program in religious institutions at the University of California's Santa Barbara campus, said that the late Senator Joseph McCarthy "did everything Hitler did before he came to power. I always admired the elegant way the American people discredited him."

Touching on the Birch Society, the theologian said that it "shows similar tendencies to fascism."

Construction up

WASHINGTON, D.C. (EP) — Church construction got off to a good start during January despite inclement weather in much of the nation, the U.S. Census Bureau reported here.

New construction put in place totaled \$80 million during the month, equaling the January, 1962, figure, the bureau estimated.

Sunday closing urged

OKLAHOMA CITY, OKLA. (EP) — A bill to require closing of most businesses on Sunday has been introduced in the Oklahoma legislature.

Commonly called the "Oklahoma Uniform Day of Rest Act," the measure would ban all Sunday retail sales of clothing, furniture and furnishings, household appliances, building and lumber supplies, luggage, musical instruments and equipment, sporting goods, toys, yard tools and photographic equipment.

Exempted from the ban on sporting goods would be items sold on premises where sports events and facilities are located, or within one mile of the site. The bill would not affect sale of food, drugs, gasoline, and beer.

Stores authorized to open for Sunday would be required to remove from public view all items the law banned from sale on Sunday.

Penalties provide fines ranging from \$25 to \$100 for the first offense to a \$500 fine plus 30 days to six months in jail for a subsequent conviction.

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