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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 21, 1963



Phelps of Arkansas, page 3

Personally speaking

Too much tape

A NEW version of the old saying, "They laughed when I sat down at the piano," may be near. Italian schoolteachers are experimenting with teaching by hypnosis on the theory that one can actually learn better while asleep than awake. If they succeed, the new saw may be: "They laughed when I woke up with all the answers."



ERWIN L.

The experiment is being conducted on a day-to-day basis in San Vincenzo's, a Roman Catholic boarding school in the city of Bergamo, Italy, according to an Associated Press report.

Each boy is supplied with a tape recorder. The recorders are switched on as the lesson begins, giving the teacher's lecture. The recording starts off: "One, two, three—sleep, boys, sleep . . . four, five, six—relax, relax . . . seven, eight, nine—sleep, now sleep, you are sleeping."

Soon the boys begin crossing their arms on their desks, lowering their heads, and sinking into sound sleep.

In a recent "lesson," the lecture was in literature. The professor read a poem and explained its significance and component themes. When the boys, all in their early teens, had finished their nap listening and had responded to "Wake up now, boys, wake up . . . come, boys, awake," they could recite the poem and explain in detail the meaning of the poetry, it says here.

Not only the bright boys but the dull boys were able to recite the poem without missing a word and explain in detail the meaning of the poetry.

Explains 43-year-old Mario Bellini, the hypnotist in the experiment:

"The hypnosis puts the conscious element of the brain to sleep and acts upon the unconscious element. All external impressions that usually disturb the conscious mind—such as environment, fear before the teacher, distractions of many kinds, personal frustrations—are entirely eliminated."

But this could backfire on us. It'd be just like a fellow's wife to greet him at the end of a busy, tiring day with something like this, as he gets home from work:

"Honey, here are your slippers, and here's your easy chair. I want you to take a little nap before supper and listen to what I put on your recorder today."

Erwin L. McDonald

IN THIS ISSUE:

THIS document is designed to be a 'Statement of Faith and Message' for all Southern Baptists, not for any one segment or group. It [the special Presidents Committee] has sought to set forth a basic statement into which all shades of Baptist faith may find compatibility . . ."—SBC President H. H. Hobbs, "The Committee on Baptist Faith and Message," pages 12-13.

I BELIEVE the Bible teaches us that divine healing is a fact. I believe all healing is divine. I believe that God often intervenes in acts of healing far behind the present knowledge of medical science. I positively *do not* believe in divine healers. I find no evidence either in the Bible, in practice, or in reason that indicates that our God, who is supreme intelligence, chooses to work through divine healers . . ."—Dale Cowling, "A Look at Divine Healing," pages 13-15.

PINE BLUFF First Church dedicates new educational building . . . "Courtship, Marriage and the Home" writer makes *Quote* magazine . . . New church site acquired for Lakewood community in North Little Rock.—See "Arkansas All Over," page 16.

SOUTHERN Baptist co-ed stars in TV's "College Bowl" . . . \$6,000,000 for Foreign Missions distributed . . . Executive Committee of SBC moves into new office building . . .—See SBC News and Notes, page 18.

PREACHER-legislator favors abolishing death penalty . . . No anti-missionary law against Christianity in Israel . . . Pronouncements and pressure tactics by Christian bodies deplored . . . Drinking by 18-year-olds still legal in New York State . . . New translation of the scripture . . . —See "Religious News of the World," back page.

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

Phelps of Arkansas

IN the providence of God, a Baptist from Arkansas has had the opportunity to deal at length, from a public platform, with the vital issues of academic freedom and academic responsibility. And this man, Ralph A. Phelps, Jr., for five years a seminary professor and for the past ten years president of our Baptist senior college in Arkansas, has come through with a lot of things that needed to be said.

Dr. Phelps' address appropriately titled, "Academic Freedom and Academic Responsibility" was given March 4 at a "Statewide Bible Emphasis" at First Baptist Church, Sedalia, Mo., and is reproduced in full in this issue of our paper. It is the sincere desire of the editor that this timely address will be read and re-read by all into whose hands it falls. Surely the dispassionate facing of all the various issues involved currently in the Southern Baptist theological discussions, in the mood of the Phelps approach, is both positive and constructive.

If any one school of thought had hoped to have in Phelps a furtherer of its particular viewpoints as over against all others, it will be sadly disappointed with the discourse. For the doctor has dared to take the objective approach so essential to the harmony of searching out and accepting truth.

Dr. Phelps sounds prophetic as he declares: "... if we already possess the truth we have nothing to fear from scholarly research and . . . if we do not possess truth we should be trying desperately to discover it. . . ."

"Those who would try to understand teachers and carry on with them a dialogue regarding the great issues of our time in some manner other than to 'shout at one another across seas of misunderstanding,' as Kipling put it, must recognize the importance and value of academic freedom," he declares.

But he makes no bones about the concomitant responsibilities that go with academic freedom: "Academic freedom . . . is limited by the teacher's competence, by generally accepted standards of decency and taste, by any doctrinal or confessional statement to which he subscribes as a member of that faculty, by a respect for the welfare and disciplines of his colleagues, by a consideration for the welfare of the institution he is supposed to be serving, by accuracy, and by respect for the opinions of others—to name but a few.

This is a far cry from the right to say or write what he pleases when he pleases with no responsibility to anything except his own conscience."

We Arkansans can be grateful for a leader of the stature of Dr. Phelps and for his willingness to take the calculated risks of speaking up and out on these vital issues.—ELM

Progress at Southern

LAST week I attended the annual meeting of the trustees of Southern Seminary, on the Seminary campus, in Louisville. For whatever it is worth, I am sharing some impressions and observations.

Contact with students and faculty and staff members revealed a good spirit, a welcome change from the turmoil that rocked the campus just a few seasons ago. One of the faculty members who has been teaching at the Seminary most of the time since the 1940's testified at a faculty-staff-trustee dinner that the spirit of the Seminary family is the best he has ever known it to be. And this seemed to be the general sentiment.

The trustees took official note of the action of the Southern Baptist Convention directive: ". . . we kindly but firmly instruct the trustees and administrative officers of our institutions and [other] agencies to take such steps as shall be necessary to remedy at once those situations where such views now threaten our historic position." As one of the trustees pointed out, this is a regular and continuing responsibility of trustees. There was no indication that any of the Seminary professors are teaching anything that threatens "our historic position." And there was much to indicate the quality of instruction is at its best, with an ideal pupil-teacher ratio now of 16 to 1.

For the first time in the long and eventful history of the Seminary, we elected a vice president to be in charge of public relations and development. Promoted to the new post was Leonard Holloway, who came to the Seminary staff a year ago as executive assistant to the president. On the unanimous recommendation of the faculty, Mr. Holloway was elected to the faculty.

Another new departure inaugurated last week is the allowance of sabbatical leaves for a summer and a semester to each of the three academic deans and to the Seminary president. And along with sabbatical leaves to members of the faculty, Badgett Dillard, director of Seminary personnel and services, is being allowed leave to go to South Africa in May for a several-months tenure as a

business consultant, under government appointment.

The merger of the Carver School with the Seminary is moving along at a good clip and with good feeling on the part of all involved, apparently. Several means are being used to perpetuate the Carver School. The purposes for which it operated are being worked out in the curriculum and organization of the Seminary, a W. O. Carver Chair of Missions is being established in memory of the veteran professor who was among the first, if not the first, to head a Department of Missions.

One sad note in the merger is that only two of the seven members of the Carver faculty and staff have secured positions thus far.

The pressure of erecting new buildings that has taken away from upkeep on older buildings on the Seminary campus, over the past several years, has finally caught up with the Seminary maintenance department. Now the Seminary must dig up half a million dollars in the coming months for extensive and long-over-due renovation of several of its housing units. Chief among these, in order of need, are Mullins Hall, the four-story, beautiful dormitory for men; Seminary Village; and Rice Hall.

A recently expanded archaeological museum, located on the third floor of the new library building, is now one of the points of interest to visitors to the campus.

President McCall and his associates are to be congratulated on the warm fellowship and purposeful living of this great Southern Baptist community.—ELM

Out of the clouds

IF you do not like the arrangement of the materials in the paper beginning this week, blame it on the weather.

Staying over in a Cave City motel the better part of half a day to give heavy Kentucky rain clouds time to deliver their load and desist gave

the editor time to do some extra reading and meditation. Here he got the idea for a new layout for the paper. So he has done with the paper what housewives are always doing with their homes.

Change for change's sake might not be so good, aside from the refreshing enjoyment that sometimes comes from the variety of having things different for a while. It is hoped the shuffle of our layout will be better from the standpoint of unity and emphasis, if not coherence.

Some may be struck with the gall of the editor putting his editorials first. Well, editors as a class are not noted for any lack of brass. The editorials of any given writer, including this one, might not deserve top position, but editorials as an institution are most important. It is sometimes said that editors through their editorials mould or seek to mould public opinion. This may be true. But Baptist editors are more likely to aim at stirring the thinking of their readers in the hope of causing them to look at all the angles of the questions discussed and then mould their own thoughts. Surely, Baptists should be willing and able always to give reason for the hope within us.

The new arrangement gives special emphasis to timely articles on matters of great concern to Baptists. We shall endeavor to present these articles in a way that will make them attractive to the eye of the reader. This we will do through the use of readable type, subheads, and teaser material carried in the early pages.

The fact the news items come further over in the magazine than formerly will do them no harm, we feel. And we are going to try to do a better job of writing, editing, and re-writing the news to make it easier to read and to get more items to the page.

We must mention the new cover design. How do you like it? We are greatly indebted to Artist George Fisher for this idea—the weather really did not enter into this. We are hoping to have a series of the Fisher covers, if we can dig up the necessary do-ra-mi.

Letters to the editor

THE PEOPLE SPEAK

The Hill article

THE February 28, 1963 issue of the ARKANSAS BAPTIST NEWSMAGAZINE carried an article entitled "The Southern Baptists: Need for Reformulation and Redirection" by Samuel J. Hill, Jr. While I feel an impulse to write at length in answer to this article, in deference to your space problems, I will attempt to be brief and specific. At the outset it might be ad-

mitted that Mr. Hill has written a most provocative article. He makes his points well. What Mr. Hill has actually succeeded in telling us is that there are some liberals in the Southern Baptist Convention, that he is one of them, that he thinks our institutions should be controlled by them, but he thinks there are some formidable difficulties in the liberal's path.

When I first read this article in the CHRISTIAN CENTURY it failed to

disturb me since that is what I expect from the major literary voice of protestant liberalism. When it appeared in our state paper, without comment, that was another matter. There can be little question where Mr. Hill stands on the issues discussed. I doubt that he tried to conceal his position. If he did, then he should admit failure. His article is more than a mere doctrinal or sociological analysis. It is clearly a partisan article. He describes the liberals as alert, educated, cosmopolitan, perceptive, skilled, and knowledgeable. On the other hand, he portrayed what he termed the ultra-conservatives as reactionary, lower class, sect-type, meagerly educated, provincial, naive, un-

trained, arrogant, demagogic and troublemakers.

Mr. Hill refers to the "new mentality" among young southerners. While I feel there is general agreement that Baptists should meet the intellectual challenge of our day, I wonder if Mr. Hill thinks that orthodoxy, as Baptists have generally conceived of it, has to be abandoned. If it does, then what does Mr. Hill propose that we use to displace it? Do we go back and resurrect the critical theories of the last century or do we become more modern and adopt Buitmann's demythological method of Ferre's *agape* motif. Mr. Hill states that "a sizeable number of young laymen react with a sense of emancipation when they hear the Word credibly presented." I trust that Mr. Hill would concede that what constitutes a "credible presentation" is quite a subjective thing. I doubt if I would agree with a presentation that Mr. Hill would deem credible. I resent the implication that there is a sacrifice of intellect among those who hold to orthodox formulations of doctrine.

Mr. Hill states that "The Southern Baptists *modus vivendi* would be substantially improved if (1) its institutions of higher learning could be controlled by boards made up of men familiar with the nature of education; (2) it could set up and empower well chosen commissions to decide on matters such as social issues and relations with other Baptist bodies; (3) its Christian education literature could be produced by skilled persons not only aware of the present level of the people and their traditional belief but also possessed of the most perceptive insights of theology; (4) it could replace with commitment to a progressive, comprehensive, enlightened ministry the present tendency to conform to tradition and to appease potential troublemakers." This is tantamount to saying that Southern Baptists should turn over everything to men of the same ilk as Hill and company.

Mr. Hill seems to lament the prospect that some of our "liberal spirits" might affiliate with other Baptist bodies and other denominations. In my opinion this is exactly what they ought to do and I think the convention will be better off by their doing so.

Finally, we can be grateful that some issues which have been mute for a long time are now coming out into the open for frank and free discussion. May God grant that good may come from this candid exchange of opinions.—James C. McKinney, 1103 South Zero, Ft. Smith

REPLY: I agree with you wholeheartedly in your concluding paragraph, and thank you for your frank reaction to the Hill article.

The italics in our printing of the Hill article were due to a misunderstanding of signals between our office and our

Good news out of K. C.

Harmony at Midwestern Seminary

KANSAS CITY, Mo. (BP) — Trustees of Midwestern Seminary here in annual meeting have adopted a policy which they hope will qualify it for accreditation in a year.

The text of the comprehensive policy on academic freedom and responsibility and other faculty matters was not immediately available to the press. It apparently was looking forward to accreditation by the American Association of Theological Schools (AATS) rather than reviewing past events. The policy action also included references to faculty tenure and a program of sabbatical leaves for the faculty.

The trustees also gave a standing vote of tribute to President Millard J. Berquist. Twenty-nine of the 30 members were present for the trustee meeting. The standing vote was reported to be unanimous.

Trustees and faculty of the seminary had a banquet together during the annual meeting.

Malcolm B. Knight, of Jacksonville, Fla., was re-elected president of the trustees. Robert W. Jackson, of Dalton, Ga., and Norman H. McCrummen, of Birmingham, were re-elected vice presidents. Joe R. Hurst, of Kansas City, Mo., is

printers. We discovered this too close to our final deadline to have the material re-set.—ELM

Bey for president

We agree with the guest editorial in the *Arkansas Baptist Newsmagazine* by James O. Duncan, Editor of *Capital Baptist*, Washington, D.C., when he wrote, "It would be wise to elect a good layman who has demonstrated Christian love and concern in his own church as the next president of the Southern Baptist Convention."

Arkansas has that man. This layman is active in his church, served six years as a member of the Southern Baptist Convention Executive Committee. During that time he served as chairman of the Budget Committee, which formulated the budget to be presented at the Convention. He also served as chairman of the Executive Committee.

(Continued on page 21)

treasurer. L. W. Cleland, of Kansas City, is secretary. C. Harold Mann, of Kansas City, Mo., heads the trustee executive committee.

In the statements to the press, both Berquist and Knight expressed happiness over the spirit of the trustee meeting. They announced the trustees will meet again May 9 in Kansas City, during the period the Southern Baptist Convention is in annual session here. This is a regular "adjourned session" to take up business which develops later in the year.

The policy passed, according to a statement issued by the trustees, "constituted a definite step forward on the part of the trustees to a positive, constructive relationship and understanding with the faculty and administration.

"The trustees, faculty and administration all evidence a deep purpose of mutual dedication and commitment to move forward together in the development of a constructive program for theological education with the guideline of the Articles of Faith adopted by the [Southern Baptist] Convention in 1925 and academic principles adopted by the board of trustees in October, 1962," it added.

The policy is based on a statement by the American Association of Theological Schools and is followed by other Southern Baptist seminaries. It is understood to be required before attaining accreditation.

The tribute to President Berquist was made "in view of the patient and preserving spirit of our president and for his dedication . . ." It pledged to him the trustees' "continued prayers and support."

Knight said trustees had "a wonderful, forward-looking meeting. The whole tone was one of anticipation of a good working relationship with the Southern Baptist constituency in this area and the denomination at large."

Academic Freedom And Academic Responsibilities

By RALPH A. PHELPS

WHEN I was asked to speak on this subject, I accepted the invitation because (1) it is currently a heated topic in American higher education and needs to be examined publicly, (2) I was told that I could approach and treat the subject in any manner I chose, and (3) I had a vague feeling that my own personal background as a seminary professor for five years and as a college president for ten might qualify me to discuss both sides of the academic coin in a manner that might help divergent groups understand each other a little better and thereby heal slightly a portion of the breach within our fellowship.

[EDITOR'S NOTE: This address was delivered by Dr. Phelps, president of Ouachita College, at a Bible conference held March 4 at First Baptist Church, Sedalia, Mo. Because of its timeliness, we are happy to carry it in full.—ELM]

Upon accepting the assignment, I wrote to a dozen or so Southern Baptist friends whose keen minds I highly respect and asked them to share with me any thoughts they had on this subject. The men, purposely selected from scattered parts of the country and from theological backgrounds ranging from ultra-conservative to liberal, included three institutional heads; the rest were professors. All were promised anonymity if they would write me, and for this reason none is identified in this address, although two of the group indicated their willingness to be quoted directly. Several sent articles, institutional statements, accrediting agency policies, and citations in other works which I have consulted. To all of these busy, genuinely concerned men, I am deeply indebted for the stimulation they have given to a brain grown rusty from a decade of tasks closely resembling the work of a plumber's friend!

After consulting as many points of view as possible, I have come to two conclusions. First, the gentleman who was originally scheduled to give this address was probably wise in cancelling out since there are so many almost irreconcilable viewpoints on the subject. Second, I am confident that I can unite all factions by this presentation. When I have completed my remarks, all sides will doubtless join hands and hearts, sing "Blest Be the Tie that Binds," and in complete harmony march forth shoulder to shoulder—to hang me to the nearest sycamore tree! But I beseech you, brethren, grant me this one last request: Let my tombstone read, "He died trying to help, and he brought us into complete agreement."

Whatever else this topic is, it is timely. The dismissal of a theological professor over a dispute resulting from a book he wrote has occupied denomi-

national headlines for some time. A Baptist university president has been both praised and flayed in resolutions and editorials because he stopped in mid-run a Drama Department presentation on his campus because of the offensiveness of the language used in the play. A college president elicited loud screams of "Violation of academic freedom!" when he asked the English Department to remove from a required freshman reading list several books that were so obscene they could not legally be sent through the mails.

Nor is all the trouble at Baptist or church-supported schools. An article in the October, 1962, issue of *Harper's Magazine* entitled, "The Unreported Crisis in the Southern Colleges," dealt at length with numerous "assaults on academic freedom" and made it clear that alleged violations of this cardinal academic principle are frequently found in tax-supported schools. All of these cases suggest that there is considerably less than unanimous agreement on either the principle or the application of the principle of academic freedom and there is certainly justification for a discussion of this subject.

One further word about methodology. Originally I had planned to follow the techniques employed in undergraduate debating days and simply prepare and deliver two briefs, "Academic Freedom" and "Academic Responsibility." Then I planned in one quick, pat conclusion to unite the two in a reasonably palatable amalgam. But after weighing the total subject for these days, I am convinced that there are ancillary topics that must be included if the total problem we face is to be considered. Therefore, I shall affirm some propositions which I believe and which I consider to be relevant to the topic in its totality. Some of the ideas I shall state are mine alone, so when you have hanged me do not try to locate my correspondents.

PROPOSITION I: Academic freedom is both desirable and necessary in an academic community.

IN the point of academic freedom, the formal views of various organizations concerned with academics are clearly and unmistakably stated.

The College Delegate Assembly of the Southern Association of Colleges and Schools, charged with accrediting institutions of higher learning in the southern region of the United States, says:

The Commission is dedicated to a firm belief in the rights of a teacher to teach, investigate, and publish freely . . . The Commission also stands ready to protest in the name of academic integrity when the educational effort is hampered by political interference, or is in any way menaced by those who would subvert the search for truth.

In one of its standards for accreditation, the Commission adds, "The governing board should not be subject to any undue pressures from state official or other outside political or religious groups."

In its famous 1940 Statement of Principles, the American Association of University Professors declares,

Institutions of higher education are conducted for the common good and not to further the interest of either individual teachers or the institution as a whole. The common good depends upon the free search for truth and its free exposition.

Academic freedom is essential to these purposes and applies to both teaching and research. Freedom in research is fundamental to the advancement of truth. Academic freedom in its teaching aspect is fundamental for the protection of the rights of the teacher in teaching and of the student to freedom in learning.

The AAUP statement further spells out what is meant by academic freedom, but I shall cite this later in another connection.

Since people who do not work in the academic world sometimes have difficulty appreciating the intensity of feeling which scholars have at the point of their own prerogatives, perhaps it would be profitable to quote a statement included for many years in the Revised Manual of Accrediting of the North Central Association of Colleges and Secondary Schools: "Freedom is so precious an asset to an educational institution that it is preferable that the foolish speech of an unwise teacher should be tolerated rather than that the atmosphere of an institution should be clouded by summary treatment of the offender."

The American Association of Theological Schools has also spelled out its position on academic freedom. In its statement of June 16, 1960, it goes into detail concerning the theological basis of freedom and declares, "Theological schools strive to be communities of teaching and learning in which freedom of mind and spirit are accepted as fundamental to the work in which they are engaged."

Freedom carries with it certain risks, but in the academic world it is believed that the values which may be derived from freedom far outweigh these risks. When a man is turned loose to think, explore, experiment, or reconstruct, whether he is dealing with Adam or the atom, there is always the chance that he may come up with an answer different from that of the last man who worked in the area. His conclusion may be right or wrong, a step forward or a step back; but if he is forbidden to do anything except come up with the same answer which the last scholar found, there is no way that civilization can progress. Without academic freedom, the scholar is relegated to the role of a museum curator keeping mementos of the past brushed clean with a turkey-duster.

Laying aside for the moment the controversies of recent months, let us be reminded that freedom to walk new paths has been responsible for most of the progress our world has made. Had Christopher Columbus' course been limited in 1492 to one approved

by a majority vote of Lisbon Geographical Society, he would never have discovered the New World, for his learned neighbors were certain that if he sailed west he would fall off the edge of the world. Scientists, from Galileo and Copernicus to Einstein and Teller, have pushed forward the horizons of knowledge because they insisted on plowing fields not hitherto worked.

Those who defend academic freedom most vigorously declare that if we already possess the truth we have nothing to fear from scholarly research and that if we do not possess truth we should be trying desperately to discover it. One of our own Southern Baptist scholars has said,

Why do we fear academic freedom? Is it that we do not really trust the truth? Is there fear that if we pursue truth too far it will cut us off from God? Do we fear that the choice ultimately is between truth and God or truth and the Bible? Do we really trust the Bible? I am persuaded that much that we call faith is really fear. Faith inquires while fear hides or at least hides its eyes.

Those who would try to understand teachers and carry on with them a dialogue regarding the great issues of our time in some manner other than to "shout at one another across seas of misunderstanding," as Kipling put it, must recognize the importance and value of academic freedom.

PROPOSITION II. Academic freedom, like any other kind, has an inevitable concomitant of responsibility.

FREEDOM without any sense of responsibility is not freedom but license. In the social order, there is no such thing as true freedom divorced from any responsibility; and absolutely unlimited freedom is little more than a theoretical possibility.

There is an old saw which says, "The freedom of your fist ends where my nose begins." This well illustrates that there is a limit to a freedom, for unless the fist is checked voluntarily it will produce a conflict of interests—somewhere in the general area of my nose! Nor is freedom of speech unrestricted. A person is not free to stand in a crowded theater and shout "Fire!" when there is no fire. The same is true of freedom of assemblage; while the Constitution guarantees this, it does not guarantee that you can hold a public meeting in my bathroom while I am taking a shower.

Virtually all formal statements on academic freedom by scholarly groups recognize that there are legitimate "restrictions" on the rights of the teacher. The American Association of University Professors' statement says that academic freedom "carries with it duties correlative with rights." Then the complete statement spelling out academic freedom is set down as follows:

- (a) The teacher is entitled to full freedom in research and in the publication of results, subject to the adequate performance of his other academic duties; but research for pecuniary return should be based upon understanding with authorities of the institution.

- (b) The teacher is entitled to freedom in the classroom in discussing his subject, but he should be careful not to introduce into his teaching controversial matter which has no relation to his subject. Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.
- (c) The college or university teacher is a citizen, a member of a learned profession, and an officer of an educational institution. When he speaks or writes as a citizen, he should be free from institutional censorship or discipline, but his special position in the community imposes special obligations. As a man of learning and an educational officer, he should remember that the public may judge his profession and his institution by his utterances. Hence he should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that he is not an institutional spokesman.

Thus, even a definition of academic freedom contains therein a listing of responsibilities.

The Southern Association of Colleges and Schools, as a part of its statement on academic freedom, says, "The rights of an institution to fulfill the purposes for which it was founded are held to be incontestable." Then it adds that sometimes the rights of the teacher and of the institution seem to be in conflict, in which case the accrediting body will try to bring into harmony "the counterclaims to freedom of the individual, the institution, and society."

The statement, followed for many years by the North Central Association of Colleges and Secondary Schools, declared,

In a socially created and socially supported institution such as a college or university there can be no such thing as complete freedom of expression in word and act. The basic limitations upon freedom arise out of the universally accepted beliefs and mores of society, such as truthfulness, decency, moral integrity, loyalty, and the canons of good taste. These may be assumed to be binding upon all college instructors as upon other good citizens.

Since society permits and encourages certain groups, such as religious organizations, to found colleges that are intended to render service to a particular group, it is permissible and right for the sponsors of such colleges to define appropriate limitations of instructional freedom.

The American Association of Theological Schools is another group which recognizes the right of a constituent body to lay down certain restrictions when it says, "An institution which has a confessional or doctrinal standard may expect that its faculty subscribe to that standard and the requirement for such subscription should be mutually understood at the time of their affiliation with the institution." If the teacher remains within the accepted constitutional and confessional basis of his school he should be free to teach, carry on research, and to publish, "subject to his adequate performance of his academic duties as agreed upon with the school." There is a further word of caution under A.A.T.S.'s "Principles of Academic Freedom," which word says, "Faculty members should take care lest they violate each other's academic freedom by covert interference with their colleague's work. . . ." This is a type of abridgment of freedom which a faculty member seems to have much more difficulty in identifying than when

an administrator suggests something about the teacher's performance.

Academic freedom, then, is limited by the teacher's competence, by generally accepted standards of decency and taste, by any doctrinal or confessional statement to which he subscribes as a member of that faculty, by a respect for the welfare and disciplines of his colleagues, by a consideration for the welfare of the institution he is supposed to be serving, by accuracy, and by respect for the opinions of others—to name but a few. This is a far cry from the right to say or write what he pleases when he pleases with no responsibility to anything except his own conscience.

To be sure, when a man's conscience is offended by what he is forced to teach or not to teach, to write or not to write, he should remove himself to an environment in which he can work freely. It is eminently easier for him to remove himself than it is for him to get everyone else's conscience to coincide with his. The late Dr. L. R. Scarborough said to a young instructor being added to the faculty of Southwestern Baptist Theological Seminary,

You know the general character and purpose and beliefs to which this institution has and is dedicated. You will know that you are free to go to work as diligently as it is possible for you to do, with this proviso: When in your studies you have come to a personal conviction which you know to be considerably at variance with these principles, you will be a Christian gentleman and resign from your place on this faculty.

The immediate reaction of some to a statement such as that of Dr. Scarborough is that this position is intolerable and would very quickly produce completely sterile scholarship. Those who scream the loudest, though, overlook two important facts. The first is that people who own and contribute to the support of church-related schools — seminaries, universities, and colleges alike — inevitably consider that these schools are an extension of the church itself and therefore are founded on the doctrines and values which the church and the church members consider valid and worthwhile. There is a serious question as to whether or not a teacher has the moral right to accept a position of trust which is predicated, correctly or incorrectly, upon the assumption that the teacher is in agreement with the sponsoring body and then to use that place of trust to destroy the beliefs of the people who are contributing to his support. The college teacher who devotes a good portion of his lecture time to lamenting the backwardness of Southern Baptists should quit eating out of their trough if he cannot stand the people who put his feed there. Let him go to a state school and try lecturing for a while on the stupidity of the governor or the backwardness of the legislators; the reaction he gets may cause him to yearn to return to those "backward Baptists."

The second thing that the protestors overlook is that it is not necessarily essential to break with all the learning and traditions of the past in order to prove one's self a scholar. If the past has been in error, then break with the past the scholar must.

But if he feels impelled to break with it just because it is in the past and he is on the stage for this gloriously existential moment, this does not prove him a scholar. Indeed, it may prove him a fool.

A theological professor who stands at the very top of public esteem within our denomination summed up well the limitation on freedom when he wrote.

When I agreed to teach within the framework of a statement and as a representative of a people, I put some necessary limitations upon my academic freedom. This does not mean that I must be intellectually dishonest, but it means that I must have an eye to the people that I represent as well as an eye to "truth wherever it leads."

PROPOSITION III: Academic freedom can be destroyed from within as well as from outside the academic institution.

ANYONE who has sat for even a few days in the chief administrator's chair at an institution of higher learning could talk for hours about the forces that are constantly brought to bear from outside the school to try to force some teacher to change his ways. Today the local Iris Growers Society has adopted another resolution condemning Professor Horace Insectus of the Biology Department for saying in his talk to the Red Rose Garden Club that it did not take a Luther Burbank to grow iris. Tomorrow a ranting, red-faced, rich alumnus will storm the president's office to protest in person a speech Dr. Watson, the brilliant young head of the Political Science Department, had made at the Rotary Club. Dr. Watson had committed the unpardonable sin of saying the state needed some new industries with higher wage scales. The day following, the Rev. Barney Foof, only alumnus who required twelve years of continuous attendance at the college to get a degree, will drive in from his pastorate at the Uttermost Baptist Church to protest Dr. Bankston's exegesis of a passage in an advanced Greek class. Although the Rev. Foof could never pass the first course in Greek and the faculty had finally waived all language requirements in order to get the guy out of their hair (or so they thought), he feels competent to discuss any subject in biblical interpretation. And he is doubly pontifical today, for he has Dr. Bankston red-handed. Hadn't he got his facts straight from his song leader who got them from a boy who was a roommate of a student who was in class when Dr. Bankston translated that passage?

Thus it goes, day in and day out. If a president did not receive at least one "Sir, you cur!" letter a day because of something a faculty member has said or written, he would think that all the forces which are constantly trying to make education their handmaiden had called a summit conference to figure out new ways to bedevil the school. His constant responsibility is to fight off the pressure forces that would distract the faculty from their scholarly pursuits — and fight them off in such a manner that he will not lose the financial support which is so very essential to the continuation of these scholarly pursuits. The Iris Growers, the rich alumnus, and the

Rev. Foof must be rebutted and placated at the same time.

While these external forces would destroy or severely limit academic freedom, there are forces inside the school which may eventually do even more harm. There is the nasty-minded English teacher who uses profanity in his lectures, assigns freshman reading reports from the most lewd and vulgar paperbacks available, and tells at least one obscene sex joke every class period. When the dean, who has had eight parents tell him they did not send their children to college to be trained for the gutter, tries to talk with him about the wisdom of this approach, the professor screams "Bigotry! Puritanism! Intellectual assassination! Violation of academic freedom!" And he straightway fires a formal protest to the A.A.U.P.

Or there is the philosophy professor who dotes on the shock technique and devotes virtually all of his time holding up to ridicule the religious and moral values which are believed by the students in his classes. His task is to destroy all the old "totems" and destroy them he does with a vengeance. For added measure and just to prove how "liberated" he is, he delights in taking God's name in vain in public discourse and private discussion. When asked what he plans to put in the place of all that he tears down in the lives of his students, he simply shrugs and says, "That's their problem."

Following widespread controversy over his actions in closing a campus dramatic presentation because of vulgarity and profane language used, President Abner McCall of Baylor University was quoted in the Dallas News of January 13 as follows:

Nobody has a higher regard than I do for academic freedom. I have been a teacher, and I'm a lawyer with knowledge of individual rights in various circumstances. But I say this—not about this incident, but in general—academic freedom can be lost by constant abuse.

The second of these two dangers, in my judgment, is the greater. It will either force external elements to move in in greater numbers to try to straighten things out, or it will force the closing of the school. Then where is academic freedom?

The best kind of policing of any institution is the self-policing of properly qualified faculty members. By properly qualified, I mean qualified morally and spiritually as well as academically. Every person wearing a doctoral hood is not, by virtue of that hood, qualified to teach in a Christian school. The great task of the administrator is to see that fully qualified teachers are added to the faculty in the first place.

PROPOSITION IV: Southern Baptists need to encourage their scholars and to provide an atmosphere conducive to constructive teaching and research.

SCHOLARSHIP has always been somewhat suspect in certain Southern Baptist circles, and in recent months it has come even more under a cloud. Of the many concerns that have developed

over the affairs of our schools, one of the greatest is, as one conservative theologian puts it, "that the feeble, flickering lamp of scholarly research which has been manifested among Southern Baptists only in our generation may be so completely put out that we will be shut up in the position of the scholars in the Dark Ages. . . Then he explains that the monks were permitted to plow around all they wanted in the field which the church had marked off as dogma, but they were absolutely prohibited from getting outside the fence to break in any new ground

Our denomination has not produced enough world-recognized scholars in any or all fields combined for us to be able to open a Surplus Scholar Warehouse. The danger, furthermore, is that in the future we may produce even fewer unless the general atmosphere changes. Listen to these lines which I received in a letter from one of our foremost theological minds:

I'll be glad to express to you personally some ideas. I would not want these ideas quoted, nor this letter to be circulated. We have found that it isn't wisdom to write letters these days. Consequently I haven't really written this letter, and if it should ever be said I wrote it, I didn't.

The man was not being facetious, nor is he adicted to being overly-dramatic. He is quite conservative in his own theological bias, and he is by no means a cowardly man. He occupies a position of prestige in the denomination but frankly he is afraid to voice publicly what he believes about academic freedom. Is this the spiritual democracy of which we have so long boasted? Is this what we have done to those who must hold the light of truth high that we might pierce the darkness?

This last-cited letter has bothered me deeply. As I have weighed it along with other things I have read, I have been reminded that all too often campaigns of intimidation intimidate most those who need it least and intimidate least those who need it most. For every single heretic turned up by heresy hunts, ten sound men whose voices need to be heard lay down their pens and quietly decide to write no more.

One of the major complaints of our scholars is that when academic controversies arise, those who oppose the scholar's views will not debate the issues but insist on attacking personalities. As one of our able teachers and authors puts it,

It is a neat trick, a trick none the less, to fight over persons as an escape from debating issues. We fire professors but do not examine the ground on which they stand or on which we stand. If we were indeed confident, we would meet the issues instead of simply silencing men. In all our recent controversies when did anyone establish by factual and logical demonstration the alleged errors of the writers involved? We acted as though all the answers were before us in unmistakable clarity and that it was simply a matter of lining up upon the side of truth and right. Will we ever grow up enough to debate ideas instead of men?

Another teacher declares, "Issues are not what

one hears, for a person has become the standard of orthodoxy or heresy. Academic freedom is the right to be heard and the right to be refuted when you are wrong."

Most of our teachers are overworked and underpaid. Their status symbols are few and far between in a pastor-centered denomination, and they tend to feel that they are everybody's whipping boy. The great bulk of our professors are loyal, dedicated, doctrinally sound men; and it is grossly unfair to brand or to badger the entire group because of the shortcomings of a few. Let us be reminded that the atmosphere of a stoning may produce martyrs, but it does not produce textbooks.

In saying this, I am not maintaining that heresy should be tolerated. Indeed, many of us are profoundly concerned over the prognosis when a little heresy is found. Will it, like a common cold, run its course and soon play out? Or will it, like a cancer, multiply until it destroys the entire organism? People who love the Lord and their schools have a right to be concerned over them. But what I am trying to say is that a man should be proved a heretic and dismissed, not just branded "HERETIC" on his forehead and summarily banished without his errors having been proved.

We should have learned long ago that we can burn men but not their ideas. We can even go to the extremes of John Wycliffe's enemies, who were so exasperated at his translation of the English Bible they dug up his bones, burned them, and scattered his ashes on the river so that no memorial could ever be raised at his burial place. They did not get rid of his works, though; and for that matter, they did not even get rid of Wycliffe!

A final word on the status of the professor: If he is to have the place he needs and wants in our fellowship, he must earn it. He needs to respect the constituency he wants to respect him; and if he cannot agree completely with all of their views, he can at least appreciate the fact that they have provided him with a teaching platform. He needs to maintain a spirit of scholastic humility, not one of disdainful hauteur, remembering that he does not have the right to declare as absolutes his theories which have not really progressed beyond the hypothesis stage. He needs to be able to communicate with the constituency; it is no compliment to his own scholarship not to be able to carry on an understandable conversation with a person who has not equivalent academic training. And above all, he must refrain from the littleness of mind and spirit which might prompt him to gather clandestinely with a handful of like-minded colleagues and chortle with glee about how they have put it over on the unsuspecting clods who are paying the tab for his school. Such an attitude will eventually be sensed beyond the tight little circle, and it will not breed academic respect.

PROPOSITION V: The principle of freedom is being challenged in more places than on our school campuses.

SOUTHERN Baptists have always prided themselves on their democracy, on the competence of the individual soul, and on the freedom of individual people and individual congregations. However, in the past few years there has developed, in my judgment, a pressure toward conformity that borders on fanaticism and that threatens all the concepts of freedom which we say we believe. It would appear that we have rewritten the Great Commission so that it now reads, "Go, go, go, but please don't rock the boat!" The unforgivable sin now seems to be that of uncooperativeness.

This fetish for pretending that everyone is in complete agreement and for flattening anyone who raises a question about anything cannot be justified on the single ground that it works. If this is the only criterion needed, then why don't we insert purgatory in our setup? That would bring in more money than the Forward Program for Church Finance! No, there are values other than success that must be preserved if we are not to lose our heritage.

One of the most important of these is the right to differ as brethren. We may not want any differing opinions in biblical criticism, but have we also achieved infallibility in methods and practices? Is it not possible that our authoritarian approach to so many things is an attempt to cover up the subconscious suspicion that we may not be infallible? Why is a man branded as a trouble-maker if he stands in a public and supposedly democratic meeting and raises a question about a committee report? Why should a young pastor who out of deep conviction cast a dissenting vote at a state executive board meeting be called in and told there is no future for him unless he plays ball with the boys in power? Why should a congregation be bulldozed into accepting a pulpit committee recommendation whom many of the people sincerely believe to be the wrong man to be their pastor but whom they sullenly accept because agreement has been made a test of fellowship? If the only freedom we have is to vote "yes," then we do not have a democracy any different from the "free" elections of the Soviet Union.

For several months I have been trying to get straight in my own mind some policies of one of our denominational agencies which is related to our operation. Thus far I have gotten nothing except wounded screams to the effect that I am the only person who has ever asked such questions, and the strong implication is that I have done something extremely naughty if not actually subversive in writing the agency the questions I have posed. When I get a few sensible answers I will quit asking the questions, but meanwhile I am not going to be muzzled by the simple procedure of being labeled.

I cite this personal example because I think it is symbolic of the pressure to conform which is all too prevalent throughout our denominational life. Unless we provide people with continuing opportunities to express themselves and to vote honest opinions, we are going to build up such a head of suppressed resentment that one of these days the pressure is going to blow the boiler, roof, and smokestack clean out of the country. Freedom to differ is a good safety valve as well as an historical Baptist position.

PROPOSITION VI: We should not become so involved in our controversies that we neglect our primary tasks.

Two of our missionaries write from Africa to remind us not gently that while we are arguing over who wrote Genesis, two out of three people in the world have never heard of Jesus Christ. In this present sphere we shall probably not be able to determine with absolute certainty whether Moses did or did not write every word of the Pentateuch, but there is the possibility that we might be able to save souls from eternal darkness if we would give more time, attention, and money to world missions.

The professor or the denomination which neglects God-given opportunities of witnessing to the great eternal truth of Jesus Christ—a truth which we do know beyond a shadow of doubt — is a wastrel and a traitor to the greatest of all freedoms, the freedom to proclaim the unsearchable riches of God's grace in Christ. One of our teachers puts it cogently when he asks,

Are we really exercising the freedom we have? Do we spend it on secondary matters to the neglect of those that are of ultimate significance? Who wrote Genesis is a question of some importance, but it really doesn't matter. How far the flood reached is of no importance. Whether Melchizedek was a man in history or a type has nothing to do with fulfilling the law of Christ. Melchizedek may have been a man in history or just a type, but there is no doubt about the fact that there are nearly three billion people alive today who need food, medication, knowledge, acceptance, dignity, freedom, and most of all Jesus Christ present to them in his devoted followers. It is in irresponsible abuse of freedom that we club one another to death over trivia while we are almost silent on the issues of life and death. Have we never read the New Testament? Read what concerned Jesus. Read Luke 4:16-30; Matthew 11:28; 25:31-46; and like passages. Matthew 25 describes the final exam, not a pop test.

Both communism and Mohammedanism are growing more rapidly than is Christianity. Is it not time for us to close ranks and put forth a renewed effort in behalf of the cardinal truths of our faith? I plead for all sides to put away secondary things, not for the sake of harmony but for the sake of world redemption. If we are brothers in Christ who believe in the royal law of love, then let us start practicing what we say we believe. If we do not, what indefinite claim do we have on the patience of God? A world needs to be won; let's go win it.

THE COMMITTEE ON THE BAPTIST FAITH AND MESSAGE

by

Herschel H. Hobbs, Chairman

IN compliance with the action taken by the Southern Baptist Convention in San Francisco your Committee on The Baptist Faith and Message is releasing the report which it proposes to present to the Southern Baptist Convention in Kansas City, Mo. In forthcoming weeks we trust that it will receive careful and prayerful study. Your committee asks that you follow the example of the people of Berea. ". . . they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Your committee feels that it might prove beneficial for the chairman to set forth the procedure followed in preparing this report, and to indicate some of the items involved in it with reasons for their inclusion. Hence this article.

In its initial meeting the committee spent much time in prayer and in discussing the present theological climate and the 1925 Statement of "The Baptist Faith and Message." At this point the question was thoroughly explored as to whether or not a new statement was needed. Three possibilities were noted: (1) to recommend a reaffirmation of the 1925 Statement; (2) to revise the 1925 Statement; (3) to write a new Statement. The excellent qualities of the 1925 Statement and its effectiveness in meeting certain needs were unanimously recognized. It was further agreed that a "new statement" was unnecessary. However, the committee came to be of one mind that, without losing the "excellent qualities" of the 1925 Statement, it would be profitable to revise it in order to adapt it to meet the particular needs of this present generation. Therefore, a subcommittee was authorized and charged with the responsibility of drawing up a *first draft* of such a revision.

Broad approach

The sub-committee held two meetings. Prior to the first one certain members of the sub-committee requested a variety of individuals— theological professors, state secretaries, and pastors—to draw up what each would consider to be a "statement of faith" for Southern Baptists. Various others communicated with the committee in this regard. Each seminary was requested to furnish a copy of its "Abstracts of Principles." These documents, plus the 1925 Statement and the New Hampshire Confession of Faith, formed the focus of our study. It was sought to bathe every meeting of the full committee and of the sub-committee in prayer for divine guidance.

In the first meeting of the sub-committee a word by word, line by line, paragraph by paragraph study was made of the 1925 Statement. A parallel examination was made of the other above-mentioned documents, seeking to relate the whole to the basic 1925 Statement. The entire study was carried on within the context of "what saith the Scriptures?" During this meeting the more basic theological sections were dealt with.

In the interim prior to the second meeting of the sub-committee each member was requested to discuss the work thus far with selected persons whomsoever he might choose. Thus to the second meeting each member brought many valuable suggestions. Each one was carefully considered, and, upon agreement, was reflected in the first draft. At this meeting the remainder of the 1925 Statement was studied and revised wherever it was thought desirable. Copies of the completed first draft were furnished to each member of the full committee.

Then the full committee held its second meeting. At this meeting the first draft was studied word by word in the light of all the documents mentioned above and the information gathered from various conferences held with various people. Out of this study came the *first draft* of the full committee. Following this meeting each committee member was requested to study this *first draft* with whomsoever he should choose.

Statements circulated

At this juncture, by action of the committee, sufficient copies of this first draft were sent to each seminary president and the executive secretary of the Sunday School Board to enable a copy to be placed in the hands of each seminary professor and certain staff members of the Sunday School Board. It was further requested by the committee that after each of these individuals had made a personal study of the document, a group study should be made by each of these institutions. At an appointed time sub-committees from the full committee met with sub-committees of each of these agencies to discuss the document with them and to receive their suggestions regarding it and any changes which they thought should be considered. It was understood that any agency's participation in this study did not necessarily constitute its endorsement of the document in its preliminary or final form. It was further understood that your committee would not be bound by

any of the suggestions made, but that careful consideration would be given to each one. Your committee is indebted to each individual and/or group which gave helpful study and encouragement in this task. It would be impossible to estimate the number of people who rendered invaluable aid in the project.

In the third meeting of your committee every suggestion brought to it was considered carefully and prayerfully. For the most part they had to do with phraseology and arrangement. There was a most gratifying agreement in this overall study with regard to theological substance. So once again the committee went through the document word by word, line by line, and paragraph by paragraph. Many of the suggestions which had been made found their way into the completed work. So after uncounted hours spent by the committee and in conference with other persons and groups, the document was completed.

Statement 'for all'

Now what of the document itself? Obviously space forbids a thorough analysis. But some suggestions should prove helpful in understanding the intent of the committee and its work. Your committee feels that the document is conservative in nature. It has kept in mind that this document is designed to be a "Statement of Faith and Message" for all Southern Baptists, not for any one segment or group. It has sought to set forth a basic statement into which all shades of Baptist faith may find compatibility. By no means does your committee present this document as a creedal statement. It is intended to be exactly what the Convention voted, "information" for the churches and "guidelines" for the institutions and agencies.

A word is in order with respect to the body of the document. In some instances a line or some lines have been added to the 1925 Statement for clarity

and/or emphasis, e.g., the last line added to "I. The Scriptures." At times slight changes in words or phrases have been attempted which in no sense change the meaning of the 1925 Statement. In others it was thought beneficial to combine certain related articles, with slight changes in words or phraseology, e.g., "IX. God's Purpose of Grace" and "XI. Perseverance" (cf. V.). Articles related to salvation, e.g. "IV. The Way of Salvation—VIII. Repentance and Faith" and "X. Sanctification," have been rewritten as "IV. Salvation" to show their relationship in the overall idea of salvation (regeneration, sanctification, and glorification).

Since the 1925 Statement was primarily concerned with "the prevalence of naturalism in the modern teaching and preaching of religion," it had an article on "I. God" in His triune revelation. Specific matters relative to Jesus Christ and the Holy Spirit were interspersed in other articles. Your committee feels that the present theological climate makes it desirable to include specific articles on these revelations of God. Therefore, the document contains one article on "I. God" with sub-headings dealing with "God the Father," "God the Son," and "God the Holy Spirit."

In keeping with the pattern followed in the 1925 Statement your committee has arranged the order of the articles to present, first, those which may be regarded more practical (XI-XVII).

The writer does not claim to have dealt with all the questions which may arise from your study of this document. We trust that the foregoing words may prove helpful as a guide in this study. We are sure that you will feel free to write to the chairman or to any other member of the committee. Let us all come to Kansas City where, after prayerful study, we may determine those things which are most surely believed among us. And may we thus be of one mind in the Lord.

[See issue March 14, 1963, for complete report]

A LOOK AT DIVINE HEALING

By Dr. Dale Cowling

Pastor, Second Baptist Church, Little Rock

Matthew 8:1-17

THERE seems to be a growing fascination among American Christians toward divine healing. Great claims are constantly being made by television, radio, and newspaper advertisements. We are often cited to some miraculous act of healing which has been performed by some divine healer upon a person

pronounced hopeless by medical science. All of these testimonials have their effect, especially upon people who themselves are suffering, or who have loved ones suffering from some dreadful disease.

The means of divine healing vary from the healer who lays his hand upon the head of the sick, rolls his eyes heavenward and with unabashed audacity

commands God, "Heal! Heal! Heal him this very moment!"; to the healer who sends a prayer cloth to be laid upon the diseased part, or instructs the afflicted to lay his hand upon his radio in order to receive the healing power being radiated therefrom; to the healer who condemns all who go to a doctor as sinners without faith; to the more sophisticated practices of the Christian Scientists who simply deal with illness by denying its existence.

The divine healers have their proof texts. They are quick to point one to the miracles of healing performed by Jesus, and some of the Apostles. Here before us, in the Scripture passage, are three of the instances of miraculous healing by the Savior. We should examine them carefully.

First, understand the setting. The first verse of chapter eight tells us, "When Jesus came down from the mountain (where he had just delivered the sermon on the mount) great throngs followed Him." Verse two begins the healing accounts. "And behold, a leper came to him . . . saying, 'Lord, if you will, you are able to cleanse me . . .'" It is evident that in the judgment of Matthew, the gospel writer, and the Lord God who inspired him, these miracles of healing are recorded just following the sermon on the mount in which Jesus had set forth the claims and demands of his spiritual kingdom. Thus, these miracles of healing are designed to show clearly that Jesus was the Son of God, who did have power from God, as no other mere man. This design was to convince the Jews that Jesus really was of royal lineage and truly the Messiah. In fact, Matthew concludes his account of these healing miracles with the declaration, "And thus he fulfilled what was spoken by the prophet Isaiah, 'He himself took our weaknesses and infirmities, and bore away our diseases.'"

It is also very interesting that the diseases healed were the three most dreaded in that day. They were leprosy, paralysis, and life-draining fever. The physicians of that day simply did not have the answer for these diseases. Thus, no one could deny the supernatural power of Jesus in healing them. Jesus did not fail to use the human help available. He went beyond human wisdom and power to call upon principles at that time still unknown. It is interesting to note that in our day he has revealed to medical science means of dealing with these particular diseases.

Another point I must make is this. Up until this time of Jesus' ministry there was very little relationship between religion and medicine. In fact, the Jews looked upon illness as God's punishment for sin. There was little or no thought that human healing was a ministry for God. It was only after Jesus expressed such concern for healing the sick that men of intelligence and compassion began to see and feel the compulsion to dedicate their lives to a physical healing ministry as their service to God. Jesus dignified the physical healing ministry to the extent that



men began more earnestly to seek ways to heal diseases. This seeking has continued to be blessed of God, who has constantly revealed new principles and methods of healing to the minds of men dedicated to helping humanity's physical illnesses.

These thoughts now bring me to one of my basic declarations with regard to divine healing.

I. It is an affront to the intelligence of God to ignore the revelations He has given to medical science.

IT makes the same sense as to stand in a burning building and refuse to climb down the fireman's ladder saying, "If God wants me rescued He will do it."

It makes the same sense as to refuse to grab a raft to save oneself from drowning while saying, "If God wants me saved He will do it."

It makes the same sense as to sit at a laden table and starve to death saying, "If God wants me to eat He will feed me."

Please note that God has revealed principles of healing to dedicated searchers. These men have not created a single healing principle. The principle has always been. Researchers only discover God's principles and put them into operation.

This is illustrated by the fact that penicillin has always been present. It remained for researchers to discover it, and how it works. It is still God's miracle when a man is dying with pneumonia, but is well 24 hours after being injected with penicillin.

This is also illustrated by the statement of a highly trained psychiatrist who said to me, "There is no good psychiatry that is not Christian. All we are doing is discovering and putting into practice the principles Jesus used 2000 years ago."

Now, having pointed out the fact that our all-wise, all-powerful, loving God has, and is constantly revealing principles of healing, I hasten to add my second basic declaration.

II. After medical knowledge has been exhausted God still has principles not yet understood by man, and the power to use them.

THIS is to say that when a person has availed himself of all of the powers of medical science, God is still able, and often does heal. It is not an uncommon thing to hear a medical doctor marvel at the unexpected recovery of one thought hopelessly ill. In fact, I have heard many of my medical doctor friends say, "The only way to account for this person's recovery is that a higher power intervened."

In fact, I am convinced that in my own case I am alive today by the intervention of God, past medical knowledge. One of the ablest pathologists available positively identified a dread disease of the white blood cells. Two years later there was no trace of this disease in my blood stream. There is no doubt in my mind but that God intervened with some principle that overcame this disease. I further believe that this, or these, principles will one day be revealed to searching scientists who will then be able effectively to deal with this disease.

From this point of view it is true that all healing is divine. When doctors use God-revealed methods, principles and medicines to treat an illness, the healing is still divine. The doctor is only the trained, dedicated instrument through which God works.

It is also true that often God goes beyond the knowledge of medical science to give healing to a person's mind or body. This is divine healing, but no more so than any healing.

This brings us, then, to the third declaration about divine healing.

III. Divine healing is a fact. It is constantly going on.

BUT, divine healers are, at best, mistaken individuals who ignore the fact that all knowledge is revealed to man by God, for the good of humanity; or, at worst, wicked individuals who make themselves rich by deceiving ignorant, suffering people with their audacious claims.

These so-called divine healers can keep going in their ministry because more than half of the people who have physical complaints are in reality emotionally or mentally disturbed. The divine healer is successful in healing these individuals because, in the name of God, he convinces the person that he is healed. Once such an individual has replaced his thoughts of being sick with the positive thought that he is healed, then he is indeed made well.

On the other hand, if the sick person is really suffering from a serious physical illness so that the divine healer is unsuccessful in healing him, the healer has a pious sounding escape hatch. He immediately condemns the sick person as being the cause he was not healed. "You lack faith! You are not healed because of your sin of unbelief!" How much more convenient escape can one find?

You are aware by now that I believe the Bible teaches us that divine healing is a fact. I believe all healing is divine. I believe that God often intervenes in acts of healing far beyond the present knowledge of medical science. I positively do not believe in divine healers. I find no evidence either in the Bible, in practice, or in reason that indicates that our God, who is supreme intelligence, chooses to work through divine healers.

Now, in conclusion, I would like to point out this tremendously important fact.

IV. The greatest healing of all is not physical, but spiritual.

JESUS pointed out the fact that physical death can only destroy the body. He said that this should not be our major concern. "Rather, fear him which is able to destroy both body and soul in hell!" Jesus concludes.

Physical death for the Christian is but to step across the threshold into the presence of God in "that city not made of hands, but whose builder and maker is God." This is but the grand climax when we Christians shall receive, "the crown of life, which the Lord, the righteous judge has laid up for all of us who love him."

Spiritual death is terrible beyond all description. Those who are not Christians are already "dead in trespasses and sins." They are cut off from the wonderful joy of living in fellowship with God in this life. They never experience the opening of life's sweetest capacities and richest joys.

Beyond this, they are lost forever. Their future after death is aptly described in the pitiful cries of the man Jesus told about who died and went to hell. "In hell he lifted up his eyes being in torments and cried out, 'Oh Father Abraham send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in these flames. If nothing can be done for me, please send him back to earth to tell my loved ones not to come to this place!'"

My dear friend, the Lord Jesus is the only one who can heal you from the disease of sin. Preachers and churches and Christian friends can help to point you to Him, but they cannot save you from sin. Only Jesus Christ can do that!

The glorious truth is that He wants to save you. "Come unto me, all ye that labor and are heavy laden, and I will give you rest for your souls." "Him that cometh to me I will in no wise cast out."

The decision is yours. Will you come?

Building dedicated at Pine Bluff



FIRST Church, Pine Bluff, Dr. Robert L. Smith, pastor, dedicated its new \$365,000 educational building, Mar. 3, at the morning worship service. Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention, was the guest speaker.

During the afternoon guests were shown through the chapel, educational facilities, dining room, and kitchen.

The chapel has a seating capacity of 200. It is furnished with a piano and an eleven rank Wicks pipe organ especially

designed and voiced for the chapel. Another feature is the attractive bride's room with adjacent powder room.

The fellowship hall has a seating capacity of 400. It is equipped with stage and stage lighting. The adjoining kitchen is furnished with stainless steel equipment and is all electric.

The building adds an additional 16,000 square feet of floor space to the church facilities. The educational space will allow an attendance of 1200 in Sunday School.

El Dorado calls Evans

VAN Evans, since 1960 assistant pastor of the Bossier City, La., First Church, assumed his new position as minister of education with First Church of El Dorado on Mar. 17. A native of Danville, Mr. Evans has had extensive experience in the field of religious education for the past ten years. After graduating from college with an engineering degree, he worked in the

business world for a number of years before making his decision to enter a religious vocation. During the past ten years he has been the director of educational programs in several Louisiana, Mississippi and Arkansas churches, including St. Charles Avenue Church, New Orleans and First church, Gulfport, Miss.

Besides the Bachelor of Science degree from Louisiana Polytechnic Institute, Mr. Evans also holds the Master of Religious Education degree from New Orleans Seminary. His leadership in the field of religious education has been recognized and utilized in the denominational as well as the local church level.

Mr. Evans is married and has four children, Linda, Joyce, Jan, and Steven.

Mrs. Street in 'Quote'

A quotation from Mrs. J. H. Street, whose weekly column, "Courtship, Marriage and the Home", appears in the Arkansas Baptist Newsmagazine, has been reprinted in Quote, a national weekly digest.

The excerpt is taken from Mrs. Street's "Childhood to Maturity", January 10, 1963:

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

North Pulaski Association

NEGOTIATIONS have been completed for the purchase of a new site for a church in Lakewood. It is a four and a half acre plot of high ground at the intersection of McCain and North Hills Boulevard with 537 feet of frontage on North Hills. It is located in the heart of a fast developing residential area. It is the second site for a new church purchased within a year by the association.

FIRST Church, North Little Rock, has voted to completely remodel its building. The educational departments will be adapted to the latest methods of teaching. Five newly furnished nurseries are planned.

NORTH Little Rock's 7th Street Church has begun construction of an educational building.

Coming revivals

PARK Hill Church, North Little Rock, Apr. 8-14; Dr. Chester Swor, evangelist. (CB)

FIRST Church, Mena, Apr. 1-8; Rev. Kirby McGuire, pastor of Queens Street Church, Tyler, Tex., revivalist; Archie Fray, music director.

SOUTHSIDE Church, Stuttgart, Apr. 14-21; Dr. T. L. Harris of North Little Rock, evangelist; Rev. Charlie Belknap, Greenlee Church, Pine Bluff, singer.

IMMANUEL Church, Ft. Smith, Mar. 24-29; Rev. Bill Hicken, evangelist.

KELLY Heights Church, Concord Association, is in revival, with services ending Mar. 24. Dr. K. Alvin Pitt, pastor of Baring Cross Church, North Little Rock, is evangelist. Music is under direction of Don Owen, St. Charles, Mo.

PULASKI Heights Church, Little Rock, will hold revival services Mar. 24-31, with Dr. D. David Garland of Southwestern Seminary as revivalist. Max Alexander of Park Hill Church, North Little Rock, will be in charge of the music.

GRACE Church, Camden, will have Rev. Arnold Teel, pastor of Amboy Church, North Little Rock, as evangelist Apr. 1-7. O. Primm will be in charge of the music. Rev. Doyle Creech is pastor.

REVIVAL services for approximately 30 churches in Harmony Association opened Mar. 17. Dr. Ben M. Elrod, pastor of South Side Church, Pine Bluff, and Rev. Lex Eaker, associate pastor, were evangelists in the services at their church. The singer was Leroy Summers, music director for North Jacksonville Church, Jacksonville, Fla. (CB)

FIRST Church, Marked Tree, Mar. 24-31, Rev. Hugh Cantrell, pastor of First Church, Stephens, preacher; Mack Howerton church music director, will have charge of the music; Rev. James A. Overton, pastor. (CB)

CENTENNIAL Church, Pine Bluff, Mar. 24-31, Dt. T. L. Harris, evangelist.

FIRST Church, Star City, Mar. 17-24; Dr. T. K. Rucker, evangelist; Charles Gwaltney, song leader. (CB)

PANGBURN Church has called Rev. Marvin Hill, former pastor of Mt. Hebron Church, Joy. (CB)

Chester Cole dies

Chester Cole, 53, pastor of the Madison Heights Church, Madison Heights, Mich., died of a heart attack March 5.

Mr. Cole was born in Paragould, He has served churches in Michigan since 1951.

Survivors include his wife, Beatrice; a son, Dormand, of Flint, Mich. and a daughter, Mrs. Nolan England, of Leitchfield, Ky.



J. RUSSELL DUFFER

Elected missionary

REV. J. Russell Duffer, pastor of Ardmore Church, Memphis, has been elected missionary for the Current River-Gainesville Association.

Mr. Duffer, a graduate of Ouachita College, attended Southwestern Seminary.

He is chairman of the Shelby County Missions Committee. While serving previously as a pastor to Arkansas churches, he was a member of the executive board, district Sunday School superintendent and moderator of Mt. Zion, Mississippi County and Greene County Associations.

Mrs. Duffer, a native of Clay County, is also a graduate of Ouachita College. They have two sons, Bob Ray, a second year student at Golden Gate Seminary, and Jerry Ralph Duffer, a paratrooper and chaplain's assistant, stationed at Ft. Campbell, Ky.

Benton County Association

FIRST Church, Decatur, is using its new educational unit that provides space on the upper floor for six departments, from the young people through the nursery ages. On the lower floor is a spacious dining room and kitchen.

Rev. W. R. Mattingly has resigned his pastorate at Gravette to accept the Oak Grove Church, Van Buren. He has served as associational treasurer.

Rev. John Stell, former pastor at First Church, Jay, Okla., has accepted a call to Decatur. Mr. and Mrs. Stell have three sons.

Bentonville, First, has called Rev. Paul Myers, pastor of West Side Church, El Dorado. Mr. and Mrs. Myers have one son, now serving with the armed forces.

Rev. Ken Halle, pastor for several months at Sugar Creek, has accepted the pastorate of Park Street Chapel, Bentonville. (CB)

Revival statistics

EMMANUEL Church, Mississippi County Association, Perry Ray, evangelist, Kyle Lollar, singer, Joe, Gallaher, pianist; 6 for baptism and 12 redeidcation. W. J. Clayton is pastor. (CB)

DELL Church, W. C. Cooper, evangelist, Curtis Loveless as song leader; 8 for baptism, 2 by letter. R. B. King is pastor. (CB)

GOSNELL Church, John Finn, evangelist, "Red" Johnson, singer; 7 baptisms, 4 b letter. William L. Kreis is pastor. (CB)

CLEAR Lake Church, Mississippi County Association, Thomas Langley, evangelist, J. A. Haynes, Jr., song leader. Two young men committed their lives to special Christian service. William Ward is pastor.

LUXORA Church, Jimmy Stevens, pastor, evangelist, "Red" Johnson, song leader; 5 baptisms, 1 by letter. (CB)

CARSON LAKE Church, Mississippi county Association, Bill Lewis; evangelist; 6 baptisms, 1 surrendered his life to the gospel ministry. Tommy Carney is pastor. (CB)

FISHER Street Church, Jonesboro; Rev. Bill Lewis and "Red" Johnson, Mar. 4-10; 11 for baptism; and one for special mission service.

TRINITY Church, Benton, Rev. Jesse S. Reed, state director of evangelism, evangelist; Rev. Eddie McCord, pastor; Charles Mayo, First Church, Benton, music director; 9 additions for baptism, two by letter, and the music leader of the church, Ronnie Walker, a student at Ouachita College, surrendered for full time mission service; Mar. 3-10.

Leaves for Oklahoma

MISS Lynn Brasfield, youth director at Beech Street Church, Texarkana, for 21 months, has resigned to accept a position in Oklahoma City.



MISS BRASFIELD
 She will be Junior-Intermediate - Senior supervisor at First Church.
 Miss Brasfield has previously served as youth director of First Church, Norman, Okla., and First Church, Midland, Tex.

Andersons off on Brotherhood tour

MR. AND Mrs. Harold Anderson of Heber Springs left March 14 for a tour of the Orient on a Baptist Brotherhood trip headed by Jim Sapp of the Brotherhood office in Memphis.

The Sapp party will be visiting Baptist mission work in Honolulu, Japan, Hong Kong and Manila and will return to the States April 12.

Nelson Tull, Brotherhood secretary for the Arkansas Baptist State Convention, is going with the tour as far as Honolulu, where he will engage in mission work before returning to the States.

Active in the Brotherhood work, Mr. Anderson has previously gone with mission teams to Alaska and to Mexico and to points in the western United States.

RICHARD O. Sellars, manager of the Baptist Book Store at Little Rock, was one of 47 to attend an annual planning and training conference for book store managers at Nashville Mar. 3-8. A feature of the program was the presentation of a Broadman's Readers' Plan by Gomer R. Lesch, director of the Sunday School Board office of denominational relations.



THE OUACHITA College Tigers have swept to the Arkansas Intercollegiate Conference basketball crown for the first time since 1945. In taking their first round-robin title in 18 years, the Bill Vining-coached Tigers compiled a 15-3 conference record compared to 14-4 for runner-up Arkansas A&M. The Tigerettes of Ouachita won their fourth consecutive women's AAU basketball title and placed two on the all-state team. They will compete in the national tournament in St. Joseph, Mo., April 2-6.

\$6,000,000 for Foreign Mission Board

NASHVILLE—February disbursements to the Foreign Mission Board amounted to nearly \$6 million, according to a report from Southern Baptist Convention Treasurer Porter Routh here.

The Foreign Mission Board received \$5,106,192 from designations and \$782,638 from the Conventionwide portion of the Cooperative Program. The designations still reflected the Lottie Moon Christmas Offering.

Receipts from state Baptist offices, which send funds to the SBC treasurer, came to \$6,788,528 in February. This included \$5,132,150 in designations and \$1,656,377 through the Cooperative Program.

Both Cooperative Program and designated receipts for the month showed increases over February, 1962. The Cooperative Program figure compared with \$1,523,040, a gain of 8.75 per cent, while designations compared with \$4,941,359, up 3.86 per cent.

The year-to-date sums showed an increase of 1.83 per cent in Cooperative Program funds forwarded, and an in-

crease of 4.54 per cent in designations for the two months. This is in comparison with 1962.

The 1963 totals for two months were \$3,284,377 for the Cooperative Program and \$7,653,266 for designated money.

Cooperative Program funds, which come undesignated, are distributed to SBC agencies, following a scale adopted at each year's Convention. State Baptist conventions first take out, on a nationwide average, two-thirds of the Cooperative Program contributions from the churches.

The state funds support statewide activities. Churches keep a high percentage of their collections to meet their local budgets. Neither local nor state figures are included in the SBC report.

During February the SBC Home Mission Board got 267,836 through the Cooperative Program and \$24,480 from designated gifts. Southwestern Baptist Theological Seminary, Fort Worth, received \$108,658 through the Cooperative Program and \$96 through designations.

Other agencies received smaller sums.

SBC building opens

NASHVILLE — Two Convention leaders of another generation have been honored in the newly opened Southern Baptist Convention Building here.

The auditorium in the new structure was named in memory of Austin Crouch, who died in 1957. Crouch was first executive secretary of the SBC Executive Committee. He served from its start in 1927 till he retired in 1946.

His portrait and that of the late George W. Truett will hang in the building. Truett was president of the SBC in 1927, 1928 and 1929. He was first chairman of the Executive Committee.

Herschel H. Hobbs, Oklahoma City, 1963 Convention president, preached the sermon of dedication for the new building. He called for the agencies it houses, and their employees, to follow God's will.

Tennessee Gov. Frank Clement came from the Capitol, only a short walk up the hill from the new Baptist building, to give a welcome to the new office building.

The dedication came during the winter meeting of the SBC Executive Committee, whose staff will occupy first floor of the new building. The octagon, or eight-sided structure, will also house the SBC Education Commission, Stewardship Commission and Christian Life Commission, Southern Baptist Foundation, and Extension Department of Southern Baptist Seminaries.

All but the Seminary Extension Department had occupied space in SBC Sunday School Board buildings at 127 Ninth Ave. No. and 161 Eighth Ave. No., a mile and a half away. The new three-story Southern Baptist Convention Building is located at 460 James Robertson Parkway. It is one of several new office buildings in the neighborhood. The Seminary Extension Department has been located in Jackson, Miss.

The Sunday School Board put up \$1.2 million for its construction. Porter Routh, executive secretary, Executive Committee, said this had not been fully needed.

The property cost \$147,900 and the buildings \$992,000, he announced.

The Sunday School Board and another agency, the SBC Historical Commission remain at 127 Ninth Ave. No.

John H. Haldeman, Miami, chairman of the Executive Committee, presided over the dedication service. Kendall Berry, Blytheville, Ark., layman who formerly was chairman, told how the new building progressed from an idea to reality.

ATLANTA—M. Wendell Belew of Atlanta, a Southern Baptist mission leader, has accepted appointment to the U.S. Department of Agriculture public advisory committee on rural areas development. The request came from Orville Freeman of Washington, secretary of agriculture.

SBC in brief

NASHVILLE — Southern Baptist Convention churches may be asked to cooperate with the United States Census Bureau in a census of religious groups. The Executive Committee of the SBC in its winter meeting here called attention to the stand of the 1947 session of the Convention. This stated "that we recommend to the churches that they cooperate with the Census Bureau in taking this (religious) census and then an effort be made to reach every church." It recommended this 1947 action be reaffirmed at the 1963 Convention.

"It is evident that we are rapidly approaching the primary objectives of advance toward which we have been moving over a period of 15 years," Dr. Baker J. Cauthen, executive secretary, said in his report to the Southern Baptist Foreign Mission Board at its February meeting. "It is our expectation to be able to come to the meeting of the Southern Baptist Convention in May, 1964, with 1,800 missionaries under appointment."

THE Baptist Convention of Central Africa was organized Jan. 12-13 by representatives from all the Baptist churches in Southern Rhodesia, Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East told the Board.

A constitution was adopted insuring control of the convention by African Baptists, but containing provision for missionaries to serve as messengers of local congregations or to fill specific offices at the discretion of the convention, Dr. Goerner said.

DIANA Gilliland, daughter of Rev. and Mrs. W. McKinley Gilliland, Southern Baptist missionaries to Nigeria, was one of four students selected to represent Wake Forest College, Winston-Salem, N.C., in the College Bowl, CBS television quiz program, Sunday, March 3, which Wake Forest won. Diana, a senior, was among 66 Wake Forest students tested for the College Bowl team. Her parents, now on furlough, may be addressed at Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky. Mr. Gilliland is a native of Attalla, Ala.; Mrs. Gilliland, a medical doctor, is the former Martha Jordan, native of Ozark, Ala.

WACO, Tex.—President Abner V. McCall of Baylor University has announced the gift to Baylor of a large section of the personal papers, manuscripts and correspondence of Dr. J. M. Dawson of Austin, world authority on church-state relationships. Dr. Dawson, for 30 years a trustee of Baylor University, has been referred to as "the modern Roger Williams" for his extensive research and writings in the role Baptists have played in fighting for separation of church and state.

NASHVILLE—An El Paso, Tex., attorney—Orba Lee Malone—has been re-elected chairman of the Christian Life Commission of the Southern Baptist Convention. The commission's other elected non-staff officer also was re-elected at the annual meeting here. He is James P. Craine, pastor, First Church, Gallatin, Tenn., vice chairman.

Says president backs Baptist views

DALLAS — A Southern Baptist editor who opposed with great vigor the election of a Roman Catholic as the nation's President in 1960 returned from a personal audience with that President voicing a changed opinion.

E. S. James, editor of the Baptist Standard, said on his return from the White House that President John F. Kennedy shares Baptists' views on separation of church and state.

James further declared in an editorial following his visit with the President that at least one Roman Catholic has proved he could conduct his office without religious bias.

The Baptist editor said his opposition to the election of a Catholic President in 1960 was based "on a sincere belief that no member of the Roman Catholic Church would be free to think and act independently."

Editor James said it was a pleasure to tell the President he "had disillusioned many of us who feared that a Roman Catholic could not make a good President."

James said he praised the President on his fairness in making political appointments, his strict adherence to a pre-election promise to defend the principle of church-state separation, and his actions during the Cuban crisis.

"He has sometimes stood very tall when the country was bowed low," said Editor James, "and perhaps he stood tall-

est when he quarantined Cuba and defied the Communist world."

James told the Dallas Morning News he felt a great many Catholic people who voted for the President before may not do so again.

"But vast numbers of others who hold a more strict interpretation of church and state separation would no doubt support him even though they didn't in 1960," said James.

"We are convinced," said James in his editorial following the visit, "that our President is a man of faith who is characterized by faith, great intelligence, much ability, strong convictions and profound courage."

For 40 minutes the Baptist editor talked alone with the nation's chief executive. James said he did not solicit the visit, but was glad to accept the President's personal invitation.

The outspoken editor, who is perhaps best known for his views on church-state separation, said he feels the President is just as opposed to federal aid for parochial schools as when he entered office.

However, the editor noted both of the administration's education bills provide for some aid to church-related schools on the college and university level.

"While some Baptists do not hold with us on what constitutes subsidies, we believe Baptists at the grassroots level are solidly against government aid

to them or any other church group," James said.

Editor James pointed out to the President, with his permission, other areas where the principle of church-state separation seems most often endangered.

They are: the disposition of surplus government property, distribution through church agencies of food for peace in foreign countries, use of Peace Corps personnel as teachers in sectarian schools in other lands, and use of foreign aid for building public schools in countries where the system is under domination of a religious group.

James, who is currently second vice president of the Southern Baptist Convention, told President Kennedy generally what Baptists believe, but "made it plain that no person is spokesman for them and that the observations were my very own."

The editor said he was impressed by the President's definite concern "about the vast numbers in other lands who know nothing of the Christian faith." James interpreted the President's thinking as, "he is much more concerned about their knowing God than he is about what church tells them about him."

Said James, "We know he has made some mistakes, and that being human, he will make some more. We are convinced, however, that he will not knowingly err when the welfare of the nation is at stake."

He said he "was remarkably impressed with the President's apparent sincerity, his gracious and understanding spirit, and his eagerness to be President of all the American people."

"We have prayed for him many times, but we will do it more often now that we realize more fully the weight of the load a President carries," James said.

Invitation to Ajloun

SOUTHERN Baptist missionaries in Ajloun, Jordan, through their press representative, Miss Anne Dwyer, extend the following invitation:

"Coming to the Baptist Youth World Conference in Beirut, Lebanon? Then be sure to see the beginnings and heart of Baptist work in Jordan at Ajloun. In the hills of Gilead, Ajloun is a three hours' drive on hard-surfaced road north east of Jerusalem, 30 minutes from Jerash. It would help us to know in advance the name of your guide, number of persons in the group, and the day you plan to arrive in Ajloun. Welcome!"

[Ajloun is on the itinerary of the Arkansas Baptist Tour to Baptist Youth World Conference, Beirut and to the Holy Land and Europe. Directors of the tour will be Erwin L. McDonald and Tom Logue, of Baptist Building, Little Rock.]



THE annual meetings of Southern Baptist editors and of executive secretaries of state Baptist conventions, held in Williamsburg, Va., in February, included a drive to Richmond for visits to Virginia Baptist and Foreign Mission Board offices and spots of historic interest. In this picture the Baptist leaders and their wives have just left their buses and are entering the Foreign Mission Board Headquarters building.

The seven steps of marriage

"It is the determination to succeed that finally makes a success of marriage."—Evelyn Millis Duvall



MRS. Duvall began her message to the Tuesday evening "plenary session" of the Family Life Conference by saying,

"We Americans are the most married people in the world. Nearly all of us get married at least once."

Those involved in five days' intensive study of the current family life situation confronted some discouraging trends and some hopeful signs.

One of the most hopeful assurances came in Mrs. Duvall's authoritative statement that a central goal of college students is the fulfillment of marriage. Contrary to the pessimistic opinion held by many, she insisted that young people of our day look upon marriage as serious business.

And Dr. Duvall, specialist in the area of marriage, should know. She has spent much time on many of the college campuses across our nation listening to, counseling with, and lecturing to students on the ever vital matters of dating, courtship, mate-choices, marriage, and homemaking. Her extensive influence in itself is an encouraging fact. She believes that it takes prepared persons to make a good marriage. Her books, her lectures, and her personal conferences are

all directed toward the meeting of that need: better preparation for marriage.

Mrs. Duvall dispels shallow myths that have long been a hazard to permanent marriage and wholesome family life. She promotes the doctrine that "it isn't enough just to love each other—you must love marriage."

Those who are influenced by her concepts enter into the "relatively simple" matter of *getting married* with intelligent readiness for the "more difficult" experience of *staying married*.

Another hopeful contribution toward better understanding of marriage in the changing life of today's world comes from experts David and Vera Mace, in their shared study of *Marriage East and West*. They have found that young people of the East also look upon marriage as a serious business. Its meaning to these young people in another part of our world is expressed in this portion of one Hindu wedding ceremony, described by the Maces.

After an exchange of symbolic gifts between the bridegroom and the bride's father, the groom takes his bride's hand, faces west, and says:

"I take thy hand in mine,
Yearning for happiness;
I ask thee
To live with me
As thy husband,
Till both of us
With age, grow old."

Then the bride makes a symbolic offering, and the bridegroom leads her three times around the "sacred fire," saying:

"Let us join together
And beget our little ones,
Loving each other
With genial minds and hearts;
May we live
Through a hundred autumns."

The next is the most important part of the ceremony. They take seven steps, the bridegroom leading the bride. At each step they pause while the bridegroom recites a part of the prayer which consummates their marriage. Once the seventh step has been taken, they are man and wife and the marriage cannot be revoked or annulled.

"Let us pray together
For life-sap, as we
tread one step;
For life-power, as we
tread two steps;
For abundant wealth, as we
tread three steps;
For happiness, as we
tread four steps;
For offspring, as we
tread five steps;
For long life together, as we
tread six steps;
Be thou now my life-mate, as
we tread seven steps
together.

Thus may we go together for
ever and ever.

This week's column may well conclude with another facet of Evelyn Duvall's marriage doctrine:

Marriage means sharing everything you have and everything you are.

Let's enrich family living.
Let's stay married!

Rosalind Street

Mrs. J. H. Street

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

Letters

(Continued from Page 5)

It was while he was chairman of the Committee that it was decided to erect a building to house the Southern Baptist Convention Committees and Commissions.

At the Executive Committee meeting of the Southern Baptist Convention in Nashville, February 18-20, this man was asked to participate in the dedication of the building. Others on the program included Dr. Edwin H. Tuller, Executive Secretary of American Baptists; Dr. Josef Nordenhaug, Secretary of the Baptist World Alliance; and Dr. H. H. Hobbs, President of the Southern Baptist Convention.

He is going to Japan with Dr. R. E. Naylor, President of Southwestern Seminary, and others to participate in the "New Life" program. This is an evangelistic mission.

He is now serving as trustee of Southwestern Seminary. The name: Mr. Kendall Berry, banker, power company director, printer, and a solid Christian.—Ralph Douglas, Associate Executive Secretary, Arkansas Baptist State Convention.

Starting at home

WHEN Christian people see certain characters stamped upon our society; it is time for some action. "OLD MESSY" may not be spelled out in so many letters, but it is implied by certain characters, and there's a much worse situation in the background than just another Litter Bug. All these booze bottles and miniature slop cans along our highways and our by ways may stand for "OLD MESSY," but what about the person or persons who put them there?

It's a more serious problem than a lack of taxes to pay someone to pick them up and haul them off. It goes back into the recesses of the homes, and sad to say, many of them are called Christian too. Some areas of our state are so infested that a sign "OLD MESSY" in bold letters should adorn all exits into the city limits.

Signs should be erected to warn through traffic of the probable menace of drinking teenage crowds, even preteens, in many of the cases.

Signs should designate businesses where liquors are sold from under the counter so that people who travel through will know the difference.

Bootleggers should be branded so that parents would know them, and be able to work toward keeping them out of their society. This would help to eradicate some of the problems that Christian parents have with their own children who come in with "OLD MESSY" written across their life at an early age.

"OLD MESSY" may not be spelled out, but it is detected through the foul breath, odious literature, and many problems brought home. "OLD MESSY" isn't going to be erased from our society by passing laws pertaining to civic cleanups, by shooting beer cans and booze bottles, or even shooting people. Christian people should be the ones to act first by forcing it out of the home, cleaning out the ice boxes, and using that as a vantage point.

Arkansas has "OLD MESSY" written into many areas, and Alcohol-Narcotic education in the schools seems to be unheard of here. When I see areas where booze bottles and beer cans are piled three foot high in the back yard, and the occupants of that home make regular trips after the commodities, I wonder if Christian people are doing all they can to erase or keep "OLD MESSY" from being written all over our society?—"Beans" Waldron

The Traskwood Story

THE information which you provided us in the advance copy of your editorial will in part appear in an editorial in the March 20 issue of the Christian Century. To have used your editorial in any other way would have required a week's delay in breaking this important story. I was therefore not able in the use of this material to give you proper credit. Since you are accustomed to these problems yourself, I am sure that you will understand the dilemma in which we found ourselves and will approve the way we handled the story.

I hope that the majority in this church case will carry its plea beyond the Arkansas State Supreme Court. We appreciate your informing us of this development and hope that you will notify us of any further developments.—Kyle Haselden, Managing Editor, The Christian Century, 407 South Dearborn Street, Chicago 5, Ill.

THIS is to commend you for your article concerning The Traskwood Church affair. Not only do I commend you for the article, but also for your conviction in the matter. I feel this is the conviction that all true Baptists have had down through the ages. With the movements about us as they are, I am very much concerned about this ruling by the Supreme Court of our State of Arkansas. May I say again that I am grateful for your article and position in the matter.

I am Secretary-Treasurer of the Arkansas Missionary Baptist Association. Of course I cannot speak in an official manner for our churches, but I believe they are with us all the way . . . Brother McDonald, I am afraid that many of

our people are not aware of what is ahead of them.

May the Lord bless you is my prayer. A person in your position has glorious opportunities and grave responsibilities.—James Hoover, Jr., Secretary-Treasurer, Arkansas Missionary Baptist Association, P.O. Box. 569, Conway

Catholic monopoly

ALL Baptists should resent and protest the monopolizing of the press, radio and television by the Catholics. Just as the liquor and tobacco industries are using advertising to educate the public in drinking and smoking, so are the Catholics trying to convert the idea that Catholicism is the biggest humbug ever perpetrated in the name of religion.

Catholicism is a political movement, made up of superstition, magic, witchcraft, idolatry, paganism and a small smattering of Christianity to give it appeal.

When the president attends mass, it makes front page news. Recently Billy Graham was confined to a hospital in Australia with a throat infection and was visited by a Catholic nun. Just as the lady wearing the garb of the "Mother Church" appeared at his bedside, a news photographer snapped a picture of the great evangelist being visited by this representative of "The Mother Church."

Every show on television with a religious emphasis is a Catholic show. We should lift our voices in protest against this subtle and deceptive campaign to turn his country into a Catholic nation.—Walter H. Watts, pastor, Baptist Church, Abbott, Ark.

Wants birthday mail

I READ a lot in the press about the worthy things the church and people are doing for the comfort for the "aged." I do not remember seeing anything from the aged about what they would like for the folks to do for them.

Well what do I want as an old retired man? The thing that would do me more good than anything else would be to feel that the small work I had done was appreciated. Of course, I think it is, but if I could receive a card of appreciation from those I have baptized on my 85th birthday, which is the 31st day of March, it would make me very happy.—J. P. Emery, Story, Ark.

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

Departments

Executive Board

Only 25%

BRO. John Holston, 1st Church, Batesville, pastor, after reading the report of the 15 churches that led the state in percentage giving through the Cooperative Program wrote, "At the present time we are giving 31% of all undesignated money through the Cooperative Program, but our total giving per month amounts to 40-42% of total giving."

Think of it — an average sized Baptist church giving 40 to 42% of total receipts to outside causes, and 25% of total receipts through the Cooperative Program. This is commendable.

In the report we showed 1st Church, Batesville, fifth in the state in percentage giving through the Cooperative Program with 24.54%. To arrive at this figure, we took the total receipts turned in at the annual associational meeting. We had no way of knowing how much of that money was designated and how much was budgeted. So, we took the total which brought the percentage down from 31% of budget receipts.

Did you know that this percentage is twice as much as the average church gives? Yet, the people wish that it could be more.

If every Baptist church would do as 1st Church, Batesville, has done, our convention budget would double.

Bro. Holston closes his letter with this sentence—"It is my prayer that more churches will increase their percentage soon."

Oh, for more pastors and Baptists who are concerned when the figures show that the church gave only 25% of

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total receipts through the Cooperative Program.

Our prayer—"God, hasten the day when more of our people will get as concerned about giving to missions through the Cooperative Program as Bro. Holston and the good people of 1st Church, Batesville."—Ralph Douglas, Associate Executive Secretary

Student Union

BSU Briefs

TWO Arkansas college pastors have been selected to speak at Student Week at Ridgecrest and Glorieta this summer.



DR. LOGUE

Dr. Andrew Hall, pastor of First Baptist Church of Fayetteville, will speak on the Ridgecrest program, and Rev. Emil Williams of First Baptist Church of Russellville will speak at Glorieta.

A bus for Arkansas students will be chartered for the Ridgecrest trip.

International Night is held each third Friday night at the Baptist Student

Center in Little Rock, 323 South Elm. International students at other colleges who happen to be in Little Rock for the week-end are cordially invited. Mrs. S. A. Whitlow is in charge of these fellowship periods.

Four chairs of Bible are in operation this spring term. Courses in Bible for college credit are being offered at Arkansas A&M, Arkansas Tech, Arkansas AM&N, and Southern State.

Arkansas students who helped in the U of A Baptist Student Union's recent "Tell The Campus Week" were Sarah Shinn of SSC, and Gerald Cound of ASTC, recent recipient of the Nell Martin trophy.

Bill Moyers of the Peace Corps has been announced as one of the speakers for the Baptist Student Convention this fall.

Youth-led-revivals recently arranged by the Student Department, or in the process of being arranged, are North Maple Baptist Church of Stuttgart, First Baptist Church of Mountain View, First Baptist Church of Flippin, and Woodlawn Baptist Church of Little Rock.—Tom J. Logue, Director

Church Music

January Music Ministry Reports

Church	City	Director	Enrollment	Attendance Percentage	Music Groups
First	Amity	Mrs. Floyd Bean	124	70	1
Second	Arkadelphia	Steve Taylor			
First	Arkadelphia	Nyle Parmelee	87	62	8
Armored	Armored	Elwyn Raymer	277	82	9
Baugh	Austin	Kenneth Bassett	18	45	2
Trinity	Bauxite	Laverne Lawson	20	80	1
Highland	Benton	Ron Walker	42	66	2
First	Benton	Lynn Chapman	61	64	4
First	Bentonville	Charles O. Mayo	189	82	9
First	Blytheville	Raymond Crowder	82	70	4
Calvary	Blytheville	James B. Johnson	200	90	7
Zion Hill	Cabot	Charles Tankersley	42	50	3
First	Camden	Mrs. V. M. Jones	18	66	1
First	Craway	David Tate	210	70	7
Chidester	Chidester	Lloyd Dale Rea	42	85	4
First	Clarksville	Mrs. Doyle Rowe	12	100	1
Pine Tree	Colt	A. Dean Yeager	46	61	2
Pickles Gap	Conway	J. E. Jackson	90	50	1
Temple	Crossett	R. O. Fugatt	17	90	1
First	Dardanelle	Frank Swindle	57	75	3
Immanuel	El Dorado	Mrs. George Phillips	14	70	1
Trinity	El Dorado	Robert Hall	195	72	8
Second	El Dorado	Eugene Johnson	87	70	4
First	Emmett	H. P. Trull	167	70	6
First	Fayetteville	Mrs. H. F. Winder	none	none	none
Grand Avenue	Fort Smith	Ray Conner	325	85	10
Towson Avenue	Fort Smith	Don Sears	271	64	11
First	Gould	W. M. Fish	78	89	3
Shiloh	Hamburg	John Rogers	15	75	1
First	Hamburg	Woodrow Jeffers	106	70	2
First	Helena	Mrs. Allen Linder	30	75	1
Anderson	Hope	Alfred Foy	155	60	9
First	Hope	Jimmy Anderson	25	85	2
Central	Hot Springs	Gilbert Thomas	175	75	9
First	Jacksonville	Wordy Buckner	128	60	5
Immanuel	Little Rock	Charles Hill	148	62	6
Lifeline	Little Rock	E. Amon Baker	381	78	13
First	Madison	Doyle Neal	75	72	3
Central	Magnolia	Mrs. T. Hollowell	7	100	1
First	Newport	Don Edmondson	340	71	8
Baring Cross	No. Little Rock	Hubert Duncan	131	80	8
Park Hill	No. Little Rock	Robert Hatzfield	159	89	8
Levy	No. Little Rock	Max Alexander	427	77	22
First	Paragould	Robert Hall	80	65	4
First	Russellville	Billy Vaughn	184	58	6
First	Smackover	Fred W. Helms	125	74	5
First	Springdale	Frank L. Dees	97	68	4
First	Star City	Jerry P. Huling	269	75	8
Pine Grove	Sweet Home	Vern McGraw	18	61	1
Hickory Street	Texarkana	DeWitt Handy	26	90	3
Shilo Memorial	Texarkana	Raymond Braswell	55	75	3
Ingram Blvd.	West Memphis	C. E. Brown	15	65	1
First	Atkins	H. Clinton Nicholas	50	65	4
		Mrs. David Murdock	25	90	2

Be early, not sorry

IT IS time to prepare for Vacation Bible School.

Churches which begin early preparation are already well on their way toward completing plans for Vacation Bible School.

Have you selected your faculty? Have you started training them in Better Vacation Bible Schools by Burnett? Are you offering the Textbook study for each department? This is outlined in each age-group teacher's book.

Make an early survey of the creative activities projects. Decide on which ones you will use. Gather materials.

Have a ten-day school, three hours daily.

Use the Vacation Bible School Standard as a guide to better work.

Attend your associational clinic.

Early plans make happy faculty members and a school that is a joy to work in.

Be early, not sorry.—Lawson Hatfield, Sunday School Secretary

Training Union

New leadership weeks

THE TRAINING UNION Department of the Sunday School Board will provide four Southern Baptist leadership weeks at Glorieta will be June 13-19, June 20-26. The two leadership weeks at Ridgecrest will be July 4-10, July 11-17.

These will be smaller assemblies because Juniors and Intermediates will not be allowed to attend unless accompanied by a parent.

These will be "How to" conferences for all age group workers, general officers, and staff members. There will be special conferences for exceptional people, counseling for leaders, church administration, family life education, state approved workers, how we learn, learning aids workshop, associational officers and other special groups.

The state approved workers from Arkansas will attend Glorieta, June 13-19. Dr. Hershel H. Hobbs will be the main speaker. Send your \$3 registration fee to Glorieta or Ridgecrest and make your plans to attend. — Ralph W. Davis, Secretary



I'VE FOUND THE WAY TO INSURE THE FUTURE OF THE CAUSES I LOVE

- Many men and women have found in their State Baptist Foundation the solution to the problem of properly safeguarding the future security of hospitals, orphanages, colleges, missions, and other causes they hold dear.

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MR. DAVIS



DR. CALDWELL

World Missions Week

WE are approaching "World Missions Week"—April 21-26. What an opportunity to stimulate mission interest in all our churches! What can this department do to help you?

It should be kept in mind, however, that world missions is our main emphasis for the entire year. We are receiving many invitations to speak in churches and associations in regard to state missions which is the fountain-head of all missions. During the past few weeks it has been my privilege to speak in 17 churches and 5 associations about our mission work in Arkansas. I'm looking forward to many more engagements.

In stressing missions in your church and Associational Services you may want a "guest" speaker.

Fred A. Garvin who has recently gone to McGehee as mission pastor has spent several years in pioneer mission work

in western Nebraska. He would be a good speaker on any program.

Several Arkansas pastors have made mission tours in some of the western states and could bear a wonderful testimony about the Home Mission work in the west. Among these are: W. E. Speed, First Church, Warren, who toured Washington-Oregon Convention territory last year; Hugh Cooper of Melbourne and Dillard Miller, Mena, have conducted revivals in western states. Mr. Abington, De Queen, has visited some of the pioneer areas and could tell of what he saw and felt.

If you want some emphasis on foreign missions the following men have visited on fields where some of our foreign missionaries are serving: W. H. Heard, Walnut Ridge; Bill Sewell, Searcy; Cline Ellis, Fordyce; C. Z. Holland, Jonesboro; B. K. Selph, Benton; W. O. Vaught, Little Rock; Lloyd Hunnicutt, Magnolia; Walter Yeldell, Hot Springs; J. T. Elliff and our executive secretary, S. A. Whitlow of the Baptist Building. There are probably others. I do not have a commitment from these men that they drive to be used but I'm sure that any of them would be a great asset to any mission program if you can engage them.

Let's make this a great year for missions.—C. W. Caldwell, Superintendent

Soul winning emphasis

THE PURPOSE of this article is to call your attention to the March issue of the **Sunday School Builder**. The material found in this issue of the **Builder** will be of great value to our Sunday School workers. It should also undergird the efforts of evangelism in our churches throughout our denomination.

Pastors please read this issue carefully and urge your people to make the best use of the material.

Thank God, that at the very beginning of this year tremendous emphasis was given to evangelism in the Training Union quarterlies as well as the Sunday School material. It is of the Lord that at the beginning of a revival season March, the **Sunday School Builder** has come out with a superb copy of the **Builder**.

If every Christian worker that is earnestly attempting to be a good witness will read the material in the **Builder** he will be a better and more effective witness. Of special interest is the article on page 8 entitled "My Technique and Personal Soul-Winning", by Nelson Tull. This article is plain, simple, pointed and based upon Scripture. Mr. Tull is one of the greatest soul-winners I have ever known. Friend, why not cut this article out and paste it in your Bible and use this outline in your witnessing.

The day has arrived that we are not able to win many people to Christ simply on our preaching alone. We must do personal soul-winning. The pastor or evangelist that does not practice personal soul winning will not win many people.

Any church that has within its membership a few personal soul-winners will be stirring the baptismal waters regularly.

How long has it been since you have won a soul?—Jesse S. Reed, Director of Evangelism

Brotherhood

Some good news

WE ARE grateful for a good Brotherhood Convention. Considering the Asian Flu, the bad weather, and the threat of worse weather, we had a pleasing number of men there. More than one hundred men registered and others were in attendance.

Your Brotherhood secretary missed the entire convention as he lay in bed sick with the flu or with some other kindred ailment. I was the first Brotherhood



MR. TULL

Convention he had ever missed; and he is grateful to those who carried through the various sessions of the convention program in such an effective way.

Brotherhood Convention officers, for 1963, were elected, as follows: Harry Brewer, Jonesboro, President; Robert Moore, Arkansas City, Vice-President; Elbert Wilson, Batesville, Secretary; Jim Abel, Forrest City, Christian Witness Leader; Dr. James Sawyer, Benton, World Mission Leader; Dorris Cox, Piggott, Royal Ambassador Leader; and Wendell Henderson, Waldron, Personal Stewardship Leader. These are good men, faithful to their Lord, loyal to their church, and effective in their service. Give them your hearty co-operation!

We are looking forward to a very good and effective year in Brotherhood. There are many encouraging signs of progress throughout the state. One of these signs is the number of churches who once had a Brotherhood, but because of the lack of a continuing spiritual emphasis, let it die or get sidetracked,—but are now re-organizing under spiritually-minded leaders, with the determination to get their Brotherhood off to a good start, on the right track, and headed toward real accomplishment for the glory of God.

Do you need printed Brotherhood helps? Or do you need any personal help in Brotherhood organization and work? These are available from your Brotherhood Department. Call on us!—Nelson Tull, Secretary

P E O P L E

5 0 t o 8 0

... let us tell you how you can still apply for a \$1,000 life insurance policy (issued up to age 80). You may carry the policy the rest of your life to help ease the burden of final expenses on your family.

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Third GA convention

A **THIRD** Girls' Auxiliary Anniversary Convention has been scheduled for June 24-26, 1963! The place, Memphis, Tenn.

If hotel reservations for the first two conventions have been turned down, **AIR MAIL** or **WIRE** GA Housing Bureau, Box 224, Memphis 1, Tenn., and state — "Attention: Mr. James Wood. I have previously requested reservations for first and/or second GA Convention which were not confirmed . . ." and then restate your request for June 24-26 and give other information asked for. **Do not write a hotel or motel.** They will simply turn your request over to the Housing Bureau. Registrations must stop when auditorium seating capacity is reached. No home reservations are available for any convention.

NO CUMMUTERS for first convention.

All "first time requests" will be held until March 22 until all unconfirmed reservations for first and second conventions can be filled. All GA counselors and directors will receive special mailing with further details.

Special activities

SPECIAL ACTIVITIES scheduled for the Annual Meeting of Arkansas WMU, April 2-3, Second Baptist Church, Little Rock, will begin with conferences on organizational plans at 7 P.M., April 1.

Following the night session on Tuesday, April 2, there will be a 75th WMU Anniversary reception with hostesses and others in costume. The public is invited to attend.

Another feature which will commemorate the 50th Anniversary of Girls' Auxiliary will be a breakfast on Wednesday morning, April 3, at the Albert Pike Hotel. GA directors and counselors are especially invited to attend. Advance reservations should be made by forwarding \$1.50 per plate to State WMU Treasurer, 310 Baptist Bldg., Little Rock. "First come, first served!" Tickets may be picked up at the information desk at the Second Baptist Church April 2.—Nancy Cooper, Executive Secretary and Treasurer

AROUND THE WORLD

By jet. Includes Holy Land. Only \$2345. May 27-June 27. Excellent accommodations. Experienced tour leader. Small Christian group. (Bible lands alone: \$1275, leave June 15.) Write immediately: Dr. Cecil Sutley, Ouachita Baptist College, Arkadelphia, Ark.

The Bookshelf

THE following paperback books, the most of them re-issues of previously published works, have just come from the Macmillan Company, New York:

The Struggle of the Soul, by Lewis Joseph Sherill, first published in 1951, \$1.45

This book examines the life of faith from childhood to old age. The author explores five situations: becoming an individual, being weaned away from parents, finding one's basic identifications, achieving a mature view of life and the universe, and developing a simplified view of life so that the soul may proceed to its chosen destiny.

The Christian Year, by H. W. Dodson, first published in 1961, \$1.45

Primarily designed for denominations of the high church category, this book is made up of prayer-book collects for every Sunday and Holy Day of the church year.

The School of Prayer, by Olive Wyon, 1963, \$0.95

Here is a practical handbook of prayer written for two groups of people: those who, puzzled, would like to try prayer seriously, and those who have become discouraged after several efforts.

The Cost of Discipleship, by Dietrich Bonhoeffer, first published in 1937, \$1.45

It was through this book that the author, the young German theologian who was martyred by the Nazis in 1945, became widely known in both Europe and America. The serious implications of believing in Christ, the intensity of the struggle between the world and God in man's deepest self whenever he takes upon himself true discipleship, are examined here.

The Great Divorce, by C. S. Lewis, first published in 1945, \$0.95

Here is a fanciful journey to Heaven conducted with the wit and wisdom for which the author of *The Screwtape Letters* is famous.

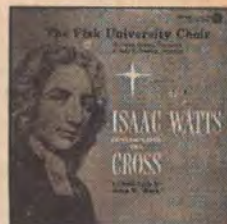
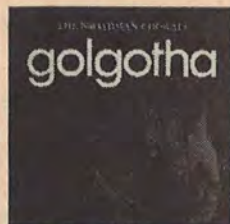
Religious Language, an empirical placing of theological phrases, by Ian T. Ramsey, first published in 1957, \$1.45

The author gives his best efforts to rendering theological discussion more precise by subjecting it to logical and empirical discipline. He helps to place theology and linguistic philosophy on a new contemporary footing of cooperation.

Memoirs of Childhood and Youth, by Albert Schweitzer, 1963, \$0.95

Charmingly written and full of warm, characteristic humor, this is the autobiography of the early years of this great medical missionary to Africa.

Broadman's Easter Records for spiritually satisfying music



GOLGOTHA

An inspiring Easter cantata by Robert Graham—sung by the Broadman Chorale. Narration ties the choral selections together to describe events prior to and of the crucifixion of Jesus Christ. Organ accompaniment. 12-inch, 33 $\frac{1}{3}$ rpm. Monophonic. (26b) **\$3.98**

THE RESURRECTION STORY

A recording of the beautiful cantata of the same name written by Claude Almand. Sung by the 450 voices of the Ridgecrest Music Conference choir. Organ accompaniment. 12-inch, 33 $\frac{1}{3}$ rpm. Mono. or Stereo. (26b) **\$3.98**

ISAAC WATTS CONTEMPLATES THE CROSS

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Twelve beautiful "hymns of the month for 1963" sung by the Broadman Chorale with organ accompaniment. 12-inch, 33 $\frac{1}{3}$ rpm. Monophonic. (26b) **\$3.98**

MARVELOUS GRACE

Twelve old favorites sung by baritone John Ward. Piano and organ accompaniment. 12-inch, 33 $\frac{1}{3}$ rpm. Monophonic. (26b) **\$3.98**

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NIMBLE is a deer

BY IRENE T. MIKOLAIZYK

NIMBLE is the extra special pet of the Lautenslager children of Marengo, Michigan. Her story tells of an enjoyable, as well as a profitable, hobby.

Ross Lautenslager, who makes his living in an auto repair shop at nearby Marshall, Michigan, speaks from long experience with a wide variety of animals. He says a deer is one of the best pets to have. His hobby is raising deer on his farm. He at present has a herd of five. Lautenslager got the idea of raising deer from his many trips in northern Michigan.

"We had so many other types of pets, I thought it would be good nature study to have a few deer, too," he says, "I talked it over with my family and they were all for it. So the next time I went north I brought back a pair, Susie and Danny. They were young deer I bought at a deer farm up there. Eventually, that is how Nimble came into our lives.

"Susie and Danny were always great to show off, demanding a lot of attention. The children loved them very much, as well as the other deer we've raised, but Nimble was special right from the start. She was delicate from birth and required extra feeding. When I say we babied her, I mean it literally. We fed her baby food, including Pabulum."

Nimble grew strong, but she continues to look for and to get a great deal of extra attention. She loves being with the children and has the run of the yard and goes all over with them when they are home from school.

She watches them board the school bus and follows along the highway inside the corral until the bus turns onto another road. She seems to be content until time for the school bus to return. Then she is off to the bend in the road where the bus comes into view. She darts alongside the fence up to the gate to greet the children. In summer Nimble pokes her head in the French window in the kitchen every chance she gets, looking for tidbits.

Lautenslager says he didn't put the deers in the corral next to the busy highway just to draw attention from motorists. He admits, however, that the curious people who stop to see the herd add to his enjoyment. The deer revel in all the attention they receive.

"We get about as much enjoyment watching the visitors as they do from the deer," he says. "Some of them look as if they can't believe their eyes. We started this project ten years ago, and we've sold off quite a few deer to folk who just wanted a pet or who wanted to start a farm of their own."

He explains that most people don't know you can get a license to raise deer.

Danny, the original, and Susie are still with the herd. Danny is now an



God's Wondrous World

KITES ON GENTLE BREEZES

BY THELMA C. CARTER

A GENTLE breeze which blows in China is called *I tien tien fung*, meaning "a sigh in the sky of China." When it is blowing, flying kites are to be seen.

Kite flying is a national pastime in China, Japan, Korea, and other countries of the eastern part of the world. In Japan the kite season is observed in May. In our own United States the kite season begins in early March when the skies turn from gray to clear blue. Little breezes stir up tiny whirlwinds which spin themselves upward into the skies.

If you have flown a kite, you know that one will rise when it is pulled through the air. You can feel the face or surface of the kite striking against the air through sudden tension in the

eight-point buck. Others in the herd at present are Junior, a buck, and two does, Blackface and Spooky. Spooky is so named because she is shy and sneaks up on one.

"She is lovable, and she grows on you," says Lautenslager. "We've had many species of animal life here at the farm, including a flock of turkeys that actually chased the cars that passed. That's another story I'll have to tell you some other time. In the meantime, we'd like to have folk come to visit us and find out firsthand what we mean when we say, 'These deer are really dear.'"

string in your hand. The air presses on and under the kite, forcing it upward.

As long as tension is kept on the kite string, you can feel the wind force on your hand. The kite will stay up and even soar higher as it finds its place in the wind currents.

How does a kite stay up? Strange as it may seem, it is the fact that a kite flies in air on the same force or principle that a ship floats on water.

Air is real and it is always with us even though we cannot see it. If you throw a shingle into the air, it will come up against the force of air. You can watch the shingle finally fall to the ground.

Air has weight and it also has buoyancy. Like water, air will support objects upon it. "He gave to the wind its weight" (Job 28:25, RSV) reminds us of the great natural force of air.

A kite has weight and the air supports it. It gets under the kite and lifts it. These lifting layers of air are called air currents.

Miraculously, as the flying kite rises on the air currents, it pushes a certain amount of air out of place. It is this displaced air, along with the pushing and pulling of other air currents, that keeps the kite up and floating.

This kite push and lift of air currents, along with the great mechanical power and force, lifts airplanes as they rise from runways and keeps them suspended in the air.

Volunteer Views Hospital As Patient

Hospital rules and regulations, which sometimes seem tedious and complicated to a new volunteer, make good sense viewed from the patient's point of view. Mrs. J. W. Littleton, chairman of the Auxiliary Volunteer Corps, said last month.

Mrs. Littleton got a chance to see the patient's side of the picture when she was hospitalized for surgery. She said the experience would "make her a better volunteer."

Don't Wear Perfume

"I never realized before how important the little things are that they tell us at orientation," said Mrs. Littleton. "For instance, Mrs. Armour always emphasizes that we are not to wear even a drop of perfume while on duty. Now I know why. A friend brought me some perfume and just before she left, opened it and dabbed some behind my ears. I was suddenly quite sick and the nurse had to wash it off. Now I understand how perfume affects some patients."

"We are always told that even if we are only going to stay a minute, that we should sit down," she continued. "The angle of your eyes when lying in bed looking up to a person standing is uncomfortable."

Rules Have Reason

Volunteers are always told to never give anything to the patient to eat or drink without checking at the nursing station first.

"One day when I was supposed to go to x-ray, a new girl came in and offered me water," Mrs. Littleton said. "I told her to check because I didn't think I should have it. She did and of course, they didn't allow it. These rules, which seem so minor when we are learning them, really do make a difference."

Mrs. Littleton said the visits of volunteer hostesses meant much to her because she didn't mind asking them to do little things that she felt the nurses were too busy to do.

Think of Needs

"I tried to think of several things I wanted the volunteer to do before she came, such as handing me things from the drawer, so I would be ready for her," she said. "From now on when I make rounds as a volunteer, I'm going to tell the patients to think of things they need and I'll come back by and do them."

Mrs. Littleton said that the control of visitors certainly benefitted the patient and that she would "hate to be a patient without visitor control."

She praised the nursing staff on third floor where she stayed and was particularly impressed with the intercom system.

"When I used it in the middle of the night those were the sweetest voices I ever heard that answered me," she said.

"Everyone in fact, has been wonderful to me," she continued. "It means so much to see a cheery face when you are not feeling well and there were

lots of them—volunteers, nurses, visitors. And I just loved the student nurses."

Mrs. Littleton was in the first class of volunteers to take orientation at ABH in 1958 and has been working ever since. She served two terms as president of the Auxiliary.

Board Meets

The quarterly meeting of the ABH Board of Trustees was held March 12 at the Hospital.

Student Center Opens At Dedication

A week of special dedication services was held March 4-8 in the new Florence Rudisill Memorial Chapel in the Student Union Building with Chaplain Don Corley in charge. - All hospital employees and students were invited to the series of services.

This is the first Student Union Building of its kind in the South to be provided at a School of Nursing.

The Chapel, planned as was the rest of the Student Union Building by Decorator Lois Keith, has gold brocade drapes with matching carpet and blue haze walls. The traditional molding and woodwork is finished in white as are the recessed panels behind the altar.

The gold and blue color scheme is

blended with mint green turquoise and coral in other areas but the pale gold predominates throughout the building. The TV and music room at the right of the entrance has pale gold walls and turquoise rugs and drapes. The guest parlor behind it has drapes in a gay Parisienne pattern and furniture is in turquoise and gold.

Striped drapes were used in the upstairs conference and meeting room with a striped cornice over the stage. A screen is recessed at the back of the stage for showing movies and the drapes are innerlined to black out the room. The building also has a game room, a kitchen and snack room and offices for the BSU director and others.

Student Union Chapel



The redecorated chapel was used for the first time in special services of dedication conducted by Chaplain Don Corley the week of March 4. It has been named the Florence Rudisill Memorial Chapel.

Auxiliary To Auction Odds and Ends



If you are in the market for lamps, above, or beds, below, or any of a number of other items, you are invited to the Auxiliary's auction March 22.

Census Reaches Peak During February

ABH experienced its largest influx of patients in more than a year last month when the census rose to 400 and hovered around the 380 to 390 mark.

Patients were placed in sun parlors on 3-H and 3-G during the heavy census and all services were filled. The intensive care unit was running at capacity for most of the month.

The hospital's present capacity, exclusive of newborns, is 407 beds. During ABH's peak load, North Little Rock Memorial Hospital was also filled, with its census running in the 80's and 90's. Memorial climbed to 108 on Feb. 21 and all floors are now in use.

The emergency room at ABH had its worst rush in several years on the icy weekend of January 26 when 180 patients were treated, mostly for broken bones, between Friday night and Monday morning.

ALUMNAE NEWS

Margaret Varnell Stubblefield, '56 graduate of the School of Nursing who is now head nurse at the Arkadelphia Hospital, visited the School Office recently with her mother and sister. Her sister, Beth Varnell is interested in entering the School.

Naomi Jean Partridge Prange of Crockett Bluff, '55 graduate, also visited recently. She has two children and is not nursing.

You name it—the Baptist Hospital Auxiliary has it and they are going to put it all on sale in one big auction set for March 22 at the two Hospital-owned buildings between 12th and 13th Streets on Marshall Street.

If it's a marble slab you are looking for, or a filing cabinet, or a brass floor lamp, you'll find it at the Auxiliary's auction which is being held to support the Auxiliary's many worthy projects. The items in the sale are articles which the Hospital no longer has a use for and has donated to the Auxiliary.

A large number of metal hospital beds and springs will be offered for sale, as will chairs, tables, blankets, ice chests, sewing machines and many other items.

Mrs. Willie Merle Snow is general chairman for the auction.

Steel Beams Go Up For New Addition

Structural steel is now being erected for the new million dollar addition to the surgical wing by the Baldwin Company, general contractors.

The initial work on the two-story addition began this month. The addition will provide space for 136 private and semi-private rooms. The contractors are also building a new laundry beside the surgical wing.

State Records Librarians To Meet Here March 21

The Arkansas Chapter of the American Association of Medical Records Librarians will meet at Baptist Hospital March 21 in the new Student Union Building.

Mrs. Audrey Lucas, ABH medical records librarian who is publicity chairman for the state group, is planning the meeting. Mrs. Mary Ann Stiefvater of Conway Memorial Hospital is president.

The meeting will include speeches by two doctors, a panel and lunch and a tour at the North Little Rock Memorial Hospital.

Retired Navy Man Is New Lab Chemist



Monroe Bethea

Monroe Bethea, who retired from 20 years in the Navy last August, is the new chemist in the ABH research laboratory.

Bethea was a chief hospital corpsman in the Navy and was assigned to the blood research laboratory at the Naval Hospital in Chelsea, Mass. before leaving the Navy.

During his Navy service, he attended several colleges, including Mitchell College in New London, Conn.; Hillyer College at Hartford, Conn.; Boston University at Boston, Mass.; George Washington University at Washington, D.C.; and Suffolk University Law School at Boston. He is presently finishing work on his law degree at the Arkansas Law School in Little Rock. He is married and has three children.

MATCHING PROGRAM

The results of the American Medical Association matching program for interns and hospitals were to be available March 11. Several medical students have made application at ABH but results of the matching program will determine assignments.

Forty Years of Patients' Charts On File Here



Mrs. Audrey Lucas, ABH medical records librarian, pulls out microfilm from a small cabinet which contains 40 years of patient records while behind her are shelves which contain only two years of records.

If, like the average housekeeper, you have trouble finding two matching gloves or a pair of scissors when you need them, then you will appreciate the staggering job of keeping up with the 3,000,000 sheets which comprise past patients' records here.

Even the best of housekeepers sometimes has trouble finding things, no matter how orderly her domicile, and Chief Medical Records Librarian Audrey Lucas is no exception.

"Occasionally one of our records does disappear and it becomes a real chore to locate it," she said. "We just finished examining one by one the 40,000 charts in the shelf files looking for a chart. We found a few that were misfiled but on the whole they were in remarkably good order."

Two Years on Shelves

Mrs. Lucas' department now has charts for a little more than two years on the shelves and is striving to work this down to within two years. The rest back to the very first patient ever admitted to Baptist Hospital, are permanently recorded on microfilm.

"Ours is one of the few departments that has all patient records within one room," said Mrs. Lucas. "More than 40 years of records which includes 371,301 patient charts, are kept in two small files which contain the micro-filmed records and the recent ones are on the shelves."

Before the original record is discarded, it is checked against the microfilm, to be certain that all information is legible on the film. Last summer for the first time Candystripers assisted in the microfilming and now auxiliary volunteers work at the job.

Indexing on IBM

The indexing of the records is now done by the data processing department in the business office. The pa-

tients' charts are coded by Medical Student John Wilson and the information is transferred to code sheets from which data processing cards are made.

At the end of each year ledger sheets containing information organized by disease code numbers, doctors'

code numbers, and similar data are sent to the medical records department for part of the permanent indexing file.

Within the department, records are kept on gynecology, obstetrics, births and deaths. Monthly and yearly reports are issued on these, as is an analysis of all hospital services.

Requests for Records

Who uses the old records? Most requests come from staff committees, doctors, the administration, interns, insurance companies and from other hospitals, according to Mrs. Lucas. About once a month she is subpoenaed to take records into court. She always take the original and a copy and leaves the copy when that is acceptable. Otherwise, she has to stay with the original. The only other occasions which original records are allowed out of the department are for staff committees or if the same patient checks back into the hospital and his original chart is needed for part of the total record.

In addition to her duties here, Mrs. Lucas serves as consultant to Miss Rita Hill who is in charge of North Little Rock Memorial Hospital records. The cross indexing from the code sheet is done on the data processing equipment here and the records are marked "MH" to distinguish them from the ABH ones.

The department has nine employees, including surgical secretary Olive Smith, who is teaching one or two of the other girls her work so that they can take over when she is on vacation or leave. Mrs. Lucas has headed the department since 1961.

Student Presidents



These two girls head major student organizations. From left: Rosemary Watkins, BSU president, and Lolly Prather, Student Association president. They were installed February 7.

Why men resist Christ

BY EUGENE RYAN

Pastor, Lonoke Church

March 24, 1963

Mark 12:13-44

THE main clue to the actions of Christ's enemies is revealed by their motive and set forth in this phrase—"to catch him in his words." They were not the least interested in his opinion or in learning a truth, but only in fabricating some indictment against him.



MR. RYAN

When people come as these came you can usually suspect with good reason that there is an ulterior motive hidden beneath this camouflage. In effect they said, "We know you don't care what men think. You are concerned only with declaring the truth of God." In saying this they brought a severe indictment against themselves. For if they recognized his teaching as coming from God, why did they reject it? Do we not often condemn ourselves for the same reason? We know more than we do!

The issue which his enemies threw at him was as loaded as the race question. They just knew that they had Jesus trapped here, but He anticipated them at every turn. Their question was regarding taxation. This is also a touchy subject for many people today. They may be everlastingly complaining about excessive taxes, yet quite willing to enjoy the benefits thus provided. This was something of the situation here. There was a lot of prejudice and inconsistency on both sides of this question. Exponents of both views of the question were there. They were poles apart themselves, but they shared a common contempt for Jesus.

Ordinarily the Pharisees had no interest in politics. The Herodians had little interest in religion; they were purely political. They supported the Herod family for gain. These representatives were waiting for Jesus to move one way or the other. To suggest that the tax should be paid was to incur the disfavor of every loyal Jew. He would be labeled as a Roman sympathizer. The tax was a grim reminder that they had lost their national independence. It

was a severe blow to their pride! Actually this was a purely hypothetical question. In reality they had no choice but to pay the tax. They could only speculate as to what one ought to do about it if he had a choice.

On the other hand, to say that one should not pay the tax was to bring down the wrath of Rome on his head. He would then be labeled a revolutionary. But Jesus refused to wear either of their labels. Some Arkansans crucified a man who refused to wear any label but "Christian Moderate."

When Jesus asked for a piece of money, obviously it didn't take them long to produce a coin of the Roman government. In other words, they were using it in everyday life, but they objected on religious grounds. Many people are flagrantly inconsistent in their living; they have completely divorced the religious from the secular. We have examples of inconsistency in our modern society. The Roman Church would take away our freedoms; but they want to ride "this same Freedom Train" to advance their own cause.

Jesus made it abundantly clear that there is no essential conflict between church and state and that neither should try to rule the other. There are two separate spheres and each can be served loyally without jeopardizing the other.

Here likewise is a strange mixture. The Sadducees were the ultra-liberals. Their theology was so sterile that they had practically eliminated the supernatural. There was so much they did not believe. They were sarcastic in their ridicule of the idea of the resurrection. In their little minds they conjured up grave difficulties in the Other World relative to the woman who had seven husbands in this world. The trouble was they accepted only that part of the Old Testament which appealed to them. Some authorities maintain that they accepted only the Pentateuch.

This type of mutilation of Scripture is a convenient vehicle for religious bigotry and heresy. Augustine said, "If you believe what you like and reject what you like in the Gospels, it is not the Gospels you believe, but yourselves." Most of our doctrinal problems

stem from a superficial acceptance of the Bible. If we would just accept it at face value, most of them would vanish. The Bible is its own best commentary. The Sadducees had enough religion to make them miserable, but not enough to make them happy.

A Scribe asked Jesus which was the most important commandment. This man was not like the others in his approach. He is not bitter or sarcastic. Rather, from the context he seems to be a very proud man. Matthew does say that he asked the question to tempt Jesus. But Jesus always put his interrogators on the defensive. He simply quoted the Shema which was a brief summary of the law based on the first commandment. Every Jew accepted this. This formed the framework for Jesus' answer, but he did not stop there. He has referred to the vertical relationship—man to God. Now he takes up the horizontal relationship—man to fellowman. There are many who pride themselves on their doctrinal orthodoxy, but who are narrowly selfish and exclusive. Some speak loudly of their love for God, but are negligent, if not brutal toward their fellowman.

This man had the audacity to judge the answer which Christ gave! Some folks are like that—they will accept you if you measure up to their individual standard. This scribe even preached a little to Jesus, but Jesus was kind enough to commend his understanding. But this is not sufficient. Scores of people understand who are still bound with the chains of their sin. As one reads this he is made to think of the Rich Young Ruler. He was on good ground to be saved. Mark well the piercing insight of Jesus, "Thou art near the kingdom of God." But in the words of R. G. Lee, "You can never translate, 'Thou art NEAR the kingdom of God' to mean 'thou art IN the kingdom of God.'"

Men resist Christ for different reasons and in varying degrees. Some are caustic and vehement in their denials; others are mild but just as adamant. Theirs will be a common fate.

POINTS TO PONDER

Are we discerning enough to see the glaring inconsistencies of our lives?

Are we aware of our prejudices in religious matters?

Are we willing to let the Word of God speak to us in its entire context?

Are we convinced that one form of resistance to Christ is as bad as another?

A—Anderson, Mr. and Mrs. Harold to Japan p17; Arkansas Baptist hospital pp27-29

B—Baptist faith and message, Dr. Herschel Hobbs, committee chairman, pp12-13; the Bookshelf, p25; Brasfield, Susan to Oklahoma City, p17

C—Children's nook p26; Christ, why men resist(SS) p30; Clouds, out of (E) p3

D—Disposition (Middle of the Road) p21; Divine healing p13-15; Duffer, Jr. elected missionary p17

E—Evats, Van to First Church, El Dorado p16

F—Fasting and self-indulgence (GL) p21

J—James, E. S. says Kennedy backs Baptist views p19

M—Marriage, seven steps of (CMH) p20, Mid-western Seminary, harmony at, p5

O—OBC tigers win basketball crown p17

P—Phelps, Dr. Ralph A. of Arkansas (E) p3; Academic freedom and academic responsibility pp6-11; Pine Bluff, First Church dedicates educational building p16; Preacher poet p21

R—Revivals pp16-17

S—SBC editors meet p19; Southern Seminar (E) p4; Street, Mrs. J. H. IN "Quote" p18

T—Too much tape (PS) p2

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

The politician

THEY were discussing a certain unfeasible and irrespressible politician.

"Well," summed up the smoke-room philosopher, 'I'll tell you this about him. He might have typhoid and recover; he might have pneumonia and recover; he might have cerebral meningitis and recover; he might have yellow fever and recover; but if he ever had lockjaw he'd burst!"

The old Army game

THE sergeant shouted: "Company, attention! Lift up your left leg and hold it straight out in front of you."

One of the rookies became nervous. He held out his right leg by mistake so that it was next to his buddy's left leg.

After a moment the sergeant said, "O.K. Who's the joker holding up both legs?"

Embarrassing moments

THE loquacious lady met the great lecturer the next morning, and at once rushed right into the subject.

"So sorry not to have heard your lecture last night," she murmured. "I know I missed a treat; everybody says it was splendid."

"I wonder how they found out," said Mr. Crockcoat; "the lecture, you know, was postponed."

LITTLE Tommy had spent his first day at school.

"What happened at school today, Tommy?" his mother asked when he returned home.

"Oh, nothin,'" said Tommy. "A woman wanted to know how to spell 'cat,' an' I told'er."

Red-handed

A WOMAN who wanted to show off her young son's scientific knowledge to the members of her sewing circle called the youngster in and asked: "Bobby, what does it mean when steam comes out of the kettle spout?"

"It means," replied Bobby, "that you are going to steam open one of daddy's letters."

Attendance Report

March 10, 1963

Church	Sunday School	Training-Additions	Unions
Alpena, First	78	49	
Osage Mission	24	13	
Blytheville, Goenell	289	106	5
Camden			
Buena Vista Chapel	78	48	
Cullendale	462	208	
First	496	188	
Crossett, First	560	199	1
Dumas, First	351	105	
El Dorado			
East Main	261	126	
First	888	212	1
Northside Ch.	48	15	
Fort Smith			
First	955	237	9
Missions	460	181	
Grand Ave.	687	321	2
Mission	21		
Temple	275	115	2
Towson Ave.	174	74	2
Green Forest, First	133	44	
Rudd Mission	41		
Gurdon, Beech St.	165	72	
Harrison, Eagle Hts.	286	92	2
Heber Springs, First	200	86	
Jacksonville			
Berea	104	63	
First	614	240	5
Marshall Road	112	54	
Second	185	94	1
Jonesboro			
Central	522	206	1
Nettleton	249	92	
Lavaca, First	187	138	1
Little Rock			
First	981	399	1
White Rock Ch.	17	11	
Rosedale	217	202	1
McGehee, First	460	180	
Chapel	74	43	3
Marked Tree, First	170	53	
North Little Rock			
Baring Cross	813	236	16
Southside	28	13	
Camp Robinson	44	23	
Calvary	472	118	4
Gravel Ridge, First	161	9	7
Highway	202	75	6
Park Hill	774	238	6
Sylvan Hills	282	140	2
Piggott, First	345	160	
Pine Bluff, Centennial	223		
Russellville			
East Point	95	36	
Fair Park	36	35	2
Mt. George	14		
Moreland First	30	31	1
Smackover, First	318	139	
Mission	17	12	
Springdale			
Caudle Ave.	182	79	3
First	483	155	4
Vandervoort	67	41	
Van Buren, First	442	145	1
Wynne, Fitzgerald Crossing	153	41	3

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Asks political action by Christians

CHICAGO (EP)—The best way for churches to bring Christian principles into government is by persuading Christians to become "politicians," and not by issuing pronouncements or using pressure tactics. So says Dr. Walter H. Judd, former Congressman from Minnesota.

Addressing Chicago Theological Seminary's Board of Associates, Dr. Judd, former medical missionary in China, asserted: "I am against political action by the Christian church or its agencies; I am for political action by Christian persons."

He stressed that in political matters the church must not try to speak for its members, but must speak to them:

"The proper role of the church," he said, "is not to try to change government by lobbying in Washington, or by issuing statements on what the government should or should not do; rather its real work is to change men and women in order that they, individually and as groups, may change society and government."

Dr. Judd observed "it is not the business of the Christian church or its agencies to try to run the State." The churches' major "business," he said, is to "challenge and inspire Christian men and women to take Christian principles into every walk of life—including politics—and put them into practice."

He called on the churches to encourage their members to:

"1. Study issues and candidates in order to be sure of the facts;

"2. Come to conclusions in the light of Christian principles and values, Christian ends and Christian means;

"3. Join the political party which the Christian thinks is nearest right on the most important issues, and then work within the party to strengthen its position where he believes it to be right, or change it where he believes it to be wrong;

"4. Participate in the machinery of his party to help select good candidates—able men and women with sound Christian convictions and courage;

"5. Help elect such candidates by himself voting for them and by persuading others to do likewise; and

"6. Be willing to become a candidate for public office and serve in such positions as a public service—yes, a Christian ministry."

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.

Sees no change in law

ALBANY, N.Y. (EP)—Gov. Nelson Rockefeller told churchmen here that he did not think the minimum drinking age will be raised this year from 18 to 21.

The governor made his comment in a conference with members of the sixteenth annual legislative seminar of the New York State Council of Churches.

Mr. Rockefeller talked with the religious leaders about his views on the drinking laws, capital punishment, education, mental health and the budget. He said he would appoint a special commission to study revision of the Alcoholic Beverage Control Laws.

Referring to a legislative committee which has been studying the drinking age, he said: "It's clear they do not think the age should be raised to 21. In view of this fact, my personal opinion is the law will probably not be changed at least at this session of the legislature."

Pressed for his personal view on the 21-year-age limit, the governor said, "I am not convinced myself as yet that we're going to achieve what people think by raising the age."

On capital punishment, Mr. Rockefeller said, "I am not in my own mind clear whether this law should be changed or should not be changed." He called the fact there has not been an execution in more than 18 months "a coincidence."

New Bible translation

LONDON (EP)—A translation of the Bible "in clear, simple English" is underway here by the British and Foreign Bible Society to help in the translating of Scriptures into various native tongues. Called a "translation for Translators," the edition will aid translators in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straight-forward, unambiguous" English edition as a standard for their foreign-language translations.

A society spokesman said that the four Gospels and some of St. Paul's letters already have been translated and sent to areas of the world where they have been welcomed by missionaries and other churchmen.

Death penalty hit

RALEIGH, N.C. (EP)—The Rev. Charles W. Strong, Jr., a Disciples of Christ minister and a member of the North Carolina legislature, has introduced a bill in the Senate which would ban the death penalty in the state.

"It goes against God's law for the state to take a man's life—if we kill a man we eliminate any chance of rehabilitation," declared Sen. Strong, minister of the Christian Church of Greensboro.

Mr. Strong's bill, in which he was joined by Sen. T. E. Story of Wilkes provides that a person serving a life sentence for a crime other than murder in the first degree would be eligible for parole after ten years.

Under the measure, life imprisonment would be mandatory upon conviction for murder or burglary in the first degree, arson and rape.

Present state law permits a jury to recommend mercy in capital offense cases, which carries a mandatory life sentence.

Earlier a bill to end capital punishment also was introduced in the state House. This measure differs from that proposed by Mr. Strong in that it would make possible the parole of a person convicted of murder in the first degree.

Israel favors missions

JERUSALEM (EP)—Israel's Minister of Religious Affairs told the parliament here that the government will never call for an "anti-missionary" law to control Christian missions.

Dr. Zerah Wahrhaftig did say, however, that the government agency would continue to provide welfare services designed to keep needy Jewish children from Christian organizations.

His address came shortly after Bishop Pier Chaippero, O.F.M. Latin Rite Patriarchal Vicar in Israel, had threatened to sever relations with the Ministry of Religious Affairs over attacks upon a nun and a priest in separate incidents.

Israel's leading liberal daily, Haaretz, called on both the Church and government authorities to keep "a sense of proportion" over the incident involving the priest.

Bishop Chaippero was criticized by the paper for "making a common quarrel" into a cause celebre.

The Jerusalem Post speculated that Bishop Chaippero's superior, Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem, "wouldn't mind embarrassing Israel."