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March 8, 1962

Arkansas Baptist State Convention

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MARCH 8, 1962



Arkansas Baptist
newsmagazine

Associational giving



DR. DOUGLAS

ACCORDING to the annual letters to the association for the year 1960-61, the churches by associations gave 11.63 percent of their total receipts through the Cooperative Program. Below is a list of the associations and the percentage of total receipts given through the Co-

operative Program for the last associational year.

| | Per Cent |
|------------------------|----------|
| White County | 18.15 |
| Buckner | 15.20 |
| Concord | 14.83 |
| Liberty | 14.54 |
| Hope | 14.38 |
| Arkansas Valley | 13.76 |
| Ashley County | 13.21 |
| Ouachita | 12.69 |
| Benton County | 12.57 |
| Independence | 12.48 |
| Carey | 12.28 |
| Mississippi County | 11.96 |
| Little River | 11.81 |
| Harmony | 11.75 |
| Pulaski County | 11.67 |
| Centennial | 11.35 |
| Caroline | 11.12 |
| Gainesville | 10.89 |
| Tri-County | 10.54 |
| Red River | 10.48 |
| Mount Zion | 10.31 |
| Greene County | 10.16 |
| Carroll County | 10.10 |
| Central | 10.00 |
| Stone-Van Buren-Searcy | 9.92 |
| Boone County | 9.89 |
| Trinity | 9.78 |
| Clear Creek | 9.69 |
| Washington-Madison | 9.09 |

(Continued on Page 20)

Southern Baptist Convention

| | 1961 | 1960 | Change | Per Cent Change |
|---------------------------|-----------------|-----------------|---------------|-----------------|
| Churches | 32,598 | 32,251 | 347 | — |
| Membership | 9,978,488 | 9,731,591 | 246,897 | 2.5 |
| Baptisms | 403,315 | 386,469 | 16,846 | 4.4 |
| Sunday school enrollment | 7,506,846 | 7,382,550 | 124,296 | 1.7 |
| Training Union enrollment | 2,724,369 | 2,664,730 | 59,639 | 2.2 |
| WMU enrollment | 1,496,634 | 1,484,589 | 12,045 | .8 |
| Men's Brotherhood | 392,482 | 395,487 | -3,005 | -7 |
| RA enrollment | 235,605 | 223,618 | 11,987 | 5.4 |
| VBS enrollment | 3,088,721 | 3,004,730 | 83,991 | 2.8 |
| Choir enrollment | 715,104 | 646,696 | 68,408 | 10.6 |
| Church property value | \$2,385,175,418 | \$2,204,351,566 | \$180,823,852 | 8.2 |
| Mission gifts | \$84,434,006 | \$81,924,906 | \$2,509,100 | 3.1 |
| Total gifts | \$501,301,714 | \$480,608,972 | \$20,692,742 | 4.3 |



1962 Convention site

SAN Francisco's Civic Auditorium, costing \$2 million, is site of the 1962 session of the Southern Baptist Convention. Woman's Missionary Union, auxiliary to the Convention, also will meet here. The auditorium is downtown within a few blocks of many leading hotels. (BP) Photo



ARKANSAS
LARGEST
RELIGIOUS
WEEKLY

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

March 8, 1962

Volume 61, Number 10



75th anniversary

MRS. R. L. Mathis, president (left), and Miss Alma Hunt, executive secretary, appear in 1888 costumes to call attention to forthcoming 75th anniversary celebration of Woman's Missionary Union, auxiliary to Southern Baptist Convention. Goals and plans for the anniversary year were presented to the union's executive board and to state women leaders at the union's Birmingham office. Woman's Missionary Union counts its history from 1888. (BP) Photo

Lecture scheduled

EDITOR Erwin L. McDonald of the *Arkansas Baptist Newsmagazine* will give his illustrated lecture, "Crusade to the Holy Land," at the evening worship service of First Church, West Memphis, Sunday night, Mar. 11.

Recent speaking engagements of Dr. McDonald include supplying for Portland Baptist Church Mar. 4 and speaking in the chapel at Ozachita College Tuesday, Mar. 6.

IT IS the melancholy face that gets stung by the bee.—Japanese Proverb

13-countries tour only \$1,480

SINCE our recent article about the Arkansas State Convention-sponsored tour to Beirut for the Baptist Youth World Conference, to be conducted by Dr. Tom Logue and myself, there has been an action by the Civil Aeronautics Board and the International Air Transport Association making it possible for us to qualify for a much better rate. Instead of \$1,695, round-trip from New York City, the fare will now be \$1,480, including hotel, two meals a day, and sightseeing.

This will cover 38 days and will include visits to 13 different countries, including the Holy Land, Europe, and Cairo, Egypt. To make reservation, or for further particulars, call us or write us.—Erwin L. McDonald, Editor, *Arkansas Baptist Newsmagazine*, 401 West Capitol Ave., Little Rock, Ark.

Letters to the Editor

THE PEOPLE SPEAK

The governor's stand

A FEW days ago I read with interest your editorial in the *Arkansas Baptist* concerning the talk made by the gentleman from New York at the University of Arkansas in which he advocated sex relationship by our young people before marriage.

In this editorial you commended a number of people for their stand against this type of thing and I congratulate you for it, but it was very obvious, not only to me but to many other people, that you failed to mention the name of our Governor, who upon learning of this talk at the University, denounced the person who made it and the text of his talk. It is generally known that you and the Governor have not agreed upon many things in the past, but in all fairness, it seems to me that the editor of a paper should give everyone credit where credit is due.

Governor Faubus is a member of our church and he attends more regularly than many of our other members. In my association with him I am convinced he is a Christian gentleman and though I may not always agree with everything he does, I must respect him as a gentleman and as the Chief Executive of our State.

You will surely understand my thinking in this matter and I am confident that many more people in our state feel the same way.—Frank L. Shamburger, President, Christian Foundation Life Insurance Co., Little Rock

REPLY: One of the dangers of setting out to commend people by name is that you'll leave somebody out who should be included. Thanks for giving me this opportunity to express belatedly my appreciation for the Governor's prompt and fearless stand on a great moral issue. Not only has he chosen the side of what is unquestionably right, but he has at the same time taken a stand that would be approved by 99 44-100ths percent of the Arkansas electorate.—ELM

Who's ump?

YOUR editorial, "The Seminary Controversy" (Vol. 61, No. 9), and others on this same subject in previous issues, seem to imply that since the trustees of Midwestern Seminary have voted their confidence in Professor Ralph Elliott, then that should be all there is to it. Have I interpreted you rightly?

If so, then what are Baptists to do who conscientiously feel that the premises set forth in Elliott's book are not all right—some are very definitely wrong? Are we to "swallow our tongues" and remain silent, although much of his teaching is against our conscience? Are we to continue blindly sending our money to the Cooperative Program, knowing full well that a certain percentage of every \$100 we contribute will go to help support a man who writes and teaches that which we consider to be heresy?

You are considered to be a brilliant editor and an eminent theologian. Do you have an answer for my questions listed above?—H. R. Horne, Pastor, Calvary Baptist Church, 2801 Midland Blvd., Ft. Smith

REPLY: Please send me by return mail the name and address of your source of information for the first sentence in your last paragraph.

Yes, you have gotten the point I was trying to make in my editorials dealing with the Midwestern Seminary controversy.

Baptists have many distinctives, but tongue-swallowing, as you know, is not one of them. Let us go on preaching and teaching the Word as we are able to understand it and leave to the Seminary trustees the responsibility of determining whether or not a professor has departed from the faith.

Any Baptist or Baptist church can, of course, withhold support from the Seminaries or from anything else we are supporting cooperatively. But would this be the wise and Christian thing to do? Should a player who has entered the game to play by the rules take his ball and quit because he does not see it the way the umpire calls it? Should everybody insist on being umpire?

My point is that until we change the

(Continued on Page 5)

The need to be fed

A FLOCK of sheep has no greater or more urgent need than to be fed. Any flock not being fed is in dire circumstances. What is fed the flock ought to be not only adequate in amount but of wholesome and nutritious quality.

Jesus' pointed direction to a preacher recently turned from a backslidden state was, "Feed my sheep." And this he preceded with an even more pointed question, "Lovest thou me?" The keeper of the flock must be wholeheartedly devoted to the Great Shepherd and in closest harmony with Him if he is to fill his place.

President C. Z. Holland, of the Arkansas State Convention, has offered a positive approach to one of our greatest problems in the local churches, in suggesting Bible-study camps for the pastors of the state. (See our issue of Feb. 22, page 15.) Whatever can be done to strengthen the men of God who stand in our pulpits from Sunday to Sunday as God's messengers will greatly help the shepherd-flock relationship between pastor and people.

The proposed Bible study is something needed by all preachers, regardless of how much or how little formal education they may have. The shepherd cannot give to the flock what he does not first possess himself. The Word of God, as the manna of Old Testament times, must be "gathered" day by day. No pastor can afford to neglect his day-to-day waiting upon the Lord, in Bible study, prayer, and seeking the leadership of the Holy Spirit. Many a church—and world—problem can be solved by the faithful "feeding of the flock" by the pastor, Christ's under-shepherd.—ELM

Keeping the Sabbath

LATELY there has been an interesting movement across the country for the shutting down of non-strategic businesses on Sunday. A great encouragement to crusaders for Sunday observance was the recent ruling by the U. S. Supreme Court upholding certain Sunday-closing laws, not on a basis of religion but of what is best for the common welfare of the people.

Many business people who desire to have a day of rest out of each seven and the privilege of worshipping together with their families and friends, are striking out boldly for closing laws.

The February newsletter, *Promotion Exchange*, published by the National Retail Merchants Association, features an address by El. Davis Mc-

Cutchon, of New Orleans. Speaking at the annual meeting of NRMA, Mr. McCutchon, sales promotion manager for D. H. Holmes Co., New Orleans, took the occasion of the 150th anniversary of the Battle of New Orleans (Jan. 8, 1812) to report on another "Battle of New Orleans," the victory at the polls last year in favor of Sunday closing.

Leaders of similar crusades now in progress might profit by writing to National Retail Merchants Association, 100 West 31st Street, New York 1, N. Y., and securing copies of the McCutchon address. The rather detailed report of the New Orleans strategy should be quite helpful.

This business leader sounds like a preacher as he declares:

We submit that it is neither necessary nor desirable to be open on Sundays and that to do so violates the basic principles of God-loving people, indulged in by those stores who fail to realize that there is such a thing as a moral code, as well as a legal code, which should be used in arriving at policy decisions.

We submit, further, that Sunday is a family day when a man can enjoy the pleasure of family activities, the laughter of his children, and the companionship of his friends.

We submit also that the Sabbath is a Holy Day—not just another day, as some store owners seem to think.

As we look about us, we see our nation, our state, and our own local cities beset by economic and political problems of the most serious nature. If there ever was a time when we should thank Almighty God for His Abundant Blessings and seek Divine Guidance in preserving our way of life, that time is NOW.

Wouldn't ours be a better place in which to raise our children if the family attended the service of its choice together on Sundays? Certainly, a man who attends church and then relaxes with his family on the Sabbath is better qualified to cope with the problems that confront us in our daily tasks. During these dangerous and difficult times, we should be grateful that we live in a community where freedom of religious worship is a fact—not a fallacy.

An important deadline

MINISTERS who wish to have Social Security protection but who have not yet applied, must apply before April 16, Fred Gray, manager of the Little Rock Social Security Office, has announced.

In the case of ministers, the decision to participate in Social Security is left to the individual. To participate, each minister must file a waiver certificate with his local Internal Revenue Service. A leaflet explaining the plan for ministers may be secured from the Social Security Office in Little Rock. It is designated leaflet 33j.

While each minister decides whether or not to participate, once a minister enters the Social Security program he has no choice but to remain in.

Inflation being what it is, the average minister's retirement program is not enough. Social Security offers an extra source of retirement funds that most ministers and denominational workers will need as a supplement to their church and denominational retirement program.—ELM

Personally speaking

On being 'Gramp'

MOVE OVER, grandpas, and make room for a newcomer. See if you can quit your bragging long enough for me to tell you about mine.



Grandpa McDonald

come up to everybody's expectations in life, it'll be the parents or the school-teachers, certainly not the grandparents, who get the blame.

While there is no pride quite like that a grandpa has in attributing the good traits of the grandchildren to his own influence on the family tree, the fact that the young'uns are one more generation removed gives you more folks, other than yourself, to which the bad tempers and other weaknesses can be attributed.

But being grandpa is not all roses. As somebody has pointed out, you can't be grandpa without being married to a grandma! And grandmas are a lot worse at bragging than us grandpas. When you consider what grandmas are like about the new sprouts on the family tree, you see that we grandpas can well be proud of our becoming humility.

The arrival of grandchildren in this troubled world gives assurance there will be those here to take up the national debt and pay taxes after you are dead and gone; to carry on the quarrel over race relations; to match wits with the sleight-of-hand merchandizers who have everything to sell from fake TV programs to questionable ways of life.

The hope of the world, humanly speaking, is human beings. So the beginning of another generation is cause for hope. If only we can pass on to our grandchildren and their peers a few torches to help them find their way sure-footedly into the darkness that enshrouds us all.

Somehow we must help this new generation to see that Christ is really the Light of the world and that He and He alone can light the life of everyone born into this world.

Oh, yeh, speaking of grandchildren, I'll tell you more about ours as she grows up. You see our granddaughter, Rebecca Lynn Jones, just got here Feb. 19 and I don't know yet who she is going to take after most, me or the grandma who has a joint checking account with me.

Erwin L. McDonald

Letters

(Continued from Page 3)

rules for the operation of our Southern Baptist Convention institutions and have some better way of doing it than through boards elected by us that we really have no choice but to abide by the "umpiring" of our respective boards. If I am wrong, straighten me out.—ELM

Six out of twenty

THANK you for the wonderful publicity you have given my book of Arkansas history—all the more wonderful because it was unexpected. The book was sent you with little (actually no) thought of a review.

One can receive little thanks for effort put forth. For instance: when the volume was first printed I sent, as a gift, one to every college and junior college in the state. Of twenty such libraries, I have received acknowledgments from only six.—Thomas Rothrock, Rt. 4, Springdale

REPLY: This editor is happy to add your book, WILDERNESS TO STATEHOOD WITH WILLIAM E. WOODRUFF, to his lengthening collection of books about Arkansas and by Arkansas writers. And we are just a little puffed up that, through circumstances we cannot understand, we were able to scoop the Arkansas Gazette on the review.—ELM

Best 'do-gooder'

I WOULD like to say that Clyde Hart is one of the best "do gooders" I know... His job is hard I know but so very rewarding and he is doing a good job.

I wish it were possible to help him, in my own community, but we don't know how to go about it. So as not to offend we allow our witness to be lost to this our fellowman, and the young people of the colored race, many of them, do not have adequate Bible training. Many of their churches are falling down and they cannot hire a minister or maintain a Sunday School, while we build higher steeples, and greater buildings... Mr. Hart, if I can help call on me...

I tremble to think how we will answer when we come to the judgment to give

Church Chuckles by CARTWRIGHT



"Dear, it's allright now — the preacher is here. Tell him about YOUR tonsil operation, Reverend!"

an account of our failure to accept, teach, and love these people.—Marie Morris Rushing, Cove Crest Farm, Rt. 5, Fayetteville

Schools and religion

"CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

So reads the First Amendment to the U. S. Constitution. My question is why would the American people want and approve such an amendment if it meant that the name of God and the teachings of Christianity would have no place in the public schools? I cannot believe that the Founding Fathers and the people of the states that ratified the first Ten Amendments to the Constitution designed freedoms contained therein as a license for ungodliness.

A controversy is raging in some states concerning the reading of the Bible and the reciting of a prayer or the Lord's Prayer in the public schools. Will the Supreme Court finally declare those to be unconstitutional too? If so, it will be because of pressure by religious groups that are opposed to it.

Such a decision would be uncalled for. Most schools do not compel anyone to take part in Bible reading or saying the Lord's Prayer; and comments on the Scriptures are strictly forbidden. For anyone to refuse to take part in them because of religious convictions wouldn't necessarily stamp them as "queer" or "different," as some like to proclaim.

Those objecting strenuously to such a practice could avail themselves of the facilities offered by private or parochial schools. Still, I am aware that private or parochial schools cannot be afforded by many families. They cannot, generally speaking, replace our public, tax-supported schools.

What is the answer to what is a dilemma to many people? It is certainly not the abolishing of the name of God and the principles of Christianity from public schools. After all, if we want to be dogmatic, who was responsible for the establishment of our nation on Christian and democratic principles? The answer is quite evident. People seeking to preserve and perpetuate Christianity in a land of religious and political liberty.

Perhaps the different religious faiths should provide after school hours classes in religious instruction instead of going to a lot of time and expense to get Bible reading and the Lord's Prayer declared unconstitutional in our public schools. I am referring especially to those objecting the loudest, as well as to those who offer no objections. Let the religious institutions reach more boys and girls who never hear the name of God at home, except in a blasphemous way, instead of running to the courts when schools acknowledge that there is a God by mentioning his name in a devout way once in a while.—Ernest D. Justice, 97 Quarles Lane, West Helena

COURTSHIP, MARRIAGE and the HOME...

By MRS. J. H. STREET

Grandmothers

"It is not by the gray of the hair that one knows the age of the heart."

—Bulwer

"That man never grows old who keeps a child in his heart."—Steele

HOW did I ever get onto this subject of Grandmothers!

What an array of them I have heard from, or about: young ones, middle-aged ones, old ones, frightened ones, lonely ones, domineering ones, slovenly ones, beautiful ones, "ornery" ones, angel ones...

The requested angles checked from suggestions on our page recently boil down to three:

(1) Grandmothers, a Benediction,

(2) It's Fun Being a Grand-Grandmother, and

(3) Good Taste in Dress for Grandmothers.

Well adjusted grandmothers are a benediction.

There is no finer way for children to learn respect for age than through practiced love, honor, and considerateness for grandparents. Investments of affection, expressions of thoughtfulness and love bestowed upon grandparents pay rich dividends.

Harvey C. Lehman (*Age and Achievement*), says, "Some older persons may have become apathetic because they have experienced more often the deadening effect of non-recognition and of destructive criticism."

Grandmothers who read stories to their grandchildren are creating priceless memories and subtly building permanent character qualities into impressionable lives.

Christian grandmothers subtract fear of death from young minds and build a lasting bridge of faith between time and eternity.

Grandparents may lend a sta-

bility and calmness to life for families who keep in close touch with them. Age has taught them that no crisis, no problem is quite so bad as it seems at the moment.

It is fun being a grandmother. Especially if one follows a sensible ladder for middle age and old age, something like the one suggested by E. Stanley Jones (*Abundant Living*). Here are some of the rungs:

"Keep a growing mind and soul after the body stops growing.

"Keep a living center—God—amid all the changes.

"Accept your age. Each age has its own peculiar beauty.

"Accept the liberties that come through advancing age. The liberty to love more fully and widely.

"Don't try to tie your children (or grandchildren) to you too closely—give them rope. Remember, you wanted liberty to make your own mistakes.

"Surrender to God your loved ones who have died.

"Never retire—change your work. Create, create, create!"

A part of the fun is taking the time and care to dress in good taste and attractively. Books, such as *The Arts of Costume and Personal Appearance* by Grace Margaret Morton, can be of invaluable aid to grandmothers.

The most attractive grandmothers I know wear neither puritanically long dresses nor immodest knee-or-above lengths. They choose becoming mid-lengths. They wear pastel colors. Sometimes becoming brighter shades. Never drab colors.

I have a purely-personal aversion to purple, except that shade in which the red tone predominates; but some grandmothers wear it beautifully. Perky but comfortable shoes, cosmetics in moderation—both as to color and amount used—soft coiffure in current mode, dignity with warmth in bearing, and the glow of a loving, serene, unselfish spirit—these are traits of the lovely grandmother image in my own mind.

You are really too young, charming reader, to appreciate now the poem a writer friend shared with me. But tuck it away in your scrap book and one of these days you will enjoy it.

My Get-Up-and-Go

Has Got Up and Went

How do I know my youth is all spent?

Well, my get-up-and-go has got up and went!

But in spite of it all, I'm able to grin

When I think of where my get-up has been.

Old age is golden, so I've heard said,

But sometimes I wonder, as I get into bed

With my ears in a drawer, my teeth in a cup;

My eyes on the table until I wake up.

But I really don't mind, when I think with a grin

Of all the grand places my get-up has been.

Since I've retired from life's competition

I busy myself with complete repetition.

I get up each morning, dust off my wits,

Pick up the paper and read the 'obits.'

If my name is missing, I know I'm not dead,

So I eat a good breakfast and go back to bed.

Author Unknown

Stay alive!

Rosalind Street

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

DEACONS

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

ALTHOUGH the title is not used, the origin of the office of the deacon is probably found in Acts 6. The word "deacon" comes from the Greek word *diakonos*. Its meaning literally is "through dust." The origin of the word is questioned. One suggests the idea of raising dust in hastening to serve. The word probably comes from the verb *diakoneo*, meaning to be a servant or attendant, to serve or wait upon. This fits the service rendered in Acts 6. In any event "deacon" means a servant.

Jesus called Himself a "deacon" or "minister" (Matt. 20:28). Likewise Paul referred to himself as the same (Col. 1:25). In II Corinthians 11:15 Paul refers to false apostles as Satan's deacons. The point in each case is that of one who serves another.

The original function of deacons was to "serve tables" (Acts 6:2). It was to relieve the apostles from this work that they might give themselves

"continually to prayer, and to the ministry of the word" (Acts 6:4). That the office included more than a mere material ministry is seen in the fact that both Stephen, the first Christian martyr, and Philip were deacons (Acts 6:5). Both were also preachers of the gospel (Acts 6:9-8:5ff.). There is no specific scripture in which the present-day *authoritative* function is found, although Paul associates them with the office of bishop in his salutation in Philippians 1:1.

The qualifications for a deacon are found in Acts 6:3 and I Timothy 3:8-13. Note the similarity between the qualifications for bishop and deacon (I Tim. 3:1-13). The bishops and deacons were closely allied in both qualifications and function. They are the only two ordained offices in a New Testament church. When both function properly, the work of the church prospers (Acts 6:7).

Honor Nazarene

KANSAS CITY, Mo. (EP)—The life-work of the Rev. William Sedat, Nazarene missionary, in giving the Kekchi Indians of Guatemala a written language and their first book, a translation of the New Testament, was recognized by the American Bible Society at a church-wide Conference on Evangelism held here.

Dr. James Z. Nettinga, New York, executive secretary, presented a citation and life membership to Mr. Sedat in the American Bible Society. The ABS helped to finance the project and printed the Bibles.

Mr. Sedat, who worked on the translation 25 years, presented a copy of the Kekchi Bible to Dr. G. B. Williamson, a general superintendent and supervisor of the Foreign Missions department which assigned Rev. and Mrs. Sedat to Guatemala in 1936.

The Kekchi Indians, numbering about 260,000 persons, speak one of some 20 Mayan languages used in Guatemala.



The reception above

TO DIE is not to die. So it seems, at least, for the Christian.

Among the many evidences of this is the resurrection of Jesus which guarantees the resurrection of all who would follow Him. We are told that after His death and resurrection Jesus was "received up" (Acts 1:2, 22). The reference, presumably, is to what we sometimes call the ascension.

There is significance, however, in the fact that the ascension into heaven is referred to as a *reception*. So, for Jesus, death led not to destruction and despair but to

a welcome in heaven with its eternal joy.

If so, then faith in Him provides a ground for hope that a welcome reception beyond death awaits the Christian also. As a matter of fact, thoughts along this line prompted Paul to say: "Oh death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

The answer to this rhetorical question is that, for the Christian, death holds neither sting nor victory. Rather is death a doorway to the welcome reception above.

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Arkansas All Over

Hinson heads board

IN THE recent winter meeting of the board of trustees, Southern College, Walnut Ridge, Rev. Thomas Hinson, pastor, First Church, West Memphis, was elected president. Rev. Carl Bunch, Jonesboro, was re-elected secretary. Elected Arkansas and Missouri vice presidents were:



MR. HINSON

Rev. E. Clay Polk, First Church, Piggott, and Rev. Kenneth Threet, First Church, Oran, Mo.

The following retiring board members received awards of distinction for having served six years: Rev. Carl Overton, First Church, Berryville; Rev. James Fitzgerald, Blytheville; Rev. Ray Branscum, Little Rock; Lewis Montgomery, superintendent of schools, Delaplaine; Fred Carter (post mortem) Jonesboro; Rev. William Kreis, Gosnell; Rev. W. C. Ward, Blytheville.

The retiring president of the board, Rev. Walter Yeldell, of Second Church, Hot Springs, was also given an award of distinction.

Hawkins to Jasper

REV. Gary Hawkins, Westlake, La., has been on the field as pastor of First Church, Jasper, since Feb. 10.

He accepted the call to this church after several years in the Naval Chaplaincy. He was serving as part-time chaplain in the Baptist Hospital, New Orleans, and also at the State Correctional School at DeQuincy, La., at the time of the call.

Mr. Hawkins received his education in Louisiana and at Oklahoma Baptist University and New Orleans Seminary.

He is married to the former Elouise Goodman, Oklahoma City. Mr. and Mrs. Hawkins have four children.—Reporter

New Goodwin church begins construction

A GROUND breaking ceremony was held recently at the site of the new Goodwin Church to be built just north of the site of the church that burned in November. The pastor, Rev. Johnny Green, surrounded by his building committee, broke the first ground to officially start the construction. Members of the building committee present were Otto Bates, chairman; Earl Good, Harold McGraw, Harold Vaughn and Bob McGraw.

The building will have a brick exterior, central heating and air conditioning. The floor plan will include an auditorium to accommodate 200, including the choir; a kitchen, utility room, pastor's study and two rest rooms. There will be eight Sunday School classrooms, a baptistry, a fellowship hall and a nursery. The church will have all new furnishings, including new pews and pulpit furnishing.

Additional land adjacent to the church site was purchased recently at a cost of \$4,250. The addition consists of 14 lots that will give the church ample room for expansion and landscaping. The entire block where the church is located is now church property.

'Back home'

REV. John Caylor, "annuitant associate pastor" of First Church, Little Rock, will become interim pastor of First Church, Florala, Ala., Mar. 10, to serve until the church installs a pastor.

"I'm just going home," Mr. Caylor told the *Arkansas Baptist Newsmagazine*, noting that his "first sermon" was preached 10 miles from Florala, at North Creek, and his first pastorate was at New Hope, 12 miles from Florala. He was ordained by the Florala church and 10 years ago conducted a revival there that was "one of the best meetings I ever had."

Minister ordained

BOBBY Holland, sophomore at Southern College, Walnut Ridge, son of Mrs. Rosie Holland, Wynne, was ordained to the gospel ministry Feb. 4, at College City Church.



MR. HOLLAND

Dr. H. E. Williams presided. The interrogation was led by Rev. W. K. Wharton, Petit Church.

Rev. James Baker, First Church, Swifton, gave the charge to the candidate, Rev. J. T. Midkiff, Hopewell Church, Rt. 1, Corning, presented the Bible. The ordination sermon was given by Dr. Williams.

The candidate was presented to the church by Rev. Carl Johnson, former pastor of College City Church.

Other members of the ordination committee were: Rev. Carroll Fowler, Sedgwick Church; Rev. Billy Walker, College City Church; Rev. Paul Schwenk, Knobel Church; James E. Taylor, First Church, Newport; and Rev. Cecil Guthrie, Walnut Ridge.

Mr. Holland is pastor of Antioch Church, Wynne.

Quartet available

A MIXED quartet sponsored by the Music department of Southern College, Walnut Ridge, is now available for appearances in churches and schools. The quartet is composed of Pat Johnson, soprano, and Margo Walker, alto, both of College City; Ansel Corder, tenor, Mountain View; and Glenn Rogers, Canalou, Mo.—Southern College News Bureau

MICHAEL Dean Jones, Gentry, completed four years' perfect Sunday School attendance Feb. 11 at First Church, Gentry. He started to Sunday School, when he was 8 days old and has never missed.

Michael's parents are Rev. and Mrs. Jack Jones. Mr. Jones is pastor of First Church, Gentry.

Caroline Association Schools of Missions

TWENTY - THREE churches participated in the Caroline Association Schools of Missions Feb. 4-9. Nineteen churches had classes for all age groups, using the Home Mission Graded Series study course books. There was a total of 95 classes, enrolling 880 with a total average attendance of 700 per night.

The church having highest enrollment and average attendance was Cabot. Carlisle took second place and Lonoke third.

From Sunday morning through Friday night we had a combined attendance of 10,885 with an average daily attendance of 1,814. Sunday, Feb. 4, there were 2,384 in Sunday school and 1,076 in Training Union in the 23 churches participating in the Schools of Missions. Some visible results were: one conversion, eight dedications, one addition by letter, 35 subscriptions to the Commission, and 14 to Home Missions magazines.—J. M. James, Missionary

Psychiatry meeting

THE Fourteenth Annual Institute in Psychiatry and Neurology will be held March 8 and 9 at North Little Rock Division, Consolidated Veterans Administration Hospital.

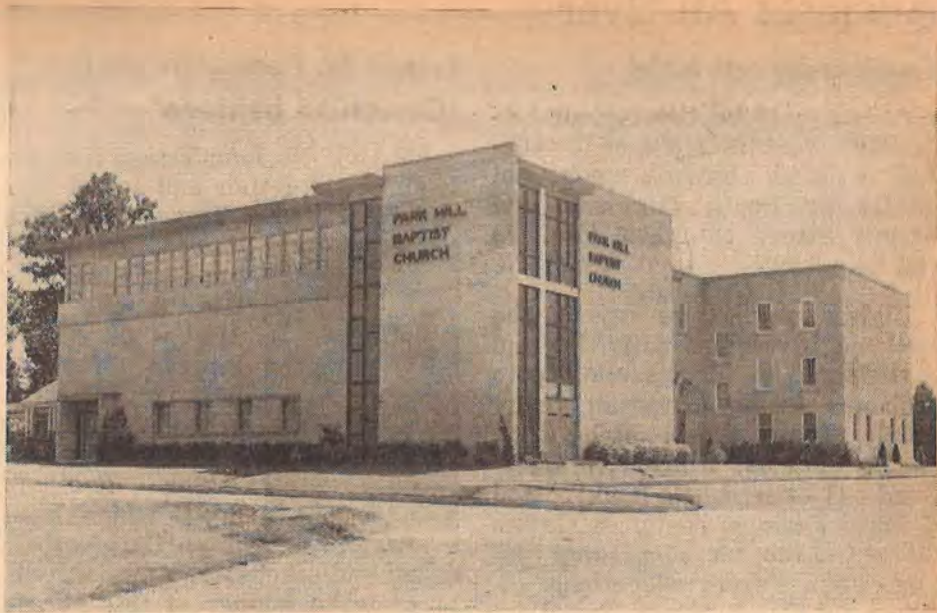
MISS Hazel Reeves, daughter of Mrs. Pearlree Reeves, Harrisburg, a freshman at Southern Baptist College, has been selected chairman of the Red Cross drive in College City. She will be assisted by Lynda Goff, Virginia Walters, Frances Johnson, and Marietta Williams, all freshmen at Southern Baptist College.

Research analyst

NASHVILLE—Recently named curriculum and program research analyst in the Training Union Department of the Baptist Sunday School Board is Robert A. Orr, of Louisville, Ky.

Presently field work instructor in the School of Religious Education at Southern Baptist Theological Seminary, Orr will assume his new position Mar. 15.

March 8, 1962



MEETING SITE—The Arkansas State Baptist Library Convention will meet Mar. 15-16 at Park Hill Church, North Little Rock.

Arkansas State Baptist Library Convention

MEETING WITH THE
PARK HILL BAPTIST CHURCH
NORTH LITTLE ROCK, ARKANSAS
MARCH 15 - 16, 1962

Tentative Program

Convention Theme: "The Church Library, the Hub of Information for the Church"

Agenda: "Twice Around We Go"

Thursday, March 15th
Afternoon

| | | |
|------------|---|--|
| 1:30- 2:00 | Registration | |
| 2:00- 2:15 | Visualized Devotional Period (Host Church) | Max Alexander - Bob McKee |
| 2:15- 2:45 | "Seeing Is Believing" | Dr. Tom Gambrell (South Side Baptist, Pine Bluff) |
| 2:45- 3:00 | Break Time | |
| 3:00- 3:15 | "Here's My Question" | Group Participation |
| 3:15- 3:45 | "Helping the People to Serve" | Russell Oldham (Immanuel Baptist, Little Rock) |

Evening

| | | |
|------------|--------------------------------|---|
| 7:00- 7:15 | Visualized Devotional Period | Bob Hatzfeld - Bob McKee |
| 7:15- 7:45 | "Telling the Good News to All" | Miss Johnni Johnson (Foreign Mission Board, SBC) |
| 7:45- 8:00 | "Here's My Question" | |
| 8:00- 8:30 | "Reading In the Spirit" | Rev. Wayne Todd (Church Library Service, BSSB) |
| 8:30- 9:00 | "Help Me Plan for Fun" | Dr. Gambrell |

Friday, March 16th

Morning

| | | |
|-------------|------------------------------------|---|
| 9:00- 9:15 | Visualized Devotional Period | Max Alexander - Bob McKee |
| 9:15- 9:45 | "Seeing Is Believing" | Dr. Gambrell |
| 9:45-10:15 | "Reading in the Spirit" | Rev. Todd |
| 10:15-10:45 | Break Time and Looking at Exhibits | |
| 10:45-11:15 | "Helping the People to Serve" | Mr. Oldham |
| 11:15-11:45 | Inspirational Message | Rev. O. D. Shook (First Baptist, Dardanelle) |

Afternoon

| | | |
|------------|--------------------------------|--|
| 1:30- 1:45 | Visualized Devotional Period | Max Alexander - Bob McKee |
| 1:45- 2:15 | "Telling the Good News to All" | Miss Johnson |
| 2:15- 2:30 | "Here's My Question" | |
| 2:30- 3:00 | "Help Me Plan for Fun" | Dr. Gambrell |
| 3:00- 3:30 | "An Idea for the Road" | Rev. John Holston (First Baptist, Batesville) |

Youth retreat held

ALDERSGATE Camp, near Little Rock, was the scene of a weekend Youth Retreat sponsored jointly by South Highland and Gaines Street churches Feb. 23 and 24.

Eighty youngsters spent the weekend in various activities and participated in forums relating to problems facing Christian young people of our times. Mel Mintz, pastor of First Church in Sherwood (North Little Rock), and Richard Perkins, pastor of Gaines Street Church, served as camp pastors. John Farris, educational director for Gaines Street, and Dennis Acklin, youth director for South Highland, were camp directors.—Reporter

Concert scheduled

BILL Trantham, concert pianist, of the faculty of Ouachita College, will present a piano concert Thursday, April 12, at 7:30 p.m. at First Church, Heber Springs. Pastor Walter N. Hill reports that the church recently purchased a Baldwin baby grand piano which will be dedicated at this special service.

In full-time service

MR. AND Mrs. R. L. (Jack) Yarbro, Huntsville, have announced they are now giving full time to their "Devotions in Pastels." As Mr. Yarbro speaks, Mrs. Yarbro produces a picture on the drawing board to illustrate the talk. They recently took part in a dedication service for First Church, Lee's Summit, Mo., and have been featured in church revival services and in lodge meetings. (See *Arkansas Baptist Newsmagazine*, issue of April 20, 1961, page 10.)

The Yarbros are active members of First Church, Huntsville, where Mrs. Yarbro serves as superintendent of the Young Peoples' department. Mr. Yarbro is vice president of the Washington-Madison Brotherhood.

Frank N. Toney named 'Christian athlete'

FRANK Norman Toney, Eudora High School senior and son of Mr. and Mrs. Frank Toney, has been named outstanding Christian athlete among the 1961 - 62 senior Badger football boys by the brotherhood of Eudora Baptist Church.



MR. TONEY

The Brotherhood, which honored the football squad and coaches at a dinner, will present the winner of this award with an engraved wrist watch, at graduation.

Southern Baptist College professor honored

C. F. GWINUP, professor at Southern Baptist College, Walnut Ridge, was honored at the Sunday morning service Feb. 4, at College City Church, on the occasion of his retirement. He has been a member of the faculty at Southern Baptist College for 21 years.



MR. GWINUP

Before entering the ministry, Mr. Gwinup was a high school teacher in the public schools of Oklahoma. He is a graduate of Shawnee Baptist Seminary, Shawnee, Okla., and Southwestern Seminary, Ft. Worth, Tex., with the Th. M. degree.

For 11 years Mrs. Gwinup has operated the college cafeteria. The new cafeteria building completed in 1957, was named "The Gwinup Building."

Mr. Gwinup has pastored the following churches in northeastern Arkansas: Biggers, Hopewell, New Hope, Petit, Ravenden Springs, and Smithville.

New church formed

SOUTHSIDE Mission, a mission of First Church, Stuttgart, was organized into a church Sunday afternoon, Feb. 25, at 2:30 p.m., with 134 charter members.

Rev. D. B. Bledsoe, pastor of First Church, had charge of the organizational proceedings. A council was organized composed of the pastors, deacons and members of cooperating churches of Centennial Association.

Howard Burton read a brief history of the Mission.

Rev. Robert Bauman, first pastor of Southside Mission, now of Carbondale, Ill., read the Articles of Faith.

Rev. Coy Sample, pastor of Almyra Church, read the Church Covenant. Both these documents were adopted by the newly organized church, together with the agreement of cooperating with other Baptist churches in Centennial Association, Arkansas Baptist State Convention and the Southern Baptist Convention.

The name Southside Baptist Church was adopted and Rev. Robert Howie was called as pastor of the new church. Plans are already being formulated to build additional Sunday School space at once.—Reporter

[This new church has already included the *Arkansas Baptist Newsmagazine* in its budget, for 46 families. However, they will receive the *Newsmagazine* without cost for the first three months under our free offer for new churches.—Editor]

Selph in magazine

BERNES K. Selph, Benton, is the author of an article appearing in the March issue of *Ambassador Life*. "Making a Language" tells about the translation of the Bible into the Cuna language of the San Blas Indians in Panama.

Dr. Selph is pastor of First Church, Benton. *Ambassador Life* is published monthly by the Brotherhood Commission for boys nine through 17.

SECOND Church, Hot Springs, Rev. Walter Yeldell, pastor; Mar. 18-25 with Clifton W. Brannon, Longview, Tex., evangelist.

FIRST Church, Blytheville, Dr. John H. McClanahan, pastor; Apr. 15-22 with Pastor McClanahan and James B. Johnson, First Church music and education minister, leading and Mrs. Jake Shamberger, music.

LIFE Line Church, Little Rock, Rev. Larry Foster, pastor; Mar. 21-Apr. 1 with Earl Goatcher, assistant administrator of Arkansas Baptist Hospital, evangelist; Doyle Neal, music.

FAIR Oaks Church, Rev. Max L. Taylor, pastor; Feb. 18-25 with Billy Walker, evangelist, Pastor Taylor and Miss Betty Stewart, music; nine additions by baptism and two by letter.

EAGLE Heights Church, Harrison, Rev. H. Dale Jackson, pastor; Feb. 23-25 with Walter Ayers, evangelist, and Rev. and Mrs. S. D. Hacker, Alpena, music; one for baptism, one surrender to preach, 20 rededications.

REV. James H. Fitzgerald, pastor of Kelley Height Church. Ft. Smith, has participated recently in two revival efforts, one of which—at the Mississippi County Union Mission at Blytheville—he terms “a new experience for me.” It is a rescue mission. William P. Kirkindall, a member of Trinity Church, Blytheville, is superintendent. Mr. Fitzgerald reports three saved and several rededications during the revival. Don Owen and Joe Gallaher led the music.

Kelley Height laymen, along with laymen from First Church, Ft. Smith, teamed together recently in a Laymen’s Revival. There were 13 additions, six by letter, one by statement and six by baptism. Kelley Height’s spring revival will be held April 1-15 with Don Alan Nall, Camden, evangelist, and James B. Johnson, Blytheville, music.

Greene Co. Association

Theo T. James, Missionary

REV. Billy Cartwright has accepted the call of Mammoth Spring Church. He began his service with them Feb. 25. He resigned recently as pastor of Alexander Church, Greene County.

REV. Carel Norman was ordained to the ministry Feb. 17, at New Liberty Church, Greene County, where he is serving as pastor. The ordaining council was composed of Rev. John McCollum, moderator and leader in the questioning of the candidate; Rev. Billy Cartwright, clerk; Rev. Junior Jernigan, ordination prayer; James Presson, who presented the Bible; Rev. Theo T. James, who gave the charges and the sermon; Rev. James Moore; Rev. A. W. Psalmonds; Rev. H. O. Shultz; and deacons C. C. Wallace, C. F. Williams, M. D. Walden, G. J. Johnson, J. H. Baker and Calvin Fahr. Mr. Norman is a student at Southern College, Walnut Ridge.

REV. O. C. Wright was the evangelist in Alexander revival services during the week of Feb. 18-24. The church is pastorless.

REV. L. R. Goodson, Latona, was the evangelist in revival services at Eight Mile Church, Feb. 18-25. Rev. Charles Mayberry is the pastor.

REV. Hal Gallop, Sr., pastor, Bay, is evangelist and Lawrence Sawyer, singer, in the revival services now in progress, Walcott Church. Rev. James E. Swafford was recently called as pastor.

THERE were 201 enrolled in the five Sunday School group schools conducted during the week of Feb. 12-16. There were 27 classes taught with an average of 151 in attendance.

Deacons ordained

TWO new deacons were ordained Sunday night, Feb. 25, at Rosedale Church, Little Rock. They are Kenneth Hudspeth and Curtis Jenkins. Pastor is W. Leslie Smith.

Hope Association

M. T. McGregor, Missionary

DURING the week of Feb. 4-9, schools of missions were observed in 27 churches in Hope Association plus First Church, Stephens, in Liberty Association.

A total of 20 missionaries and one BSU director brought messages on Sunday, Feb. 4, and each night through the week, Monday through Friday.

There were eight foreign missionaries, eight home missionaries, and four men representing the state work.

Foreign missionaries and their fields of service were: Miss Blanche Groves, Hongkong; M. G. (Bud) Fray, Southern Rhodesia; Ralph Davis, Nigeria; Dale Carter, North Brazil; Harrison and June Pike, South Brazil; Tom Masaki, Japan; and Julian Bridges, Mexico.

Home missionaries were: Curran T. Gunn, French-speaking, Louisiana; Harmon Popham, Ute Baptist Mission, Utah; David Warren, Indian Missions, Oklahoma; William McMichael, Missions and Evangelism, Missouri; Charles Everitt, Pioneer Missions, Illinois; Miss Louise Warthen, approved HMB worker, Georgia; Mrs. Sam Mayo (who helped start migrant mission work in Arkansas), HMB worker, Georgia; and L. E. Saunders, Spanish-speaking, Oklahoma.

The state representatives were Don Corley, Arkansas Baptist Hospital; Amos Greer, missionary in Harmony Association; Dale Barnett, missionary in White County; and M. E. Wiles, State Missions Department. James Smalley of Hope Association presented missions through the BSU.

First Church, Hope, led all the churches in aggregate attendance for the week with a total of 1,385. Average attendance was 231.

The week was climaxed by an all-day Missions Rally at Calvary Church, Texarkana.

Help the Seminaries

By REUBEN E. ALLEY

as an editorial in *Religious Herald*,

Virginia Baptist weekly, issue of Feb. 1, 1962

BAPTISTS hold that freedom is the corollary of Christian experience. That accounts for an unremitting struggle against authority that would impose burdensome restrictions upon the individual in exercising his right to worship, or not to worship, according to his conscience. Noble doctrines of this kind may transform men into heroes in times of stress, but the same doctrines may lie dormant as mere shibboleths when men commit themselves to conformity. Baptists face the danger of forsaking the challenge of Christian freedom in order to possess the satisfactions of ecclesiastical authority. Southern Baptists may display a certain zeal for traditional doctrines while they neglect vital applications of freedom. Happenings in recent months prove the reality of this threat, particularly incidents related to professors in the schools of theology. Controversy at present centers around Ralph H. Elliott, professor of Old Testament at Midwestern Baptist Seminary and author of the book "The Message of Genesis."

Book highly commended

AWARE of a need for a popular study of the book of Genesis by a competent scholar, the Sunday School Board engaged Dr. Elliott to prepare a manuscript. Later the staff at Nashville received the production by Dr. Elliott with hearty approval and proceeded with the publication of "The Message of Genesis." Broadman Press offered the book in an attractive cover jacket which carried four appraisals of the work, including one by Ralph L. Smith, a professor at Southwestern Baptist Seminary, who wrote: "Here is a fresh, concise, and constructive interpretation of the book of Genesis written in the full light of contemporary scholarship. The author's chief concern is to set out the message in theological terms of this most important book of our Bible."

Last October an advertisement by Broadman Press in "The Journal of Bible and Religion," a publication by the National Association of Biblical Instructors, commended three books as "Serving Your Need for Better Understanding." One of these was "The Message of Genesis" by Ralph H. Elliott which Broadman Press described in these words: "A blueprint for theology" is Dr. Elli-

ott's definition of the first book of the Bible. Rejecting the approach that considers only historical setting and literary structure, he emphasizes theological convictions and sets forth deeper meanings than those normally perceived by casual readers of the Bible. This work is the result of a carefully balanced combination of biblical scholarship and the Christian conviction that the Bible is God's inspired word, the message of salvation."

Some call it 'poison'

SOON after the book went on sale, critics raised objections to statements by Dr. Elliott. Agitation spread rapidly. Late in the fall K. Owen White, pastor of First Baptist Church at Houston, Texas, released to the Baptist state papers for publication an article with the title "Death in the Pot." The Houston minister cited with emphasis several statements by Dr. Elliott and then declared: "The book from which I have quoted is liberalism, pure and simple . . . The book in question is 'poison.'" It appeared that Dr. White would have his readers accept these harsh, groundless conclusions after reading the brief excerpts that he had taken out of context from the book by Dr. Elliott.

Apprised that Dr. White had released his statement, President Millard J. Berquist requested editors to hold the article from publication until trustees of Midwestern Seminary could meet and receive a report from a special committee that the board had appointed to review the charges against Dr. Elliott. Editors complied with the request of Dr. Berquist pending the meeting of trustees late in December. After lengthy hearings the trustees, by a vote of fourteen to seven, adopted a statement and resolution that affirmed confidence in Dr. Elliott. (See *The Religious Herald*, January 11, Page 11.) Thereafter several state papers printed the article by Dr. White and the statement by the seminary trustees. In general the editors expressed dissatisfaction with the book and at least two urged an appeal to the Convention.

In compliance with a request by trustees of the seminary Dr. Elliott wrote an explanatory statement for publication. . . .

Attacks of this kind upon a seminary professor harm the individual, the entire faculty, and the school. Indeed, these attacks adversely affect faculty members in all of our seminaries, because they create an atmosphere of insecurity that restrains these scholars from the full use of their talents in the service of the churches. Critics of Dr. Elliott have raised issues that have vital significance for the Southern Baptist Convention beyond these considerations.

I.

THE basic objection to "The Message of Genesis" appears to be the author's interpretation of inspiration. Some Christians believe in verbal inspiration by which God used men as mechanical agents to record his revelation word by word. Others, probably including a large majority of Baptists, believe that God inspired men who recorded his Word under the guidance of the Holy Spirit. It is likely that few ministers who had the privilege of instruction under Mullins, Robertson, Sampey, Carver, Gardner, and Davis at Southern Seminary will accept the idea of verbal inspiration. Statements in the book "Christianity at the Crossroads" by E. Y. Mullins clearly show what the author believed about inspiration. Dr. Mullins said about writings by the Apostle Paul: "What was more natural or, indeed, inevitable than that Paul should employ current terms to convey his Christian message? Every missionary is compelled to do this. . . . When he found a point of contact with the Gentile mind through kindred words or ideas his pedagogic instinct led him to utilize it."

Inspiration as quality

INSPIRATION as a quality in men who wrote under guidance of the Holy Spirit helps in several ways towards better understanding of the Bible. By this definition the reader looks beyond discrepancies which sometimes occur in the text to find the revealed Word of God. This meaning of inspiration also aids the reader to understand God's revelation of himself in the Bible. God is absolute truth and unchangeable, but the human idea of God has changed. Writers of the Old Testament knew the true and only God, but their records of encounter with him are imperfect because they understood him imperfectly. Even in the book of Psalms and in the prophetic writings the image of God is quite different from the presentation in the Gospels. Jesus compared the lack of understanding by men who wrote the Old Testament with his perfect knowledge of God in this manner: "Ye have heard that it hath been said by them of old time. . . . But I say unto you. . . ."

II.

ANOTHER question in this controversy has to do with the content of Baptist beliefs. Baptists disclaim all creeds, but groups of Baptists have from time to time published confessions of faith which are credal statements upon cardinal teachings of the New Testament. It is noteworthy that even in their statement upon basic doctrines messengers to the Southern Baptist Convention who adopted the

report in 1925 had disconcertment to declare concerning confessions of faith: "We do not regard them as complete statements of our faith, having any quality of finality or infallibility." Upon basic doctrines Baptists are in general agreement, but it is another story when they begin to explore and to give exact meaning to terms used in their confessions of faith. Let us illustrate. Baptists agree generally upon the doctrine of atonement, but they differ widely in an explanation of the atonement. Recently, articles have appeared that purport to say what Baptists believe. In one instance a writer explained the atonement and reached certain conclusions. The fact is that the writer gave his own interpretation of the atonement, but he would probably find among Southern Baptist ministers many who hold a different opinion upon specific aspects of the subject.

III.

A FINAL question related to the attack upon the book by Dr. Elliott has to do with interpretation of the Bible. All will concede that numerous passages in the Old Testament present problems for the scholar as well as for the lay reader. As a conservative Christian theologian Dr. Elliott has offered his explanation of difficult passages in the book of Genesis. To do this he used as source material writings by renowned archaeologists and comments by reputable scholars of the Old Testament. Dr. Elliott reached conclusions which he offered for the enlightenment of his readers. The question is who among his critics could do better with the accounts of creation, the stories about Noah, the Tower of Babel, the priest-king Melchizedek, and other experiences of Abraham. For instance, the first chapter of Genesis records that on the second day God created the firmament and divided the waters. On the third day he created the vegetable kingdom. This sequence does not agree with the account in the second chapter which also suggests that in the creative act of God man appeared before the vegetable kingdom. Apart from many other questions that arise concerning the story of Noah and the ark, the record states that God commanded Noah to take of clean beasts by sevens, but later the beasts, both clean and unclean, entered the ark two by two. The question is, can those who take issue with Dr. Elliott give a sure solution for the problem in these and many other difficult passages found in the book of Genesis? One writer in commenting upon the interpretations by Dr. Elliott pointed out that they "are not true to Baptist interpretations." And that raises a question as to who among us is competent to judge or say what are these "Baptist interpretations?"

(Continued on Page 14)

Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

Spiritual dearth

COLDNESS and indifference in churches towards spiritual truths isn't limited to any particular era.



DR. SELPH

Speaking to an associational meeting in Louisiana, 1834, Joseph Willis discussed the difficulty of constituting and sustaining churches. With tears he plead not to permit schisms, anti-missionary views, and indifference cripple God's work.

W. P. Ford said in his *History of Louisiana Baptists*, "Individual members appearing to be growing careless of their standing in the churches and fast losing all enjoyment in religious exercises, and there are none inquiring what they must do to be saved. Thus the cloud of darkness seemed to hang over the future." (*History of Louisiana Baptists*, W. E. Paxton, page 189)

A writer deploring the fact that only two churches had attended an associational meeting said in 1840, "Oh, with what awfully solemn feelings we should reflect upon our condition!—that each returning year, instead of bringing with it reasons of rejoicing on account of conversion of sinners and the formation of new churches, and the revival of those already constituted, we should be called to mourn over the leanness and starving condition of sons and daughters of the household of faith, while our solemn feasts and holy convocations, in which we should delight, are treated as small matters." (*Ibid*, P. 190)

Alcoholic beverages proved troublesome, especially dram-drinking. Churches constantly questioned each other how to cope with this evil.

Thus, men in other days be-moaned spiritual apathy. But all was not dark. Days of rejoicing came. Minutes also record the fol-

lowing: "seasons of precious enjoyment"; "forty-five added to her members"; "a missionary's labor was attended with success."

COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

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

Planned family

QUESTION: I have been told that it is a sin to use contraceptives to plan my family. I have had bad health and have had one child right after another. If this keeps up my children will be without a mother. What is a wife to do in a spot like this? Is there any scripture on this subject?



DR. HUDSON

ANSWER: No, God expects us to use our common sense on a question like this. Your husband ought to take you to a good physician and get the best modern scientific help on this subject.

If you are close to, or in, a large city look up the Planned Parenthood Organization and seek their help. They are an international organization that is devoted to instruction and materials along the line of planning the bringing of children into the world. They have the endorsement of the leading churchmen in the country.

To seek scriptures for or against contraception is ridiculous. Do you for one moment think that God wants you to bring children into the world when you are not prepared to bring up these same children in the world? Or do you, on the other hand, think that the intimate communion of husband and wife is a sin?

Don't let anyone tell you that nature has a "safe" way of handling this matter. It is not so! God expects us to find ways to meet this problem. Talk to your doctor. (Address all questions to Dr. Hudson, 116 West 47th St., Kansas City 12, Missouri.)

Seminaries

(Continued from Page 13)

Faculties need security

SOUTHERN Baptists need to find a way to stop needless attacks upon the classrooms of our colleges and seminaries. Faculty members in the schools of theology are competent scholars in their respective fields. They desire to serve the denomination with integrity. Those Southern Baptists who long to see the denomination make worthy contributions in the world of Christian thought need to bestir themselves. The matter deserves their individual attention. Friends of education should give encouragement by letters to Dr. Elliott and by letters for publication. Students in the schools of theology are mature young men, ready to face issues that will prepare them as interpreters of Christianity in their generation. At great expense of time, effort, and money professors have trained themselves for their task. It remains for the denomination to assure an atmosphere of freedom in the classroom that will allow an exchange of ideas without fear.

A TREE is a nobler object than a prince in his coronation robes.—Alexander Pope



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ARKANSAS BAPTIST

Attendance Report

February 25, 1962

| Church | Sunday School | Training Union | Additions |
|-----------------------------|---------------|----------------|-----------|
| Alpena, First | 58 | 44 | |
| Osage Mission | 81 | | |
| Benton, Highland Heights | 119 | 109 | |
| Berryville | | | |
| First | 161 | 67 | |
| Cisco Mission | 12 | | |
| Freeman Heights | 166 | 96 | |
| Camden | | | |
| Cullendale First | 455 | 216 | |
| First | 534 | 201 | 2 |
| Cove, First | 45 | 17 | 3 |
| Crossett, First | 576 | 195 | |
| El Dorado | | | |
| East Main | 264 | 146 | 2 |
| Mission | 16 | 13 | |
| First | 919 | 271 | 1 |
| Northside Chapel | 60 | 43 | |
| Fayetteville, Providence | 121 | 46 | |
| Ferdyce, First | 374 | 165 | 2 |
| Ft. Smith | | | |
| Calvary | 349 | 183 | 16 |
| First | 1097 | 348 | 4 |
| Missions | 312 | 138 | |
| Grand Avenue | 701 | 283 | 7 |
| Mission | 26 | | |
| Kelley Height | 204 | 119 | 9 |
| Oak Cliff | 177 | 132 | 4 |
| Temple | 286 | 146 | |
| Townson Avenue | 196 | 76 | |
| Trinity | 300 | 123 | |
| Gravel Ridge, First | 161 | 96 | |
| Gurdon, Beech Street | 162 | 89 | |
| Harrisburg, Calvary | 171 | 93 | 3 |
| Harrison, Eagle Heights | 261 | 119 | |
| Heber Springs, First | 234 | 99 | |
| Mission | 33 | | |
| Hot Springs, Park Place | 338 | 147 | |
| Huntsville, First | 106 | 40 | |
| Combs Mission | 20 | 19 | |
| Kingston Mission | 27 | 21 | |
| Rose Hill Mission | 11 | | |
| Jacksonville | | | |
| First | 749 | 289 | 2 |
| Marshall Road | 101 | 58 | |
| Jonesboro, Central | 473 | 232 | |
| Little Rock | | | |
| First | 949 | 375 | 6 |
| Berea Chapel | 105 | 73 | 1 |
| White Rock Chapel | 34 | 16 | |
| Immanuel | 1206 | 419 | 2 |
| Forest Tower Mission | 35 | 20 | |
| Rosedale | 241 | 92 | 1 |
| South Highland | 423 | 160 | 6 |
| Tyler Street | 261 | 113 | |
| Magazine | 116 | 41 | 2 |
| Magnolia, Central | 670 | 236 | 2 |
| McGehee, First | 422 | 195 | |
| Chapel | 29 | 20 | |
| Mena, First | 232 | 85 | |
| Calvary Mission | 56 | 23 | |
| Norfolk, First | 75 | 59 | |
| Arkana Mission | 37 | | |
| North Little Rock | | | |
| Baring Cross | 797 | 245 | 5 |
| Highway | 215 | 78 | |
| Levy | 648 | 230 | 2 |
| Park Hill | 791 | 236 | 1 |
| Pea Ridge, First | 155 | 80 | |
| Mission | 29 | | |
| Russellville, Prairie Grove | 44 | 36 | 2 |
| Sherwood, First | 120 | 39 | |
| Smackover, First | 317 | 143 | |
| Springdale | | | |
| Crude Avenue | 173 | 53 | 1 |
| Elmdale | 119 | 41 | 2 |
| First | 504 | 174 | 3 |
| Van Buren | | | |
| Calvary Southern | 54 | 45 | 3 |
| First | 446 | 157 | |
| Second | 35 | 25 | |

ALL that time is lost which might be better employed.—Rousseau

THE defects of great men are the consolation of the dunces.—Disraeli

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Middle of the Road

By J. I. COSSEY

Field Representative,

Arkansas Baptist Newsmagazine



MR. COSSEY

MIDDLE OF THE ROAD. Why such a heading? Because many people spend too much time in side-shows and too little time in the main show. We do not know all the truth, but we should believe, teach, and preach what truth we know. Many people who are leaders in religious thought and action are never questioned as to their loyalty to the truth. They operate in the central zone of proven truths. Other leaders operate too close to the right or left edge of the truth zone.

Teachers and preachers should try to discover new truths and broaden the search for them.

When truth is mixed with error, the mixture will always be error.

Many people over-emphasize a truth to the neglect of other truths; this in itself becomes error.

Many people spend their lives on the very edge of the truth and become dangerous, false teachers. A mother asked her little girl why she fell off the bed. She said, "I went to sleep too close to where I got in." Some people know too much to be safe and others know too little to be safe. These people would be useful and fruitful workers if they would swing to the "middle of the road," and stay there.

ARE YOU PREJUDICED? Some people lean toward the upper-dog, others lean toward the under-dog. We talk about truth and error when we may not know enough to discover either. Prejudiced people usually oppose all thought that does not originate in their own minds. It is our privilege to know the truth about our church or political party, but without prejudice against those who hold other opinions.

We are in a dangerous way when we think all others are wrong but us. Pope said, "All looks yellow to the jaundiced eye." Aubrey de Vere said, "Prejudice, which sees what it pleases, cannot see what is plain." O'Hara said, "When the judgment is weak the prejudice is strong." Bovee said, "The great obstacle to progress is prejudice." We must hate sin, but love the sinner; hate false teaching, but love the false teacher.

AGGRESSIVE. During the great revival in China, when unsaved persons came to the door of the prayer room, they were asked if they had been born again; if saved persons came to the door they were asked, "Are you an aggressive Christian?" Church members, how would you answer the question, "Are you an aggressive Christian?" I try to face this question every day. How many aggressive members are in your church? Each of us will say, one.

An aggressive person is one who gets there first with the best plan of attack. A church with an aggressive pastor, deacons, teachers, visitors, and leaders cannot fail. Every church and every church member should be alert in the midst of an aggressive policy. Every one of us should be happy to be pushed along by an aggressive spirit. An aggressive Christian is one who is enterprising, ever looking for new and better plans for the task in hand today. Be aggressive and grow.

By THE BAPTIST PRESS

Southeastern trustees set faculty procedures

THE board of trustees of Southeastern Seminary has adopted an organizational manual, guiding administrative procedures for both staff and faculty. The preparation of this manual is in keeping with a general trend among Southern Baptist institutions and agencies and is a result of two years of study by a special committee.

The trustees held their annual meeting in connection with a Founder's Day celebration. Founder's Day speaker was Earl Edington, pastor of the First Baptist Church at St. Petersburg, Fla., and one of the 30 trustees.

Reelected chairman of the board of trustees was Associate Justice of the North Carolina Supreme Court E. B. Denny. Other officers elected were J. Glenn Blackburn, pastor of the Wake Forest Baptist Church, Winston-Salem, N. C., vice chairman; Perry Crouch, pastor of the First Baptist Church, Asheville, N. C., secretary; William L. Wyatt Sr., Raleigh, N. C., businessman, treasurer.

The board of trustees unanimously adopted a joint report made by the Committee on Instruction and the Executive Committee. This report dealt with problems of doctrine and teaching methods.

Although certain members of the faculty will be required to re-examine their instruction methods and doctrinal presuppositions in the perspective of the school's Abstract of Principles, no formal charge was made against any member of the instructional staff.

The board of trustees also directed the president of the board of trustees, the chairman of the Committee on Instructions, the president of the seminary, and the dean of the faculty to continue to study questions concerning theological issues and faculty morale with utmost care, and to report their findings to the Committee on Instructions prior to the next annual meeting of the board of trustees.

1964 birthday year

BAPTISTS in Italy are celebrating a birthday in 1964. The Italian Baptist Union has named a five-member committee to plan activities in celebration of the centenary of Baptist work in Italy. Carmelo Inguanti, Milan pastor, is chairman.

Baptist beginnings in Italy resulted from work by missionaries from Great Britain. The Southern Baptist Convention sent missionaries later, but in 1923 its mission was asked to assume full responsibility.

There are about 5,000 Baptists in Italy.

Baptists in North America mark 1964 as the 150th anniversary of organized Baptist work on a national scale and plan a jubilee celebration.

Dakota missionary

THE Executive Board of Colorado Baptist General Convention has elected John Henry Allen, Rio Linda, Calif., area missionary for North and South Dakota. He will reside at Pierre, capital of South Dakota.

1963 headquarters

THE Muehlebach Hotel has been designated headquarters hotel for the 1963 Southern Baptist Convention in Kansas City, Mo. The hotel, only a block from the auditorium, served as headquarters hotel also in 1956 when the Convention last met in Kansas City.

'End-time' aspects of current history

NEW ORLEANS — Resurgence of ancient powers like Israel, Egypt, and Syria has "bizarre end-time aspects," a visiting Protestant theologian said here recently.

Dr. Carl F. H. Henry, editor of *Christianity Today*, Washington, D.C., cited political movements toward world government and the return of exiled Jews to Palestine as having been intimated in the Bible.

Henry delivered a series of four lectures at the New Orleans Seminary. Known as the Tharp lectures, they are presented annually in the area of Christian Theology and contemporary trends.

Henry declared that among the moulders of public opinion "God seems often the only 'no show,' (a term referring to travellers who fail to appear to claim reservations).

In the view of some, he said, "God never intrudes into history long enough to leave a calling card. But in the Gospels God appears in the incarnate, crucified and risen Christ, and thus divinely and decisively confronts man in regard to life's purpose and that of society."

He asserted that the Bible presents a "comprehensive clue" to universal history and that it affirms divine control of decisive events in the story of mankind.

"God is pre-eminently the God who in showing himself shows us up for what we are," he added.



New press officers

NEW officers of the Southern Baptist Press Association, elected at Phoenix, are, from left, Leon Macon, Birmingham, president; James O. Duncan, Washington, D. C., vice president, and Erwin L. McDonald, Little Rock, secretary-treasurer (re-elected). (BP) Photo



MR. HOLLOWAY

Leonard Holloway joins seminary staff

LEONARD Holloway, partner in an Oklahoma City public relations and advertising firm, has been named executive assistant to the president and director of the foundation for Southern Seminary, Dr. Duke K. McCall, seminary president, has announced.

The newly created seminary position will include all phases of public relations, student recruitment and alumni coordination, development and serving as executive director for the recently formed Southern Seminary Foundation, said Dr. McCall.

Holloway will begin work with the seminary Mar. 15. He is currently executive vice president and a partner in a national public relations firm specializing in communications materials for churches and consultant services to educational institutions and philanthropic foundations.

The 38-year-old public relations practitioner has previously been a consultant to the H. E. B. Supermarket chain, vice president of the H. E. Butt Foundation and head of a Christian laity research foundation. He was director of public relations for the Baptist General Convention of Texas for six years.

Holloway has a B. A. degree from Oklahoma Baptist University of Oklahoma, and additional graduate studies. He is a veteran of World War II and the Korean conflict and is a major in the Air Force Reserves.

Stewardship Commission considers its support

THE Stewardship Commission of the Southern Baptist Convention elected a new chairman recently and discussed ways of financing its work.

Robert L. Lee, Alexandria, La., succeeded Harold G. Sanders, Middletown, Ky., as chairman. Lee is executive secretary, Louisiana Baptist Convention.

The commission for the third successive time urged Convention financial leaders to consider including the commission in the Cooperative Program distribution, now used to support all SBC agencies except the Stewardship Commission and the Sunday School Board. The commission, by Convention action, has operated since its founding a year ago on income from sale of stewardship materials to Southern Baptist churches.

The Executive Committee of the Convention has already adopted a 1963 budget to submit to the Convention, meaning any change probably could not come before 1964.

The commission and the Executive Committee, in a joint resolution, commended the service of Sanders as the first chairman of the new agency. Sanders, elected while a pastor in Tallahassee, Fla., will leave the agency in June, since he has moved to Kentucky as executive secretary of Baptist convention work there.

Executive Director Merrill D. Moore said a Promotion Conference preceding the commission's meeting drew out the ideas of Baptist leaders from throughout the Convention on stewardship matters.

The result: A study of the biblical theology behind stewardship and such stewardship methods of the Convention as the Cooperative Program will be made. The study will be conducted before the next conference and will be the basis for further study by the group itself.

The conferees felt a failure to meet the SBC Cooperative Program budget in 1961 could be a

symptom of the fact Baptist people do not understand the meaning of stewardship, Moore said. "We need to show them it is based on biblical theology."

The Cooperative Program, used to support state as well as nationwide Southern Baptist work, is considered the financial lifeline of the Convention. Churches provide a portion of their budgets to the Cooperative Program, generally about 10 to 20 percent of the total budget.

Lester Bell of Rio de Janeiro told the stewardship leaders how a modification of the Cooperative Program serves Brazilian Baptists, but that it has to overcome old financing methods to which the people had become accustomed.

Yet, he added, results through the plan "have been remarkable." He said it brought not only financial gains but also "untold spiritual values."

Bell, executive secretary of Brazilian work, said the adapted Forward Program of Church Finance has worked similar results in helping churches to pledge increased budgets. He cited a church in Sao Paulo which he said tripled its budget after one annual campaign, and six other churches which doubled theirs.

C. W. Brister receives grant

C. W. BRISTER, Southwestern Seminary, Ft. Worth, Tex., has recently been named the recipient of a fellowship grant by the Commission on Faculty Fellowships of the American Association of Theological Schools.

Dr. Brister, associate professor of pastoral ministry, will attend Princeton Theological Seminary, Princeton, N. J., and Union Theological Seminary, New York City. His work beginning in Sept. 1962 will focus on pastoral care and psychological dimensions of theology.

Primary choir festivals



MR. ADAMS



MRS. BOYTER

THIS is the time of year when the buds on the trees begin to break forth in all their glorious splendor and there is evidence of new life all around. Spring brings new life to the choir program as well, for in the spring youngsters from all over the state look toward the time for the state music festivals with eager anticipation.

First on the docket this year are the primary festivals. You will note that we have planned two regional festivals, one at Ft. Smith and one at Jonesboro,

in addition to the usual festival in Little Rock. The regional festivals in First Church, Ft. Smith, and Central Church, Jonesboro, on Mar. 10 will begin at 10 a.m. and be concluded by 1:30 p.m. A similar schedule will be followed Mar. 17 for the primary festival at Pulaski Heights Church, Little Rock.

Please note the outstanding directors that will direct the festivals. Saxe Adams, Beginner-Primary director of the Church Music Department, Nashville, will be the festival leader Mar. 10 at Ft. Smith and Mar. 17 at Little Rock.

Mrs. Haskell Boyter, outstanding children's choir consultant of Atlanta, Ga., and one of the best known names in children's choir work in America, will be the festival leader Mar. 10 in Jonesboro.

The festival schedule will begin at 9:30 with registration and announcements, followed by the welcome at 9:55. The first combined choir rehearsal will begin at 10, the adjudication at 11; lunch at 11:45; small ensemble rehearsal at 12:30; festival program at 1:00; adjourn at 1:30.—LeRoy McClard, Secretary

Missionary Union

Week of Prayer

THE annual observance of the Week of Prayer for Home Missions will be March 5-9. Expansion always brings



MISS COOPER

added responsibilities and Southern Baptists are penetrating all of the 50 states of the Union, thus increasing opportunities and responsibilities — responsibilities that can be met through prayer and gifts. "Our beloved America must turn to God and meet his conditions for the healing of our land. Only then can we be a blessing to all mankind; only then will we move forward with all possible speed to tell the world of... the gospel, the power of God" (Royal Service).

Pray as an individual every day, but also meet with others of your WMU for a five-day observance of this special Week of Prayer for Home Missions. Nothing could be more important!

Pray and give through the Annie Armstrong Offering for Home Missions to activate your prayers. This offering supplements the Cooperative Program in support of Southern Baptists' ministry in the homeland.

The Jubilee Advance goal is 14 percent increase over the 1961 offering. Dr. Courts Redford, executive secretary of the Home Mission Board, says that it requires \$8.65 per minute, exclusive of building projects, to support the work of the Home Mission Board. How many minutes will you support? Offerings given through regular denominational channels are the most far-reaching.

Remit offerings, plainly designated, to Dr. S. A. Whitlow, 401 West Capitol, Little Rock.

NOTE!

CHARTERED buses will go from Little Rock to Blytheville April 2! Yes, for the convenience of those attending the annual meeting of Arkansas WMU there will be chartered buses leaving the Immanuel Baptist Church, Little Rock, at 12 noon on Monday, April 2. They will return Wednesday afternoon, leaving Blytheville at 2. Cars may be left on the Arkansas Baptist Hospital parking lot.

Round trip fare is only \$8. Reservation accompanied by remittance should be sent to the state WMU office by March 26.

Reservations for housing should be made now. Ones for motel or hotel should be sent to Mrs. Philip Deer, 1137 Holly, Blytheville; and ones for free entertainment in homes should be sent to Mrs. Hays Sullivan, Burdette. Let's go!—Nancy Cooper, Executive Secretary and Treasurer

Sunday School

Objectives

THE PROGRAM Committee of the Southern Baptist Convention has been engaged in a long range study of the aims and objectives of the various agencies of the convention.



MR. HATFIELD

Within the framework of the specific objectives of the Baptist Sunday School Board, and its Education Division, the basic objectives of the Sunday School Department are stated in six points.

These basic objectives are the same for the Arkansas Baptist State Convention Sunday School Department.

How nearly would they become the same for an association and for a local church?

Consider the objectives:

1. Teaching the Biblical revelation
2. Reaching all prospects for the church
3. Leading all church members to witness daily
4. Providing opportunities for the personal ministries of the church
5. Providing organization and leadership for special emphases and projects of the church
6. Providing and interpreting information regarding the work of the church and denomination—Lawson Hatfield, Secretary

Race Relations

Informed Baptists

I BELIEVE the best Baptists are informed Baptists. The best church members are the ones who are the best



DR. HART

informed. I am not saying that the best church members are the best educated members, and I believe in education. However, I have known some highly educated church members who were very poorly informed as to Baptist doctrine, in what Baptists are doing and why they are doing it, in world missions, Christian education, evangelism, etc.

Our people need to know what we are doing as a denomination and why we are doing it. They have a right to know. And when the program is right and the information first hand, accurate, and scriptural, God's people will respond.

It has been our happy experience to show a series of slides, depicting our work with the Negro Baptists of our state, 25 of our white Baptist churches since Jan. 1. The favorable reaction of our white Baptist people has been simply amazing. How we thank God for the encouragement we received for the work as we went from church to church.

Again we say our people need to know; they have a right to know. We would like to come and show our slides and tell them about the work of their Race Relations Department with the Negro Baptists of Arkansas.—Clyde Hart, Director

Summer missionaries named

SELECTED to serve as Baptist student summer missionaries during the summer of 1962 are Calvin Fox, student at the University of Arkansas and son of Mr. and Mrs. Melvin Fox, Gentry, to serve in the Philippines; Alan Tyson, student at Ouachita College and son of Mr. and Mrs. Fulford Tyson, Forrest City, to serve in Paraguay; Hazel Borland, student at Arkansas A & M College and daughter of Mr. and Mrs. Donald Borland, Eudora, to serve in Hawaii; Bitsy Spinks, student at Arkansas State Teachers College and daughter of Mr. and Mrs. J. Richard Spinks, North Little Rock, to serve in

Colorado; Darrel Newkirk, student at the University of Arkansas and son of Mr. and Mrs. Jeff Newkirk, Hot Springs, to work with the migrants in Florida and Alabama; and Kay Glenn, student at Arkansas State Teachers College and daughter of Mr. and Mrs. M. A. Glenn, to serve in Washington-Oregon.

These students are supported by sacrificial offerings and contributions from the members of the local Baptist Student Unions. The mission projects for 1962 will cost approximately \$3,200.—Tom J. Logue, Director



DARREL D. NEWKIRK



CALVIN L. FOX



ALAN TYSON



KAY GLENN



HAZEL BORLAND



BITSY SPINKS

WCC at maturity

LONDON (EP) — Dr. Arthur Micael Ramsey, Archbishop of Canterbury, says the World Council of Churches has reached the maturity of ceasing to be self-conscious about its own status.

"It is the servant," Dr. Ramsey said. "It serves a goal of unity defined as something beyond itself. . . . It serves Christendom of which it knows humbly that it does not yet represent the whole. It is nearer to the maturity of unself-conscious humility in the service of God."

MY rule always was to do the business of the day in the day.—Arthur Wellesley

Departments

Training Union

Tournaments next week

DURING THE week of Mar. 12 eight district tournaments will be held in the eight districts of Arkansas. One of our sword drillers gave this testimony:



MR. DAVIS

"It was while preparing for the sword drill and while memorizing the Scriptures on the plan of salvation that I became interested in the salvation of another Intermediate. It was then that I talked with this Intermediate and won her to Christ."

Such a testimony as this should cause every leader in every Baptist church to be interested in promoting the Intermediate Sword Drill, the Junior Memory-Sword Drill, and the Speakers' Tournament.

These district tournaments will begin at 7 each night and close at 9. At 6:30 each night there will be important meetings of all participants in the Junior, Intermediate, and Young People tournaments, and also important meetings of all the people who have agreed to be judges. A picture will be taken of all the participants in the Junior Memory-Sword Drill and each participant will be presented a picture.

Southern Baptist College will present scholarships to the winners in each of the speakers' tournaments. There will be two tournaments, one for 17-18-year young people and one for 19-24 year plus college students.

At the close of the tournaments, if time is available, there will be a general Training Union conference led by Ralph W. Davis or R. V. Haygood. Mr. Davis will attend four of the district tournaments and Mr. Haygood will attend the other four.—Ralph W. Davis, Secretary

Executive Board

(Continued from page 2)

| | |
|-------------------------------|------|
| Faulkner | 8.95 |
| Dardanelle-Russellville | 8.93 |
| Delta | 8.91 |
| Bartholomew | 8.73 |
| Conway-Perry | 8.33 |
| Woodruff County | 7.85 |
| White River | 7.76 |
| Black River | 7.68 |
| Little Red River | 7.40 |
| Caddo River | 6.81 |
| Newton County | 6.32 |
| Rocky Bayou | 5.57 |
| Current River | 4.70 |
| Big Creek | 4.69 |
| Buckville | |

—Ralph Douglas,
Associate Executive Secretary

Missions-Evangelism

Let's send 200

LET'S START a drive to send 200 pastors and their wives to the Rural Church Conference at Lonsdale, June 18-21. The cost will be \$10 per person.



DR. CALDWELL

A year or so ago Mt. Zion Association made a special effort to get all pastors of rural churches and their wives to this annual conference.

Dr. C. Z. Holland led his church to sponsor the attendance of a number of pastors. Missionary Carl Bunch contacted all churches about sending their pastors. Hence, the largest number from any association was from Mt. Zion. Another year, Missionary L. D. Seymour got almost every pastor in his association to attend.

This year Mrs. Caldwell and I will sponsor the attendance of a pastor and his wife by paying their meal tickets. There are probably several laymen who will gladly make it possible for a pastor of a struggling rural church to attend.

The program will be most helpful and inspiring. Dr. Perry Webb is one of our great preachers. He will be our conference preacher. Dr. J. P. McBeth will be the Bible expositor. Dr. Carl Clark will deal with the ministry of a rural church. Rev. Mr. Erwin of the Home Mission Board will be speaking to the associational missionaries and pastors about Church Survey and Church Development.

MISSIONARIES NOTE!

Missionaries will want to attend the Conference on Associational Missions either at Ridgecrest or Glorieta. The following notice has just been received from the Home Mission Board in regard to the assistance to the missionaries:

The Home Mission Board will allow \$6 per day per person plus \$3 registration fee (a total of \$39 for the full week) for associational missionaries attending the Home Mission Board conferences at Ridgecrest and Glorieta.—C. W. Caldwell, Superintendent

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Religious Education

Let's find solutions

MY FIRST impression of this title is that it will sound presumptuous. Who are we to think that we can come up with the answer to some of our great educational ministry problems?



MR. ELLIFF

Well, in the first place, "we" refers to all of us who are at all concerned with educational work: pastors, directors of music and education, missionaries, church leaders, and state workers. To get solutions to problems

everyone even remotely convicted with a task must share his idea.

In the next place, consider the importance of team-work and atmosphere. Astronaut Glenn spoke of the utter impossibility of manned orbital flight without the function of thousands who felt they were a part of the team. This is the old esprit de corps of the Army. No one cares about the glory; everyone cares intensely about achieving a goal.

Now add to that the most essential ingredient of Holy Spirit guidance and amazing things are possible! Unbelievable solutions to problems may be found.

Southern Baptists are in a period of adjustment just now. Not all the answers to our problems and needs have been found. My prayer is that here in our state there will grow an atmosphere first of comradeship and then of spiritual depth and perception on the part of all of us educational workers through which God can give some answers.

My prayer also is that Siloam may even this year as a family assembly be the meeting place for those who want to share and receive the better things God has for His children.—J. T. Elliff, Director

TO HAVE what you want is riches; but to be able to do without it is power.—George McDonald

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WANTED — 10 used pews for our missions.

Contact:
Ben M. Elrod, Pastor,
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Pine Bluff, Arkansas

The red kite

By BETTY GORDON

MORE than anything else in the world Danny Taylor longed for a friend. An old newspaper flapped around his legs as he sauntered past tar paper shacks and deserted store fronts. Each year when school was out, he visited his uncle, who lived in a ghost town. Long ago it had been bustling with miners and traders, but now it had almost no inhabitants.

Danny had one wonderful toy, a red kite. He loved to sail it in a blue sky, watching it soar up toward creamy, billowy clouds. Even that, however, didn't make up for the lack of a friend. Only one other boy lived in the town and, since he was stone-deaf, he didn't count. Who could have fun talking with someone who couldn't hear you?

Often while Danny flew his kite or walked around the town, he would pretend he had lots of friends—Olympic champions and kings of empires. He might dream he was standing with two friends under a huge umbrella. Again he might be trudging along with a gypsy, his belongings tied up in a yellow scarf with black polka dots. In fact, one day he was so busy daydreaming that his grip on the kite slackened. Suddenly he felt a tug, and a gust of wind blew the kite away.

Danny stood watching in dismay as the kite soared farther and farther up in the sky and finally became a tiny red dot in the distance. What was he to do now? His uncle was away all day prospecting for gold, and Danny had no friend and no kite with which to play. Weeks of loneliness stretched ahead of him before it would be time to go back to school again.

A strong gale was blowing up. The wind is my friend, thought Danny. He watched as a broken shutter clung to its moorings on the corner of a house. A fresh blustery storm always excited him. It gave him the feeling that something was about to happen. He barely had time to get back to the house and bolt the windows and doors before the rain started. The sky was black with streaks of yellow lightning, but Danny wasn't afraid. He did wish he could talk it over with a friend. After the storm, Danny opened all the doors and windows again. He stepped out onto the main street, which was now a sea of mud. In the distance he could see a small figure and something red. The deaf boy was carrying the remains of his kite.

"Thank you very much," said Danny as the deaf boy motioned it toward him. The kite was in bad condition. It no doubt had been caught in a tree. After giving a polite grin, Danny was

about to go on his way with the broken kite. Then he felt a tug at his sleeve. The deaf boy was pleading with him about something. The two boys stood there, watching each other.

"What is it? Do you want the kite?" asked Danny.

The deaf boy shook his head. Danny couldn't figure it out. At last, the boy took out a piece of paper and pencil.

"I know how to fix it," he wrote. "You do? Wonderful!"

Danny grinned some more. He hadn't realized the boy could read his lips. Being deaf wasn't so bad after all.

"Next time hang onto it," wrote the boy.

"It's true, you have to hang onto things in this life," said Danny.

He realized, if he hadn't been daydreaming so much, he wouldn't have lost the kite. However, daydreams do come true sometimes, for he had found a friend at last.

(Sunday School Board Syndicate, all rights reserved)

MY NEIGHBOR

By MYRTLE FREEMAN

Who is my neighbor? I asked myself.

Is he of certain race or creed?

Nay, a still, small voice replied;

He is anyone in need.

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God's Wondrous World

Indian Bible

By THELMA C. CARTER

DO YOU know that an Indian Bible was printed in America not too long after the Pilgrims landed at Plymouth Rock? A reprint or copy of this Indian Bible is in the Smithsonian Institution in Washington.

This Indian Bible was printed in Natick Indian dialect, which is now extinct. Natick is an Indian name meaning "our land" or "hilly land." Natick, Massachusetts, became a town when the tract of land named Natick was granted to John Eliot, an Englishman, for the sake of "praying, peaceful Indians."

John Eliot, known as the Apostle to the Indians, was born in England. He joined the Pilgrims and came to America as a minister. Here he dedicated his life to converting the Indians of New England. He began by translating the Ten Commandments and the Lord's Prayer in the Natick dialect.

Even when trouble and warfare occurred among the Indian tribes, Eliot continued preaching to his Indian friends.

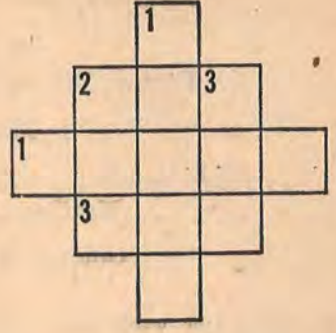
He began the translation of the New Testament in 1661 and the entire Bible translation in 1663. Day and night he worked to complete his work. Later his translation was printed in Cambridge, Massachusetts, because the leaders of the New England colonies were impressed by his dedicated work and its great influence on the Indians.

History tells us that the entire Indian Bible may have been written with only one of Eliot's pens. Later, with the aid of his dedicated wife and two sons, he published an Indian grammar and many accounts of his missionary labors in Indian dialect.

A monument to Eliot stands near the site of an Indian church today. The town of Natick still owns, an original copy of Eliot's Indian Bible.

John Eliot must have understood the meaning of Hebrews 4:12: "The word of God is quick, and powerful, and sharper than any two edged sword."

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BIBLE DIAMOND

By IDA M. PARDUE

FILL in the words suggested by the definitions, and you will have a diamond reading the same both down and across.

1. Saul's oldest daughter (1 Samuel 14:49)
2. Father of Abner (1 Samuel 14:51)
3. Horned animal seen by Daniel in his vision (Daniel 8:3)

Answers

| | | | | |
|--|---|---|---|---|
| | | B | | |
| | M | A | R | |
| | R | A | R | M |
| | R | E | N | |
| | | R | | |
| | | M | | |

(Sunday School Board Syndicate, all rights reserved)

Truthfulness is a virtue

By R. B. CROTTIS

Pastor, Wynne Baptist Church, Wynne

March 11, 1962

Bible Reading: Exodus 20:16; Proverbs 12:17;

Matthew 12:33-37; 26:69-75

Golden Text: Matthew 12:37

OUR lesson last week was a study of the eighth commandment, "Thou shalt not steal." This commandment teaches us to guard the property which belongs to a man outside of himself. The lesson for this week is a study of the ninth commandment. The lesson teaches us to guard the character which belongs to man inside of himself.



MR. CROTTIS

In the light of Christ's teachings, this commandment has a much broader application than just giving false oaths, to deprive one of his life or of his rights. It also prohibits whispering, tale-bearing, and all kinds of slander.

I. What is a lie:

I HAVE asked a number of people to tell me what they considered a lie and if they consider some lies worse than others. This proved to be very interesting. One person said, "There are three kinds of lies. One is just a story lie that a child might tell to avoid correction. Another is a lie that is used to get out of a tight spot such as 'he lied his way out of that'; and the third lie is a 'pine black lie.' The person said this was a premeditated lie, and went on to say this is the worst kind of lie. In other words, you tell me a 'pine black lie' and I would never believe you again."

We all have heard the lie described in various ways; but this description seemed to be most interesting. One thing I know, man may speak of the various kinds of lies, but when we look at God's word, lies are all the same. Any kind of untruth that we may take part in is a lie. It may be a spoken word, the lifting of an eye-brow, or a deliberate silence. As we study this commandment, we realize that much of our modern life is honey-combed with untruthfulness.

Man may subject himself to perjury in our courts by giving false testimony, yet it is done so often that the lie detector has become a valuable piece of equipment in our courts. How much of the advertisement we see and hear today

is truth? I am sure that you will agree much of it is sheer falsehood. I am convinced that if many of the products would do what they are advertised to do, we would be much farther advanced in almost every field than we are. How many salesmen tell the truth, the whole truth, about their product? How many parents are always truthful with their children?

II. Speech reveals character

WHEN a man knows that he is receiving the special attention of an audience, when he is trying to produce a definite impression on their minds, when he is making a set speech for a special occasion, he will be careful; and it does not at all follow that his words represent his real feelings or nature. He is necessarily, to some extent, playing a part, and may not be his true self.

It is when he speaks without premeditation and without consciousness of his audience that he expresses the truth about himself, and it is just the casual talk and the occasional exclamation which are properly self-revealing. They give the instinctive reaction of the soul to a particular stimulus, and it is the man, not the words which, in the sight of God, stands acquitted or condemned. (Moffatt New Testament Commentary)

If out of the mouth, words are spoken that are slander, cursing or tale-bearing, we know that person has an evil heart. We may also say that if a person speaks words of kindness, thoughtfulness, and words that are clean, this person has a good heart. The difference is made by Jesus. If Jesus rules our life, then we are careful what we say about our neighbor.

A man's word ought to be his bond, but is it true? I know men who have lost money by loaning it to another man on the promise of his word. However, I believe a Christian's word should be his bond. Jesus said, "Either make the tree good and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth

good things; and an evil man out of the evil treasure bringeth forth evil things." (Matthew 12:33-35)

There seems to be no question but that Jesus knew people expressed their true character by the tongue. I heard a preacher say he was tired of people saying, "Judge not that ye be not judged." (Matthew 7:1)

"Don't they know that I am a fruit inspector?" He was referring to (Matthew 12:33) . . . "For the tree is known by his fruit."

In various ways, men sin against the truth and even their own consciences, till, by resisting the Holy Ghost, they provoke God to give them up to final obduracy and impenitence. Let all then be afraid of every approach to the fatal conduct; yet, let no trembling penitent yield to Satan's suggestions, to suppose that the sinful words and works of the days of his ignorance, which he now recollects with shame and contrition, or any of his sins when first brought under convictions, were of this malignant nature. "All manner of sin and blasphemy" shall certainly be forgiven to the true believer; and "Him that cometh to Christ, He will in no wise cast out."

Indeed, we might, any of us, have been left under condemnation, and the power of sin; but if "God hath given us repentance, to the acknowledging of his truth," we are evidently escaped "from this snare of the devil," and should not yield to discouraging fears. It is vain, however, for men to think that the tree is made good when the fruit is evil; we should therefore seek to have our hearts cleansed by divine grace and stored with divine truth and holy affections; that while numbers are injuring others, with the evil things which they speak, we may bring forth edifying discourse.

We should consider this as a matter of great importance, for our judge has declared that men shall give an account of every idle word at the last day. If there were nothing else to be at that awful season produced against us, this alone should suffice to leave us without excuse. We ought, then, to examine ourselves, and seek forgiveness for the past; and keep a watch over ourselves that we may for the future speak such words, and such alone, as are consistent with the Christian character, and are suited to "minister grace unto the hearers," and may be produced as proofs of our faith and love, in the day of judgment. (Dr. Thomas Scott)

III. Honesty brings peace

THE DEVIL introduced the first lie in the Garden of Eden, when he said to Eve, "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (God), knowing good and evil." (Genesis 3:4-5) Now I think the devil knew she would die,

Going too far

RICHARD Gehman, whose latest book, *Let My Heart Be Broken*, took him all over the world, met a Frenchman who later came to the U.S. The Frenchman, having trouble with the English language, looked up Gehman and asked what a polar bear was. Gehman explained a polar bear lives in the Arctic and eats fish.

"Leeves in the Arctic and eets feesh?" the Frenchman exclaimed. "Then I weel not accept!"

"You will not accept what?" Gehman said.

"I was asked to be a polar bear at a funeral," the Frenchman said. "I weel not accept!"—Joe McCarthy in *American Weekly*.

Quick thinking

THE hotel clerk was losing his patience and so was the gentlemen trying to get a room. "Look, Mr.," said the clerk, "I've told you a dozen times already, we don't have any rooms. We're full!"

"If President Kennedy came in," the man persisted, "you'd have a room for him, wouldn't you?"

"Why, of course," the clerk admitted.

"Then let me have his room. Kennedy's not coming."

Licensed

DOCTOR: "Why do you have that A-5967 tattooed on your back?"

Patient: "That's not tattooed. That's where my wife ran into me while I was opening the garage door."—Philnews

Good companions

"DID you fish with flies?"

"Fish with flies? Yes, we fished, camped, dined, and slept with them!"

Small-town girl

A NEW college student was asked where she lived.

"I live in a poke 'n plum town," she answered.

"What's that?" asked the professor.

"Well," explained the girl, "it's this way. When you go through the town if you take time to poke your head out the window, you're plum out of town."

Truth will out

EVERY restaurant proprietor is familiar with the patrons who sometimes ask that their steak leavings be put in a bag to take home to their dog.

Word reaches us that when this happened recently the small boy of the family spoke up in a shrill excited voice: "Oh, boy, are we going to get a dog?"

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Missionaries home

REV. and Mrs. C. Hudson Favell, Southern Baptist missionaries, are returning to the States for furlough following their first term of service in Ghana, West Africa. They may be addressed, c-o C. D. Christy, 5511 Grand Ave., Fort Smith, Ark. He is a native of Charlotte, N. C.; she is the former Jean Christy, of Fort Smith.

but his interest was not for the welfare of Eve, but to break the heart of God.

Judas Iscariot disregarded the welfare of Jesus when he betrayed Christ with a kiss. This lie which must be the "greatest of all lies" caused Judas to go out and hang himself. I wonder how many people have taken their life because they were living a lie and death seemed the only way out for them.

Simon Peter denied our Lord three times, and while he was in the wrong company he was, yet, close enough to see Jesus. "He remembered the words of Jesus, which said unto him, before the cock crow, thou shalt deny me thrice, and he went out, and wept bitterly." (Matthew 26:75) Simon Peter faced his sin and the situation he found himself in. He then became honest with his own heart. Because he was repentant, God forgave him. Thus God was able to use his life as an effective witness.

Perhaps one of our greatest problems is being honest with ourselves. Many of our mental and spiritual problems could be resolved if we would be honest with ourselves. Our great need for mental and spiritual health is to be able to admit our sins and weakness. If we are able to do this, then it is the beginning of good for our life. It seems that most of us want to dodge the issues, but we can never claim the more "abundant life," or the "peace that passes all understanding," until we are honest with ourself, man, and God.

Southern Baptist
book reviewers say:

CHRISTIAN BELIEF AND SCIENCE

By Robert E. D. Clark

"Freshness of ideas and thought which justifies study of this book."—Bapt. Bk. Review Service. \$2.25

CREATION AND LAW

By Gustaf Wingren

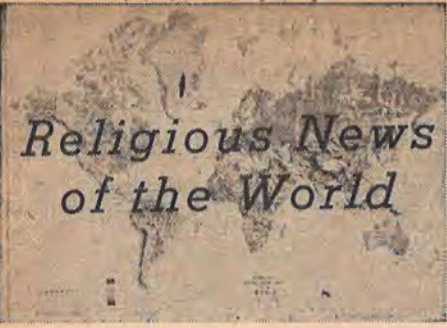
"Here is a lucid and fresh offering of theological content... this reviewer heartily recommends a studied reading of this book to his Baptist brethren."—Bapt. Bk. Review Service. \$4.00

LIFE AFTER DEATH

By T. A. Kantonen

"Presents in a very readable manner the basic Biblical teachings concerning the eternal destiny of man... Pastors will appreciate his profundity and brevity. Lay people will find it helpful... A very good book—also inexpensive."—Bapt. Bk. Review Service. \$1.00

AT YOUR BAPTIST
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Religious News of the World

Far Eastern crusade

DETROIT, Mich. (EP) — The Far Eastern Gospel Crusade, an interdenominational missionary organization founded by servicemen in World War II, has opened a new headquarters here.

The Rev. Phillip E. Armstrong, executive director of the Crusade, was one of the GIs who laid the groundwork for the organization in Manila following the invasion of Leyte Island.

Beginning with a singing and preaching hour on Saturday night, the movement grew and spread to Japan through soldiers who were transferred there with the occupation forces.

Realizing the need to train native leaders, the servicemen set up the Far Eastern Bible Institute and Seminary in suburban Manila. In 1947, the Far Eastern Gospel Crusade was officially organized.

Its budget has grown from \$66,000 in 1949 to \$500,000 this year. Cost of the new building was announced as \$65,000.

'A failure of faith'

ATLANTIC CITY, N.J. (EP) — A report adopted by the North American Area Council of the World Presbyterian Alliance in its annual meeting here contended that liberty is threatened as much by "the resurgence of extreme reaction" as by communism.

The report charged that "groups moved by these reactionary forces attack with fearful suspicion the very institutions which preserve our liberties.

"Their leaders assert that legislative bodies cannot be trusted," the report went on to say; and added "that courts cannot be trusted; that people cannot be trusted."

Such groups, it was charged, "betray not only a lack of confidence in the structure of our free soci-

ties, but also a failure of faith in God."

Although no names were mentioned in the report, a spokesman for the council reportedly said it alluded to right wing groups such as the John Birch Society.

The Council is composed of 12 Presbyterian and Reformed Church bodies in the United States and Canada, representing about 6.5 million members.

Planners take note

Church leaders, along with other long-range planners, have been studying, discussing and commenting on the "population explosion" in the United States. Now it seems that the problem is not one of an "earthquake," as many have supposed, with mothers having more babies, but rather because more people are living longer.

Figures recently released in New York by the National Vital Statistics Division of the Public Health Service show that in 1960 there were 4,257,850 live births registered throughout the country (including Hawaii for the first time). This represents a decrease of 4,000 births from 1959. The 1960 birth rate for each 1,000 of population was 23.7, a decrease from the record high of 25 of 1957.

Over the half century from 1910 to 1960, the birth rate has decreased from 30.1 to its present level.

The federal statistics show that the birth rate in the South has been declining. Alaska had the highest birth rate, 33.4. West Virginia's — at 21.2 — was lowest. (EP)

Birth control opposed

NEW HAVEN, Conn. (EP) — Circuit Court here has found two top officials of New Haven's Planned Parenthood Center guilty of violating Connecticut's anti-birth control law.

Convicted and fined \$100 each were Dr. Charles Lee Buxton, the center's medical director and chairman of the obstetrics and gynecology department at Yale University; and Mrs. Estelle Griswold, the clinic's executive director.

Immediately following their conviction, their attorney announced

the verdict would be appealed to the Circuit Court's Appellate Division.

Enacted in 1879, the state law bars the use of contraceptive devices or drugs and prohibits a physician from prescribing them. Its constitutionality has been upheld by the state Supreme Court of Errors on three occasions and earlier in this case when Judge J. Robert Lacey overruled demurrers filed by the plaintiffs' attorney who contended the law abridged the guarantee of free speech.

Nazarene giving

During 1961, the Church of the Nazarene increased its per capita giving to \$144 for a denominational record. The increase was nearly \$2 a person over the preceding year when the denomination ranked first in the nation in per capita giving among Protestant churches with 100,000 or more members.

Giving for all purposes in 1961 climbed to a record \$47,122,000, an increase of \$1,772,000. The 1960 total was \$45,350,000.

The annual statistical report by Dr. S. T. Ludwig, Kansas City, Mo., general secretary, showed the membership increased to 326,870. This was a net gain of 8,732, for a 2.6 percent increase. (EP).

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