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March 31, 1960

Arkansas Baptist State Convention

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ARKANSAS

Baptist

NEWSMAGAZINE

MARCH 31, 1960

Expresses Concern for Pastorless Churches

AT THE present time we have in our state about two dozen full-time churches without pastors. In addition, two score smaller churches engaged in the search for undershepherds. This is a matter of no small concern when we attempt to look at our total denominational program. The cause suffers when this condition exists.



DR. WHITLOW

In our denomination there is no easy way to deal with this problem. Operating as a democracy there is no general office charged with the responsibility of placing pastors. This office steadfastly refuses to make any suggestion to a church unless the pulpit committee first requests assistance. Then we try to exercise extreme care.

A number of requests do come to us for help in this important matter. We thought it might be helpful to pulpit committees to make a few suggestions concerning a method of approaching this problem of locating and determining who should be recommended to the church as pastor.

Many of our churches are finding it wise to call an interim pastor for the period of time in which the church is engaged in the search for an undershepherd. This manner of supplying the pulpit has many advantages.

First, it removes a degree of uncertainty about the week-by-week supplies. In many instances the interim pastor is available for funerals or other emergencies that might arise in the life of the church.

We have also known of instances when one or more of the Sunday supply pastors became interested in the pastorate and later posed a problem for the church. Some in the church likewise have been known to become interested in one or more of the Sunday supply pastors and to create a problem for the church and the pastor when he is finally called. This understanding can be fixed and announced to the church at the beginning of the interim pastor's period of service.

At any rate, if the church is going to supply the pulpit week by week, it is exceedingly wise to give the responsibility to some other committee than the committee which is charged with the responsibility of recommending a pastor. We shall continue with our subject next week.—S. A. Whitlow, Executive Secretary.

Looking to Malachi

ACCORDING TO the scripture, Jesus was coming to this world in the fullness of time. In preparing the people for this coming, Malachi sought to interpret the nation's ills, because all life was at a low ebb.



DR. DOUGLAS

The people were dealing treacherously and deceitfully one with another. The word of a man meant very little because he would laughingly betray the most sacred trust. This would happen even though the man bathed the altar of Jehovah with tears in a worship service.

The unfortunate, blind, hungry, outcast, and diseased people were scorned, laughed at, and told to get on in the world as best they could. The religious leaders just did not have time to help them. Even the widows and orphans were compelled to choose between starvation and slavery in many instances.

The people had become tired of true worship and in some cases offered fake sacrifices or even offered that which was stolen. According to Malachi, all the trouble in Israel started when the people began to be dishonest with God—"Will a man rob God? Yet ye have


robbed me. But ye say, Wherein have we robbed thee? In tithes and offering. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8-9).

All of the theft, treachery, deceitfulness and spiritual lechery began by the violation of a principle that is as old as the race—"Thou shalt have no other gods before me." They had made themselves gods by serving the lusts of the flesh. This caused them to be greedy, and in turn they did not feel comfortable trying to worship Jehovah. So they drifted away and went deeper into sin.

Now God, through Malachi, made a plea for the return. In that plea the people were told that all of their trouble, all of it, not part of it, could be traced to their robbing God. "Honesty," said Malachi, "demands the payment of the tithes."

These people were not only robbing God of a few dollars; they were robbing themselves of the friendship and fellowship of God. They could not be right with God spiritually when they were not right with God financially.

In this case, there was only one thing to do—"Bring ye all the tithes into the storehouse." By this action, they would respect the inherent right of God as owner of everything. Too, in bringing the tithes, they could, in a measure, fulfill their obligations to their fellow men. They needed to pool God's money



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ERWIN L. McDONALD, Litt.D.	Editor-Mgr.
MISS SHIRLEY JOHNSON	Ass't to Editor
MRS. E. F. STOKES	Circulation Mgr.
MRS. GARY LaRUE	Mail Clerk

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March 31, 1960

in His storehouse so the priests could continue with their ministries.

Stewardship is the basic character of a born-again man or woman. To repent of sin and turn to God by faith means self-reunification, which produces a generous spirit. Therefore, a tenth of the income ought to represent the first fruits of all that the individual possesses.

The born-again, New Testament Christians did not become legalist tithers; they were "all-out" givers. Everything they possessed was held in readiness to be used for the furtherance of the gospel.—Ralph Douglas, Associate Executive Secretary.

Pulaski Seminary Extension Center

PULASKI ASSOCIATION opened a Seminary Extension Center March 28, at 2nd Church, Little Rock. The school is designed to help church officers, teachers, and pastors in Bible study, missions, preaching, and religious education.

Credit can be attained toward a diploma or certificate in Theology or Religious Education. If the student is a high school graduate and later enrolls in Ouachita College, these credits can be transferred to Ouachita.

Three courses are being offered during the first semester of work. Each class will meet one night a week for two hours. The courses and instructors are: New Testament, Jerre Hassell, pastor, Geyer Springs Church, Little Rock; Preaching, Wayne Smith, pastor, Baring Cross Church, North Little Rock; and Christian Missions, John Caylor, associate pastor, 1st Church, Little Rock.

The cost per course is \$5 operating expense, \$3 for the Study Guide, and the cost of the book. Anyone desiring to register should contact the Association Office, Baptist Building, Little Rock. ■

Arkansas Shows the Way, with Annual Choir Festivals for Primary Children

ARKANSAS, said to be the only state in the Southern Baptist Convention conducting an annual choir festival for the Primary division, recently held its 5th Annual Primary Choir Festival, at 1st Church, Benton.

According to Secretary LeRoy McClard, of the Church Music department for the Arkansas Baptist State Convention, the 700 music directors, choir members and sponsors attending set a new attendance record.

Mrs. Haskell Boyter, children's choir consultant from Atlanta, Ga., who served as guest director, praised Arkansas for "phenomenal progress" since the first Primary Festival was held, in 1956.

"I consider this my 'baby' state," Mrs. Boyter said. "I have watched it grow and I can't believe my ears when I remember what I heard just five years ago, on my first visit to Arkansas."

Dr. Bernes K. Selph, pastor of the host church and president of the Arkansas Baptist State Convention, said of the

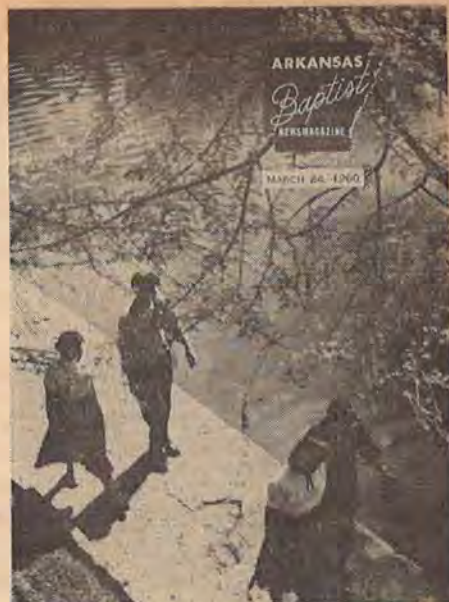
festival: "The music was worshipful and praiseworthy. The motto, 'Christian Character through Children's Choirs,' was expressed in hymns of joy and adoration on Christmas, Easter, and church themes."

Serving as judges were Mrs. Frank Baker, Pine Bluff; Mrs. B. W. Nininger, Little Rock; and Miss Odessa Holt, Mt. Ida. Grading was on the basis of accuracy of pitch and rhythm, stage presence, intonation, and phrasing.

Said Secretary McClard, after listening to the 24 choirs that participated: "Just think what our Junior choirs will be!"

The teaching of appreciation of church music to children of the Primary department is a step toward improving music in worship services of the churches, where, too often, the hymns sung are limited to 12 or 14 hymns which are used over and over, Mrs. Boyter pointed out.

Mr. McClard has indicated the possibility of having two Primary festivals next year, because of the growing interest and enlarged attendance.



Youth Convention

AN ATTENDANCE of 1,500 is expected for the State Training Union Youth Convention to be held at Immanuel Church, Little Rock, April 15.

The program will begin at 10 a.m. with a brief worship service conducted by the Ouachita Tri-Tones. Other items on the program for the opening session will include age-group meetings, at 10:15; assembly in auditorium, 11:25; sermon, "Areas of Dedication," by Dr. Charles Wellborn.

The worship Friday afternoon at 2 will feature the Smackover Youth Choir. Age-group meetings will be held beginning at 2:20 p.m., and an assembly will be held in the auditorium beginning at 3:35, at which time Dr. Wellborn will speak on, "Cost of Dedication." Adjournment is scheduled for 4:20.

The closing session will begin at 6:45 p.m., featuring the finals of the Speakers' Tournament, the speakers in the 17-18-year-old division being scheduled for 7 p.m. The state sword drill, to be participated in by eight sword drillers from as many districts, is scheduled for 7:35 p.m.

The Speakers' Tournament finals for the 19-24-year-old group is scheduled at 8 p.m. Dr. Rice Pierce of the Sunday School Board, Nashville, will be in charge of the tournament. Scholarships will be presented at 8:25.

The closing message by Dr. Wellborn will be on the topic, "Blessings of Christian Dedication." ■

CENTRAL CHURCH, Pine Bluff, had Rev. T. R. Coulter, former pastor of Matthews Memorial, Pine Bluff, as evangelist. There were four by baptism and one by letter. Rev. Ben Wofford is pastor. (CB)

JIMMY O'QUINN, Garland, Tex., was the evangelist for a recent revival at Earle Church. There were 29 for baptism and four by letter. The church is without a pastor.

'Sickness in Society' Series Well Received

WE ARE meeting with a favorable response to the new series, "A Sickness in Society," which is now running in our paper.

This is the most authoritative material we have found on the current problem of salacious literature and pornography.

In the series this week, Author Ralph A. Cannon reports his findings on pin-up magazines, and the "picture-news," "adventure," certain detectives, "cartoon and cheesecake," nudist, "figure study," and "male art," periodicals.

On "perplexities of the problem," Mr. Cannon discusses the question of art, and handling the problem of salacious literature without giving it free advertising. He also discusses our sex-saturated society, who reads the sex publications and why.

In the third of the series, next week, the author will deal with the rising campaign against salacious literature and will discuss the part the church is to have as physician in healing this sickness in our society.

The concluding release of the series will be carried in our issue of April 14.

It is suggested that our readers keep these materials for use in combating this great evil. Members of the Christian Civic Foundation of Arkansas will especially be interested in having these materials filed as the Foundation will be promoting a systematic campaign against evil literature.—The Editor

Sheridan Pastor Writes for Magazine

O. WENDELL Welch, pastor of 1st Church, Sheridan, has written an article appearing in the April *Home Life*.

Mr. Welch pays tribute to another pastor in an article, "He Had Gone Home."

"My first real encounter with death came in the loss of my own pastor," says the writer. "He was our companion, friend and counselor, one who had shared all the sacred experiences of life with us. How could we live without him?"

From the experience, Mr. Welch adds that he and others found strength and faith which have guided them since their pastor went to be with the One whom he had served so many years.

Lottie Moon Tops 1958 Total

THE 1959 Lottie Moon Christmas offering reached a total of \$6,864,503.65 March 17, according to Everett L. Deane, treasurer of the Southern Baptist Foreign Mission Board. This is \$102,055.02 more than the grand total for 1958 and \$203,940.01 more than was received by the same date last year. The grand total for 1959 will not be known until books are closed on the offering May 1. ■

T. F. CUPPLES, pastor of Mountain View Church in Pulaski Association, sends the list of resident families of his church to receive the one-month free trial offer of the *Arkansas Baptist*.

HOW ought we to live in a day such as ours, when all the world is sitting on a stockpile of nuclear bombs? With four nations already in possession of nuclear weapons—the United States, Russia, England and France—the danger of atomic warfare is tremendous. What will it be like a few months or years from now as more and more of the nations have their own H-bombs and long and short-range ballistic missiles?

How We Ought to Live, Facing Doom

High government officials, including the President of the United States, have expressed concern over the danger of a nuclear war starting by mechanical failure or miscalculation. Jim Gorkin, in an article in *Parade* magazine of March 20, 1960, documents three instances of our own bombs going amiss.

Whether the world will be destroyed by nuclear war, we know not. That it will be destroyed by fire we have on the authority of the word of God. The language of the Apostle Peter (II Peter 3:10) is more realistic today than ever before:

... the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

We do not know when "the day of the Lord" shall come. As of the time this was being written, the message of the evangelist's banner in "On the Beach"—"There is still time, brother"—still held. One thing is sure, nothing that is possible with man can deliver us in that awful holocaust. God, through Christ, is our only refuge and strength.

Nothing is any more timely for the people of our generation than the question of Peter:

Seeing then that all these things shall be dissolved; what manner of persons ought ye to be in all holy conversations, [way of life] and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Fussing and fighting and contending for the chief and preferred places for ourselves as individuals, as classes, as races, or as nations is not the behavior becoming those who face a sure appearance in the courts of God.

Peter answers the great question of how we should live, knowing as we do that the day of the Lord and his judgment is approaching:

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless . . .

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever, Amen. (II Peter 3:14, 17-18)

BOTH houses of the Mississippi State Legislature have passed a bill designed to give local Methodist bodies legal authority to split off from The Methodist Church. The measure is aimed at the moderate to liberal views of The Methodist Church on race relations, but, as we see it, is a breach of our time-honored principle in America of separation of church and state. Opposition to the bill was led by a Baptist, former Governor J. P. Coleman, now a Representative from Choctaw County. Mr. Coleman said the measure in effect would place Mississippi's Methodist churches under the supervision of federal courts on any suit dealing with constitutional questions, such as that of integration.

State Enters Field of Church Relations

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Patriotism

PATRIOTISM is the last refuge of a scoundrel," declared Samuel Johnson. Not so an assumed patriot.



ELM

Many a scoundrel is to be found in the front ranks of the flag wavers, as America is continually learning to her sorrow.

We are indebted to *The Speaker's Book of Illustrative Stories*, edited by Maxwell Droke and the staff of *Quote*, for the following inspiring anecdotes about two great Americans of widely separated generations:

JOHN HANCOCK, first signer of the Declaration of Independence, was an earnest worker for the cause of freedom.

During the siege of Boston, General Washington consulted Congress upon the propriety of bombarding the town. His letter was read to Congress, of which Mr. Hancock was president.

At first, there was silence. Then a member made a motion that the house should resolve itself into a committee of the whole, in order that Mr. Hancock might give his opinion, since all of his property was located in Boston.

Leaving his chair, John Hancock addressed the chairman of the committee as follows:

"It is true, sir, nearly all of the property I have in the world is in houses and other real estate in the town of Boston; but if the liberties of our country require their being burnt to ashes—issue the order for that purpose immediately!"

WHEN Elihu Root was called into Teddy Roosevelt's cabinet to serve as Secretary of State, he was already a well-known and well-thought-of man in the United States. In fact, an intimate friend wrote Root, "Why not wait three years and get the substance instead of being the shadow now?"

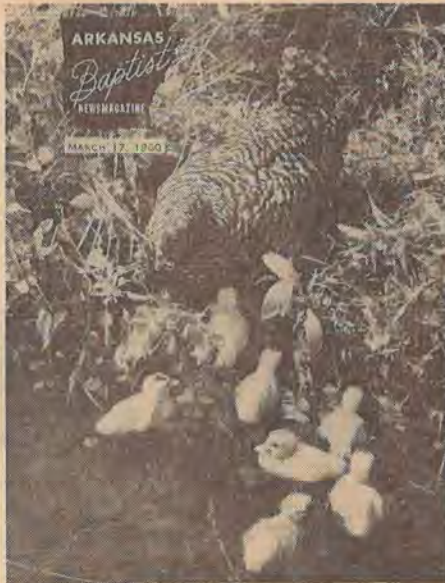
In a return letter, Mr. Root replied: "I have always thought that the opportunity to do something worthwhile is the substance, and trying to get something is the shadow."

Elihu Root's willingness to serve his country in any capacity, however enticingly fame beckoned from the future, is a form of patriotism which political aspirants might do well to remember.

—Property

Erwin L. McDonald

THE PEOPLE SPEAK



Hen and Ducks

THE COVER for the Arkansas Baptist, March 17, is a masterpiece in subtle suggestion. It may have been accidental, but it is still timely.

Someone played a vicious trick on a mother hen. Then one day she was shocked to discover she had a brood not of her own kind or temperament. The situation was not her doing but the problem which was a direct result of the trick was hers.

So what did she do about it? She cared for them as best she could until they were able to go their separate way and care for themselves. She neither tried to become a duck herself, nor tried to make chickens out of her ducklings.

America has found herself in the same predicament. And, right or wrong, wise or foolish, Southerners seem inclined to follow the example of mother hen.

The series Looking Toward Marriage were interesting, informative, and inspirational. I am sure the new series shall be just as helpful. Congratulations on your successful efforts to improve our State Paper. — B. V. K., Blytheville.

Let's Face It

ALL good Catholics will vote for a good Catholic, and all good Protestants will vote for a good Protestant.

Recently a very popular Catholic ran for governor of Louisiana, and he lost because there were not enough Catholics in Louisiana to elect him. This same man has been mayor of New Orleans for many years, and almost everyone would say he has been the best mayor in the memory of those living today.

New Orleans will not elect a Protestant mayor because there are too many Catholic votes. On this same basis,

Louisiana will not elect a Catholic governor.

If John F. Kennedy is nominated by the Democratic party, you can rest assured the pope, cardinals, bishops, and priests of the Roman Catholic Church will urge all Catholics to vote for him. This is normal and certainly no right-thinking person will blame the church for supporting Mr. Kennedy.

You can rest assured the Protestants will not vote for a Catholic president if there is a Protestant running against him. This will surely be true if Vice President Nixon is the Protestant candidate.

Let us not call each other names because we vote our convictions. If the candidates are good men and well-qualified for the office, Catholics will vote for the Catholic candidate and Protestants will vote for the Protestant candidate.

It seems that we will have two good candidates for the office of President in 1960. If one is a Catholic and the other is a Protestant, the United States will elect a Protestant president.—E. N. Patterson, President, Grand Canyon College, Phoenix, Ariz.

The Deacons 'Board'

"DEACONS are servants of the church. Only within recent years has the body of deacons been referred to as the 'board.'"

Dr. Gaines S. Dobbins, long-time professor at Southern Seminary and more recently at Golden Gate Seminary, is authority for the above statement (*The Churchbook*, P. 65).

Little can be added to his subsequent paragraph, but his points need to be repeated often. Baptists are forgetting their heritage. Along with it we are setting up authoritative "boards" that have little reason for being.

Say what you will, a "board" suggests authority. The word suggests that its members are managers and not servants. Deacons do not, (should not) decide for or present compulsory decisions to the church. Rather they report their findings: the congregation decides.

They may recommend an action. But when the deacons over-ride the decision of a church assembled, they are out of line.

Dobbins says further: "They should never arrogate to themselves any authority for running the church. Their greatest service . . . will usually be found in their assistance to the pastor. To them he will bring the problems, the needs, the plans, the purposes, the opportunities, the difficulties, the embarrassing situations, the material and spiritual concerns of the church."

My work recently has taken me out of Mississippi and now I supply pulpits in Alabama or Florida each Sunday. Wherever I go, I find that just about all the deacons believe themselves to be on a "board." Many if not most think and act accordingly. Where they

stress loyalty and service this may be all to the good. But where they bear down on authority, and think of themselves as able to hire and fire pastors, or otherwise make final decisions, the "board" is a built-in source of friction for the church.

The trouble is that most of the current deacons are not only not responsible for the situation; they are generally uninformed as to its danger. Pastors (and sometimes older deacons) may offer study courses to inform new deacons, but unanimous attendance is almost unheard of.

What can you do with such an elected church leader who refuses to learn his job? Or who does not realize its limitations?

We shall just have to keep trying. These men nearly always are our finest. As they go so go the churches.—Hal D. Bennett, Director of Public Relations, Baptist Bible Institute, Graceville, Fla.

Praises Singer

PERMIT me to use your columns to speak a word about my dear friend, Herbert "Red" Johnson of Mountain Home.

It has been brought to my attention that Bro. "Red" has several revival dates open for the remainder of this year.

I have worked with Bro. "Red" in more than 50 revivals. I say without hesitation that I believe the power of God on this man's life has been responsible for the success of each one. I hate to see a man as totally dedicated as he is, and who has a compassion for lost souls that is unsurpassed, not be used.

If a pastor and church wants a singer who will visit tirelessly, and prays unceasingly, this is your man.

The Lord has also blessed Bro. "Red" in a special way in work with the youth. I have seen him begin with two young people in his choir and close out the revival with more than 40.

I say all this not to give any special praise to man, but I believe that men like this are a rarity, and that pastors and churches are looking for such a person. I know that any church or pastor where he has been will give a hearty "Amen" to what I have said.—Bill H. Lewis, pastor, South Side Baptist Church, South Charleston, W. Va.

Prayer Request

IF IT is possible, we would appreciate your publishing a small announcement in your paper asking your readers to pray for the Simultaneous Revival effort in the North Central Association of Mexico April 10-17. This Association includes the states of Durango, Zacatecas, and part of Coahuila. There will be 16 Churches and 5 missions cooperating.

We are especially anxious to have your prayers for the giant rally scheduled

(Continued on Page 10)

Arkansas All Over



MR. BENNETT

Texarkana Pastor To SSB Position

NASHVILLE, TENN. —(BSSB)—Harold Clark Bennett, pastor, Beech Street Church, Texarkana, will assume duties April 1, as superintendent of new work in the Sunday School department of the Baptist Sunday School Board.

Bennett succeeds Lawson Hatfield, who resigned last October, to become Sunday School secretary for the Arkansas Baptist Convention.

A native of Asheville, N. C., Bennett holds a B.A. degree from Wake Forest (N. C.) College, and a B.D. degree from Southern Seminary, Louisville, Ky.

He has served as pastor of Glen Roy Baptist church, Wake Forest, and Westport (Ky.) Baptist Church; assistant pastor of Baptist Church, Shreveport, La.; and chaplain, Kentucky State Reformatory, LaGrange.

Bennett's duties in his new position will relate to the 30,000 movement. He will be responsible for conducting and promoting a program of establishing new Sunday Schools. He will seek to inspire and lead the Sunday School forces in the Southern Baptist Convention to co-operate in locating places for and establishing new Sunday Schools, Dr. A. E. Washburn, department secretary, said.

Bennett is married to the former Phyllis Jean Metz of Joliet, Ill. They have three children, Jeffrey Clark, John Scott, and Cynthia. ■

CALVARY CHURCH, West Memphis, recently completed a revival. Billy Walker, Walnut Ridge, was the evangelist and J. E. Neal, Jr., of Calvary, was the song leader. There were 11 for baptism and two by letter. There were 312 in Sunday School, breaking the attendance record. W. B. Sawyer is pastor.

Speed Is Called To 1st, Warren

REV. W. E. SPEED has accepted the call of 1st Church, Warren, to serve as pastor and will begin his work April 4.

Mr. Speed is a graduate of Mississippi College and Southwestern Seminary. Recent pastorates have been at Lake City; 1st Church, Russellville; and South Side Church, Meridian, Miss.

In the six years that he has been at South Side, there have been over 700 additions, 327 of them by baptism. The budget has doubled and the church membership, which was 1,040, has gone to 1,315. The church established a mission that now has a full-time pastor and program. ■

New Associational Missionary on Field

A. D. MADDUX is the new missionary for Current River and Gainsville associations.

For the past five years, Mr. Maddux has been serving in Kansas. He was in pastoral work near Coffeyville and served as associational missionary of Tri-County Association, Pittsburg. He also served as BSU director for Kansas State College, Pittsburg.

Mr. and Mrs. Maddux are both native Arkansans. Mrs. Maddux attended Ouachita, Blue Mountain College and Southwestern Seminary. Mr. Maddux is a graduate of Ouachita and Southwestern Seminary.

They are making their home in Corning. ■

REV. HAROLD C. Seefeldt, superintendent of Bottoms Baptist Orphanage, brought the closing message to the Southwest Child Care Executives in their meeting March 22-24 in Austin, Tex. He spoke on "The Administrator's Role in Guidance."

DR. VESTER E. Wolber, chairman of the Division of Philosophy and Religion at Ouachita College, is now serving as interim pastor of the 1st Church, Waldron, which is his hometown.

DR. TOM LOGUE, state BSU director, was the guest speaker at 1st Church, Forrest City, March 20.

H. D. McCARTY has been called as director of youth activities at University Church, Ft. Worth, Tex. Mr. McCarty and his wife, Shirley, lived in Little Rock while he was stationed at the Little Rock Air Base. They were members of 2nd Church, Little Rock.

1ST CHURCH, Mena, recently licensed two young men to preach: David Wallace, son of Mr. and Mrs. Glenn Wallace, and Shelby Stewman, son of Mr. and Mrs. J. G. Stewman. Both are 15 years of age.



MR. JOHNSON

New Pastor At Lake Village Church

REV. MERLE A. Johnson, Jr., is the new pastor of 1st Church, Lake Village. His former pastorates include 1st Church, Plumerville, 1st Church, Worthington, Ind., and Central Church, Mineral Springs. Mr. Johnson is a graduate of Ouachita and Southwestern Seminary. He is married to the former Catherine Hall of Alma. They have a daughter, Marsha Susan. ■

1ST CHURCH, Turner, and Pastor D. M. Kreis, recently had the services of Mr. Kreis' two sons for a revival. Rev. William L. Kreis, pastor of Gosnell Church, Blytheville, was the evangelist. John M. Kreis, Columbia, S. C., led the singing. Donald Foran was the pianist. There were 17 for baptism, two by letter and ten rededications.

MRS. C. P. COWERT, wife of Rev. C. P. Cowert, died March 18. Mr. Cowert was a pastor in Polk County until recently.

UNIVERSITY CHURCH, Fayetteville, celebrated its seventh birthday on March 13. Dr. Walter L. Johnson is pastor. (CB)

EDITOR McDonald, of the Arkansas Baptist, was the supply preacher for Markham Street Church, Little Rock, at the morning worship service, March 13, and for 1st Church, Jacksonville, for both services March 20.

1ST CHURCH, Crossett, had five for baptism, one by letter and one for special service during a recent revival. Rev. Larry D. O'Kelley, pastor, 1st Church, Rogers, was the evangelist. Mark Short, Jr., music director, 1st Church, Muskogee, Okla., led the singing. Rev. B. G. Hickem is pastor.

DR. H. E. WILLIAMS, president of Southern College, was the guest speaker at 1st Church, Pine Bluff, March 13. (CB)

Religious Emphasis Scheduled at Ouachita

FIVE speakers have been secured for Religious Emphasis Week on the campus of Ouachita Baptist College April 4-8, Miss Linda Day, BSU director, has announced.

They are Bill Glass, Dr. Daniel Grant, Dr. Ross Coggins, Bill Hickem, and Jim Yates.

Glass, a former All-American guard for Baylor University, will speak Sunday night, April 3, at 1st Baptist Church, Arkadelphia, and in chapel Monday afternoon.

Dr. Grant, head of the department of Political Science at Vanderbilt University and son of a former Ouachita president, will be on the campus Tuesday and Wednesday. He received his B.A. from Ouachita in 1945, his M.A. from the University of Alabama in 1946, and his Ph.D. from Northwestern University in 1948.

Dr. Coggins, a graduate of Baylor University and a missionary in Indonesia for the past five years, will speak Thursday night and in chapel Friday.

Mr. Hickem, pastor of the 1st Baptist Church, Crossett, will be at Ouachita the entire week, speaking and leading in classroom discussions, dormitory discussions, and seminars.

Mr. Yates, pastor of the 1st Baptist Church, Paragould, will be on the campus Wednesday, Thursday, and Friday. ■

1st, Jacksonville Calls New Pastor

REV. WILSON C. Deese has resigned as pastor of the West Helena Church to accept the call of 1st Church, Jacksonville. He will assume his new duties April 1.

Since his going to West Helena in 1952, the church has erected a new educational building and the budget has increased from \$36,576 in 1952, to \$72,731.90 for 1960.

Last year there were 111 additions to the church. ■

EUDORA CHURCH had Rev. E. V. Appling, pastor of 1st Church, Haynesville, La., as evangelist for a recent revival. Don Edmondson, minister of music, Central Church, Magnolia, was the song leader. There were five professions of faith and three by letter. Rev. Homer A. Bradley is the pastor.

ED WILLIAMS, evangelist of Mobile, Ala., conducted a revival recently at Montrose Church. Raymond Carpenter, Hamburg, was in charge of the music. There were 19 for baptism and seven joining by letter. Rev. Norman Tilbury is pastor.



MR. HAYS

Hays to Speak At University

BROOKS HAYS will be the main speaker for Religious Emphasis Week, April 3-6, at the University of Arkansas, Fayetteville. His topic will be "A Changeless Faith For A Changing Time."

A team of ministers and laymen, representing various denominations, will conduct seminars, speak to various classes, hold discussions in organized houses, and have personal conferences with students.

A coffee at the Baptist Student Union on Sunday afternoon will begin the activities for the week. There will be a breakfast for team members Monday morning.

The daily convocation will be held in the Student Union Ballroom each morning from 11:40 to 12:20, at which time Mr. Hays will speak. The seminars will meet in the later afternoons with discussions ranging from dating and marriage to world tensions.

Team members will also have the opportunity to hold discussions in the organized houses after date call. ■

REV. FRANK Lowe, pastor at Rowe's Chapel, Mt. Zion Association, has resigned to attend Ouachita. (CB)

DR. CECIL SUTLEY, professor in the Religion Department of Ouachita College, was the guest speaker at Beech Street Church, Texarkana, March 20. (CB)

1ST CHURCH, CARAWAY, reports 20 decisions during their Spring revival, March 13-19. Rev. Curtis Mathis, pastor, Central Church, Jonesboro, was evangelist. The song leader was Charles Gwaltney, Central Church, Jonesboro. Rev. Russell Bragg is pastor.

CARL KING was licensed to the ministry by 1st Church, Caraway, March 20. Dr. Woodrow Behannon delivered the sermon at the morning service.

Faulkner Notes

BERYL CHURCH has ordained two deacons: James W. Griffith and B. T. Dallas. Rev. William West, pastor of the 2nd Church of Conway, served as moderator of the ordaining council. Rev. J. M. Evans, superintendent of missions, conducted the examination. Paul Graddy, deacon of Beryl Church, offered the prayer. Rev. Burwell Walls, pastor of Happy Hollow Church, delivered the message. Rev. Ronald Raines, pastor of Brumley Church, offered the benediction.

MAYFLOWER CHURCH has ordained two deacons: James Harris and Jasper Gentry. Rev. Jack Bean, pastor, served as moderator of the council. James Griffith, deacon, served as clerk; Rev. Sherl Blake, pastor of the Friendship Church, conducted the examination; Raymond Potts, deacon of the Mayflower Church, offered the prayer; Rev. J. M. Evans, superintendent of missions, delivered the message; Rev. Ronald Raines, pastor of Brumley Church, gave the benediction.

Rev. Ralph Raines has resigned his pastorate at Holland Church, Faulkner County Association, to accept the call to Crystal Hill Church, Little Rock.—J. M. Evans, Superintendent of Missions. ■

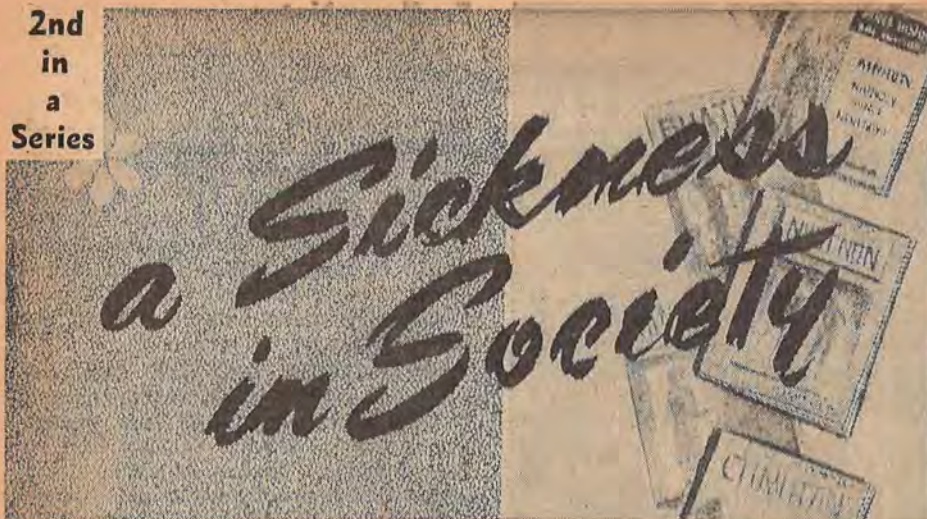
CHARLIE RIDGEWAY was ordained as a deacon of 1st Church, Caraway, recently. Pastor Russell Bragg served as moderator; the questioning was led by Carl Bunch, associational missionary; Rev. Jimmie Stephens served as clerk; Rev. Frank Lowe gave the sermon and charge.

PEARCY CHURCH, Central Association, put the Arkansas Baptist in their church budget after receiving only one issue of our one-month free trial offer. Rev. Ernest Rushing is pastor. Mrs. Ira Livers is treasurer.

Attendance Report

March 20, 1960

Church	Sunday School	Training Union	Additions
Benton, 1st	641	151	2
Berryville, Freeman Heights	156	140	
Camden, Cullendale, 1st	479	235	
Crossett, 1st	569	211	
El Dorado, 1st	939	258	
El Dorado, Immanuel Faith Mission	605	308	11
Ft. Smith, Grand Ave.	663	305	10
Fountain Hill, 1st	64	27	
Hot Springs, Park Pl.	459	164	
Huntsville, 1st	148	47	
Jacksonville, 1st	576	225	1
Magnolia, Central	855	310	
McGehee, 1st Mission	455	186	
	58	37	
North Little Rock, Baring Cross	880	275	9
Pine Bluff, South Side	680	233	
Springdale, 1st	474	146	
West Memphis, Calvary	243	146	



An analysis of
sex exploitation on
the newsstands



By Ralph A. Cannon

Pearls Before Swine

Pin-Up Magazines

The fourth category of publication offers an opportunity to assess another characteristic of the sickness in society, evidenced in all the categories of magazines: the emphasis upon the physical anatomy. This variety is the "pin-up" magazine.

The aim of the pin-up magazine is to picture "the maximum amount of flesh in the minimum amount of clothes." These periodicals witness to the truth of a statement made by a writer in one of the expose magazines: "This nation is presently in the grip of a bosom fixation virtually unequalled in all history. . . ." In order to help the magazines achieve their aim, the models assume positions which approach the absurd; they stoop, crawl, twist, squat, crouch, grovel, and bow. Facial expressions are as nearly empty as human faces can be.

The objection to this display of the body stems partly from common modesty. The Christian's major criticism, however, will be directed at the fact that in such pictures human personality is reduced to the merely physical. The women pictured are not persons; they are only bodies. Names are sometimes given, but names are much less important than the bust-waist-hip measurements. These measurements become for many teen-age girls the major criteria of a person's worth; the girls in the magazines set the standards for measuring beauty.

Christians believe that human beings are made in the image of God, and therefore cannot help but brand this emphasis on the body as idolatry.

Four Other Common Varieties

Four other types of magazines displayed on most newsstands can be described briefly.

(1) Many of the "picture-news" magazines. These are pocket-size booklets consisting of news and feature stories interspersed with "cheesecake" pictures. Almost always the "bosom fixation" is manifested on the cover. We would make the same criticism of these that we made of the pin-up magazines.

(2) Many of the "adventure" magazines. A large number of publications have titles or subtitles which contain the word "man" or its synonyms, and high-light adventure and excitement. It should be emphasized that not all periodicals for men exploit sex. However, most of these adventure magazines have at least a few sections of pin-up or "glamour" pictures. Usually there are articles on such things as prostitution, "sin cities," sex perversions, sex crimes, and the like. The copious quantity of such material and the sensational way in which it is presented characterize the exploitation in these periodicals.

(3) Some detective magazines. Many, though not all, of these thrive on sex crimes, providing all the lurid details. It is the sheer bulk of the material and the sensational way it is presented that leads us to include such publications in our list of exploitative magazines.

(4) The "cartoon and cheesecake" booklets. Smutty humor is the basic ingredient of this type, which includes a large number of publications. The typical format intersperses cartoons and jokes with pin-up photographs.

All of the categories so far are readily accessible in the localities studied, though in some places the distributors withhold the more extreme specimens from neighborhood drug stores and limit them to downtown newsstands.

Some Not-So-Common Varieties

Three other types of publications I have found in several large newsstands in large cities; they are not so readily available as the previous categories.

(1) Nudist journals. Four different "official organs" of various nudist societies were on open display at several stands. Two of the four present nude pictures of both sexes without any retouching whatsoever. The others employ the technique of slight retouching of the genital area. The nudist movement claims to restore the body to its rightful place of honor, in the context of wholesome personality. This claim is at the least debatable. But even if it were a justifiable assertion, the probability would still remain that most of those who buy the nudist journals do so for the sake of the nude pictures and not because of any interest in the alleged "ideals" of the nudist movement. These journals are one with the other categories in their glorification of the body, which is a symptom of the sickness in society.

(2) "Figure study" magazines. These publications purport to offer photographs of the nude female figure as copy for artists. There are many acceptable photography magazines sold on all stands which have sections of nude studies similar to these. In such magazines the figure studies are at least presented as one of many different forms of artistic expression. In the magazines presently under discussion, however, there is nothing but nude pictures, and it is extremely doubtful that any of the photographs would really measure up as art. Thus it is evident that these magazines are meant for erotic stimulation, and that their real motivation is the same glorification of the body that we have recognized in other publications.

(3) "Male art" periodicals. This type, found only at a few stands, offers "beefcake" instead of "cheesecake." Male models display their physique in almost complete nudity. There is a type of physical culture magazine which emphasizes body-building as an athletic activity and a health measure. In the "male art" magazines the athletic

and health elements drop out entirely, and only an array of "art studies" remains.

Like the pin-up magazines, the male art publications exalt the body apart from the personality; they depict physical attractiveness as the supreme measure of a man. From the Christian understanding of man as spirit, reduction of personality to the merely physical is a sin against mankind.

In all the magazines we have discussed, pearls are being cast before swine; the sacred is being profaned. The image of God which is man is depicted as nothing more than a physical apparatus.

Perplexities of the Problem

The Question of Art

The question of freedom of expression for art and literature inevitably arises in connection with all these magazines. Shall we call such writers as Hemingway, Faulkner, and Steinbeck immoral because they are rather frank in their treatment of sex? Shall we label Rubens' paintings of nudes as obscene?

Whatever our answers to these questions may be, to treat the magazines under study as true art or good literature is to confuse the issue. It is probable that very few "figure studies" and pin-up pictures would actually meet the standards of art; certainly in the context of these magazines the pictures appeal to something other than art appreciation.

When it comes to the question of realistic passages in acceptable literature, the magazines in the entertainment category really blur the issue by reprinting compositions by many of the world's leading literary figures. Most of such writings are excerpts from longer novels. In the context of the novel a particular passage may serve the function of character development, plot advancement, or "holding a mirror up to life." But presented out of context as these excerpts are, one after another, it does not serve any of these defensible functions.

Except for these excerpts from quality literature, little of the material in the magazines is good writing in any sense of the term. Characters are stereotypes, descriptions are cliched, plots are repetitious and unoriginal.

The frankness of the realistic writers of good literature is defensible when it is in context and serves a necessary function in the novel, provided such writing is read by mature adults. Exploitation of the writings of such literary figures in these magazines is another matter, and one wonders why the writers allow such debasing of their work. The same objection should be made to the way the paper-back novel industry takes solid works of literature and splashes come-on pictures on the covers in order to sell them.

The United States Supreme Court, in a set of decisions made public on June 24, 1957, stated the principle that sex and obscenity are not synonymous: "The portrayal of sex, e.g., in art, literature, and scientific works is not itself sufficient reason to deny material the constitutional protection of freedom of speech and press."

At the same time the Court declared that the First Amendment, in protecting freedom of speech and press, never intended to protect obscenity. In the words of Justice William J. Harlan, who wrote the majority opinion in two cases dealing with obscenity: "Implicit in the history of the First Amendment is the rejection of obscenity as utterly without social importance." (N. Y. Times, June 30, 1957.)

Guided by these clear principles from the Supreme Court, we may protect serious artists and writers who deal with sex realistically, and at the same time protect ourselves against obscenity which seeks to wear the mask of art—though it will often take experienced wisdom to tell the one from the other.

Free Advertisement?

Many readers may be asking, "Wouldn't it be better to ignore the existence of all this erotic material? Publicizing it like this will only advertise the magazines and increase

their sales." This danger must be admitted, and we can only hope that the readers of these articles will not go rushing out to the nearest newsstand just to see what is there.

However, I recall reading somewhere a statement by anthropologist Margaret Mead to the effect that evil labeled and warned against can do less harm than evil ignored. When the Catholic Legion of Decency brands a current movie as unfit, it is probably true that many people go to see it just because it is so branded; but at least they see it in full knowledge that their church considers it unfit. People who see it unwarned may think what they see is normal and decent.

Thus I believe that the existence of these magazines ought to be exposed and not hidden; danger signs should be erected around them. This is the first step toward action in dealing with the problem. Let every reader rush out to the nearest newsstand and be shocked into action by what he finds.

The Nature of the Disease

Our Sex-saturated Society

In our analysis of the newsstands we have described the periodicals in which the exploitation of sex is a major ingredient. We have attempted to assess the immorality of the magazines in terms of their basic underlying philosophy of sex, rather than in terms of specific violations of decency and propriety. This basic philosophy of the periodicals glorifies the body as divorced from personality; it depicts sex as a biological function having little to do with love, to be given free expression without restraint. This is not a conscious philosophy, openly recognized and acknowledged by the writers and publishers. But it is the philosophy which clearly emerges from the contents of the magazines.

We have said that this false philosophy reflects a sickness in society. It is a sickness which permeates all the media of communication. Obsession with sex so pervades the newsstands that the bulk of all publications of all descriptions manifest it to some degree. It appears that a publication must offer at least a slight dose of cheesecake to attract and maintain a public. Movies, radio, television, newspapers, and billboards send out a constant barrage of stimuli hinting of sex. The advertising profession has learned that a picture of a scantily-clad girl will sell anything, whether it is toothpaste, life insurance, or democracy. In short, we live in a sex-saturated society.

If the Church is to minister to this sickness in society, it must seek to understand the nature of the disease. In a disease of the body—pneumonia for instance—the presence of the illness points both to a virus and to low resistance on the part of the organism. In the sickness of society with which we are dealing, erotic magazines might be compared to the virus. But there must also be low resistance in society—conditions which open the way for the virus to move in. We must make an attempt to understand these predisposing conditions which break down resistance and allow the disease to take over. We must ask what part the periodicals play in the disease.

Who Reads Them and Why?

First, we need to know whether the magazines are bought and read, and if so, by whom. If they are not bought and read to any extent, then the problem is not alarming. My research has not been complete enough to answer conclusively the question as to the extent and manner of the magazine's consumption; such an answer could be given only after extensive research and interpretation by competent psychologists and sociologists. In all that follows, therefore, I am offering no more than tentative hypotheses.

The first hypothesis is that there must be a widespread market for the magazines; there would not be such a flood of them if there were not. I think it is safe to say that publishers print and sell what people will buy.

The second postulate is that the market is not limited to adults. I spent several hours in a downtown newsstand

watching the traffic in and out; during this time there was a steady influx of teen-age boys who thumbed through issue after issue of erotic magazines. An on-the-spot observer at one of our state educational institutions states that on the day when one of the entertainment publications arrives in the mail, "almost every student" leaves the post office with a copy. This is limited evidence, and we must avoid making unfounded generalizations on the basis of it. However, it seems safe to say that some of the erotic material does get into the hands of teen-agers.

One often hears the display and sale of offensive magazines defended on the grounds that only adults buy them; some dealers claim that they watch carefully to see that "children" do not buy them. Even if this were so, even if only adults bought, read, or examined the magazines, the sale of the publications would in no sense be justified. Adults who patronize such periodicals can hardly be mature adults; emotionally they must be neurotic adolescents.

Why is there such an extensive market as there appears to be? What leads people to the magazines? I offer several theories in answer to these questions.

One probable factor is curiosity. In teen-agers curiosity is normal. Young people not only want to know the facts of life; they also seek to understand the emotions and experiences that go along with growing up. This need to understand is intense and therefore must be satisfied. Without guidance, many young people seek satisfaction in looking at all the pin-up pictures they can get hold of and reading everything pertaining to sex that comes their way. With guidance, on the other hand, young people learn to understand and handle their emotions through wholesome boy-girl activities, in an atmosphere which engenders respect for personality. Thus when curiosity seeks its outlet in magazines, an unwholesome outlet is being substituted for a normal, healthy one.

Curiosity may be a motive when adults patronize the magazines, also. But the overwhelming quantity of erotic material available suggests that the motivation is more a matter of obsession than of curiosity.

Undoubtedly another motive is the desire for erotic stimulation. Like the drinker who deliberately seeks intoxication in anticipation of "feeling good," the magazine addict purposely seeks stimulation. And just as one drink leads to another, so does one periodical lead to another for the person seeking stimulation. He goes from magazine

to magazine, always in the hope that he will find a little bit more in the next one than he found in the last one.

The widespread search for artificial stimulation from printed sources points to a "voyeurist" tendency among our people. Psychologists use the term "voyeurism" to describe erotic gratification from looking. Of course, the psychologists point out, stimulation from looking is a normal part of mature love. But the voyeurist is one who has become "fixated;" he has stopped off at an immature stage of development. For him the pleasure of looking is out of all proportion. He is accepting a substitute for mature, personal love. He is like a man who would rather read about Timbuktu in *National Geographic* than actually go there. If the voyeurist tendency is as common as the abundance of erotic magazines seems to indicate, many people are running away from themselves into immature, arrested, and counterfeit emotions and experiences.

The advertisements which fill many of the magazines provide another indication of the nature of the stimulation-seeker's sickness. As a part of the current study, I ordered several samples of advertised items. All of the advertisements I investigated turned out to be "come on," promising more than they deliver. However, I soon found myself on the mailing lists of several businesses I had not ordered from. Among these unsolicited advertisements were some which offered various devices to increase virility and otherwise correct maladjustments in sexual functioning.

These advertisements and mail-order offers, like the erotic periodicals on the stands, cater to the maladjusted. They provide further support for the thesis that the obsession with erotic stimulation is a symptom of unwholesome, immature, and side-tracked sex experience. People who have not found mature love are seeking substitutes for it, and are finding many publishers and manufacturers eager to profit from their unhappiness.

In suggesting these hypotheses, I have admittedly ventured out of my field into the field of psychology. I have suggested some possible motivations behind the use of the magazines. But we must go further: these motivations all point to a quest for meaning and purpose in sex. American culture is seeking to find itself in this complex area of life. Thus we need to say something about the nature of our sickness.

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LETTERS TO EDITOR

(Continued from Page 5)

for April 16 in the Bull Ring of Torreon. We hope to fill it with 8,000 people.—Ervin E. Hasty, Heliotropos 344 S., Torreon, Coah., Mexico

Likes Doctrine

PERMIT me to compliment your recent "Personally Speaking" "What is to be—." I would like to see more doctrinal truth mentioned in our state paper, even if it requires cutting down on news of material progress. After all, where would we be without a knowledge of where we stand in religious points that are controversial?

Permit me also, to mention a discovery concerning predestination. Things that shall be come to pass when the thing that causes it to happen takes place. That's predestination. Water shall run down grade. That was predestined and foreknown from the foundation of the world, because it was created that way. Likewise, the promise of God, "Whosoever shall call

upon the name of the Lord shall be saved."

This is predestinated, because it is sure. God created it that way, and made the promise. It leaves man as a free moral agent, responsible first, for his choosing, but with an opportunity to be one of the "whosoever's." Placing God as no respecter of person.

To make your calling and election sure, can be easily understood in simple logic. Your calling, is when you call upon the name of the Lord, in sincerity, with a repentant heart. Not necessarily when you say, Lord, Lord, (Matt. 7:21) for we may say with our mouth what we do not mean at heart. Every one can be sure when he has called upon the name of the Lord.

Your election is of grace (Romans 11:5). It is the results of calling upon the name of the Lord. A predestinated results. You enter grace when and if you call upon the name of the Lord. Therefore, you stand in grace, and not on grace (Romans 5:2).

The reason, perhaps, so many are afraid they will fall, is because they are trying to stand on grace. This is a shaky affair. This is perhaps those who think they stand (I Cor. 10:12).

"What is to be — shall be." It is to be, that those who call upon the name of the Lord shall be saved. Thus, it is written: "Make your calling and election sure, for if ye do these things ye shall never fall" (II Peter 1:10).

Water is to run down grade and it shall. If there were no sure things in the world, predestinated and foreknown, there would be nothing.—C. R. Cantrell, Glenwood. ■

PULASKI COUNTY Association reports its most successful training school in history. There were 62 of the 76 churches represented. A total of 1,200 awards were earned out of a total enrollment of 1859.

DR. EDGAR Williamson, retired state Sunday School secretary, will be working with 1st Church, New Orleans, during the months of April and May. He will be leading training courses, enlargement and expansion in both Sunday School and Training Union. (CB)

BATAVIA CHURCH in Boone County Association has included the Arkansas Baptist in the church budget after receiving the free trial offer. Rev. Kenneth N. Edmonson is pastor.

Church Reopened

MADRID, Spain (EP) — The Third Baptist Church here, closed by the Spanish government since September, 1958, has been granted official permission to reopen.

An official document, received by Pastor Jose Nunez from the Ministry of the Interior, points out that the church is being reopened "after the particular circumstances that surround the case have been carefully considered." Observers believe this phrasing implies that the church was closed mistakenly on the assumption that it was new work. In reality, the Third Baptist Church has been in existence since before the Spanish civil war. It had moved to a new location about nine months before the closing because the old building was condemned to allow the street to be widened.

New Koran Edition

MOSCOW (EP) — In the capital city of the U.S.S.R., Moslem religious bodies are hard at work publishing a new edition of the Koran. The followers of Islam say that they expect to export their holy book in great numbers to Moslem communities throughout the country. Moscow Radio, which told of the news, added that the publishers will ship copies of the new edition to Egypt, Iran and other Moslem countries.

Seminary Building Burns

SEOUL, Korea (EP) — Approximately 350 Korean seminary students were without their library and classroom building after fire destroyed Gamble Memorial Hall of the Methodist Theological Seminary here. The blaze, which gutted the brick building, was caused by an overheated stove, according to Seoul police.

Filibuster and Prayer

WASHINGTON, D. C. (EP) — During a 24-hour marathon session of the United States Senate in early March while Senate members filibustered civil rights legislation, an unprecedented action was taken. The legislators decided to take a break from the filibuster each noon while Chaplain Frederick Brown Harris offered prayer.

College Post For Albright

CINCINNATI, O. (EP) — Dr. William F. Albright, noted archeologist, has been appointed the first professor of Biblical Research and Archaeology of the Jerusalem School of the Hebrew Union College-Jewish Institute of Religion.

Professor emeritus of Johns Hopkins University, Baltimore, Md., Dr. Al-

bright was for 15 years the director of the American School of Oriental Research in Jerusalem. He will take up his post when the HUC-JIR Graduate School of Biblical Research and Archaeology launches its first academic year in 1961.

Hymnwriter Dies

OCEAN GROVE, N. J. (EP) — One of the world's most prolific hymnwriters died here at the age of 93.

Rev. Thomas O. Chisholm was the author of some 1,200 Protestant hymns and devotional verses.

Three of his most popular gospel songs and hymns were: "Living for Jesus," "Great is Thy Faithfulness," and "The Prodigal Son."

About 800 of his hymns were published and scores were set to music. They have been translated into many foreign languages and appear in many Protestant hymnals.

Before entering the Methodist ministry, Mr. Chisholm was a newspaper reporter and businessman. He preached in Methodist churches and wrote until 1953.

Lay Prayer Group

ATLANTA, Ga. (EP) — Atlanta businessmen have established a local chapter of International Christian Leadership, an interdenominational organization of laymen seeking to foster Christianity in everyday life.

The ICL, with headquarters in Washington, D. C., conducts prayer breakfast and luncheon groups for Christian businessmen and government leaders, including its annual Presidential Breakfast.

Catholics Polled

NEW YORK (EP) — How do Catholics feel about the possibility of a Catholic President? Fifty-seven per cent of some 1,000 readers of *Jubilee*, Roman Catholic national monthly magazine published here, have indicated that they would vote for Sen. John F. Kennedy, (Dem., Mass.) for President, but only 33 per cent of them expressed the belief that he could win.

Although 52 per cent of the readers answering the 51,000 circulation publication's survey indicated that they were Democrats, only 34 per cent thought that Sen. Kennedy would receive his party's nomination. Some 34 per cent felt that the senator would not be nominated, and 32 per cent were undecided.

Minnesota Governor Speaks

DULUTH, Minn. (EP) — The church has an obligation to consider controversial questions involving moral and ethical issues. So says Gov. Orville Freeman of Minnesota.

Addressing a men's group at Zion Lutheran church here, Gov. Freeman said: "To consider and discuss controversial issues would not violate the concept of separation of Church and State, but rather would fulfill the role

which the church has as a vital community institution."

He said it has become "an almost accepted pattern in modern church life to avoid controversial issues because these may become political questions — and many believe that controversy over such issues has no place in the church."

He expressed the view that the church's "function now is to recognize that as the magnitude and scope of humanitarian programs increase with the interest of the public, the church can add immeasurably to the understanding of, and participation in, such issues as aging programs, civil rights, mental health and juvenile delinquency."

Fourth 'R'

A MINNEAPOLIS churchman Sunday night advocated adding the fourth "R" of righteousness to "reading, riting and rithmetic" and using the Ten Commandments as the basis for the newcomer's universal acceptance.

Dr. Arnold T. Olson, president of the Evangelical Free Church of America, speaking on "America's First Line of Defense," said at Central Free Church Sunday evening:

"There is a code of ethics on which Protestant, Jew and Catholic can agree. It is one based on the Ten Commandments. We must adopt a code of ethics to meet the menace before it is too late. We have standard time, but no standard for the use of time. We have standard weights and measures but no standard for giving honest weights and measures. We have standards for food and drugs but no standard which feeds the mind." (EP)

Radio Program Opens Field

SPRINGFIELD, Mo. (EP) — Release of "Revivaltime," the Assemblies of God weekly radio program, in British Guiana during the past five years has opened an entirely new missions field, according to officials of the denomination.

Two officials of the broadcast opened a 10-day crusade in British Guiana March 1. Ministering during the crusade were the Rev. C. M. Ward, Revivaltime speaker, and the Rev. D. V. Hurst, national secretary of the Assemblies of God Radio Department.

Since the broadcast was first released on the radio station in Georgetown, British Guiana, an estimated 3,000 persons have been converted, officials of the broadcast have announced. The converts have in turn opened churches in the British colony.

Lift Religious Books

DUESSELDORF, Germany (EP) — Flagrant confiscation of Protestant literature by customs officials has been reported by West German religious leaders. They say that several times during recent months literature addressed to persons in the Soviet Zone has been confiscated by Communist customs officials.

Wanted -- More Baptisms

By DR. O. L. BAYLESS

Pastor, 2nd Church, Hot Springs,
and Chairman, Executive Board,
State Convention

Psalms 8:4-6

HAVE you ever read "The Ancient Mariner"? I dare say you thought it one of the strangest pieces of imagination ever put together, especially that part where the old mariner represents the corpse of dead men: dead men rising up to man the ship; dead men steering; dead men pulling the ropes; dead men at the oars; dead men spreading the sail.

I thought, What a strange idea! And yet I have lived to see that. I have gone into churches where there was a dead man in the pulpit; a dead man leading the music; dead men taking the offering; dead men and women singing in the choir and the pews were filled with the dead. What an appeal for the necessity of a revival.

If there is one word on God's green earth that is uttered in connection with religion and especially efforts in revival, that I hate, it is the word 'conservative.'

They say, "Preacher, this is a conservative community. Our pastor is a conservative. Our people are conservative."

What does that mean? It means they have taken the devil's sedatives and have gone to sleep. It means the devil has given them a hypo and they don't care. It means their church is a great big dormitory with a sign hanging on the door, 'Don't disturb.'

The preacher goes into the pulpit with his mind full of a little sermonette. People come in with minds full of society and last night's beer drinking and sit there half asleep. I had just as soon be pastor of a graveyard as a bunch like that. Great God, if preachers don't preach the Word under the Spirit, it will take 40,000 Gabriels with trumpets to arouse a crowd like that.

The more I reflect upon the seriousness of our business of winning lost souls to Jesus, the more I am convinced concerning myself and others that our revival plans, as normally carried out, are more shoddy than substantial, more meaningless than meaningful, more a matter of respectability than a genuine God-led effort to evangelize.

I—WHAT IS A REVIVAL?

1. A revival is a purely philosophical, common-sense result of the wise use of divinely appointed means to accomplish an end. Christianity needs a baptism of horsesense. I believe there is no doctrine more dangerous to the churches today than to convey the impression that a revival is something peculiar in itself and cannot be judged by the same rules of cause and effect as other things.

If you go to a farmer and say, "God will give you crops only when it pleases Him and it is no use for you to plow your ground and plant your crops in the spring," you know that is wrong and if you preach such and expect the farm-

ers to believe it this country will starve to death in two years.

Some people think that a revival is like a storm. They sit around and fold their arms and expect it to happen. Something does happen all right, but



MISSIONARY Logan C. Atnip baptizes a new Christian into Mpopoma Baptist Church, Bulawayo, Southern Rhodesia. The 19 Baptist churches in Southern Rhodesia receives 702 members by baptism during 1959 to bring the total membership to 2,214.

not a revival. The church becomes a cold, indifferent, mildewed, lifeless, fossilized group of mummies. When divinely appointed means are used, spiritual blessing will result to the individuals and the community.

2. A revival is applying to our God-given work Spirit-led enthusiasm. Politicians will hire campaigners, spend money for radio, TV, and newspaper advertising, provide transportation for voters to the polls, in order to get those who are indifferent to the political situation interested. That is nothing under Heaven but a political revival.

In business you have auto shows, county fairs, fat stock shows, where they show cows, pigs, chickens, bread, butter, horses and all the products of the farm. That is nothing but a business revival. What the show or fair is to business, the election to politicians, health to the individual, revival is to our churches.

3. Revivals are difficult to explain. But as near as we can discover the secret, I am persuaded that they are born out of a burden for souls. This burden involves belief in the souls immortality; the acceptance of the Scripture teaching concerning the certainty of eternal damnation for those outside of Christ; a sense of individual responsibility for reaching the lost and unsaved; a determination, under God, to give one's self to winning the lost by the best means possible.

II—THE NEED FOR REVIVAL

1. When is a revival needed? When the individuals are careless and unconcerned. If the church was down on her face in prayer they would be more concerned with the fellow outside. Many churches have degenerated into third-rate amusement joints with religion left out.

2. When is a revival needed? When the church is asleep to her God-commissioned responsibility. It is as much the duty of the church to awaken and work and labor for the men and women and children of your community as it is the duty of the fire department to arouse when the call sounds. What would you think of the fire department of your town if it slept while the town burned? You would condemn it, and God will condemn us if we sleep and let men, women and children go to hell.

3. When is a revival needed? When the wickedness of the wicked grieves and distresses Christians. Sometimes people don't seem to mind the sin of other people; don't seem to mind while boys and girls walk the streets on their way to hell.

4. When is a revival needed? When the sanctuaries of the country and city, which were once crowded with ardent worshippers, reveal to the Sabbath travelling public closed doors or discouragingly small congregations, or those churches better filled are Spirit-deserted and dead.

5. When is a revival needed? When baptisms by a great denomination, as-

sociation or church decreases annually in proportion to the membership of the church or churches.

6. When is a revival needed? When men, women, and children turn from sacred meetings to the pleasures of the world.

I think we all will agree that there is great need for revival.

III—WHAT IS A SIMULTANEOUS REVIVAL

1. All of the churches of like faith and conviction within a given territory entering into a revival beginning on the same day and closing on the same day. No other kind of meeting is simultaneous. Sometimes a few churches want to begin a week ahead or close a week later than the others. Some churches want to have a one-week meeting or a ten-day meeting while others go two weeks. This is not a simultaneous revival.

2. Why am I sold on the simultaneous plan? It is definitely a concerted effort. All of the churches in a given territory doing the same thing the same way at the same time. This is a Pentecostal condition. It is church centered. The revival is conducted in the local church. It employs all of the church agencies. It strengthens every phase of local church work and makes possible the conservation of results.

If properly directed, it will command the attention of saint and sinner. It fixes responsibility with individuals and churches. The association-wide, simultaneous crusade enlists every church and employs an army of people.

Simultaneous methods leave the prospect without excuse. There is a church involved in every community. It gives every church, large or small, the same assistance, direction, and leadership. It places every church on an equality. It enables any association or state regardless of size to have at least one revival in every church and unchurched community every year, something that no other method known to Southern Baptists can do.

No church, as far as I know, has ever really and truly entered into a simultaneous revival that did not baptize converts. The associations of one state, where they regularly engage in simultaneous efforts, have baptized from 70 to 110 percent as many people in this one effort as during the entire year preceding. Our own association in 1950, when we had 11,106 members, baptized 907; in 1959, with 15,168 members, we only baptized 604. The results of our simultaneous crusade in 1950 was 326 baptisms or 54 percent as many as we baptized in all 1959.

IV—THE RESULTS OF REVIVAL

1. There is a growing disposition to ask for the evidence of revival and the question is not impertinent. Revival without apparent results is commonly a term without a corresponding fact. Let us mention just two of the results that will surely appear if the word "revival" be worthily employed.

First, we have the refreshing of the saints. The sweetest singing is done by the people of a God-sent revival.

The most effective prayers are poured out in the midst of soul winning.

The most energetic services for Jesus and the winning of lost souls are rendered.

The happiest man, the holiest man, the man most helpful under Heaven is that Christian man compassed about with the grace of God. No wonder David said, "Wilt Thou not revive us again that Thy people may rejoice in Thee?"

Second, when saints are revived, sinners are saved. Our religious newspapers sometimes report protracted meetings as having resulted in great revival to the church, although no conversions occurred. This is quite impossible. When Paul and Silas sang, the prisoners heard them and grew penitent. When a Pentecost came to the apostles and disciples the streets of Jerusalem were full of penitent sinners inquiring, "Men and brethren, what shall we do?"

2. When John Knox landed in Scotland from Geneva the news traveled like lightning over the country. The inhabitants of Edinburgh rushed into the streets. All business was instantly given up. Mounted messengers sped everywhere shouting the joyful tidings, "John Knox is come."

The whole land was stirred by the inspiration: "John Knox is come." It meant to Scotland salvation from the tyranny of popedom.

But there is better news. Would that it had the same effect!

"The Son of man is come to save that which was lost." Messengers of God, shout it out. Christ is come. It means, for all who will receive it, a present salvation from the tyranny of sin and self. ■

President Sets Citizenship Day

WASHINGTON (BP) — Churches as well as civic and educational institutions are called upon by President Eisenhower to observe Citizenship Day (Sept. 17) and Constitution Week (Sept. 17-23).

In his proclamation the President said, "It is fitting that our citizens, both native-born and naturalized, observe the birthday of the Constitution and reaffirm their determination to support its principles, which have a universal appeal and application and are an inspiration to freedom-loving people everywhere."

The observance of this special week should give the churches an opportunity to emphasize the meaning of Christian citizenship, the obligation to pray for government officials, the responsibility of participating in public life by exercising the right to vote, and religious liberty and the principle of separation of church and state. ■

THE BOOKSHELF

TWO books from Association Press we heartily recommend to writers or those who aspire to be writers in the field of religious journalism: **Careers in Religious Journalism**, by Roland E. Wolseley, chairman of the Magazine Department, School of Journalism, Syracuse University, Syracuse, N. Y. (\$2.50), and **Writing for the Religious Market**, edited by Dr. Wolseley (\$4). They may be secured from Association Press, 291 Broadway, New York 7, N. Y.

Careers in Religious Journalism reports there are between 1,400 and 1,500 newspapers and magazines of religion published in the United States, about a third of these under Roman Catholic auspices and the most of the remainder being Protestant. This is represented as a field in which opportunities for life-time careers are increasing. A must for anyone considering religious journalism as a calling, this book will be quite helpful for those who take writing as a hobby.

Writing for the Religious Market is an amazingly versatile volume including materials from 18 different specialists. Chapter headings include: What Is Religious Writing?; The Practical Side; Giving the Story Meaning; The Religious Drama; Religious Poetry; Religion Is News; Publicizing Religion; The Religious Feature Article; Editorial Writing about Religion; Reviews and Criticism; Curriculum Materials; Juvenile Materials; Religious Biography; Inspirational Books for Laymen; Books of Sermons and Devotional Books; Religious Radio; Religious Television; Writing for Films; a listing of markets; and an extended bibliography.

THOSE who like their American history in concise and easy-to-read style will enjoy the new two-volume set from The University of Michigan Press, Ann Arbor, Mich., **The United States to 1865**, by Michael Kraus, and **The United States Since 1865**, by Foster Rhea Dulles, published in 1959 at \$7.50 per volume.

The facts of history remain the same, but the significance of the facts change as the passing of the years add to the perspective. **The United States to 1865** gives fresh perspective on the nation's vital, early years. From the first impact of the land that had never been broken to the plough to the outrageous passions of the Civil War, we rediscover America as it emerged from the variety of Europe.

The United States Since 1865 records the new birth of the nation out of the waste of self-destruction brought on by the Civil War. When the bitter agony gave way to peace, energies which had torn the Union apart were turned to recreating a nation. This volume covers the broad sweep from the surrender at Appomattox to the challenge of Sputnik.



NASHVILLE, Tenn.—(BSSB)—WAKE UP AND READ! Open Wonderful New Worlds!

The theme for National Library Week, April 2-9, is actually demonstrated by these teen-agers!

The Church Library Service of the Baptist Sunday School Board is co-operating in promoting the Week, through Southern Baptist churches. Special emphasis is being given to reading for teenagers.

National Library Week is sponsored by the National Book Committee, Inc., in co-operation with the American Library Association.—(BSSB Photo by Robert Jackson)

Georgian First To Read Bible Through

JONESBORO, GA. —(BP)— A Georgia man is probably the first Southern Baptist to read his Bible through in 1960, a goal the denomination has set for every member as a part of the Baptist Jubilee Advance emphasis on teaching and training.

Warren Dixon, of Jonesboro, Ga., completed reading his Bible before the first two months of 1960 had passed.

After attending a survey Bible study course, Dixon said, "The pastor gave such an intriguing study of the entire Bible that I decided I would read it through and try to live by what I read."

During the weeks following early Jan-

uary, when he began reading, Dixon suffered several calamities.

On Jan. 9, while pushing a stalled car, he was hit by another car. Harnessed in a hospital bed, Dixon read one or two books of the Bible each day. On January 31, a blood clot formed in one lung; this kept him under an oxygen tent in critical condition until Feb. 10.

After pulling through the crisis, Dixon began reading again.

"I read all the names, numbers, and hard words to be sure I took adequate time in reading" said Dixon. "When I could not pronounce a word or name, I'd grunt twice. ■"

SOUTH FORK CHURCH in Red River Association has accepted the one month free trial offer of the **Arkansas Baptist**. Rev. Jimmy C. Davis is pastor.

American Baptist Asks

A Fair Interpretation

BIRMINGHAM, Ala. — (BP) — An American Baptist Convention leader said here that the American Convention and the Southern Baptist Convention should "strive for a fair interpretation" of each other.

In response, a Southern Baptist executive said work of the conventions is not competitive and welcomed action of the American Baptist Convention to accept any churches in the traditional South desiring American Convention affiliation.

The two leaders, appearing at a Baptist Public Relations Association panel here, were R. Dean Goodwin of New York City and Arthur Rutledge of Atlanta.

Goodwin is director of communications for the American Convention and Rutledge is director, division of missions, Southern Convention Home Mission Board.

Goodwin declared that a "basic Christian faith" must underlie the work of both conventions. He asked for joint activities by the two conventions, and called the Baptist Jubilee Advance, in which both conventions are active, "by no means an adequate beginning."

"Baptists," Goodwin continued, "can waste time in things which represent our sectionalism, pride, and century-old differences, or we can represent God as he is."

Rutledge pointed out there are unchurched masses of people throughout the United States—"whether Birmingham or Boston." The necessity is to take seriously "our obligation to witness," he added.

The Southern Baptist missions leader said that the Home Mission Board has discouraged changes in affiliation from one convention to the other and has considered the nearness of Baptist churches of other conventions before aiding new Southern Baptist work.

"Our Home Mission Board is trying seriously to hold up the idea that unless we are meeting a need that is not being met by another group, we should not be there," according to Rutledge.

Goodwin said that the words "your area, our area" have little meaning any more. He singled out for mention the numbers of people from southern states, both white and Negro, moving north. He also said that a "difference in taste" caused some to prefer to worship with an American Baptist church and others to join a Southern Baptist church. ■

EXCELSIOR CHURCH in Concord Association has accepted the one month free trial offer of the Arkansas Baptist and have already voted to put the paper in their budget. Rev. C. T. Stewart is pastor.

LONE OAK CHURCH in Little River Association has accepted the free trial offer of the Arkansas Baptist. Rev. Victor D. Rettmann, Jr. is pastor.

Baptist Crosscurrents

Trouble in Nashville

BAPTISTS face one crisis after another. One of the latest is the action of the City of Nashville, Tenn., in adding to the city tax rolls a huge amount of property hitherto considered tax exempt. On Feb., 24, over \$5,000,000 worth of such property was assessed by the city. Over \$4,000,000 of this was property of the Southern Baptist Sunday School Board. Board officials have protested loudly but are left no recourse but the courts to appeal the city's decision.

What about this action by the city of Nashville? Some things can be said for the city. A huge amount of the city real estate is owned by religious and educational groups. Nashville is quite a denominational center for others as well as for Southern Baptists and is also the location of a number of schools and universities.

In fact, officials claim that nearly 40% of all city property in Nashville is now tax exempt, which is the highest percentage of any city in the nation. The city understandably is caught in a squeeze so far as tax revenue is concerned. The city tax officials say that the new assessment policy takes into consideration the use of the property as well as its ownership. This seems to make some sense.

On the other hand, the city seems to have acted prematurely and unwisely in such wholesale assessing. All property owned by the Baptist Sunday School Board in the city of Nashville was assessed. The idea seems to be to put the burden of proof on the owners and make them go to court to get relief. Clearly some of the property of the Baptist Sunday School Board should not be considered taxable by local or national precedent. One whole building, the old Sunday School building on Eighth Avenue, North, is assessed which has been designated to house the Executive Committee and its staff. This is a denominational headquarters and is in no way a profit-making enterprise.

On the other hand, some property of the Sunday School might be considered taxable. The Board is in business with several million dollars of profits each year. Much of these profits is from book stores operations all over the nation and taxes are paid on Baptist Book Store properties everywhere by the Board. Other profits are made on the sale of literature to churches all over the nation. This literature is not printed by the Board, and the print shops which print it are taxed. The literature, however, is edited and merchandized by the Board. The city might have a case here.

What will be the result? It is hoped and expected that the courts will exempt what rightly ought to be exempted. Otherwise some of our Southern Baptist work might move from Nashville. There is definite talk of this. The tax assessing action is clearly a case of anti-clericalism which, while it is now aimed at religious groups, might well react upon the city. In the meantime, it would be a great testimony by Southern Baptists if we all voluntarily paid taxes on unrelated commercial ventures for profits. —Editor C. R. Daley, *Western Recorder*, Middletown, Ky.

Christian Unity

WICHITA, Kans. (EP) — The world's population expansion is "literally" driving the churches into a concern for Christian unity.

So says Dr. James D. Murch of Washington, D. C., managing editor of *Christianity Today*.

Addressing a "Consultation on Internal Unity" of the Christian Churches (Disciples of Christ), Murch declared that "less than one-third of the world's population is Christian. Christianity is actually losing ground in its

race to keep up percentage-wise with the rapidly increasing population."

"Christian leaders," said Dr. Murch, "are beginning to realize that in this atomic space age, time is running out for the human race and that Christendom cannot any longer afford the luxury of division."

"If the advocates of the Restoration plea bury their heads ostrich-like in the sands of time and refuse or fail to communicate the Gospel they will prove themselves unworthy of their heritage," stated Murch.

Woman's Missionary Union Annual Meeting

May 16-17

Miami Beach Auditorium, Florida

Mrs. R. L. Mathis, President

Program

"Holding Forth The Word of Life"

Philippians 2:16a

Monday morning

9:30 o'clock

Prayer

Song Service.....Director, Claude H. Rhea, Jr., La.

"Thy Word Is Like A Garden,
Lord" Gill Claude H. Rhea, Jr.

"Letter Home" Mrs. W. B. Hicks, Philippines
Hymn

Organization

Recognition of Hostess Committees

Business

Special Music.....Mrs. Cecelia Pate Ward, La.

World Communism, Its Future Out-
look.....Dr. Karlis Leyasmeyer, European author

Philippians II.....Verse Choir and Bell Choir Directed by
K. K. Cochrane

Adjournment

Monday afternoon

2:00 o'clock

Song Service

"Look Unto Me" Nathan Claude H. Rhea, Jr.

"Letter Home" Mrs. Jack Walker, Tanganyka
Hymn

The Seminoles of
Florida.....Mrs. Genus Crenshaw, Fla., and
Cody Micco

Special Music Cecelia Pate Ward

The World Comes Nearer

The 49th State.....Mrs. Willie Johnson, Alaska

The 50th State.....Itsuko Saito, Hawaii

Philippians II.....Verse Choir and Bell Choir

Adjournment

Monday evening

7:30 o'clock

Song service

Philippians II.....Verse Choir and Bell Choir

"Letter Home".....Mrs. Charles B. Clark, Venezuela

Hymn

"Behold The Lamb of God"-Handel Cecelia Pate Ward

Southern Baptist Roll Call of the Nations

Presented in Dramatic

Episode Dr. Baker J. Cauthen, Va.

Dr. J. Winston Crawley, Va.

Dr. H. Cornell Goerner, Va.

"Almighty God".....Stetson University Choir

Adjournment

Tuesday morning

9:30 o'clock

Song Service

Philippians II.....Verse Choir and Bell Choir

"Letter Home".....Aletha Fuller, Nigeria

Hymn

Woman's Missionary Union Training

Through: Woman's Missionary Society

Young Woman's Auxiliary

Girl's Auxiliary

Sunbeam Band

The Woman's Hymn

"Eternal Life" Dungan.....Claude H. Rhea, Jr.

This Turning World.....Mrs. R. L. Mathis, Tex.

"Holy Radiant Light" Gretchaninoff and

"Creation" Richter.....Stetson University Choir,

Director, Harold M. Griffin, Fla.

Adjournment

Tuesday afternoon

1:30 o'clock

Song Service

"Tell Me The Story of Jesus"

Crosby.....Claude H. Rhea, Jr.

"Letter Home".....Mrs. Marion Moorehead, Japan

Hymn

Business

From Communism to Freedom.....Mrs. Don Kim, Calif.

Special Music.....Mrs. Cecelia Pate Ward,

The Jubilee Advance 1960-61.....Miss Alma Hunt, Ala.

"The Lottie Moon Story" Premiere

Dr. D. M. Nelson, Jr., S. C., "Cooperative Program"

Dr. D. H. Hall, Jr., Ga., "Annie Armstrong Offer-
ing"

Dr. J. Ralph Grant, Tex., "Lottie Moon Christmas
Offering"

Philippians II.....Verse Choir and Bell Choir

Adjournment



DR. LEE

R. G. Lee Approaches Fiftieth Anniversary

MEMPHIS —(BP)— Many Southern Baptist Convention leaders will pay honor to one of their number here the week beginning Apr. 3 when Robert G. Lee, pastor of Bellevue Baptist Church of Memphis, observes his 50th anniversary as a minister.

Lee is retiring Apr. 10 after serving as Bellevue Church's pastor for 32 years. W. Ramsey Pollard, of Knoxville, Tenn., president of the Southern Baptist Convention, will succeed Lee at Bellevue, second largest Southern Baptist-affiliated church and largest east of the Mississippi River.

Pollard will preach the evening sermon on Apr. 3 at Bellevue during the day honoring Lee. Lee is the only three-term president of the Southern Baptist convention elected in recent times. He was president in 1949, 1950, and 1951.

Former Southern Baptist Convention President J. D. Grey, of New Orleans, and executive secretaries of several convention agencies will be present.

Agency executives include Baker J. Cauthen, Richmond, Va., Foreign Mission Board; Courts Redford, Atlanta, Home Mission Board; James L. Sullivan, Nashville, Sunday School Board; and George W. Schroeder, Memphis, Brotherhood Commission. Porter Routh, Nashville, executive secretary, S B C Executive Committee, also will be present.

United States Senator Strom Thurmond (D., S. C.) and newly-elected Louisiana Gov. Jimmie Davis will attend a layman's banquet during the week. Sen. Thurmond's father, then governor of South Carolina, was a member of the church Lee served as pastor in that state. Davis professed faith in Christ during a revival in Louisiana at which Lee was preacher.

Lee delivers his final sermon Apr. 10. On Apr. 17 Pollard preaches his first sermon as Bellevue Church's pastor; he is presently pastor at Broadway Baptist Church, Knoxville. ■

Methods to Reach Apartment Dwellers

ATLANTA, GA. —(BP)— "Urban renewal and the multi-storied, plush apartment buildings are reversing the trend to suburbia, and Southern Baptists must develop methods to reach the apartment dweller," Clovis Brantley, of Atlanta, said, following a meeting of specialists in inner-city work.

"Many of these apartments are closed to visitors without appointments," said Brantley, who is superintendent of mission center work for the Southern Baptist Home Mission Board. His work is in the city missions department.

"In Seattle, Wash., this problem was overcome by telephone surveys," he said.

A Philadelphia city planning director, Edmund H. Bacon, recently told religious leaders that "the movement of persons back into the city from the suburbs has already started." He also said, "Many 'inner city' churches may expect large growths in membership in the next few years."

Southern Baptists must be prepared

for this return by maintaining qualified staffs in the downtown church, Brantley warned. In many cases the denomination may need to assist these churches in keeping such staffs. The aid will have to come from associations, state conventions, and the Southern Baptist Convention."

"In times past the downtown church has mothered the suburban churches and now the time is approaching when the daughters must help the parent," he said.

The church that stays in the inner city will be ready for this movement back, if it has kept a strong program, he said, emphasizing that the church that has moved will find it too expensive to move back. ■

NEW ORLEANS, LA. — Campaign to raise \$360,000 for the construction of Willingham Manor on the campus of New Orleans Seminary was launched March 8.

Willingham Manor, named in honor of Dr. R. J. Willingham, executive secretary of the Foreign Mission Board 1892-1914, will be a 36-apartment, three-story building for students and retired and furloughed missionaries.

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Gleanings from the Greek New Testament

by V. Wayne Barton

Is Your Gratitude Showing?

MY SON had been saying "thank you" for years. He had been taught that it is proper to respond to a favor or a courtesy with "thank you." Then one day he said "Thank you, Daddy—Daddy, what does 'thank you' mean?" You see, it is possible to say it and not really comprehend what it means.

It is not insignificant that the New Testament word translated "thanks" is based on the same root as the one translated "grace" (Eph. 5:20, I Thess. 3:9, II Thess. 1:3, and many others). "Thank you," then, ought to mean "gratitude," and "gratitude" means "grace attitude" or "attitude of grace." This is grace which responds to grace: a free response to that which is freely given. So, of course, it can not be coerced but must arise voluntarily from the will of the one who has been favored.

And simply to say "thank you" is not enough. In fact, in the face of certain great favors, to say anything is something of an impertinence because so inadequate. Only a life of loyalty and integrity will suffice, which life shows one's gratitude in deed as well as word.

What does "thank you" mean? It ought to mean that we are seeking in every way possible, verbally and otherwise to show our gratitude and thus to prove it. To try to match the matchless grace of God with the "gracious" response of our appreciation; this is what "thank you" means. This is to show your gratitude. Is your gratitude showing?

(Dr. Barton is a member of the faculty of New Orleans Seminary. This feature is copyrighted by him, 1959.)

English Ministers Supply Pulpits

NASHVILLE —(BP)— Three British Baptist pastors are speaking in pulpits of Southern Baptist churches during March and April on a five-week visit to the United States.

They are W. Charles Johnson, London, secretary of London Baptist Association and chairman of the governing council of Spurgeon's College; C. Ronald Goulding, graduate of Spurgeon's College, vice chairman of its governing council, and pastor of Haven Green Baptist Church in London, and W. G. Channon, pastor at Purley in Surrey and former president of London Association.

The London Association numbers 270 churches. All three are members of various Baptist councils and other church groups in England.

Johnson will speak at churches in Washington, D. C.; Tulsa, Oklahoma City, and Little Rock. He will speak before student bodies of Southern Baptist Seminary, Louisville, and Oklahoma Baptist University, Shawnee, Okla.

Goulding will preach in Washington; Greenville, S. C.; Atlanta; Shreveport, La.; and Ft. Smith, Ark. He will ap-

pear at Southwestern Seminary, Ft. Worth.

Channon will preach in Washington; Charlotte, N. C.; Birmingham; New Orleans; Houston; and Memphis. He will also visit Dallas. ■

THE FAMILIES of Colt Church, who have just joined the Tri-County Association, will receive the **Arkansas Baptist** free for three months. The **Arkansas Baptist**, as part of the 30,000 Movement, is giving the paper free for three months to all new churches established this year.

COUNSELOR'S CORNER

By Dr. R. Lofton Hudson
(Author of the new book, "Sir, I Have A Problem,"
at your Baptist Book Store)

Husband A Backslider

QUESTION: My husband is a backslider, much worse than he was before he was saved and joined the church. I have prayed and prayed for him but he seems to be getting worse. I love my husband but find myself hating him at times. I know it is a sin to hate.

Please tell me if I should stop praying for him and how I can put him completely in the Lord's hands.

ANSWER: He is already in the Lord's hands, whether he likes it or not, for chastisement or blessing, in life and in death.

Only God knows whether or not your husband was ever saved, so I would not presume to say that he is a backslider. He may have not ever slid forward yet.

In any case, your biggest problem is you. When you pray for your husband tell God that you are willing to suffer if this will help your husband. In the meantime, examine your own heart to see if you are not trying, even by your prayers, to dominate your husband. Freedom is a basic fact of the Christian faith. We have to leave people (even our mates) free to be themselves, even if this involves their playing the fool. Of course, he has responsibility to you. But your responsibility is to be thoroughly Christian toward him.

No, don't ever stop praying. How could you, if you love?

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

1ST CHURCH, England, had Harold Coble, 1st Church, Cullendale, as evangelist and Mel Mintz of Little Rock, as music director for revival services Feb. 21-28. There were five additions to the church, three for baptism and two by statement. Rev. Harold White is pastor.

Dr. Theodore Adams says . . .

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CENTRAL CHURCH, Pine Bluff, plans to constitute their mission into a church April 10. This will make three



DR. CALDWELL

new churches in 1960 that we know about — Highland Church in Benton, West View in Paragould and the Central Mission which is to become Dollarway Church. Do you know of others?

WENDELL Belew of the Home Mission Board will be our guest in the Associational Missionaries' Retreat, May 9-11.

LAVON Brown of Southwestern Seminary, Willis Bennett of Southern Seminary, and Robert J. Hastings of Nashville, Tenn., will be guest speakers at the Rural Church Conference, June 13-16.

THE REVIVAL in Success Church was a success in spite of three snows, sleet and some freezing rain. There were six additions by baptisms. It was a real joy to work with Pastor J. B. Huffmaster and his good people.

LAST WEEK it was my privilege to speak to the Workers' Conference in Big Creek Association and the Associational Brotherhood Meeting of Central Association. The emphasis in both meetings was on evangelism.

BELLEVUE Church, Rocky Bayou Association, is moving to the north edge of Melbourne. St. Joe Church of Stone-Van Buren-Searcy Association is moving into the Presbyterian building which has been given to the Baptist group. Both churches are asking for some financial help in remodeling and rebuilding.—C. W. Caldwell, Superintendent.

Waiting Ended

THE SEAL which had closed the doors of Third Baptist Church, Madrid, Spain, for more than a year was removed March 4 by two Spanish Baptist pastors and a few faithful members of the church, with police permission. After difficulty, the rusty lock on the outside door was opened.

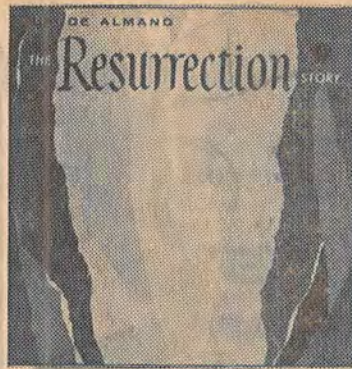
Inside, the chapel was in fair condition; but plants that were green in September, 1958, had long since dried up. The group joined hands and thanked God for the reopening of Third Church.

As Pastor Jose Nunez went around the auditorium checking on different items, his eyes fell on a little book in the vestibule. The title: "Today Is Tomorrow."

"That's it," he exclaimed. "Today is the 'tomorrow' for which we have waited. The Lord be praised!"

REV. JIM BURKHEAD, Memphis, was the guest speaker at the Earle Church, March 20.

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This beautiful new Easter cantata by Claude Almand is sung for you by the 450 voices of the Ridgecrest Music Conference Choir under the direction of Harold M. Giffin. Paul Jenkins is at the organ. The text is taken from John's Gospel and other sacred literature. Use in connection with your Easter programs or just for the joy of listening. Monophonic or stereophonic. (26b) -

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NO. 2—The Baptist Hour Choir brings you such stirring hymns as Jesus, I My Cross Have Taken; Great Redeemer, We Adore Thee; Lead On, O King Eternal; How Firm a Foundation; 8 others. Monophonic. (26b)

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Library Dedicated at Southern Seminary

LOUISVILLE.—The \$1,750,000 James P. Boyce Centennial Library was officially dedicated March 10 at Southern Seminary.

The building, in use since early December, was called the result of a united effort on the part of the entire family of Southern Seminary by Dr. Duke K. McCall, president.

Dr. McCall cited the efforts of all contributors, both large and small, the faculty and staff of the Seminary, trustees, alumni and students.

The building was dedicated after Dr. Leo Crismon, Southern librarian, delivered his inaugural address in the Alumni Chapel. In his address Dr. Crismon traced the history of the library from the early days of the school when it was located in Greenville, S. C.

Dr. Crismon told how the library was begun in 1859 with 2,000 volumes from the Furman Theological Institution. The estimated value of the collection was \$2,000. The present library is made up of 100,000 volumes with the equivalent of an additional 50,000 volumes in bound periodicals, along with microfilms and microcards.

In 1877 the library had a seating capacity of 20 chairs compared with 650 today. The volume capacity in the stack area is 225,000 compared with 7,000 in 1877.

Those on the program for the service of dedication included Dr. McCall, Dr. Eric Rust, chairman of the faculty library committee; Dr. Dale Moody, member of the faculty library committee; Professor Ernest Loessner, chairman of the alumni fund raising campaign; and Dr. G. Allen West, of Birmingham, president of the Southern Seminary Alumni Association, which pledged \$500,000 toward the building fund. ■

Brumley Church Sees Progress

BRUMLEY CHURCH has called Rev. Ronald Raines to serve full time as their pastor. In the three months of his pastorate, there have been 20 additions, 11 by letter and nine for baptism.

The church ordained Pastor Raines and two deacons, Monty McMahan and J. L. Gilmore, on Jan. 17. Rev. Sherl Blake, pastor of Friendship Church, served as moderator of the council. Rev. J. M. Evans, superintendent of missions, conducted the examination. Rev. Carl White, pastor of Mt. Zion Church, Salem, preached the ordination sermon.

There has been an increase of approximately 50 per cent in attendance, 100 per cent in the offerings, and they are remodeling the auditorium and plan to add new pews in the near future.

The W.M.U. has increased its enrollment by 71 per cent. Besides their regular programs and activities they are

Student Union



ONE OF the activities of each Baptist Student Union is mission services in needed areas. Here a group of student nurses lead a Bible study in a Negro housing project. Other BSU's sponsor services at jails, convalescent homes, etc.—Tom J. Logue, Secretary

sponsoring a social for the church every three months. The W.M.U. is supporting the Brotherhood's visitation program with their prayers.

The church choir has improved greatly under the leadership of their music director, Mrs. Eldon Russell. The song service has become an inspiration to all who attend. There are choir specials and solos.

The Brotherhood was reorganized Jan. 18, with 12 members. The enrollment has now increased to 18. The meetings are conducted on the first and third Monday nights of each month, with the first Monday night devoted to an inspirational hour led by a guest speaker. The third Monday night is reserved for visitation.

Ardjs Brown, of Little Rock, formerly of Conway, brought a message March 7, on "Building the Brotherhood."

The Brotherhood is promoting a layman led revival April 17 to 24. The deacons will be bringing the messages, with testimonies from the members of the church. Cottage prayer meetings are to be conducted the week prior to the revival.—J. M. Evans

MATTHEWS MEMORIAL Church, Pine Bluff, was in revival services March 6-13 with Rev. Robert L. Hamblin, Tupelo, Miss., as evangelist. Jim Raymick, student at Southwestern Seminary, led the singing. There were eight by baptism and five by letter. Rev. Vernon Dutton is pastor. (CB)

PULASKI COUNTY Association WMU Rally will be held April 14, at Baring Cross Church, North Little Rock. The guest speaker will be Rev. Victor M. Kaneubbe, home missionary to Choctaw Indians.

Billy Graham Denied Use of Israel Hall

TEL AVIV, ISRAEL —(BP)— Highways and byways may have to be Evangelist Billy Graham's "auditoriums" if he is to speak to any very large crowds in Israel.

The evangelist, who has been conducting a crusade in African nations, was expected in Israel Mar. 17 for four or five days of sightseeing.

He has consented to speak three or four times, but the Baptist Press learned that one of Israel's cities has declared that he may not conduct meetings in its auditorium.

The committee sponsoring his coming to Israel is the United Christian Council of which Baptists are a member. The committee applied for use of Frederick Mann Auditorium in Tel Aviv, perhaps the largest hall in the nation, seating 3,000 persons.

This auditorium was closed to Graham's use.

Graham expects also to visit Nazareth, Haifa, and Jerusalem. The meeting in Nazareth will be outside, the Haifa meeting in a large Anglican church seating about 1,000 and the meeting in Jaffa in a small, 500-capacity church. ■

MACEDONIA CHURCH, in Bartholomew Association, has accepted the free trial offer of the Arkansas Baptist and will receive April papers free. Rev. Henry Busch is their pastor.

C. W. TAPLEY, pastor of Ida Church in Little Red River Association, sends the mailing list of church families to receive the one-month free trial offer of the Arkansas Baptist.



God's Wondrous World

The Desert's Spring Beauty

By Thelma C. Carter

Some of our country's most beautiful flowers—creamy white, rosy pink, golden yellow—blossom in our great deserts. After a few rains, thousands of miles of sands are covered with wild flowers. Among the well-known desert flowers are mesquite, poppy, sagebrush, yucca, and the thousands of different kinds of cactus plants.

If you have been on vacation in any one of the desert states, you must have seen one or more of the strange cacti: the giant organ cactus, whose stems look like organ pipes, candlestick cactus, barrel cactus, prickly pear, beaver tail, rainbow, fishhook, Teddy bear, hedgehog, and the many other spiny, dagger-leaved plants.

Oddly enough, some cactus plants grow as tall as trees. Woodpeckers, owls, and other birds make holes for nests in the big erect stems. Despite the birds' drilling holes in their stems, these hardy, cactus trees bloom in unbelievable beauty.

Some cactus flowers bloom directly out of the stems or trunks of the plants. For the sake of their lovely blossoms, these plants develop amazing roots, sometimes growing under sand some forty feet deep. The long roots are necessary for food and water.

Some cactus plants grow in a hurry, fearful that rain may not come. They flower and seed in a matter of days.

Others grow slowly, perhaps only one inch in ten years.

So beautiful, delicate, and perfect in pattern are the blossoms of the desert that one cannot help but say with the prophet, "The desert shall rejoice, and blossom as the rose" (Isaiah 35:1).

Are You Letter Perfect?

By Ida M. Pardue

1. Add one letter, if you can;
Spell a well-known Bible man: set
2. Change one letter (easy thing!);
Spell a cruel Bible king: heron
3. Drop one letter, then another,
For the name of Abel's mother: seven
4. Change these letters one by one
Into the name of Bilhah's son: and
5. Put a letter in the space
That makes this word a Bible place:
den
6. Fit one letter in between;
Change this word into a queen. ether

ANSWERS

1. add h—Seth (Genesis 4:25)
2. change n to d—Herod (Acts 12:1)
3. drop s and n—Eve (Genesis 4:1-2)
4. Dan (Genesis 30:5-6)
5. add e—Eden (Genesis 2:8)
6. add s—Esther (Esther 2:17)

(Sunday School Board Syndicate, all rights reserved)

YOUNG SON: Dad, what's the difference between a gun and a machine gun?

DAD: There's a big difference. It is just as if I spoke, and then your mother spoke.

A **PROUD** 16-year-old turned into his driveway at the wheel of the family car, his father beside him. His younger brothers came over to the car.

"Listen," shouted the happy driver, "I just passed my driving test. You guys can all move up one bike now!"

FLORIST: You want to say it with flowers? How about three dozen roses?

CUSTOMER: Make it a half a dozen. I'm a man of few words.

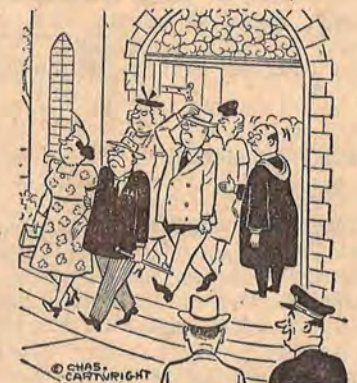
THE REPORTER was interviewing the 103-year-old man.

"Is it true," the reporter asked, "that your 84-year-old son eloped with your housekeeper?"

"I'm afraid it is true," the old man answered soberly. Then he added apologetically, "He's just a crazy, mixed-up kid."

I WAS visiting John at the Medical school. He took me to his room which he shared with his pal, Jim. I found Jim studying at his desk with a note pinned to the back of his chair: "If you happen to come in and find me studying, please wake me up."

Church Chuckles



"He must've really told 'em off today!"

Grim days like the present have a way of throwing into bold relief our shortcomings, whatever they be. Criticism hurts like iodine, but like iodine may reduce danger of worse complications. Every minister is faced with the dilemma of trying to say what he OUGHT to say in a way we would LIKE to hear. Let's give thanks for a minister with the courage to 'spank' us when we need it!

Teaching by Precept and Parable

By CARROLL L. EVANS

Pastor, First Baptist Church, McCrory

April 3, 1960

Matt. 5:1-2, 17-20; 9:14-17

WE CONSIDER Jesus to be the Master Teacher and so he is. Jesus had superlative qualifications for teaching. He was the complete embodiment of truth itself. When He spoke, His words rang with a note of unearthly authority (Mark 1:22). His authority was further enhanced by the perfect conformity of His life to His teachings.

Jesus believed in teaching. Forty-five times in the four Gospels He is called a teacher. Forty-five times He is said to teach. We should not think, however, that His teaching was dry, abstract, or academic. Certainly it was not. But even so, we have often found the best and most helpful of teaching to be primarily an interesting impartation of vital information.

With Jesus it was much more. There was a large element of inspiration and challenge in it. He always made a direct appeal to the conscience and will of His hearers. Only in recent years have we as Southern Baptists recognized and applied this way of teaching. Jesus, the Master Teacher, set the example. We do not "teach lessons," we teach people by leading them to apply the eternal principles of God's Word to their individual lives and circumstances. This was Jesus' way. It should be ours.

His Use of Parables

IN KEEPING with this approach, Jesus let His discussions be guided largely by the various incidents and circumstances that occurred in His daily work. He always sought to provoke thought and arouse curiosity. Jesus led His hearers to see the truth, vividly, personally and simply. Then He challenged them to act on what they saw. He taught by precept, to be sure. But along with the statement of truth, there were those simple, down-to-earth stories that embodied and dramatized the truth. Those who heard His words could also see their meaning and act for themselves.

These stories are called parables. They were "thrown alongside" (literal meaning of the word "parable") an unfamiliar idea to throw light on it. Spiritual truths were explained by associating them with certain familiar facts of life; e.g., the lost sheep, the good Samaritan, the mustard seed, etc.

Contributing Factors

HOW CAN we account for Jesus' ability as the Master Teacher? Cer-

tainly, His unique fellowship with God is basic. He was the only begotten Son of God. He was the Word of God, the ultimate, final expression or revelation of God to man. But there are also other factors—His home training, the synagogue school, His study and mastery of the Old Testament—which contributed to His ministry as a teacher.

There is little reason to doubt that Jesus was taught in the home just as all Jewish children were. He probably attended the synagogue school in Nazareth. These, along with His faithful attendance at the Sabbath worship, firmly grounded Him in the elements of the Jewish religion and the Old Testament scripture.

Progressive Revelation

IT IS not an accident, then, that Jesus took His stand upon the Old Testament when He came teaching. He did not introduce an entirely new religion. The history of revelation is one of gradual progress: "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

That which comes first is by its very nature provisional and preparatory. There were imperfections in the Jewish religion because of the imperfections of man's receptivity and understanding at that early and rude stage of human development. As man's capacity to receive truth grew, God enlarged His revelation. But though He went far above and far beyond that which was previously given, He always built upon that which went before.

He Came to Fulfill

JESUS MADE it clear that He was not coming to abolish, repeal, or set aside the Old Testament. He warned His disciples against making this serious mistake by telling them that any of them who should so much as relax (much less "break") the least Old Testament Commandment and should teach others to do so, should be called the least in the Kingdom of God (Matt. 5:19). Jesus did not come to empty the Law of its force and meaning, but to fulfill, to add that which was previously missing. To be sure, this process of fulfillment involves the passing away of the Old Testament system as such. But it is not a replacement by destruction, but rather by fulfillment. In this way the new does not reject and discard the old; it preserves all that is of permanent value in the Old Testament and embodies it.

The unessential falls away and that which is essential is taken up and more completely developed. Higher motives are given and a new inner dynamic (the Holy Spirit) is supplied to enable God's people to attain its high demands. The ethic of Christianity does not demand the abrogation of the Law. Instead, we find the Law of Moses raised to its highest power, made a matter of inward motive as well as outward act, and the power of the Holy Spirit provided to perform this humanly impossible task.

New Wine In New Bottles

IN THE days of Christ and Paul there were some who thought that the new truths of Christianity could be contained in the old wineskins of Judaism, hence the attempt of the Judaizers to make circumcision a part of the Christian Gospel. Paul saw that Christianity was complete and sufficient in and of itself and needed not to resort to the old system from whence it came. No supplements were needed. We have all that is permanent and essential in Judaism incorporated in Christianity.

So new and startling are the insights embodied in Christianity that the Gospel writers found it necessary to coin new words and fill old words with new meaning in order to express the experiences of salvation and Christian growth in human language. We must ever be careful to guard the freshness and vitality of our relationship to the living God. Form, ritual, and tradition must ever give way to a strong, vigorous faith, an ever enlarging vision, an ever increasing love and a real, transforming fellowship with our Father through Jesus Christ His Son. "Therefore if any man be in Christ, He is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

MRS. MILDRED BASSE, Clerk of Gravel Hill Church, Central Association, sends their list of names to receive the free trial offer of the Arkansas Baptist. Rev. W. L. Brock is pastor.

A NEW vest pocket New Testament featuring Sallman's "Head of Christ" on the cover, published on fine rag India paper, has just come from the Cambridge University Press. The book is embellished with 23-carat gold edges. The type face is quite legible and the price is \$1.75.

A similar edition, which does not have the Sallman picture but which contains the Psalms, is available in black, blue, and red binding. It is priced the same.

Beacon Lights of Baptist History

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

Arkansas Sees Growth

ARKANSAS WAS a wilderness 160 years ago. The population was only 368 in 1799. Little religious help was offered to those who came to this area.

Forests grew in primeval grandeur. Wild animals roamed the woods. Waters abounded in fish. The soil awaited its first plow. It was a hunter's paradise.

The villagers and widely scattered settlers travelled by foot, horseback, or by boat. Indians were still a menace. No efforts were made to build roads until about 1803. Because of the slow, inconvenient methods of travel, people did not move about much. Even pioneers were reluctant to face these difficulties.

Construction of the "National Highway" started about 1805. It began at St. Louis, entered the northeastern part of the state and extended to Arkansas Post not far from the mouth of the Arkansas river. This was the first Arkansas road. Later, the government helped to build others. The road from Little Rock to Memphis, Tenn., was completed about 1824-26.

Since this territory had been claimed by France, many of its early settlers were from that country. Religiously, they were Catholics. Many were atheists. Though they made good citizens, for the most part, little religious efforts were put forth.

About the year 1800, three classes of people began to move into Arkansas.

The first was that of the run-away criminals from the older settled states east of the Mississippi river. Arkansas was considered "out West" and afforded a rendezvous for such who had escaped the law.

"Squatters" made up the second group. These were the very poor, uneducated, lazy, and usually without desire for better things.

But another group, decidedly larger, came. They were a dependable lot. Nearly every state east of the Mississippi was represented. Many were poor but these thrifty, industrious, and religious people came to make a home. Some had owned property elsewhere, sold it and brought the money with them. Many were educated and experienced in the church as well as the business affairs of the world.

Settling for the most part on farms, this group began planning for the

state's future by building homes, schools, and churches.

These three groups gave color to the religious life of the state and were the people among whom the Baptist message found a response.

It was not easy. Lawlessness was rampant. Christianity was opposed in many places. Whiskey caused disturbances among the Indians. Horse racing on Sundays was common. After 1803, the soldiers stationed in the state did not help it religiously.

But in 1814 Baptists began preaching in north Arkansas and have been doing so in the state ever since. ■

Christian Civic Foundation Meeting

A CALLED meeting of the board of directors of the Christian Civic Foundation of Arkansas, Inc., will be held at 1st Methodist Church, 723 Center, Little Rock, Thursday, May 12, 12 noon to 3 p.m., Dr. Wm. E. Brown, executive director of the Foundation, announces.

The chairmen of all County Christian Civic Foundations are being invited to attend this meeting, Dr. Brown said.

Plans for future work of the Foundation will be considered. ■

PINEY GROVE CHURCH, Hope Association, has voted to put the Arkansas Baptist in their church budget. Mrs. Helen Wright is church treasurer.

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